

Self Resides in Wakeful Consciousness

Sebastopol, California — February 23, 2013

Welcome, friends, to the second day of our three-day program here in Sebastopol. I am very happy to spend these three days with friends and making new friends and meeting old friends here.

Yesterday we spent some time in understanding the importance of a living master. If we don't have a human being as a living master to guide us on the spiritual path, we are likely to be misled by our own mind and think it is the voice of either masters who have gone away, masters who are far away living in the Himalayas, or masters that are not in the form of a human being. Those are all messages that are given to us by our own mind, and the mind is our greatest obstruction to discovering who we are. Therefore, only a human being with that kind of awareness where he can see us and see himself at another level can tell us what we are hearing is our mind's voice or really truly a divine voice guiding us. Therefore, a human guide, living guide, is necessary.

We also mentioned that the secret of the spiritual path lies within us. There is nothing to be found outside, so much so that even the true master is within us. The outside human being that functions as a master is a temporary affair. The master comes in a human form like us; there is no difference. This body dies; the master's body dies; we all die in our physical bodies. It is a very short-lived life in a human body. Therefore, the master could not be one who is just alive for a short time with us, so the real master is always within us. The outside master, the human being who comes into our life through coincidence when we are ready and are seekers, is a guide to take us to the real master within us.

Therefore, the real master who appears in us in his radiant form, or in an astral form, that master remains with us forever. He does not come only for a short period. Once you establish that contact after being initiated by a Perfect Living Master in the human form, the inner master remains with us forever. That is the real master who guides us back to our true home. Our journey on the spiritual path is only up to the point of meeting that real master. We have no responsibility after that. He takes full responsibility to take us back through all the regions and all the levels of consciousness, to all different creations that take place as we go from one level to another, and he takes us back home to our true home, Sach Khand, where there is no time, no space, no karma, and none of the things that we are experiencing here. These things have been created here to create the opposite experience of what we have in our true home so that when we go back to our true home, our experience of bliss and joy that exists there is intensified way beyond what we would have had if we hadn't come down to this world of duality and world of so-called pain, terror and misery. We have come for a short term to this world of pain and

misery, not because we like pain and misery, just so that we should be able to see what we already have. What we have in terms of our joy and bliss in our true home cannot be fully appreciated unless we can see something opposite to that. This is true of all conscious activity. Everything that consciousness picks up is known to the consciousness through its opposite. Everything that we have experience in is built up in pairs of opposites, including the world that is of duality, the world that has pairs of opposites, becomes the opposite of the world that has no opposite, which is our true home. So that is why it is a great experience to come here and go back.

Of course, the question was asked yesterday that why did we have to create so much real misery, terror, disease, hospitals, jails, prisons. Why did we have to create all this just to have a negative experience and go back to the positive experience? I did mention yesterday that this is a created experience. The process of illusion has been used to create this reality, and when we get out of this illusion, we discover it was only like a dream. I mentioned that if we have a nightmare of a bad dream and we are terrified in that dream because of what happens, when we wake up we say, "Thank God it was only a dream!" It is exactly the same sentiment we have when we go away from this world of duality into our own true home, and we say, "Thank God it was just a created thing from consciousness and does not really exist. It was just an experience we had."

We will find that ultimately everything that we experience is an experience of consciousness, including our true home. The reality is that there is nothing else but totality of consciousness. All the show is taking place within that, and the beauty of our human body, a human being, is that while we are in this form, because of the experience of so-called free will, the experience of having the ability to choose, we are able to become seekers. We seek to go and find our own home. We seek to get out of this mess. In fact, if this place wasn't so messy, we would not like to go anywhere, so people are disappointed with this world. Sometimes they have some happy moments, and sometimes they have some bad moments. In the end they say, "This is not a very nice place to be in. We wish we had a better place," and they like to go back home.

