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Mind is the Only Obstacle to Go Home

Rice Lake, Wisconsin — April 1, 2014

<http://www.youtube.com/watch?v=lhhuvWni6zg>

Friends, welcome to this fourth day of our Bhandara of Great Master, Hazur Maharaj Baba Sawan Singh Ji, my Master. You have been watching, some of you, on YouTube. How many of you watched on YouTube? Very good. Now Mark has put up a YouTube here also [pointing to live monitor]. (Laughter) Looking at that looks like watching YouTube.

I think Mark has done a good job. So many of you have come only because of the YouTube, I guess. How many have come only because you saw me on YouTube? Wow. That's Mark. Let's give him a round of applause to Mark. (Applause.) Thank you, Mark.

In the last few days, I have been covering some very important subjects on the path of the masters. I have explained why it is important, very important, to have a living master, a Perfect Living Master, if you really want to go back home to your true home, Sach Khand. If your intention is different, if your goal is different, you don't have to look for that, you don't have to wait for that. There're many other ways to attain your goals. If you want to just have little peace of mind, you can play nice music. They even have now meditational music. I heard it. They played it for me, and I felt very nice and calm. It's good music. But it is an outside music. It's not a music that takes you inside. To get the music inside you have to be guided by somebody who hears and tells you how to hear the music inside.

If you do not have a living Perfect Master, if you do not have a living master, then the only master you can have is your own mind. People talk to me about their masters being ascended

masters sitting in the Himalayas. I don't think so many people have gone to the Himalayas. I have. I was posted there. I was working there. I had a job there in the Himalayas. I met a lot of masters and met lot of them, and I asked them, "Are you working to help people who are living in United States?" None of them said yes. (Laughter) They said, "We are doing our duty right here around us, whoever is around us. We are working for them, not for people living in another continent." And yet the belief is there is some master speaking in our head, telling us what to do. That's all our mind.

Some people say they can get guidance from nature, even birds speak to them. Dogs, cats, they speak to them and give them guidance. But don't they realize that the interpretation of what they're saying is all of your own mind, is guidance by your own mind. Some people say there are angels around us, and the angels guide us. All your own mind. The power of the mind cannot be underestimated. It can dupe you into feeling that a master is somewhere helping you, whereas your own mind. And why is that a problem? Because the mind does not want you to go beyond itself. The mind is the biggest wall between you and your true home. Indeed, there is no other wall. If you ask me, "Is there something, an obstacle coming in the way between you and your true home, *Sach Khand*?" The only obstacle I would point out is the mind. Therefore, if you make mind your master, you're not likely to make much headway for going to your true home.

Therefore, a living master is essential. Any master who says go within is guiding you in the right direction, does not matter how perfect he is, or imperfect he is, at least he's guiding you in the right direction. If you are guided in the right direction, and you like it, but you don't go too far, you can get guidance from another master who will come your way. If your seeking still continues for the true home, a Perfect Living Master will come into your life and take you back. That's the secret. Secret is to seek, and you will find.

Therefore, keep seeking, seeking in your heart, not running around. You can run around for learning more things. You can read books to learn more things but running around and reading more books won't lead you inside. A Perfect Living Master will take you inside. I've been emphasizing this point the last few days and I am emphasizing it again, that if you don't have a Perfect Living Master you don't go home.

Now, there is a distinct possibility a master who only pulls his attention to an out of body experience and is able to see his astral body, calls it the true home. The astral plane is a very vast plane. It has got so many layers within itself, about a thousand layers within itself, that you could roam around and say this is stage one, this is stage two, this is stage—"I've come to Sach Khand." There's no way that a master can say no, you've not reached Sach Khand, because you say, "This is exactly what I thought it would be like. All the dead relatives of mine are here.

Everybody's here. I can do work. There's no gravity. This is exactly what I thought." Because our thought cannot comprehend our true home. Our thought stops with time and space. Our thought cannot imagine anything beyond that, but whatever is within time and space has a definite life and will finish. It's not immortal. Immortality is beyond, beyond time and space.

Therefore, it's very important that if you want to go beyond to your true home—the reason for going to your true home being that you've had enough of this world—if you haven't had enough of this world, stay on, it's not necessary. Or, if you haven't had enough of this world, and you want to have the world, but your curiosity is, is there something beyond, go in and find out. So, there are many different approaches to discovery of your own self.

The self is the only reality. All else is made up; all else is illusion; all else is created by the self. The self is consciousness per se. Totality of consciousness is the self. All regions, including our true home, Sach Khand, has been made up by the self. Even higher planes than the self have been made up by the self. People talk of *Alakh*, *Agam*, *Anami*, even higher than Sach Khand, all made up by the self. The experience that can be created by the self is unlimited. It can create anything because its whole power is to be conscious, and it can be conscious of anything. Consciousness operates as the most creative power that whatever it wants to be conscious of it becomes a creation. And that is why it can create everything, including permanence, including immortality, including time and space, including all universes, including Sach Khand, including *Alakh*, *Agam* and *Anami*.

I have been talking for three days about Sach Khand, our true home. Some of you might wonder what are these new three names I'm taking up. They are not new. They have been recorded earlier also and people have spoken about them. *Alakh* means which cannot be *lakhia*, which cannot be described, cannot be written, cannot be spoken of, so it's beyond all speech, beyond all description. *Agam* is which cannot be known. It can't even be known and still it's a stage of consciousness. *Anami* is cannot even be named. You can't even think of a name for it.

What are these three stages? These three stages have been created by the self, by consciousness, for the totality of consciousness to experience, to generate all other experiences by individualization and what we call devolving into lower levels of consciousness. This is the place where the creator enjoys working on ideas as it were, to make the rest of the world, make the rest of the regions of the universe. It is not meant for a soul. No soul has ever gone to these regions. The only way for a soul to go to that region is to first go merge in Sat Purush, the totality, and then experience those as totality. Those three highest regions described as *Alakh*, *Agam* and *Anami* are regions for the Sat Purush to travel, not for souls. Souls merge and become

Sat Purush at Sach Khand, but whatever they are, the whole point is that every endeavor we are making on the spiritual path is to discover the self.

