

Master is the Sound Current

Chicago, Illinois – September 22, 2013

Friends, welcome to this third day and final day of our three-day meditation workshop. In the past two days I have been explaining to you the importance of meditation being done only at the right place, which is the place where you want to find the truth, which is within your physical heads behind the eyes. This physical body is unique in that it gives you opportunity to discover everything that is even beyond knowledge and beyond mind while you are still sitting in this physical body by just going to the tenth door behind the eyes, which open up to all other doors inside. The nine doors, the nine apertures in the body, they open outward, and they draw our attention out. The tenth door draws our attention in. When you are able to place yourself through concentration of attention behind the eyes, it opens up your inner doors.

I also mentioned to you that there are many obstacles to staying inside and the biggest one being the functioning of the mind, the autonomous functioning of the mind by thinking about things other than the place where you want to be. Therefore, it distracts you and takes you outside. We found a solution to some extent by repeating mantras, repeating words, so that the words of thought can be replaced with the directed words of a mantra, or Simran. That works to an extent, but as I mentioned, the mind can jump from one channel to another and make it appear it's repeating the words and still, in another channel, commenting upon it. The correct way of using the words would be to repeat the words at every channel. Supposing you are repeating the words inside and you hear a comment by the mind, your thoughts about something, convert that thought at that very time to join the repetition that you are doing at that time. Don't start all over again. If you see a person come up as a vision in your meditation while you are doing Simran, repetition, don't stop your repetition. Make that person join in and see the mouth of that person repeating the words along with you. The idea is that the whole of our attention should be preoccupied with what is happening inside our head behind the eyes at the third eye center. That's the key to opening the gates of inner realms of consciousness. I also mentioned to you that ultimately when you put your attention there, you will hear internal sounds. Those internal sounds are more useful on the spiritual path than even repetition and listening to the words of repetition. Repetition is generated by the mind, by our direction to the mind, to repeat those words. Those sounds do not originate from our direction at all. They come from our true home, from Sach Khand. They are emanating there and pulling us back there, so the practice of listening to those sounds is a very good, big next step after doing your Simran.

It may happen that while you are meditating and you are repeating the words of your mantra, or Simran, you suddenly find that the sound has come. That's a good time to drop the Simran for you have found

something more valuable to listen to. Then switch from that to the sound. If the sound fades away because the mind is against our thinking of other things, go back to Simran. This switching between the two can take place any number of times until you find it so stabilized that the sound does not ever go away. If you can hear the bell sound, or a sound that has a pull, you can give up Simran altogether. Your meditation can then consist only of listening to the sound. The sound can pull you up.

Some people complain that they are hearing the sound but they don't feel a pull from the sound. The sound's pull is coded to work when it is being pulled with your part of love and devotion. The sound does not pull without it. It's not a mechanical sound. Simran is mechanical. The rest of the meditation process is mechanical, but when you come to the sound, if you are not using your time inside your chamber in the third eye center with love and devotion, the sound doesn't pull. But if you are expressing your love and devotion at that point, the sound will pull. Because the sound is representative of your beloved.

They say that when you see a Master outside, or inside, even the radiant form, what is His true form? That's just a form we see. Is it a permanent form? No, it's just a guide to us that that internal radiant form, the imaginary form of the Master, looks like the same form as the physical body outside. That's just for temporary guidance, but the Master doesn't have any form. He's taking on a form so that you can recognize based upon the fact that we are recognizing everything by looking at forms right here.

Therefore, the form of the Master that appears in meditation is a made-up form for the sake of our convenience, and that form can change. If the form is stabilized inside from what you have seen outside, that form can change and you have the knowledge that this form is changing for certain reasons, and your form is also changing at the same time. That's a change that takes place. Then you realize these forms are not the Master. The Master ... Then what, who is the Master then?

The Master is the sound current. The Master is that powerful sound connected continuously without break, with our true home. The sound is merely an expression of consciousness, of the origin of consciousness, and the sound is audible at the physical plane at this level. Therefore, we call it audible sound current. Later on, not very far away you go, you find the sound is a personality, and the Master and sound are the same. It's the sound, the Nod, that becomes a Master. It's the Word that becomes flesh. It's the Word made flesh. It's not that other way around. Therefore, the origin is that sound, and then when you catch the sound, you will see that it can represent both the form of the Master, the radiant form, and the sound. Master will show you a number of forms in which He can be experienced inside you. So it's not necessary that we stick only to a physical form and a near physical or similar physical form inside to proceed further. But that will not be done in a sense of doubt. You can't say, "Am I doubtful if this form that the Master has just changed is really the Master or not?" Because the Master in the physical form here will tell you how to prevent that doubt from coming up, and that method is to empower the words of Simran, the words of repetition with that quality, and it can prevent all negativity including if any negative power tries to pretend to be your Master.

Therefore, the key is that, even during meditation at the astral plane, when you see the radiant form of the Master and the Master's form is changing, repeat the words and you will be certain it's still the Master.