The seeking is built into us automatically since we have a soul that yearns to go back to its true home. We don't have to develop seeking; seeking is there. We have to develop to get the mind out of way of the seeker, because the mind is one that prevents the seeker from seeking within and keeps us distracted by our desires and attachments to things of the created world, in physical world, in the astral world, in the causal world, the three realms of the mind. We get trapped in these three worlds, and we go round and round in circles because of our desires and attachments.

I mentioned yesterday how the mind creates time and space and the time and space then creates the law of causation, and everything that happens placed in the spectrum of time becomes a cause and an effect. That leads to the law of karma, and so we are trapped in that. There is no law of karma beyond the mind. There is no law of karma prevailing beyond the causal stage, from where everything is being caused in time and space in these dimensions below. So, our true home does not have any of these things, and when we go back, our joy is more than the joy of

the souls that never left our home. It has been described in some of the literature how the souls that have never left our true home, which is the bulk of the souls, the many created in the one, who are still residing in our true home, are called the *bans*, and we are called the *hans*. The *hans* souls, when they go back, they find that the *bans* souls are singing and dancing and in bliss, and we dance even more. We are more joyful than them, and they ask us, “How come you are so happy, more than us?” We say, “You don’t know what you are missing! You haven’t seen the other side,” so that is why we find the advantage of a trip here, in illusion, which looks like reality, and then we go back home, and we enjoy our home even more than if we had not come here. So, there is an advantage of this trip we are making here into these worlds, the three worlds of the mind.

I also mentioned that it is possible for a human being in the human body to have access to this knowledge. You don’t have to die to find out what happens after death. You don’t have to go through all the cycles of birth and rebirth until you reach the causal stage and go beyond. You can do it while you are still in the human body. This human body is so unique. It carries with it, inside it, centers of energy and awareness. By touching those centers, by putting your attention on those centers, we can have different experiences and glimpses into what lies even beyond the physical plane. I mentioned that the eyes of the human body are a dividing line. Below the eyes the body functions with energies. Above the eyes it functions with awareness. There is a big distinction between the two. When we do any kind of concentration of attention in the centers below the eyes, we are activating the energy centers and have different experiences of energy of different kinds. All those energetic experiences we get by going to the different centers below the eyes do not give us any higher awareness. They give us great experiences of energy, but if we concentrate in the area behind the eyes and above the eyes, then we get into higher awareness. That is why many yogis and many practitioners of the yoga of the six chakras, six centers, have been working with energy all this while, whereas the Perfect Living Masters have come and told us that in the wakeful state you are already at the center of the eyes. You don’t have to go down and come back again; therefore, start your journey from here and go upwards. Even those who have been practicing yoga of the six centers below, of the six chakras, they go and practice from the bottom-most chakra, the *gula* chakra, and come up to the various centers one by one and eventually reach their own place from where they started. They are often compared with petals of lotus, and they say these are the two-petal lotus or the two eyes. There is a four-petal lotus to start with that keeps on increasing in the number of lotuses, which they say represents a little bit of the several organs we have in the body. We come back again to the two-petal lotus. This two-petal lotus, the two eyes, opens outward and inward. They open outward to generate the physical experience at normal physical energy level. They open inwards to start another journey of six centers that are the *Anda* and the *Brahmanda*, which represent the astral and the causal stages. From the center of the head, they go upwards and go into *Sach Khand*, which are another six centers of journey. So, there are 18 centers in all. Most of the yogis have been confined to the six lower centers without any knowledge of what is happening in the remaining 12 centers of

awareness. The Perfect Living Masters come and tell us that we don't need to go down. We need to go up.