The self cannot be hidden. The self is always there. No matter where you are, no matter who you are, no matter what you are, no matter whether you are something or nothing, the self is always there. It's the self that will tell you you're something. The self tells you you are nothing. The self tells you where you are. Self is the conscious power inside us, and it's called the soul when it's individuated and looks like one amongst the many. When it doesn't look like one amongst the many and becomes one in total, it becomes Sat Purush, the totality of consciousness, the true being. Sat Purush means the true being. The true being lives in true land, Sat Lok, Sach Khand. So, this idea that our aim, ultimate aim, of some of us—and people sitting here are some of us, in this big world, we are just some of us—some of us want to go beyond the mind to our true home. That's only possible with the company of a Perfect Living Master and being initiated by a Perfect Living Master.

I mentioned yesterday that initiation is not teaching of a method of meditation. I teach them every time. I teach people how to meditate every time. That doesn't mean they are initiated. People teach all over the world. People are teaching the same thing. That's not initiation. Initiation has very little to do with teaching. Initiation—a Perfect Living Master discovering a soul wanting, seeking to go back home, finds that soul in an embodiment, a human form, and guarantees, "I will take you back home"—that's it, that's initiation. Initiation is that when a Perfect Living Master guarantees this, he places himself inside the head of that disciple, so that disciple can have access to that master whenever he or she wants. Not only that, he guarantees that from the third eye center where he sits, waiting for us, he will take us, together with him, not alone. He's not a master who says, "Ok, I'll show you the way, now you go."

Somebody sent me a cartoon in which there's a little girl and a big dark hole, and the master is standing and says, "Now jump in. I didn't say I'll take you. I only told you how to go," and she's afraid of jumping in. It's just a caricature to show some masters give guidance like that, "that we have not come to put anything into you. We have just come to tell you the way. Now you find your way." That's not the way the Perfect Living Masters operate. That's not their guarantee. Perfect Living Masters take responsibility to take you back home.

Therefore, if your desire is to go back home... Perfect Living Master living in a human form like ourselves, with whom we can talk and converse and ask questions and play and run together, that kind of a master... We don't... A master who's so removed from us that we can't even talk to him, we can't even have a conversation, how are we going to have that friendship that we're used to? They say a master is the best friend you can find. What kind of friendship it is? Don't

you think that if the master is invisible somewhere else, that we are only talking to our own mind again? How do we have that kind of friendship? Unless we have manifested a master inside, then the friendship is always there, day and night, but if we haven't manifested, how can we say that he's a friend? We can say he's a master. We can't say he's a friend, and yet I keep on saying a Perfect Living Master is the best friend you can have. His unconditional love in this life and other lives is unparalleled with any experience that you can have. When I talk like that I'm not talking of some shadow or something or something that's not accessible to you. I am talking of something that's right here, accessible like yourself, at the same level as yourself. You will notice that these masters come at a certain social level, and they adjust that social level according to the disciple, because if it is too high or too low you can't have friendship. The very idea that it is love and devotion that will take you back makes a master come to your level, because you cannot have love and devotion with something that is so high or so low you can't even feel close to it. It has to be so close that you feel this is exactly my friend, my pal first.

When we have time, and I said I'll tell you lot of stories of the dera, I'll be talking about a veterinary doctor, Dr. Isher Singh, whose stories you might have heard before. He told me after a lifelong of following the Great Master, he says, "I realize Master is a friend first and Master afterwards." He said, "I discovered he's a *yaar* first, and guru afterwards." His discovery, and he was great, very great disciple of Great Master. So, how can you be friend to somebody, well, who's not even accessible? So that's why a Perfect Living Master who can guide you and be a part of your life, and manifest in you so that you can have access to him, is necessary for making spiritual progress to your true home.

I said yesterday you don't have to worry about the status of the master, how far he has gone or not. He'll take you as far as he can. You will automatically know, automatically come to know, how far he has gone because you will still want to go more. If you are a seeker of your true home, your seeking will still continue even after the master has taken you to his limit. You might remember the story I've repeated many times of another friend of mine. He was an engineer in Burma, now Myanmar. Burmese Burmese doctor, doctor, he was an engineer, Trilok Chand, his name was Trilok Chand. Trilok Chand lived in Myinmu, Rangoon, some places there, and he was very keen to find a Perfect Master. He heard a Perfect Master can give us Simran, can give us sound and he can take us back home. He searched for masters, whoever came to his hometown, till he found there was a master who could give him that. But he lived in Madras, now called Chennai, in India, town, south Indian town, Madras, and he found that there was a swami who could do that. So, Trilok Chand, who was a very miserly person—he was just an employee of the government as an engineer, so he didn't have a big salary—but he kept on saving because his rule was if you have a rupee in your hand, or a dollar in your hand, you should look at the dollar and say, "Should I spend or not spend? Should I spend or not spend?"

And then say, “Not spend,” and put it back in your pocket. With this lifestyle he collected maybe about 30,000 rupees in his bank account. So, he—and he wouldn’t touch that because that was his saving—but he spent part of the money to go to Madras and meet that swami. And when he met the swami, swami was very impressive, he had a lot of people around him. He said, “Swami Ji, I am Trilok Chand, engineer come from Burma, heard about you and I want to go home. Will you take me to enlightenment, to true enlightenment?” Swami Ji said, “Yes, I can.” And Swami Ji said, “Have you heard the story of King Janak and Ashtavakra?” He said, “Yes, sir. I heard the story.” He said, “I can tell you again.” How many of you have heard the story? How many have never heard the story? I should repeat it, I think.

This is just a...just a, now a deviation from the story of Trilok Chand into the story of King Janak, who was a king in India, and very, very keen to find enlightenment. And he asked his ministers, his secretaries, advisors, “How can I find somebody who can give me enlightenment?” And they said, “Your majesty, this country you are living in is full of gurus, full of yogis, swamis, and they’re all enlightened people. All you have to do is to hold a *yajna*, hold a festival, and call them over, a religious festival, give them good food, they love food, good food, especially rice pudding” [anyway, that’s a separate matter (laughter)], “and have a nice, nice feast for them, and they will come. And you check with them, they will enlighten you.”