These are strange experiences we have because we suddenly realize that we have been tied down too much to forms. The form is not a reality at all. They are costumes. We can change one jacket and put on another. It's just like that. Bodies are like that. Astral bodies are like that. The mind is like that. Therefore, that which does not alter as the source of everything is that Shabd, that sound, which comes from within. The sound will pull you because sound is responding to the same thing the Master is responding, the Lord is responding, God is responding.

People ask me sometimes, "We ask so many things from God. What does God expect from us? He must be also expecting something in return. He is giving everything. All He expects is our love and devotion and appreciation for what He is giving us. Simple. Love, devotion, appreciation. If we appreciate what God is giving us, He is satisfied. If we respond to Him with love and devotion, express our love and devotion for the Master, or for God, for the Lord, for higher entities that we are talking about, they respond by pulling us. "Come on, come to us." When you meet a person who you express your love to, he says, "Come," and he gives you a hug. The nearness comes because of the love and devotion that we have.

Therefore, it does not stop in meditation. In meditation, love and devotion is a key to being pulled by the sound. That is why that meditation is successful, which you use the mechanical part also. The mechanical part is to sit upright in a body, to close your eyes. It's all mechanical thing. You sit like that, close your eyes, pretend you are in the head by imagination, and then feel that you can see things or hear things, and as things come up, you begin to have an evaluation of what is going on. You have been given some tests at initiation, how to test the positive and negative energy that come across. They come across in physical life. They come across in astral life. They come across in causal life. All these three worlds have both positive and negative entities that influence us sitting there. But you have those empowered words which work right up to the top of the third region. And therefore, you can employ them so long as words are employable. That's a great check on the experiences we are having, that we don't go on the negative side, but we stay on the positive side by using this test mechanism.

The mechanical thing being over, then you find you are riding on something else. What are you riding on to your true home? You are riding on the stream of consciousness itself; consciousness that is unbroken from our true home, Sach Khand, right up to this point; and goes on right into our dream states. Everything has breaks. Everything has changes. The stream of consciousness coming through the sound current never breaks. It's always intact. That is why we are riding on that. This is a royal road, Camino Real, as they would call it. That means the royal road to our own home. So if we can hitch on to that road, we reach home.

This is so important that love and devotion and listening to the sound current is a guaranteed method.

So many mystics have explained to us the same thing in different countries, in different parts of history. If you look back, they are all saying the same thing. They are all telling us the same way in different words, different ... What have we done to that message? What are we doing to the message which says, "The kingdom of God is within us, and the Word has been made flesh to take us back home." What are we doing to it? We are dividing ourselves from those who are part of us. We are making separate religions. We are making separate societies. Having separate Gods! One God has been torn off into so many pieces by our mind, and we call it great religion and great experience of religiosity. We are dividing rather than uniting. The end of the spiritual journey is when you will unite everything together. There will be nothing separate, nothing outside of oneself, and here we are thinking that religion is helping us. Religion is dividing us. But, of course, so far as the true religion is concerned, which says, "Go within. The kingdom is within you," that part is good. But we ignore that.

I have been to several temples, several churches, attended synagogues, attended mosques just to see what they are teaching. They teach the same things. But what do we get out of it? The building requires repair now, so we need so much money for that. Now we have to help the pastor because he didn't get enough food last time to do that. We all turn around to very mundane physical things, and the very great messages that have been said in the sermon are lost on us. We go back in one form, come back the same form. What transformation took place in us? And yet, going into this church, into this temple, into this mosque, inside, into this synagogue sitting inside, going there, transforms you. Transforms your external and internal life. Then you know this is the real place to go into. But go with the most powerful thing, love and devotion.

Why is love and devotion so important? Because love and devotion do not arise from the mind, nor from the senses, nor from this body. They arise from the spirit, from the same spirit which is our reality. It arises from beyond the universal mind. It does not exist anywhere in these three things. We experience it here because the spirit, the soul is still working inside us here. We are just relying more on the mind, more on senses, more on the body than ourselves. If we relied on ourselves, we we'd find that love is such a powerful thing. It is the most powerful thing that exists in the entire universe. We are berating love by discussing it, berating love by talking too much about it. We are berating love by calling it, oh, I'm not sure of love. I'm not sure if he/she loves. We are doubting something that is the very basis of our creation, the very basis of everything being what they are. Love is part of that consciousness, that totality which constitutes our spirit.

Therefore, when we follow meditation with love and devotion, we are directly making our destination beyond the mind. If you rely on other methods, only pure mechanical, the maximum you can go, also with great difficulty, is the astral plane. You won't go higher. To move on, you need to direct yourself to that which is arising from beyond the mind. Therefore, if you want to do real meditation, use these mechanical things and also use the real pure divine things, spiritual things. Mechanical things, sit upright on the body, close your eyes, imagine you are inside, sit in the middle, have a chair, repeat words ... all mechanical things. Repeat words, hear the sound, hear unappealing sounds, practice sounds. A lot of

practice sounds can be heard, like a thunder, like some thunder is going on, and there is no thunder outside, but you can hear it inside. Like a train running over a track, and you get that sound. Like when a train with its whistle stops at a railroad station and is shah-shah sound, background sound, same sound you hear inside. You hear the sound of crickets. You hear the sound of small bells. There are 10 distinctive sounds that you hear which are not the true real sounds that will pull you up. But they are still good to hear because you get used to hearing sounds inside. They are worthwhile because, by practicing, you can ultimately put your attention on where the sounds are coming from. They are still being heard inside, so it pulls you up to the point where you can hear the real sound, which in its very first stage, sounds like a bell without any harshness and so melodious that nothing else compares to that bell. Then you know ... and if you are doing meditation with love and devotion, that bell will pull you up and vacate your body faster than any other method. So that's why this is an art.