I have met my friends in this country and in India who have been practicing the yoga of the various centers below, and they have some difficulty to collect their attention back even to concentrate behind the eyes, because they were so used to going down. It is much easier to go to a lower center. It is much easier to concentrate your attention on the heart center, for example, than to concentrate your attention on the third-eye center behind the eyes. We are used to dropping the attention below. When we go to sleep every night, we are dropping our attention anyway, although we are unaware of it. The dream state, which represents another level of experiences, occurs because we have dropped our attention from the eye center down to the throat center. I mentioned how it can be tested out by anybody. When you are going to sleep at night, you just close your eyes and touch your eyes like this. The more drowsy you get, the more close you are to sleep, you try to touch the eyes and you will touch your nose or you will touch your mouth, which means that what you think is the location of your eyes keeps on dropping by itself. When you are dreaming...if during a dream somebody could touch one's eyes and you just touch the physical eyes, you would be touching your throat. Some yogis are able to do that. They are able to move the physical body while they are still dreaming. We all move our physical bodies while we are dreaming. The eyes are always in motion when we are dreaming. They call them rapid eye movements, the REM. The rapid eye movement is indicated by what kind of dream we are having. Other limbs also move during sleep. They have taken so many pictures, videos of people sleeping and dreaming, and the videos show how the physical body in a bed is also tossing and turning depending upon what kind of dream they are having. Those videos are linked with making up those subjects in the middle and recording what they are seeing. When they wake up in the morning, they forget that they had any dream at all. We all dream several times a night. It is a necessary way to relieve the tension of wakefulness that we go into sleep, but every time we go to sleep, we allow automatically the focal point of wakeful eyes to drop, and it goes down. In deep sleep during dreams, it drops even farther down to the heart center. The yogis are able to drop it even farther, and by practice of asanas and so on, they can take it even down.

But these are all different experiences we are used to. Therefore, people who practice meditation by taking their attention to the lower centers find it much easier than this business of trying to concentrate behind the eyes at your eye center. Because here we are reversing the direction of flow of attention. Our attention has been flowing from within outside. We have been looking at things, working with things in this world by projecting our attention from within, from our conscious centers in the brain in the center, to things that are outside. It is a one-way street. We throw out attention and pick up what we are seeing. We have never withdrawn our attention anywhere towards the origin of where the attention is coming from. The secret of meditation, the secret of good medication, of successful higher meditation and awareness, is to withdraw the

attention behind the eyes and reverse the direction of the attention. Instead of it going out, it should be pulled backward.

Actually, people are so used to concentrating attention on something without realizing all concentration of attention on something is an attention going out. People make pictures. People put a drawing. They make a circle on a wall and look at it and think they are concentrating their attention. They are concentrating the attention but not withdrawing it. Withdrawal of attention is the opposite of concentration of attention on an object outside. We don't practice withdrawal of attention. We only practice concentrating on something, so much so that even some of my friends who have been initiated for a long time come back and tell me that they sit behind the eyes by looking at their own picture, looking at themselves, that they are sitting behind, they are seeing a little self of themselves and concentrating on that, little realizing that the little fellow sitting inside, the picture that you are making of yourself, is not inside the eyes. It is outside! People think that if you close your eyes, you are inside. The darkness you see when closing your eyes is outside the eyes—it is not inside. You are not used to it. You are used to seeing everything from these eyes outside. You are not used to seeing what is behind the eyes. To see something behind the eyes, you can't turn the eyes backward. You don't see with these eyes, but you can see it by another process, a very simple process which we call imagination.

Supposing you imagine you are sitting on top of this building. You are not there; you are sitting here. But your imagination can place you on top of the building. Supposing, as Great Master used to say, that you imagine you are sitting on top of your finger. Even there you can imagine you are there, you are not here. You can then bring down and take your imagination sitting inside the head. This exercise pulls you back more than any other exercise of trying to concentrate attention. That is why the secret of meditation which we miss, sometimes we miss for years, even after being properly initiated into the techniques and the method of meditation, is that we think by closing our eyes we are already inside our head and that we can make our own figure sitting there as if we have to watch a little being sitting in the little head of ours. That is a mistake, because when you look at that little figure sitting inside, that is not you. That is an image you are creating. Who are you then? You are the one looking at the image. You are behind that. You are behind and looking at that image. Moreover, I will tell you something very interesting, that if you see an image of you are sitting in the middle of the head, and you bring your hands up again to the eyes, you will find that your hands will cross the image which you are seeing, showing that the image was outside and not inside. Therefore, we sometimes keep on meditating for long periods of time, and we don't realize that we have been meditating outside and concentrating our attention outside. We fail on a very simple point, that the true meditation is withdrawal of attention and not focusing attention on something. Withdrawal of attention is new for us, because right from birth, from a newborn infant until death, all activities are tending to take our attention out. We have no activity at all that allows us to practice withdrawal of attention back to where it is originating from.