So, the king had a big feast in his palace and all the swamis and yogis were invited and they came, and he had a one-day big festival. And the king put up tents for them, and he disguised himself as an ordinary tourist. He did not tell them he was a king. And as an incognito, in disguise, he moved amongst those yogis and swamis and learned pundits and he found that they were all arguing with each other, that they got angry with each other. They said, “No, I am right, Book says this.” Another person says, “No, book says this. It doesn’t mean this,” and he saw sometimes they would come to blows. He says, “What kind of enlightenment do they have? They may be very learned. They’ve read the books, they remembered the books, but they are not enlightened. They have nothing real in them. They have no real knowledge. Enlightenment means real knowledge, not this kind of learning.” So, he felt very disappointed after spending the whole day walking around incognito amongst them.

So, he came back to the palace and he told his secretaries and his advisors and ministers, “I am very disappointed. I thought that these people were enlightened. They are not. They are learned. They have read a lot, they repeat a lot, but they don’t know what’s going on inside. They can’t take me anywhere with true knowledge. I want true knowledge and I want instant true knowledge.” I think he was an American in his past life. (Laughter) He wanted instant. Americans want everything instant. Anyway, the advisors and secretaries said, “Your majesty,

we had only a one-day affair. Only local yogis, swamis could come. Have a seven-day affair, and by beat of drum we'll announce in the whole country all the yogis and swamis to come, and all masters and gurus to come." So, he said, "Okay. Maybe it was a small group and they didn't know anything. The larger group may know." So then, he called all of them and he had a big tentage and a big township set up for them, and they all came staying in their own tents and having food cooked by the king's chefs. And the king again put himself incognito and in disguise, and he moved all of them. Every day he would move to find one of them should know what is enlightenment. And seven days passed, and he met hundreds of those swamis and yogis, and he found that just a repetition of that one-day event. They were all learned people. They all had read books. They were quoting books, but none of them could give true knowledge that the king was seeking.

He was so disappointed, came back to the palace, he said. "I don't think anybody is enlightened. It's just a game that people play." Then the ministers and secretaries and advisors said, "King, if you want that kind of enlightenment, there is a man. He won't come to your feast. He's sitting on the bank of the river and his name is Ashtavakra. Ashtavakra means eight folds. He's a hunchback with eight folds on his back. His body is little deformed and crooked, but his eyes are very sharp. You'll go, he will give you the real enlightenment, the real knowledge, true knowledge that you're looking for. The king said, "Why didn't you tell me first? I wasted all that time with these other swamis and gurus and all."

So, he went to Ashtavakra, and Ashtavakra was sitting in a little hut, a Perfect Living Master sitting in a little hut with four or five of his disciples. And when the king came, Ashtavakra got up, "Majesty, what has brought you here?" He says, "I have not come as a king. I've come as a beggar. I have come to get true, instant true knowledge. Will you come to my palace and give me that knowledge?" He says, "Certainly, King. If you have invited me, I will come."

So, the king set up an appointment that Ashtavakra, the mystic, will come to his palace. He invited all his nobles, relatives, neighboring kings, neighboring princes and princesses, and all of them came. And he filled up his whole auditorium with that great noble and royal audience, and put up two chairs on the dais, one for himself and one for the mystic, for the Master.

Ashtavakra came accompanied by seven or eight of his disciples. He got to the door and he took off his shoes, and they all took off their shoes. That was customary to take off shoes when you go to this kind of event, and as Ashtavakra walked, people looked at him. "This deformed guy is going to give us enlightenment? What kind of mistake this king is making? Look at his body. Look at him." They mocked at him and derisively looked at him, and he walked up slowly, and king welcomed him and put him next to him on the dais. And then Ashtavakra says, "King, what

is the price of leather today?" The king says, "Master, I invited you here to give us a discourse and enlighten us. What has leather to do with it?" He said, "Are they not all leather merchants over here?" He said, "No Master. They are royalty, nobility. They are all prince and princesses and my relatives and courtiers here. There are no leather merchants here." He said, "Well, the way they were looking at my body and my skin, I thought they might be dealing in skin and leather." Then the audience realized this guy had a sense of humor and they kept quiet and began to listen to him. He said, "King..." Ashtavakra said, "King, what kind of knowledge do you want?" He said, "I want real, true knowledge, and I want it in an instant." Ashtavakra said, "King, you have to pay a price for that. Are you ready to pay the price?" He said, "Master, any price. My treasury and coffers are open. You name the price. I will give it." He said, "I want three things." He said, "Master, you can have ten, twenty, whatever you want." "Only three things I want. Give me your body, give me your wealth, and give me your mind. When you've given these three things to me, I'll give you instant knowledge."

The king thought it's a strange price tag, but he was so keen to get this enlightenment he said, "Master, my body is yours at your disposal. All my wealth is yours right now—I'm publicly announcing—and my mind is also yours. Now give me instant knowledge." Master said, "Are you sure you have given these three things to me?" "Yes, Master." "Is this body of yours, King, is mine now? I can put it wherever I like?" "Yes, Master." "Okay. Take this body of yours, which now belongs to me, walk over to the door where I took off my shoes and place your body on those shoes." The king got up and started walking and everybody said, "What kind of enlightenment is this? What kind of lecture is this guy giving asking the King to just go sit on his shoes," and they began to murmur again. And the King while walking said, "You know, these people don't know what I'm trying to get. They are looking at my palaces and my wealth, and all that, that I am a big king and how can I do this." When this thought came to him, Ashtavakra shouted from the stage, "King, you have no business to think about your wealth and palaces, you have given them to me." He said, "Oh, my God, I've forgot that! I forgot I've given my palaces and wealth to the King." Ashtavakra shouted, "King, you have no business to think what you gave or not gave, that's a thought. You have given your mind to me." And he put his hands on his head. He said, "I can't even think!" At that moment he got enlightenment. And Ashtavakra said, "King, come back. Don't have to sit on the shoes. Come back and sit on your chair."