Meditation is an art of withdrawing attention and going to your own self. To practice this art, you have to use these tools, the mechanical side, the spiritual side. Love and devotion is the spiritual side. Use both in combination. Start with mechanical, move upwards, sound comes, express love and devotion, and you are on the spiritual side after that. Combine all these, love and devotion means ... People say, "How can we have love and devotion? How do we have love here in this world?" You say, "I love so and so." What do you mean by that? If you are experiencing love or being loved by people which you realize, a little child is experiencing love of the mother and knows this is love. Anybody knows what love is, but don't mix it up with attachments. One distinction, very sharp distinction, between love and attachment is, in attachment the experience in consciousness is of two, you and the beloved. I love you. What happens in consciousness? You are equally conscious of "I" and of "you." That is attachment; it is not love.

If it is love, you will forget where is "I." The beloved occupies, pulls your attention to that extent that you only think of "you." "I" disappears or put back somewhere. When "I" is strong, "I love you. I love you, too. Do you love me?" You ask these questions all the time. The other person says, "I love you, too." These two phrases I hear several times everyday people uttering them, and they also want to be sure. In love, there is so much certainty. It is a certain experience. It is not an experience with doubt. Attachments have doubts with it. Attachments are ego game. Attachments are a game of "I." "I am doing this for you. Are you reciprocating? Are you doing the same thing for me?" It's an ego game. Whereas love is not an ego game, love is a game of giving, surrendering, enjoying the surrender. In attachment you don't enjoy a surrender, but in love you enjoy surrender. So that's why there is a distinction between the two. In attachments, which we call love, we experience a togetherness with somebody. In love we experience a oneness. You can understand the difference between togetherness and oneness. In one, you don't think of two. In two, you are always aware of the "I" and "you," which makes it an attachment. So when I talk of love pulling you out, if you want to have an example of that kind of pure love, then you can find in the Masters. When Masters extend love to us, they don't even bother to think if they are Masters or not. Their love is so pure and unconditional and is absorbed by a disciple in a way because it's coming with such purity and force that it can catch even the beloved. It is

can catch a disciple, and without any reason, without knowing what's happening, one feels, "What is drawing me in? What is that pull that's taking me in?" Pure love can do that. Therefore, good meditation should employ the mechanical sides but end up with lot of love and devotion being expressed inside. How do you express love and devotion? Same way you do it here. But don't say in a fake way. Don't say, "In my heart I'm not sure, but I want to tell you I love you." That doesn't work in meditation.

Let us then have a meditation session today in which we start with the mechanical, sit upright. When I say, "Sit upright," I must tell you that once you have had practice of this meditation of quickly withdrawing yourself inside, you need not sit upright. Then it will be automatic no matter what the body position is. Now I say, "Close your eyes." When you are used to this meditation, you will not have to close your eyes.

There is a friend of mine at the back who I took to India, and there was a lady, Bibi Lajo, who spent time with Bibi Raj, who talked to you yesterday, and that lady, Bibi Raj, demonstrated to this friend of mine from this country how she could meditate without closing her eyes. She looked like she was dead with her eyes open. She had withdrawn her eyes. A little scary, I must say. I was there to watch that, but what I mean is that these are initial requirements because we are so distracted. Once the attachment starts inside, once all the focus goes inside, none of these things will matter that I am talking about. They are not part of meditation. They are a part of our reaching a point of meditation. True meditation starts when you catch the sound current inside which pulls you. So let's try.

Sit upright now, and for now close your eyes and imagine you are sitting in the center of your head behind the eyes, between the ears, on a hard floor, the sixth floor of your house, the place you have been going to in the last two days. Go and settle down comfortably. Take a nice chair and relax. Take a deep breath and say, "This is a great place for me." Be very comfortable there. And with comfort listen to what the mind is saying without trying to put anything into the mouth of the mind. Just hear the mind speak up because you can always hear it. It is thinking all the time. Just listen carefully what is the mind saying at this time. Does it make sense to you? What kind of disjointed, bizarre thoughts are coming one after the other? Watch them. Watch them like you are not the mind. The mind is speaking; you are listening. You are separate from the mind. Listen to the mind as if it is a separate entity speaking to you. Ignore what it is saying. Don't follow what it says. Don't give any directions to it. Stay in the center. Now affirm, "I don't like what the mind is saying." You don't like what the mind is saying. Now direct the mind to repeat the words of Simran and let the mind start repeating the words of Simran slowly. You can tell it, slow, and you listen carefully to what the mind is speaking. Repeat the words slowly. Every accent should be easily heard. Every syllable should be heard, with little pauses between words. Make the mind repeat the words.