We are trying to find our self. Our self is where the attention is coming out from. At all times there is a focal point in us from where the attention is coming out. Right now, sitting here in the wakeful state, we know we are looking out at this world from our eyes, and we are behind the eyes. We know that all that we are seeing, and if we examine our body even with the eyes closed, we know we are doing it from the head. If we just contemplate for five minutes, if we are a single point of consciousness, where are we in the body? We couldn't be in the hands and the feet, the torso. We couldn't be anywhere else except in the head. And where are we in the head? In the center of the head. Therefore, that point, single point of wakeful consciousness where the self resides and from where the self experiences all things, lies in the center of the head. That point in the center is a notional point. It is not a physical point, because if it was a physical point it would always be fixed. It is notional because it moves. It moves up and down depending upon our state of wakefulness. If we are dreaming, it goes down. If we are in superconscious state at a higher level, it goes up. It doesn't remain at the same point, yet as a notional point during our wakeful state when we start our meditation, it is important to remember that we have to withdraw our attention to that point and not focus on something away from it.

To withdraw the attention to that point behind the eyes, you have to imagine that we are there. That is the best way to do it. Imagine you are sitting. In order to imagine you are sitting in the head in the center, you have to have a different kind of picture of your body and of your head. You have to imagine your body is a house in which you live, and there are several floors to represent the different levels of energy in the different chakras. There are six floors of this building which we call our body. The sixth floor is right behind the eyes. On the sixth floor you can make a floor, imagine there is a floor, an actual floor in this building. The building is made in an odd shape like a human body, and you are at the sixth floor sitting in the center. You have a nice imaginative chair, and you are sitting on it. You have a nice rug; you are sitting on it. Start from there, because when you imagine you are in a certain place, you are pulling your attention there. Knowing that, you are actually in the center. You will not be looking at yourself. Nobody ever looks at oneself. Even in the physical body, we never look at our self. We look in the mirror to see who we are. We have no way in the eyes to look at our own eyes. Nobody can look at one's own eyes. You can't look at yourself even in the physical body. How can you look at yourself when you are meditating? Therefore, you are not going to be looking at anything of yourself. You are going to *be* there, and if you are there, meditation will be successful.

These little tips it took me years to understand and learn, and I checked them over and over again with my master, Great Master Baba Sawan Singh. I am sharing them with you to see if they help, because many of you have been initiates and have been practicing meditation. Sometimes you can be doing something for a long time and suddenly find a small tip makes all the difference. That is why I come and share these things. These are being shared from my experience, not from books. Sometimes people ask me, "You talk so many things with such authority. In which book is it written?" I tell them I never read the books. Can you imagine? The books on Sant Mat, on the spiritual path, the first time I read was in the United States when I came. I never read any

books in India before that. I had to read the books here, because people began to quote from the books. They asked me, for example, “Did Great Master say that you have to imagine to be in the center of the head before you start meditation?” I said, “Yes, he emphasized it, that unless you are in the third eye center, don’t even start your meditation.” They said, “Where is it written in the books?” I said, “Do you know any book containing Great Master’s teachings?” “Yes, we have *Spiritual Gems*, which contains letters from Great Master.” I said, “Can I borrow it from you?” I borrowed and marked 11 passages saying exactly the same thing in those letters. We read these books, we read these letters only with the mind. We have already made up what to read. We don’t read everything. Every time we read a book, it’s got something new in it. Why? Because we missed it. We were not absorbing what was in the book.