The King came back. He said, "Did you get the enlightenment you were looking for?" "Yes, Master." "Are you sure?" "Yes, Master." "You said an instant, and you said to me—before I asked you about an instant—that an instant is when you step on the stirrup of a horse and jump on the saddle, that's an instant for you. Was this done in an instant?" He said, "Master, less than an instant." So, he said, "Now, King Janak, you got a glimpse of what enlightenment is and you are

satisfied. Do you still have any questions?” He said, “I have no questions.” He said. “If you have no questions, you are satisfied, then you know you are enlightened. This is a sampling of what exists inside. Now, I’ll tell you I’ll initiate you, and you meditate for 20 years, and you’ll get the same enlightenment again.” He said, “Master, I’ve found what I was looking for.”

This is the story of King Janak and Ashtavakra, and Trilok Chand was told by that swami ji, “Do you know the story?” And he says, “I have heard that story before.” He says, “I follow the same principle that Ashtavakra follows. Give me your body, give me your wealth, and give me your mind—I’ll give you enlightenment.”

And Trilok Chand said—he was like King Janak—he said, “Master, I give you my body. I give you my wealth—I have some money and I sold everything else—and I give you my mind.” The swami said, “Let’s start with the wealth first. How much do you have?” “I have thirty thousand bucks.” “First, transfer those to my account, so that I have to start building a temple. Transfer those thirty thousand, then we’ll talk about the body and the mind.” He said, “All right, Master.” This man who used to think every one rupee *to spend or not to spend*, look at his desire for enlightenment. Look at his desire for spirituality. He transferred the whole amount to the swami.

Then he said, “Now give me your body.” “Yes, Master.” He says, “The body I’m taking so to train you how to meditate. My method of meditation consists of breathing with the nostrils, with your nose, one nostril at a time alternately: One breath from the right nostril, next breath from the left nostril, and you cannot use your fingers to do like this [Ishwar demonstrates by alternatively pressing against one nostril and then the other], because if you do that the attention goes out to your fingers. You have to keep the attention inside. Therefore, to keep the attention inside the body, this process will be done by your tongue. The tongue has to go back and from internally move the tongue like this, then this so that you breathe one nostril or the other nostril alternately [Ishwar demonstrates by moving from one side to the other side and back again]. This requires a surgical treatment for your tongue because tongue is tied down with the tendons. They have to be cut off so the tongue can move backwards,” and the swami opened his mouth and showed his tongue was free. It came out like a snake’s tongue, you know. He says, “See, my tongue is free. I do it. My master taught me this.”

He said, “And I will do this surgery myself because it has to be a sacrifice of a bodily organ which you are going to turn back—the tongue—and it has to be done with pain, so you know it’s a sacrifice. It’s not done under anesthesia or something, a surgeon cutting it. I will do it, sandpaper it, and I will do it slowly every day. It’ll take a month to cut it off. And I might use some nettle—it’s called *bichu buti*—that means nettle plant, which is very painful. I’ll use that

also so that you are making a sacrifice for the sake of enlightenment.” And imagine that engineer, Trilok Chand, went through this torture screaming every day, and it took several months to heal after that, and then he practiced that.

And then he said, “Now, give me your mind and I’ll teach you some mantras.” So, he told him mantras to repeat with the mind, and he got some feelings that he could go out of body. He got feeling he could see lights and he could see those. He told the swami, “Swami Ji, I wanted more than that. This is not the enlightenment I was thinking of.” Swami ji said, “But this is all I can give. This is all I have. I have got this from my guru. I’m giving you what I got from my guru.”

Then Trilok Chand continued his search, eventually ending up at Great Master’s feet. And when he reached the Great Master, Great Master heard his story and he initiated him. And very quickly, because he had done some work internally, very quickly—his breathing was a problem for a while—but once he was able to overcome this pull by the breathing, he was able to pull up and pull his attention and was very successful in seeing more than what he had got before.

He was a very nice, humble man. Everybody called, “din dayal, din dayal,” that means you are the...you are good people. Some humility he showed every time we met him. He became a very good friend of mine and my father and our family. One day we were all sitting around the Great Master, and he said, “Master, if I had known”—Trilok Chand says to the Great Master—“Master, if I had known that you are the real master, I would not have given those thirty thousand bucks to that guy swami in Madras.” And Great Master laughed at him, and he said, “Trilok Chand, you don’t realize the day you came to me, I transferred those thirty thousand to my account.” He said, “No effort with any guru is ever lost. They’re just a stepping stone to something else. Don’t feel that you lost anything there. All your effort you put in, including your thirty thousand, is in my account and I am taking care of it. So, it’s not a literal transfer of things, it’s just that what you did there is accounted for.”

That is why after hearing that story I realized it’s not so important to worry so much. “I have a guru, is he a true guru or not?” Follow if he’s taking you inside. When your seeking is beyond what, where he can take you, a Perfect Living Guru will come in your life. Your responsibility is not to find a guru. Indeed, you cannot find a guru. Nobody can. He’s too ordinary. A person who claims, “I am a guru, come to me,” is definitely not a guru. No Perfect Living Master ever in history has claimed that he’s a guru. He claims he’s a servant of the gurus. He claims he’s a servant of the initiates that he initiates. Therefore, you can’t really find. A guru finds you and reveals himself to you through your soul, through your feeling, through your intuition, through your experience inside he reveals to you. Then you realize, “No, we thought he was an ordinary

person. He's not ordinary." It's your personal experience that builds up that kind of knowledge and realization who is a guru. You don't know otherwise.

So that is why, it's not easy, but the truth is your role is not to find. Your role is to seek, and if you seek you will find. That's the principle. That is the principle of the Path of the Masters, that if you seek you will find. So, seeking should not stop. If you feel you haven't got enough, you must move forward and Perfect Living Master will automatically come into your life. So, nothing to worry about this, but I emphasize the importance of a Perfect Living Master if you want to go beyond the mind to your true home.