How many of you were able to successfully do what I was telling you to do? Pretty good. How many of you enjoyed this? A larger number enjoyed it than those who could do it. That's okay. When you

have a friendship with your Master inside and He's always there, you will enjoy life, not the company of the Master alone, life as a whole, in a manner that you never enjoyed before. Everything you will do, you will do together. Everything that you'll be looking at in the world will be looking together. You will have a constant companionship of a true beloved and a true lover. It's such a big change if you can achieve the simple exercise that we did just now.

I'll take a few minutes to answer some questions which had been given earlier in the same day. You have the questions?

Q: Je Hazur Maharaj, is the subconscious part of the causal body or of the soul or of something else?

A: The subconscious mind is the part, hidden stored part, of the mind. It is a storage of memories in the mind, and it is hidden from us. That's why we call it subconscious. We are not conscious of what is hidden. Everything that happens to us, every event that happens, gets recorded and stored in the subconscious mind. No exception. Every event, every emotional event, they all get stored in the subconscious mind. Therefore, it's part of the mind, not of the soul. Soul does not have any subconsciousness. Soul has only consciousness. So soul is the opposite of the mind in that sense, that the mind can have a subconscious; the soul does not have a subconscious. In subconscious states, we store things but they are stored at different depths in the subconscious. It's like a vast ocean, and we are skimming on the top of the ocean, which is the conscious awareness that we are having. The rest of the stuff is deep down. Some things are so close to the surface that they protrude through the surface now and then, and they affect our conscious life, and we don't know why it is happening. They are happening because of events we think have not happened because we forgot them. Subconscious mind never forgets anything. It stores everything, and with suitable triggers what is hidden in the subconsciousness can be brought into consciousness itself. That is the job of the psychoanalyst, of the psychiatrist, that if some problem is arising in our behavior, in our emotional state, because of something that we think is forgotten, which is not really forgotten but is pushing us from the bottom and we can't see it, they will use triggers to bring it up into the surface by making us talk about past events and talking about the events, when those events could have been buried. Most of these events in one single physical life are buried in early childhood when the child can experience trauma over things which adults won't experience. Trauma is stored. The child becomes an adult, and the trauma is hitting from inside, from the subconscious, and the conscious doesn't know why it's happening like that. A clever psychoanalyst, a clever psychiatrist, can go and create triggers about childhood. When that particular event will come, the subconscious will render a more strong emotional reaction. The child may start crying, screaming over something that happened in childhood and eventually remember what happened. The whole idea of healing through psychoanalysis or psychiatry is that if you can bring up into awareness things that are hidden in the subconscious and talk it out, the talking out will clear it up. It was not so serious as you think. It was serious because you were a child. Now you are an adult. You are replaying that emotional role as an adult, and it clears up that, and therefore, your behavior and emotional state changes when you are an adult. That's the very basis. Sometimes they call it the

“talking out” cure, that you make a person talk, talk about earlier things, and all the subconscious things come up to the surface. Subconscious is a very essential part of the mind. Mind stores so much stuff. Mind stores stuff in every life of ours. Mind even starts storing when it's not very active, such as when it's a form other than human. In an animal form it stores experiences of the animal. A little mouse is running around and is afraid of certain things, and we don't know what it's afraid of. It's afraid of the subconscious pushing the earlier episode that has happened with that mouse when it was not a mouse. Therefore, the subconscious mind is responsible for carrying our sinchit karma. The sinchit karma is not carried by the conscious mind. The reserved karma which comes up to create our destinies is all hidden in the subconscious mind. That is why the subconscious mind plays a very important role in our reincarnations over here again and again and in our behavior and style in different incarnations that we make here in different forms. So it's not a part of the soul. The soul, by identifying with the mind, has created problems arising in the mind, and the soul thinks it's the soul's problems. That's a misidentification with the mind.

Q: Our physical, astral, and causal bodies have different life spans. How does reincarnation work with each body?

A: We reincarnate, that means we get fresh new lives, to be born again and again in the physical plane because of a single long life in the astral plane. If we die in the astral plane, we can't have another birth in the physical plane. It's not a direct that the soul will step into a physical body. The soul does not directly step into a physical body. The soul first steps into the mind, and then from the mind it steps into the sensory astral body. From the astral body, it steps into the physical body, in that order. Therefore, the reincarnation at physical level is all taking place because of the astral system still operating and not dead. When that dies, physical activity stops. The astral life is long, and when the astral life ends, there are no sensory perceptions. No physical bodies are created because it goes back to the mind, which has a longer life. The mind can reincarnate as an astral body. The mind then functions. Whenever this incarnation is taking place, at each time the power of life to each incarnation is still being provided by the same soul. The soul is the power house that makes life. Soul is the power house that makes awareness available to have experience of life at any level. So far as the mental body, the causal body is concerned, which has a very long life, it normally stays for so long that it almost matches the lower part of dissolution and dissolves with it. It's called Pralaya.