These teachings have been there for thousands of years. They are not different. I am saying nothing new. This is all talk like a parrot that I am just repeating, what I have heard and being clarified again and again by the Great Master, that unless you are at the right place and close to the tenth door—you are in the right direction—meditation can become just a ritual, like other rituals. Here all the Perfect Living Masters who have come have pulled us out of superstition and ritual. They have said, “Don’t follow blindly superstition and rituals. Find something practical within yourself. This path is not at all supposed to be based on blind faith. It is supposed to be based on experience. Go in and find experience.” If you find there is a problem, ask the master. “I have a problem.” He will give you the answer, how to overcome that obstacle, how to overcome a problem, but we sometimes take it like a religion and follow, “Every day we are going into our satsang, every day we are going according to the instructions.” We are following our meditation and get nothing out of it. How can somebody learning something keep on repeating the same thing over and over again, sometimes for as long as 40-50 years and not step up and say, “Why didn’t I make any progress all these years? Where is something wrong in this method that I should keep on doing the same thing and have the same experience every day and not move forward at all?” This is a legitimate question to ask. Who do you ask this question? Your master. He told you to do it, and he says he will give you the answers. You must go and ask these questions.

Therefore, I am emphasizing the importance of some of these things. You don’t make the spiritual path into a ritual. Don’t think it is just a blind thing that you have to follow just like religion and one day you will find the truth somewhere else. The truth must be found now. There is a difference between the path of the masters and all other religions that promise you heavens after death. This one says, “If you want to find a heaven, find it now. Find it while you are alive in this body,” and we can do it! It is all sitting there. It is nothing to be cultivated. It is lying in us. Our true home lies in each one of us at all times. There is no distinction whatsoever between race, country, color of the skin, what clothes we wear, what language we speak. It doesn’t matter at all. We all have the same thing, including the masters. Whatever a master has, we have that, too. The difference between a Perfect Living Master and us, is only this much: that they have the same things. They know it; we don’t. They have experienced it; we haven’t. They

have gone through that; we haven't. They have realized it; we haven't. That is the only difference. It doesn't mean that they have something extra. Perfect Living Masters come into the human form just like us—born, grow up, die just like us, and yet their consciousness is awakened to the level where they can see how this whole show was generated, how it originated, in what levels it has passed, and you can go to all those levels one by one with their guidance. Not only guidance—in their company! That is the best part. Their promise is when you get initiated by a Perfect Living Master, he says, “Come to the railroad station. We will travel by train together. Come to the airport. I have got the tickets for both of us, and we will fly together to our home.” They don't say, “We are telling you the way, now you go,” unlike many teachers. The teachers teach us the method and say, “Go.” The masters say, “Come.” They don't say “go.” They say, “Come up to the point where we are waiting for you, and we'll go together.” The journey to the true home is always together with the master, not independently or separately. Nobody has run to Sach Khand on its own and said, “Well, I found the way and I went there.” Because the mind is a very big block. It never lets you go beyond the causal plane. The mind thinks that this is the self, and when we misidentify our self with our mind, we get stopped automatically, because we can't even know who the self is. We don't even realize mind is merely a machine, and we get stopped there.

So, I am overemphasizing this point, that please make practical use of meditation. Do not leave it as merely something to be believed in. We went to temple, and now we go to Satsang. We went to church, and now we go to Satsang in the same way. We believed everything there; now we believe something here. We had one religion; we found another religion. The path of the masters is not a religion at all. You can have any religion, practice any religion, go and follow any system of life, and you can still find out what is inside you. What is inside you does not belong to any religion. It belongs to all humanity, belongs to every one of us. Therefore, the masters are teaching something so universal, so common to all of us that they don't discriminate. “Okay, if you are in my group, you will get something. If you are in another group, you won't get it.” No master ever says that. No master comes to set up a group or a religion or a society. They come for the whole of humanity, and they come specifically to pick up the marked souls who is in their list. They have come as human beings. They come like us. As a human being, they have a short span of life like we have. In this short span of life, they have been given a designated number of souls who they must take home, because those souls made an agreement at the time of creation itself in Sach Khand that if we are unhappy in the created universe, how will we go back? What is the key we have to go turn it back to our true home? The key was, okay, when you are fed up, a Perfect Living Master will come into your life by coincidence and will bring you back home. This is our own arrangement we made before we left our home. Now they come specifically from time to time with their own list of marked souls. They will take those marked souls home. Of course, because they come with all that awareness and consciousness, so many other people who are not the marked souls get great benefit. Each one of them gets marked and gets marked for future masters, sometimes for the same master.