The second subject I dealt with yesterday was the company of the Master—satsang—how important it is. And I told you how one disciple went to Great Master and said, "Master, how often should we meet to keep up with my spiritual progress?" He said, "The best thing is to meet every day. That'll be ideal if you can meet me every day and satsang with me, that's great." Because satsang means: "sang," the company of the "sat," of the truth, the company of the truth. There's no greater manifestation of truth in this physical world than the physical body of a Perfect Living Master, whose consciousness is continuously connected with the true home in Sach Khand, with the truth itself. The truth itself is connected. So therefore, that's the best way to have the company. Of course, short of that you could have company of others who are enlightened too, but that is the best. The Great Master said, "Once a day would be good." He said, "Master, what people are not living around you, they can't come once a day." "In their case, I think once a week would be good." He said, "Master, what about those who are living too far away?" "For them, once a month is good." "But people living overseas, living in other countries, Master, they have started coming to you now, and what about those people?" "Once a year should be all right. That's good enough for people coming from so far away." "Master, what about those who can't come once a year?" "Well then, let them wait." Wait means wait for next life. Wait when they can do this. Wait when the circumstances of their life change to make that possible.

This is just to emphasize the importance, because our mind is brought back on track again and again with satsang. When we are not in the company of the Master, we just go away. When Great Master was just a disciple of Baba Jaimal Singh, his Master, he wrote to him that "Master, I can't see you every day, you are so far away." He said, "You try to see me in meditation. You come to me when you can, once a week, once a month. Try to come when you can see me from your job," — you know he had a job — "and otherwise, keep the company of people who are like minded." And he set up a daily program for him. "Get up early morning and wash your face, wash your eyes. Be alert and do meditation two and a half hours at 3:00 o'clock in the morning.

At 5:30 rise, have some breakfast. Get ready. Go to work and come back in the evening. Spend a couple of hours with friends, with satsangis who are also on the same path.”

So, the Great Master was advised by his own Master to spend a day like that and spend the evening, then have an early supper, then do some meditation, and before sleeping, it's good to have half an hour of meditation, of simran, so it becomes a habit to go on. Great Master followed that routine, and it kept him in the company of the “sat” of satsang because he was talking of Master. And when you talk of Master at satsang—if two satsangis meet and talk of Master, it is satsang. Satsang is not necessarily a big gathering to have a discourse. Satsang is the company of the truth. And for us, we don't know anything more visible, more manifest as a means of looking at truth, of keeping the company of truth than the Master. So, when we talk of the Master, the truth comes in front. When we think of the Master, the truth comes in front. If we meditate, truth comes in front.

So, there are so many ways of doing the satsang, and we should do the satsang to keep the mind on track. You give up this, the mind just gets so distracted by worldly activities and by all the jobs that we have to do in the world that the priority of spiritual path is lost. Instead of putting it at number one, we put it down below. “I have to do that job first. When I get time, I will meditate. When I get time, I'll go to satsang. I can't go now because I don't have time.” It's so easy to go into that train of thought and we lose the priority that we have to give, and unless we give the highest priority, we are not making that kind of progress which we want to make. So, that is why satsang is very important and keeping the company of those who are also followers of the Master is very useful as satsang.

Third thing I mentioned in the last few days was the importance of meditation at the right place. The right place is not a meditation chair, nor a meditation mat, nor a corner of the room that you set up for meditation in your house, nor a temple that you've made in your house, nor any particular earmarked place where you go, nor a special holy tree under which you have to sit. The special place for meditation, the *only* place for effective meditation is in your head behind the eyes. Unless you sit there, you're not even starting to meditate properly. So, the meditation should always begin in a meditation chamber that's inside your body in your head right behind the eyes.

So, the very first thing one has to do for effective meditation is to practice sitting in that little place. That little place becomes very big. It becomes the whole universe if you sit there long enough. The walls which are only a feeling that we have a head around us—the feeling, illusion of creation of a body around us—is creating the wall. When you withdraw your attention to the center of the head, the wall disappear—it becomes a new universe. So therefore, the only place

where you can really have spiritual experiences that lead you to higher levels of consciousness is in the head behind the eyes. And those... We have done some exercises in the last few days. We'll do more today, more intense, so that you get an actual feel of what it is, where to meditate. Always meditate there. When you say meditation, forget everything around, and just say, "I want to go into my meditation chamber that's behind the eyes in the head" and put your attention there.

You know, in meditation you only travel by one means. The vehicle for travel is attention. Wherever you put your attention, that's where you will go. If you put your attention behind the eyes, you will go within. You'll discover the tenth door. You'll discover that the whole world—new worlds—keep on opening up inside. So, but if we start putting our attention on an external thing that we have made, "This is my meditation mat,"—because people show me those when I go to their places—"I have a special place for meditation and special chairs for meditation, special cushions for that." If the cushion is special for you for meditation, you are really meditating on the cushion and not on discovering the self. You're discovering something outside of yourself. That is why I have been emphasizing the importance of going there.

Then I mentioned to hold your attention there. The only problem will be—and you have seen it, you have noticed not only the last few days, the several years that you have been meditating—that the only problem in holding attention are the scattered thoughts that take you out. You start thinking of other things and you're out. The attention goes out. To overcome this distraction, I mentioned three methods which are the methods I was taught by Great Master, and they work.

First is repetition of words. You repeat the mantra given, the simran given, and listen to the simran sitting there, attention is pulled in. If you repeat the words and think of something else, attention is not pulled in. Repetition of words by itself will do nothing unless you listen to them, put your attention on them. The only way to put attention on the words you are repeating is to listen to them. It's the listening that withdraws your attention inside, withdraw it inside, and not merely the speaking of it, because while speaking you can speak many other tongues outside. The mind speaks many levels. Therefore, the listening of the words is a great aid to meditation.