Pralaya means dissolution of the whole universe. When the whole universe dissolves, the souls in the causal plane also get dissolved, no reincarnation even as mind or astral body or as physical body. Where are the souls held? They are held in a certain section of the lower part of Par Brahm, where they stay until a new series of worlds is created and they are reincarnated again from there as minds, and then from minds as astral bodies, astral bodies to physical bodies. Same cycle is repeated. What happens if the entire system is dissolved? When the entire system is dissolved, which we call the Grand Dissolution or Maha Pralaya. In Maha Pralaya, everything is destroyed. Everything ceases to exist, including the physical universes, including the astral universes, and including the causal-mental universes,

including universal mind. All that is completely wiped out, and the souls have to then go from the lower part of Par Brahm, where they stay as dissolution, to the upper part of Par Brahm, which survives even a Grand Dissolution.

So when the Grand Dissolution has taken place, the upper part of Par Brahm is known as part of Sach Khand. It always is a part of Sach Khand, even now. It is where individuation takes place from totality. So the upper part of Par Brahm is different from the lower part of Par Brahm. It looks the same, is combined, so it's very strange that there can be people stuck there, and they have no minds. They have gone beyond mind. They have gone beyond senses, beyond physical bodies. They are souls, but they are stuck there thinking that's Sach Khand. But that is still controlled by a timeless time. Time is a very strange feature which distinguishes all these levels. At the physical level, time runs by clocks. If we don't have a clock, the time doesn't run. We can be bored for a long time.

Supposing the clock was how we feel. We'll all have different clocks, first of all. All have different times, and time will run very fast when we are happy and enjoying ourselves, and time will slow down to a trickle if we are sad, depressed, or angry, or other negative emotions. Time seems to slow down and even stop. So this time in the physical plane has this strange nature of being regulated by an artificial machine which says, "Though you felt it was 10 minutes, it was one hour." You felt it was two hours, it was one hour. We will not rely on what we felt. We rely on what the clock says. That's the physical time. But, even so, even as physical time determined by something external to our own experience, which we make our experience of time, time only flows in one direction. It flows only, that is something has not happened; is going to happen in a future time called future. What has already happened has moved away into past time, we call past and that day can never change. Past cannot become future, and future cannot become past. They are both in their own place, and we are moving, ticking along at a single space. If I use a typewriter's analogy, we are moving forward at a single space speed. Time is moving at the same speed because we rely on the clocks and the calendars. So this is the nature of time on the physical plane.

When we go to the astral plane, time is more variable. We can stop it. We can change its pace to some extent. We can speed up some things there, and we can completely freeze it also. If we like a particular scene, we observe it, we hold it. We can hold it and move on, which cannot be done in a physical time. You can't hold time here. That's a big experience, a very big difference of experience. Secondly, there's one common thing that the time, even in the astral plane, moves forward. It does not move backwards. When we go to the next higher stage, above the sensory perceptions into pure mental concepts and conceptual knowledge of the mind, there time is merely a flexible thing used to generate events. There, events are generated upon time and placed in space and time that has been created there in the causal plane. We place the events, birth and other events, and then death. We place it in advance at one time. When we say we pick up a DVD to live a life, all events are placed on time. It's a time line, and then we do time travel, which we are doing even now, but we are not realizing we are doing time travel. Events have been placed already, and that's where we know that the events

have been placed like this, and those events come one after the other. We are time traveling to have those events happen to us, and we think that we are going through time, that time is flowing through us. We are reversing the actual truth. There you find the truth, that the events had been placed before you reached them; that there was no difference between spatial events and time events. So on that time, since you know the events exist both in the past and future of the physical universe, you can move wherever you like. If you are moving backwards on time in the causal plane, you are making past into a future because you are seeing something that happened. You see what happened yesterday, the day before yesterday. You are making your yesterdays and day before yesterdays into tomorrow and day after tomorrows. And that possibility is only possible at the causal plane. It's not possible in the astral plane, not possible in the physical plane.

Then you go above that to the Par Brahm lower state where time is being generated as an instrument. There we have timeless time. Now that's a very difficult concept. The difficulty is that all language I use is confined to what the mind can see. I am going to tell you something that the mind can't see, but spiritually you may have some idea what I'm talking about. It would be good enough if you can feel it and not understand it or see it. All events that I talk of placed on time line in the causal plane collapse. Events collapse into zero time, and they remain collapsed and are able to be opened up again in time in Par Brahm in the pure spiritual region of the soul. Even the lower part of Par Brahm has this capacity, because how was time generated in the first place? That's where it was generated, at the lower part of Par Brahm. The events are created in zero time, zero space. They are not created over time. Time is created. Events in time are created in the same time there, and then you brought them to the mental level and opened it up into time. Then you can move both ways and see, "Is it okay? This I had placed in zero time. I will put this ahead of that." But there was no "ahead" there. I had to make it "ahead" when I stretched it out. Future and past are being stretched out from there, so that I call that time, timeless time, because there is no time. Zero. Yet it carries all the events of time. The rest is timeless time.