I once read that: “When was the marking done? When were the souls marked to come back home?” I said it is a very difficult question because there is no “when” in Sach Khand. There is no time there. You can say now. You can say yesterday. You can say tomorrow. It will mean the same thing in our true home. So therefore, “when” does not arise there. Therefore, it is appropriate to say when a master comes here with that level of consciousness of his own true home and functions here with that consciousness while he is here with us, he does not call the marked souls. He marks the souls he called. It is the same thing. This is a very difficult thing for our mind to understand. It puts everything in time and space. It puts everything in cause and effect. We apply the laws of when and where to our true home, where when and where does not exist. The mind cannot appreciate that. Therefore, we make stories to show we left our true home. When we go back there, we go back there we will find we never left it. Then what will happen? We’ll say, “What happened then? If we never left our home, what was all this journey about, all this spiritual talk about going back home?” We find we never left our home; we left the consciousness of our home. We left the awareness of our home, and all we got back is to get back awareness of every level that was created and back to our original level where we always have been.

If we had left our home, the whole thing would have been destroyed, because it was one totality of consciousness that was unbroken and is still unbroken. It will always be unbroken. But the mind cannot understand it, so we make it into a story form to put it into a context of timeframes, events—this happened first, this happened later. These things are all made up by the mind. This first and later and last, all this timeframe is a mental creation and does not exist in our true home.

We are unable to describe our true home, even to describe a single step above the mind where there is no time and space. Yet we say the individuated consciousness, the soul of a human being, realizes, “I am a soul. I never was a mind. I never was a body. I never was the sense perceptions. These were all covers I was wearing upon myself to have experience. Even to have that single experience beyond Brahm, beyond creator of this universe, in Par Brahm, where there is no mind, even to have the single experience of who you are, imagine all that you are witnessing here in this world is compressed into zero point. All the time that you have known here, past, present and future, is compressed into zero time. All space is zero space, zero time, and yet everything is alive in that. How can the mind think of it? It is beyond mental comprehension, and that is the truth! The truth is that everything is experienced at once, and there is not even at once. I am just using a word. It is impossible to describe with our minds and understood with our minds what lies beyond the mind. Therefore, we make stories of those places. They all made stories. All the mystics have done it for the sake of just sort of inducement that we should be able to travel on this path. In fact, I asked Great Master once, I said, “When you say there are wonderful, beautiful things inside, that our astral plane and where all the heavens exist is so wonderful and beautiful, are you not bribing us? It is sort of bribery to make us do meditation.” He said, “Yeah, it is.” He agreed. He said it is an incentive. Otherwise we are so trapped, so overcome by the attachments we have made, so tied up by these desires and

attachments that have brought us here, we would never try this method. Nobody wants to try. We want shortcuts. Go to a river, have a dip, and you are saved. Go to that place, and you will get salvation. We like shortcuts which exist in the illusion of this created world. We don't want to go and find out how the world is created. We don't want to find out who we are. We think we are the body, or at the most maybe an inner body. We don't realize that these are just means given to us to have different experiences. The mind itself is an accessory, a machine given to us to have an experience of time and space. It is an experience of karma. We like that. Sometimes we don't like it, but the fact that you can expand a million events, a trillion events, which have been packed into one second and then to expand them into millions and billions of years and go over it, it is a great experience. A created world with no time and no space is expanded through the help of a machine, a computer called the mind, and creates a whole past, present, and future. Isn't it a great thing we are having that machine and using it and we don't appreciate it? Instead of appreciating it, what we are doing with this machine, we think we are the machine. That is a big error to make that we are the machine. The machine is advising us what to do.