And then I said the second method is to listen to an internal sound. The self at the physical level has a sound which can be heard. It's audible. That is why this path has been sometimes called the Path of Surat Shabd Yoga or Audible Life Current. That means something. Life current or consciousness is audible at the physical level inside, behind the eyes right in the center. You can just go and put your attention you'll hear it. Everybody will hear it. It is not a gift given to any particular person. We all have it, without exception. Life would not be sustained if we didn't

have it. Therefore, that sound, if we can catch the sound inside by placing attention, the sound draws us inside and so long as we listen attentively, keep on listening with the best attention we can give to the sound we are pulled inside, and we can move to any level of consciousness. The sound is an unbroken link to our true home, Sach Khand. All levels of experience—spectacular visionary experiences—all break, and you'll get into dream state and your wakeful state.

Imagine you go to sleep at night, you're dreaming, and the same self is in the dream body. Not somebody else going about in the dream body that you're watching, it's you, same self. It's the self in the dream. You wake up. It's a completely different experience but the self is still the same. It's the same being that had the dream, same being that's awake, same being that will be up there (pointing to the forehead), same being that will be in Sach Khand. It never changes. The self never changes and since the sound is the sound of the self, it's a continuous link even if the whole thing changes like new wakefulness again and again. You can awake five times up, and the self will still be the same. The dreamer will still be the same. The experiencer of each level will still be the same. That self never changes. That self is immortal. That self will be the Sat Purush. That self will go to Alakh, Agam, Anami, and that's the only self that is giving us life and all experiences. And that self is only one, and yet we experience the many through that self.

It's amazing the way this whole experience has been generated, and here, in a human body, we have the opportunity to explore and see all this. How could one imagine that a creator should create universes and then leave a possibility of experiencing, in one small unit, one human being, the possibility that through the head of one human being you can explore all these and find out the truth even of the creator? This is not a miracle, this is a major miracle that has been created, and yet the possibility is there for us, and the means for this are there. Perfect Living Masters will always be there so long as seekers are there. Perfect Living Masters will be visible and available to seekers while they are there.

Therefore, I emphasize the importance of the second part, the Sound Current. It's a secret, it's the best way. Great Master used to say it's the best way. And then sometimes some Spanish people would say "Camino Royale," Royal Road. It's just a royal road to go back. It is.

Third method to prevent the distraction of the mind, I mentioned the last few days, was *dhyān*, contemplation, contemplation of the face of the Master. Why is that a useful thing? Because when you contemplate the face of the Master, even though you pretend to be showing your love to the Master and devotion to the Master, it becomes real. The Master's interaction with you, within you, will be such that it'll pull you. And what will grow in you, in that kind of meditation where you have *dhyān*? Love and devotion, the only thing that will take you beyond the mind. All other systems of meditation are merely to go to that point. The true Path of the

Masters is from discovering the self as a soul, as an individuated self, as one, just one amongst many, and then discovering the one amongst many is the only one, and the many are created by that one. That's the spiritual path. The rest is a preparation for the spiritual path, and even for the lower portion. And I am making it even more clear that the spiritual path of the masters, Perfect Living Masters, starts from *Trikuti*, starts from just above the mind. All that below has been delegated to Negative Powers. There is no Negative Power beyond that. The negativity that we experience is experienced through the mind, and the mind does not exist above *Trikuti*, above the causal region.

Therefore, negativity which we experience here, the pairs of opposites we experience, pain and pleasure, day and night, all these experiences we have here, are creation of negativity. The cause of negativity is that the whole creation of negativity has been placed in time. So, time is the creator of negativity. And time is *Kal*. We call it *Kal*. People who don't know that *Kal* means time, sometimes think *Kal* is another being sitting, some monster sitting somewhere, running this universe. *Kal* is a principle. *Kal* is a function of negativity through which a mind has been created as its agent, individualized. Sat Purush, the True Being, which we are in individuated forms, the souls, have been given access to experience something in a negative area through time, which then devolves within us, sits with us inside as souls, as the mind. Mind is a unit of time. It creates time. It creates space. It creates functions in time and space. The very nature of mind is that.

Mind is nothing more, if you think of it, than time, space, and causation—cause and effect. Put these three together, that's your mind. So, the mind creates time, space, puts events there then to create cause and effect. The whole law of karma is born here. We are not affected by karma, the soul. Mind creates for itself. We only experience karma when we identify with the mind, when we begin to feel "we think, we are this." Thinking is a mechanism. It's a mechanical action of the mind, and therefore, when we confine ourselves to thinking, we become the mind. And therefore, the mind just functions only in time and space, cannot contemplate anything outside of it. When we identify with it, we can't contemplate anything out of it, and we are bound down by the rules of the mind. Everything must function through reason. Everything must function through logic. Nothing is worthwhile if it is not logical. Nothing is worthwhile if it doesn't make sense. We're trying to make sense of everything. And the mysteries of the universe, so many keep unfolding themselves, which are beyond our reason and we can't understand them.

How can... A group of barristers, doctors, intellectuals, came to see Great Master, about eight of them, once had a group meeting with Great Master. And they said to Great Master, "Master, you keep on saying that the mind cannot know Sach Khand. It is limited. We are all people who have been trained to use our minds, and we are experts in using our minds. We are learned

legal experts. We are accounting experts. We are professors. We have been teaching and have been telling students to build their minds, and to think, and to think properly. How do you say that there are things that the mind cannot comprehend? We believe the mind can comprehend anything.” Great Master said, “Are you believing in religion?” They said, “Yes, Master.” “Do you believe in God?” “Yes, Master.” “How many Gods are there according to you?” “Master, we think there’s only one God.” “Do you also believe God is inside you?” “Yes, Master.” “All right, explain to me how one God split himself into eight of you? Did he become one-eighth God or is he still whole God? And if he’s whole God, can the mind comprehend how one whole God, without breaking up, is present separately in eight people? If you can explain that with your mind, I’d be very happy to go further,” and they could not explain that. He said, “This is a simple thing I’m telling you. When I go to deeper things about the nature of timelessness and so on, you will find mind has no access to it.” Mind has a very limited range through which it can work and set up its own rules to work in that range, and they all are part of the law of time, cause, and time and space and causation. In fact, a philosopher, Immanuel Kant, German philosopher, said that is the mind. He defined it also in his books that the mind is merely time, space and cause and effect. He said there’s nothing—that creates everything for us.