Then above that, we don't need any of that stuff. We reach timelessness. That means it is not even necessary to have the origin of time left. The origin is even below that. That's our true home. Our true home is beyond all these experiences. They have been generated with the power of consciousness, so that's why all these physical, causal, astral levels, all these spiritual levels, all these levels have been built in zero time. Everything was built in zero time and spread out by devolution of consciousness from level to level until we are sitting here and discussing this whole thing. Isn't it amazing? That sitting here, far away from reality, far away from the actual experience, we can sit and talk about it here, and not only talk about it here, have means to practice and experience it while we are still here. If there is a greater miracle than that, I would like to hear about it. People talk of miracles, and I say the fact that you can have this experience sitting here in the physical plane is the greatest of miracles that can happen! We are all experiencing it right now just by being human beings. Sorry for the long answer. [Laughter]

Q: Two questions. First one: If we are all part of the same soul, what does it mean to go home?

A: If you are sitting in a lighted room and light is there in front of you and you tie a bandage on your eyes and don't see it, and then you suddenly open and see it, what would you call it? Would you call it enlightenment? Would you call it removal of your blindness? Would you call it light has come? Would you call it you made a journey to the light? What would you call it? You could call it anything, depending on how we feel about it. The same is true that the fact we are making a journey is a concept generated only for our physical plane. The fact that we are going to go back home is only a concept generated here. We are going nowhere. We are at home right now! The journey to our home does not start from somewhere else, does not end anywhere else. It starts from here and ends here. There is a song my friend Anju sent it to me from London, played by a nice Pakistani musician. It's an Indian song, *Ith Naheen Te Kith Naheen*. That is the title of the song. What it means is, if it is not here, it is nowhere. In another place Buddha, in one of his teachings recorded jatakas, in those little messages of his that were put into drums. In one he says, "Find here because there is no there." When he says these things and we realize everything is here, there is no journey. We are removing different bandages upon our eyes. Therefore, this concept that we have to go home is a concept that we have to go home to our home awareness. We did not lose our home. We could not. There was no other place. We stayed at home, lost awareness of the home, created all the experiences like we are far away from home, and suddenly we found we are at home.

They say that there is a particle that runs around and then finds itself. Somebody described a spiritual path also like that, that we go through all the phases of meditation. We go from stage to stage, journeying from here to there, moving from stage to stage, and come back from where we started and recognize it for the first time. Isn't it amazing that where we are, we recognize after a long journey, round and round. We go into circles and come back to the same spot where we started. Wow! I found out my home. That's the kind of journey to the home. It's not that we have to go anywhere. Going home means discovering that we are ... what is our home and that we are there.

Q: Does reincarnation stop once you go home?

A: Reincarnation stops halfway. Even when we go to the top of Trikuti, where we picked up our destinies, reincarnation stops. We can be there until dissolution. So, therefore, reincarnation is just a function of the last two stages of devolution of consciousness, the physical and astral. That's where we are constantly reincarnating. When we go home, there's no reincarnation.

Q: Can meditation help prevent Alzheimer's and other age-related dementia?

A: I think it can help, but the patient with Alzheimer's will have recovered so much of his memory, a memory that we are not able to see, that we will think he is still afflicted with Alzheimer's but through meditation ... Alzheimer's is a very interesting disease in which the mind forgets. It's a disease of forgetfulness. It's not a disease of perceptions being lost. No patient of Alzheimer's has ever lost

perception. They can see right what's happening, doesn't remember anything, and that memory, not even short memory, is available. What happens ... Perception is real, and there is enough time in that perception to interact with that perception. That means Alzheimer's patient is walking. He knows he is walking. He doesn't forget that because it's a present activity. What activity lies within a very small field of time is all known to him as much as known to us. There is no difference. The only difference is he doesn't know what happened before. If an Alzheimer's patient can do meditation, which is not easy, but theoretically he can do meditation, he will recall so much stuff which is not relevant to his own reality, which means he'll remember past lives. He'll remember the astral stage. He'll remember spiritual things, and when he tries to describe them, they'll make no sense to us. We'll say he still has Alzheimer's. We won't know because for us he is still forgetting what we think ought to be remembered. He has realized that's useless stuff I was trying to remember. Alzheimer's state is almost like a judgment call by consciousness. What you are trying to remember is silly, useless. It's not going to matter to anything. What matters is what was there before you came here. What matters is the astral, the causal, the true planes of ours, so Alzheimer's people can have access. There have been blind saints who never saw, blind from birth, they sang the beauty of the inner regions better than those who had eyes that could see. So you see, what we are seeing here and making memories of things here are not so important as memories of those who are seeing inside. So there is no bar in an Alzheimer's patient also going up into the higher regions and dwelling on those and forgetting the current series of memories of the current life.

Q: When meditating on Simran, I notice that when I listen to the Simran very diligently and with concentration, my head begins to move slightly from side to side without me willing it. It gets more pronounced the deeper I concentrate. A: Am I doing something wrong? B: Is this some spirit or entity creating some obstruction in my meditation?