The nature of time is so different from what we are experiencing. True time is not what we think it is. We think that the future is not here yet. We have to travel to the future. Time is passing, and we go to the future. The past has gone. It created events, and they have gone back and, therefore, created history. If we find the truth, all the future is already laid out, all the past is already laid out, but time never moves, that time is absolutely still and stationary, that all events already built into it forever from eternity to eternity, from infinity to infinity, all events have been built and produced by the mind outside, and we are time traveling on it. We are traveling from moment to moment and having those experiences. There is no difference between the time travel and no difference between space travel, like we want to go from here to Chicago. We want to go to Chicago. I know Chicago is there. I am not saying when I go, Chicago will come. I say Chicago is there, and I will travel. On the way I will meet these things, and then I reach Chicago. We don't look at time like that, that the future event is there. As we move in time travel, we will reach the future event which is sitting for us, waiting there. The truth is that creation has taken place in that way. How can we find it? When we look up from where it is created, not from here. You can't understand it from here that this is the nature of time.

In any case, there is a great illusion of time that we have created for ourselves, and I will explain it in a slightly different way. Think of it like this. Everything that we are experiencing is happening now, N-O-W, capital underline, NOW, the so-called present. Every nanosecond after the Now is Past. Every nanosecond in front of the Now is Future. Now has no time whatsoever, not even a nanosecond. Then where are we experiencing all this if there is no time? The moment I say now, it has become past. Before I said it, it was future. Where is the present? What is the dimension of present? Let's consider it zero dimension, even now, right now. What are we calling present? Why do we say we are talking in the present? We are listening in the present. We are calling an immediate past as present. What has just happened we say it is present. Present has no time.

Okay, let us look at it another way. What is past? If we can't experience anything except now, we couldn't be experiencing past. How do we experience past? Through memory. No other way. Nobody can experience the past except through memory. We can remember it, but we can't go back into it. Therefore, the whole of the past is merely remembering it. Okay, there is no time in it. It is just a memory in the now. Look at the future. What is the future? The future consists of an activity in the now called hope, fear, anticipation. Think: if we remove these three words from our dictionaries and all languages, that nobody can hope, nobody can fear, and nobody can anticipate, which is, of course, the same anticipation. Hope is positive and fear is negative. Anticipation is neutral. Supposing we cannot hope for anything, cannot fear anything, cannot anticipate anything, there is no future. Nobody would experience any future at all. Have we ever understood this, that we are creating all future by the simple activity which is taking place in the present, which is now? Therefore, how can we say that there is a future because hoping, anticipating, fearing is taking place in time, therefore it is immediate past. If you look at it very carefully, the future is all past, too. Past is past, and present is no time. We are experiencing all this illusion of time in no time at all, right now.

What a great illusion we have created that we think time is flowing like this! All these things have been made up like that, we are experiencing in a real illusion. Only a little contemplation, a little meditation, taking you to one or two steps higher, can reveal all this to you from inside. You don't have to contemplate outside. You don't have to apply logic and reason. Apply experience to it. Look inside and see how it is being generated, these experiences are being generated.

So, I am only mentioning this. Sometimes there is intellectual curiosity for people to know these things, and for those people, they will contemplate that really there is no time. Today even scientists are beginning to say that we do not know the nature of time, it is so different. More and more, Einstein through a big span, by saying time is different at different points in the universe. He said even in different parts of space time is different. That itself is a big span. There is in Boston there's a planetarium which I saw in 1963. In that planetarium they show twin brothers. One stays in the ground; the other goes on a fast-moving vehicle. The vehicle goes to half the speed of light, and as the vehicle moves, they are talking to each other. In the flying vehicle the brothers talk from there in very fast words. He keeps on moving very fast, and this brother says, "Why are you talking so fast?" He says, "Why are you talking so slow?" Ultimately, they can't even understand each other. The brother who has had a big trip at very close speed to the velocity of light comes back and lands. After 15 minutes he looks at his watch. It is 15 minutes, and he finds his brother lived for 65 years, had a family and died in the same 15 minutes. This is not metaphysics; this is physics. It is astronomy. It is today's astronomy. They found out that time at different speeds is different. They also found out that the way we are experiencing time today is based upon the acceleration we are having in space of the earth and the galaxy, that we are moving at a certain velocity that is giving us the experience of time. This is physics! This is not spirituality. But you can find all this out and much more details of it just by going within