So, when we have the dhyana of a Perfect Living Master, how does it help? Dhyana builds up not the technique of meditation. Dhyana builds up the attitude of love and devotion, the only thing that will take us beyond the mind, the only thing that takes us to Sach Khand, our true home. This whole path consists of love and devotion, and after I explained all this to you the last few days, I said we can do meditation here employing all these methods. Therefore, we don’t have to wait—“first that we do the mechanical part, then I have to do that part, then I have to do this part”—all three methods can be used, and we can add a little spice to it by adding our own approach of love and devotion for the beloved. How we love a beloved? We love our master inside. When that happens, your progress will be very quick. You’ll be surprised.

There’s one more thing I’d like to add to what we have been talking so far, that how do you measure progress? How do you measure whether you are making internal progress on the spiritual path or not? Now the progress can be measured by what is happening outside and inside. Sometimes we think unless we see things inside, we are making no progress, which is not true, of course. I gave the example of Baba Jaimal Singh himself, who was missing his Master, Soami Shiv Dayal Singh so much. He was missing his Master so much. He wrote to him, “Master, I miss you so much. I want to come and see you.” And a month later, Master’s reply comes, “I am very happy my son Jaimal Singh to receive your letter. I’m very happy to know that your soul is roaming around in the higher regions.” And Jaimal Singh said, “My soul is going nowhere, I’m just missing him so much. I just want to go and see him.” He wrote back, “Soami Ji, that letter must have been meant for somebody else. My soul is not going anywhere, I’m just

missing you. I'm so keen to come and see you. I'm really missing you. Please give me time to see you."

So, Soami Ji writes back, "Dear son, Jaimal Singh. I'm very happy to know your soul is roaming around in the higher regions, and so far as coming to see me is concerned, yes, come see next month in the first week." So, Jaimal Singh goes to his Master and says—brings those two letters—he says, "Master, these letters you wrote to me, they are not for me, must be some mistake somewhere." So, Soami Ji says, "Oh, are you sure?" He says, "Yes, Master, my soul was going nowhere, and you write to me two times that my soul is roaming around in the upper regions." Then, Soami Ji says, "Let's go inside and meditate for a little while." They both went in, but ten or twelve satsangis of Soami Ji were sitting outside. They waited. When they both came out after half an hour, then Soami Ji asked Jaimal Singh, "Did I write the correct thing in my letter that your soul was roaming around in those regions?" "Yes, Master." "I am not asking if your soul was roaming around in this half hour session of meditation. I am asking when I wrote those letters, was your soul roaming around in the higher regions?" "Yes, Master." Then, addressing the other people sitting there, Soami Ji said, "It's not always that you measure your internal experiences by what you've seen internally because you can be blindfolded. You can be blindfolded." When you go inside, you'll recall that your missing master was not because nothing was happening inside. Something was happening inside to give you that feeling that you're missing your Master and you want to be near him. This feeling of love and devotion that comes so strong is not coming without a parallel happening inside also. And the question is, why should master blindfold us? Wouldn't they keep our eyes open so we should see what progress we are making? What is the need of putting Jaimal Singh, Baba Jaimal Singh, to go blindfold and come to Agra, come to the Soami Ji to find out that he was making progress two months earlier?

The answer is simple. We are going through a karmic pattern of life. We are going through a pattern which we have to pay off karma by punishment and reward. We have to work. We have to find a living. We have to do things. We have to work with other people. We have to do so many things here, just part of our karma.

Supposing the eyes are always open when we make progress. It'll all interfere with the fulfillment of karma. Supposing some duties have to be performed by somebody in life externally, karmic duties outside. Wouldn't it be better that the progress is kept registered and will not go waste, but you see it when you're free? That's the main reason why Masters decide at what time to go internal experience and external.

What about external? Is missing the only thing that happens or is something else that you could judge your progress from? Yes, there are other means. There are five vices that have inflicted us through the mind: *Kam, krodh, lobh, moh, ahankar*. Lust, anger, greed, possessiveness, ego. These are all very strong in us when we are looking at the world and doing our work karmically. If they become less, they become continuously less, you are making progress inside, and you will catch up with it. Therefore, there are other outside means also to check, judge. Another means: If the coincidences of life change, and you begin to have more coincidences and they look like miracles to you, you're making progress inside.

So, it's not always that there's one way only of judging whether you're making spiritual progress or not. There are... And then there are people with different *sanskars*. Sanskar means attitudes to life. Sanskar is based upon, it's part of the law of karma. But sanskar is not *pralabdh*, which is destiny. It is not *kriyaman*, the new actions or new karma or new intentions you create. It's not *sinchit*, the reserve karma. It's a fourth category called sanskar. Sanskar is dependent upon *sinchit* and all your previous lives. Attitudes are created by many lives, not by one life. Events are created by few things picked up from previous lives, but attitude comes from several lives, and those attitudes are the hardest to change in a person. Events can be changed very quickly. Events are limited in their scope, and attitudes affect all events. These attitudes begin to change, and that's a progress. So, the *sanskars* when they begin to change, and you start seeing the change in attitude... Sometimes a person may change so slowly, says "I don't think I'm making much progress." Everybody else says you are a changed person. Sometimes other people can see more than you can feel yourself because those people... The woman who was carrying a big elephant, she didn't feel the elephant was so big. Others saw the elephant was big. It's the same thing here, so that the changes that take place in us gradually.

The most important change that you notice is the development of faith. When faith comes... What is faith? Faith... Is faith and belief the same thing? Not really. You can believe in a thing and have no faith. You can believe in a thing. People who follow religion, they believe I heard in my church and I believe it, but they don't have faith because I'm not sure. So many people have had that experience. They're not sure. Faith is where you say, "There is something hidden behind everything and I know it's happening that way" and you don't know what it is. It's hidden. Faith is based on a mystery. What is it?