A: It is quite normal for people who pull their attention from the body up to the head to feel in the beginning a little imbalance because the head is holding more awareness than the rest of the body, and the head does sometimes sway like this. Sometimes it can sway forwards and backwards also. Some swaying of the head is possible because so many things that we enjoy ... In music, for example, you see a great musician performing, and when you want to be in tune with him, what do you do? [Nodding head] I have seen that. Lots of people. When they chant in Indian temples, everybody says, "Mmmmm, mmmm [nodding]." Why are they moving their heads like this? When they repeat the name of the Lord, "Oh, Lord, oh, Lord." Why are they moving their heads like this? It's a natural phenomenon when the attention is gathered more in your receptors in the head and less in the body, the head begins to sway. It can even fall off. The body can fall off sometimes, and, therefore, at that stage when somebody comes to me, I recommend either follow Baba Jaimal Singh's example or put up some nice pillows around so you don't sway too much. What was Baba Jaimal Singh's technique?

He was Great Master's Master. He was the Master who initiated my Master, Great Master Hazur Maharaj Baba Sawan Singh. Now I am talking of that Master. What He did was, He said there are

two problems. Swaying of the head can knock me out on one side, or the other thing, I will sway like this and go to sleep. Lot of people when they sleep their head goes down. He didn't want to do either of these two things, so he had set up a tall kind of a bench close to the ceiling on which he would meditate, and he put a hook on the ceiling and tied a little rope. On the rope he tied his long hair. He had long hair, He was a Sikh. He tied his hair so every time He meditated ... I can imitate his meditation a little bit for you ... His meditation ran like this. "Ouch! Ouch!" But He did not sway, and He did not fall off, and He did not go to sleep, so He had triple benefit. He died many years before I could see Him. I was not even born, but I heard about this hook, and I went to see the hook. The hook is still there. The hook and the platform on which He meditated is still there in a small village in Punjab, India.

So people have used so many methods for doing it. We are practical reasonable people. We know what we are trying to do is not physical, and if there is a little problem like this, we can put a cushion, set up against a wall so we have some support. We can have additional support, and, of course, in early stages of meditation, while you have still not fully vacated the body, a lot of glimpses can come of higher planes. They are very interesting, too. But that's a glimpse only. You get a glimpse and then you are back to where you are doing. The glimpse does not last too long because you are so attached to where you are as a physical body. You pull back very quickly. Suddenly like you are waking up. You are thinking of something. You are drawn away by that thought, and then suddenly you remember where you are. You just jerk up and say, "Oh, I am here." So those glimpses ... People have had glimpses of the causal plane, and some have had glimpses of beyond the Par Brahm while they are still ... half of their consciousness is still in the body, but it's just a glimpse and then disappeared. In that case, you don't need any pillows or hooks at all. But if you are doing that state of consciousness regularly, your body is being vacated from awareness every day, then you make arrangements like this. There is nothing wrong with it. Be practical about these things.

If somebody has a problem with the knee, the knee is paining, and he says, "I can't keep my knee in this position, and I want to stretch my legs out and then meditate," of course, do it. Because if it is paining and you are trying to meditate, you will never meditate. Your attention will always be on your pain. Therefore, if you feel, as yoga teacher has taught me, do this lotus position and cross your legs and that is the only way to meditate. When I do that I ache so much, you will never succeed in that meditation. Your entire attention will be on the aching legs and your ankles and your knees. Remember, we have to be in such a comfortable state, the real secret of good asana, (asana means a posture, position of meditation), is that which is not so painful in any part, not aching to an extent it draws your attention, and not so soft and easy it sends you to sleep. There's a combination of two things, two extremes. You can go to so much comfort, "Oh, I like meditation with nice pillows, lying down with my eyes closed." See how quickly it will make you sleep, because you are used to sleeping like that. On the other hand, you say, "No, I am trying the hook experiment, but the only thing is I keep my head like that and always in pain." You will make no progress. So this is where we have to use our

common sense. We can't lose our common sense in these things.

I heard a swami giving a nice talk on the importance of common sense. I got very interested because that is my favorite subject because I know common sense is very uncommon. So that's why I say it is called common sense and there must be some reason for it. He was telling people that when you go to a Master, a yogi, a teacher, don't leave your common sense behind. Carry it with you to test what he is saying. For example, he gave a story of another man who said, "Master, I have another Master who's more powerful than you are because he influences people to such an extent. If he says to a disciple, 'Jump from the top of this building,' the disciple will jump. And I tell you," the disciple told this new Master, "And I tell you if that Master gave me instructions, jump from the house, I'll jump. Can any of your disciples do that?" And this Master who believed in common sense said, "My friend, I don't think my disciple will do that. If I do ask my disciple to jump from the house, my disciple will say, 'Maharaj Ji, Master, you jump first.' They do not lose their common sense." He gave another example of a man who was walking to his house. At a nearby place there was a tent where a Master was giving a discourse to about 20 - 30 people. It started raining. So this man, to avoid the rain, he didn't have an umbrella, he thought for a few moments. "I'll go under their tent." He was not a follower of the Master, had never heard of the Master, and he just went under the tent to prevent getting rained on. He heard the Master giving a discourse to them, and he was telling them his own experience.