There is a little story I sometimes have told—may not have been told—I'm telling you now. Two boys went to a beach in India called the Juhu Beach, popular beach in Bombay, in Mumbai, and they went to have ice cream because on those beaches there's some stalls selling little snacks and ice cream and so on. One of those boys had five rupees, five bucks in his pocket, and he said to his friend, "I'll buy you ice cream today." So, they both went to buy ice cream. On the

way they found a holy man sitting on the sand and making sand homes, and they were so pretty, those sand homes, they looked so beautiful that the man with the money, the boy with the money said, "Can I buy one of these?" And the holy man looked up and said, "Young man, do you have the money to buy it?" "Yes, I have five... What's the price?" He says, "It's five bucks." He said, "I have five bucks." He took out the five bucks, got a plywood and bought a sand home. His friend cursed him, "We came for ice cream. You wasted your money on sand? What good is this?" Oh, he was so angry with him. But he says, "No, but I like this. I like this very much. I don't why I like, but I must take it home." He took the sand home. The other boy was angry with him.

At night, the angry fellow had a dream. The angry boy had a dream. In the dream he saw that he was flying in the sky. And the sky... There were many houses all lit up with light and he saw they looked like the same designs like the sand homes that the holy man was making. So, as he flew past those homes, he came across the home that looked exactly like the one his friend had bought for five bucks, and outside that home his friend's name was written. And he said in his dream, "Oh, my God, he bought a house in heaven for five bucks!" And he woke up, and he couldn't stand it. He ran to his friend's house. He said, "You know you bought that sand house for five bucks. I'll buy it from you for ten bucks." He said, "No. If you want to buy, you go and buy your own. I'm not going to give up this. You go to the same holy man."

So, he ran to the holy man and he said, "I want to buy a pretty home." He said, "Have you brought the money for it?" He said, "Yes." He says, "How much is the price?" He says, "Five thousand bucks." "What? My friend got one similar house for five bucks. In one day, the price has gone thousand times over. What kind of inflation is this?" He said, "My son, it's not inflation. Your friend bought the house with faith. He had not seen the real thing. You are buying after seeing it. When you buy on faith, you always get a bargain."

Just a story to emphasize the importance of faith, because faith can be of two kinds, blind faith and living faith. Blind faith is if somebody makes a statement and we believe it, then the belief becomes the faith. That means, somebody says, "God is sitting up in heaven and that is right above us." People pray like that. I go and see people praying and looking up. So, I also look up, "Where's God sitting?" I can't see him there because I don't believe he sits anywhere outside. The outside is being created from us, inside. So, if I were sitting inside my head, if I were sitting behind the eyes, I would be willing to look up inside the head. Maybe I'll find God there. But not when I'm looking outside in this space and say... But people are praying outside, looking outside there is something up there. The man upstairs is going to do everything. Therefore, when somebody says like this and you believe, that's blind faith, and such a belief goes on forever in your whole life. You'll spend your whole life based upon a religious belief which does not

change, which does not progress, it has no life in it, and it affects your life so badly that you begin to say that is the truth that you have got.

On the other hand, if faith that grows inches by inches, minute by minute, every time there's a new thing happening, a new miracle, new coincidence, a new feeling, a new feeling of detachment and yet you love everybody while detached, a feelings of these kinds that they come, then they build a faith that is rising, increasing every day. It's a living faith like a living thing. Now that's the living faith that's important that we talk of. Yet, we haven't seen anything. We've only seen one thing and we have faith more is there. It's still a mystery. Faith still involves some mystery, but it is not based on a blind belief which never changes and there's no evidence going that it's increasing or it's becoming different.

So, what happens with meditation with these three techniques and putting your own love and devotion is that you build faith and that faith takes you up. This is the best method that we can use. If somebody anywhere in the world can show me a better method to realize the self, to go beyond the mind, I'll be very happy, I'll adopt it immediately. I have spent my time looking for such a thing, which I need not have done now I realized after this time, but I did, and I couldn't find anything anywhere equal to it. So this method, the Surat Shabd method, the method of building up your faith through the inner sound, putting attention on the sound and going with it with love and devotion, the best one that I could find, and I recommend it to anybody who wants to find that.

Of course, seek and the Master will find you and guide you, and don't worry who the Master is. You may not know. Master knows you better. You may not know the Master. The Master knows you. He knows you inside out. He behaves like he doesn't know you, which is good for us. Otherwise we'd be very worried he's reading all my mind. If I went to a Master and knew he knows everything I'm thinking, I'll feel so bad. He says, "Now, what do you want?" "Oh, very good. You're a good Master." He's still asking me something. But the Masters... We're transparent before Masters, so transparent they see things which we can't see. We can't see our past lives, for example. We can't see our *sanskars*. We can't see the traps we are in. We can't see our attachments at all times, and they can. When a Master says you are ready, it means they're seen that you are at that point where you can step off and move, so you are in a very good place.

Tomorrow is my Master's *bhandara*. He passed away in a physical body on the 2nd of April 1948. Every year on the 2nd of April, I remember—sit with my friends—and remember him and say, "Master, what have you done? How could you perform such miracles? How could you do all this?" I can't imagine human beings capable of this. Every year—and I have never failed even once since 1948 till tomorrow—so that's why it's very important day for me and it is a day of

abundance of grace. If some of you have come to get grace... In India they say, "*Jholi khol lo aur nehmat bhar jayegi. Bakhshish bhar jayegi.*" That's the kind of a day tomorrow. If you open your bag, you'll be loaded with goodies of grace like you've never seen before. It's an amazing experience. Every year have it, have that amazing experience on that day. So, those of you are staying for tomorrow, be ready for a great day, and I am getting ready too. I love that day. We'll have a break for lunch, and we'll assemble for a session of meditation again about three o'clock.