Master was saying, "I had this experience myself that one day I was in the forest, and a lion came up in front of me, and I stared into the eyes of the lion and the lion turned around and walked away." The whole audience said, "Really, Master? What did you do next?" "I followed the lion." "Master, then what happened?" "Then the lion walked some distance, and I kept on following. Then the lion turned around." "Master, then what happened?" "Then the lion ate me up." This man standing, to protect himself from the rain, he said, "Master, I am not your disciple. I just heard, eavesdropped on what you just said. If you were eaten up by the lion, how come you are giving a discourse today here? If you are dead, how are you here?" He said, "You think I am alive? I am dead!" Now here is a Master trying to explain something very different from the story. He is trying to explain that we don't live properly. We don't live ... We live like dead people. Instead of saying that, he tells a story of being eaten up by a lion, and the people are misunderstanding it, that maybe it's a ghost or a spirit form of Master sitting here. They talk of Shamaz Tabriz. Somebody claimed that he saw him after 500 years of his death. You could only see his ghost form, spirit form.

So these kinds of things that come up, we should not lose our common sense. We have been given that to use. We can use our mind. Our mind is not supposed to be put aside. It's supposed to be used for communication, for making sense of things here, for things that need to be analyzed, but it does not help in going within. There don't use it. There, control it through meditation, through Simran, and through sound.

Q: Dear Master, What is the relationship between constant Simran and mindfulness? Does doing

Simran constantly help us to live in the present and enjoy day to day life?

A: Yes, Simran does help in mindfulness. Simran does help in living in the present. Simran does help in reaching a level of understanding and awareness where you know that the current state in which we live, the past cannot be changed. The current state in which we know is a future which we can make from the present. That's how we feel. Therefore, a current state, those who live in the now, those who live in the present, with Simran, they know ... They have no regrets, no guilt, nothing because it's past. What has happened is enough for them to use the present for the future. So, therefore, they are really living in the now. Simran definitely helps you to live in the now.

Q: Is there a minimum time for doing Simran before beginning Bhajan? What if some sound comes right away when you are beginning Simran?

A: As I said before, the sound is more important than the Simran. If you can hear the sound, the sound that pulls, the bell sound, the conch sound, the other sounds that follow from the bell, you don't need Simran. You can proceed with the sound. If sound does not come, rely on Simran til the sound comes. And, therefore, Simran is a precursor of sound, and how much you should do? Depends on when the sound comes. Supposing you do five minutes of Simran and the sound comes? Switch onto the sound after five minutes. If it doesn't come for an hour or two, do Simran an hour or two. If Simran is to last for several days before you hear the sound, do it for several days and nothing but that. For practice sake, we were advised as a rule of thumb at the time of initiation that during practice when you are not even aware what sound is or what Simran is, and it's a new thing for us, at that time try to do two-and-a-half hours of meditation in which anything from one-and-a-half hours to two hours should be Simran. Anything from one hour to half-an-hour should be Bhajan or listening to the sound. So the combination is that you start with more Simran and less listening to begin with. As you hear the sound better and better, the ratio changes. You can do five minutes of Simran and spend the entire time in listening to the sound. Also it was suggested that you could do this two-and-half hours early morning. In those conditions where people did not have any work except to go in the morning and work and come back and be free. This is not the state of things today here in the west. People work at odd hours. People's regimens are very different, so this two-and-a-half hours need not be confined to any particular hour. You should do it when you are most alert. You can do some part of it early morning, some part of it later. Where this two-and-a-half hour concept came from was, it's 10 percent of total available time every 24 hours. That's where it came up. Give 10 percent of your tithes, your charity, 10 percent of your time for meditation. But this can be broken up into small pieces.

I have just advised by email this morning somebody from outside on this very question, and I have said that you break the Simran into four or five pieces because of the nature of his job. Yesterday somebody talked to me about the fact that Simran goes on, meditation goes on very well for an hour-and-a-half and then one gets tired or one gets achy, one doesn't make any progress, and we look at the clock and say, "No, we have to complete two-and-a-half hours." The last hour is a waste. I

said, “You should get up. Cut it down to one hour. If you don’t reach the state of that state of tiredness, but catch it up at another time. You can even catch it up after a 15-minute break or half-an-hour break.” So don’t tie it down to a ritual. It’s not a ritual. It’s a practice for concentrating your attention behind the eyes. If you are not concentrating your attention, you are worried about the pains and aches, it’s no use sitting there. You should get up and have a cold shower, if necessary. They said that’s one of the treatments for too much sleepiness during Simran. It’s not always necessary, and that will be another ritual if I talk too much about showering before meditation. No, meditation ... If you want to take a shower, a spiritual shower, take a shower inside with the sound. I’ll tell you this. If the sound is strong, it’s like a surround sound. It’s not a sound that you can say one direction. You can put your attention in any direction, you’ll hear the same sound. Therefore, sound is surrounding you, and you are feeling you’re bathing and having a shower in that sound. It’s an actual experience. So if you want to have a real spiritual shower, have the shower of bathing in the surround sound that lies inside all of us. That will be great!

Thank you. We’ll have a short break, and we’ll come back for the final session.

https://youtu.be/40gg-ug_hGs

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