your own self. True knowledge is all inside us. Outside is very limited knowledge, very frail, uncertain knowledge. It keeps on changing with new discoveries. The knowledge inside is very certain. It gives you the origin of knowledge itself. That is why the spiritual path that I talk of, which Great Master taught, is do not rely upon anything outside. Rely upon inside.

I mentioned the number of words that come with the letter S that have affected my life, like Sant Satguru; Sant Satguru Sawan Shah, my master; satsang; sound; Shabd. They matter so much. I talked to you a little about satsang. What is satsang? Satsang is sitting with a co-traveler and talking about the spiritual path and talking about the master. That's what it is. Satsang does not need a crowd of people. Two people can have satsang also. If two people sit together and talk of the path and the master, they are doing satsang. It doesn't matter in what context they are talking; it is satsang. Or you can have a larger crowd of people all listening to things about the master, about the spiritual path—it is satsang. Satsang the word itself means—*sat* = truth, *sang* = company— company of truth, that you are talking of something that leads you to the truth. So satsang is important. But supposing the satsang turns into something else, it is no longer a real satsang. Supposing we say, “Oh, we had a very nice satsang. The food served was so good, excellent.” “Oh, we had a bhandara. It was such good food, and we enjoyed it and then after that we had a big discussion on where to have the next satsang.” Aren't we missing a point somewhere? Satsang is confined to talking of the path, sharing information about the path, getting inspiration from each other. Whether there are two or two hundred or two thousand, it doesn't matter the number. The number doesn't matter at all for satsang. What is the importance of satsang is that this mind of ours, which distracts us all the time, gets a chance to get back on track. Otherwise, supposing you don't have satsang at all. You are giving a very free rein to the mind to go in any direction. People have just gone away from the path. I get emails every day. “I was initiated so many years ago. I strayed away for so long. There was no satsang there. There was nobody else around there.” Satsang is very important to bring us back on track again and again. That is why the importance of satsang is, Great Master used to say, it is a fence against this wily mind that wants to run out. Every time it wants to run out, we keep it within a fence through satsang. So satsang is an assembly where we share this thing. Of course, the best satsang is where we can listen to the master himself. There is nothing like it, because a master does not speak from books. He does not speak from what he has learned. He does not speak from what he has been taught or what he has heard. He speaks directly from his own experience. He speaks...sometimes he speaks to us seeing the very things he is speaking of. He doesn't say there is a place where we go to our true home. He knows and is seeing and is in his true home while he is talking to us like this. Therefore, a satsang in which a discourse is being held by a Perfect Living Master, there is nothing like it. Hearing truth directly from somebody who is experiencing it at that time is not a story made up. But the other satsang is if the master is not there, we get back to what he said, and then understand and apply it and try to do meditation.

I have always felt, like we did in the Dera in Great Master's time, that we would very often after satsang follow it by meditation. We would meditate because at that time we were inspired, and

we liked to do it. The mind hasn't still rocked us back into our daily activities, so therefore, it is a good time to do it. There are groups of seekers I find even in this country where I go and meet them, and they do follow up their meetings with meditation, and I feel very happy that they are doing something practical. But if it is mere talk, it doesn't help because mere talk we carry...as Great Master used to say, we put it through one ear and it goes out from the other ear as soon as leave. We like the satsangs when we are there, and when we leave, it is gone. We get back to our normal, what we call our normal daily obligations and chores of this life. What is the importance we give to the spiritual path? What is our priority in life? When we look at it, very often it is not #1 priority. We think that worldly obligations, our obligations to our job, obligations to make a living, obligations to raise our family, obligations to our self in terms of our health, in terms of the dress we wear, in terms of the makeup we do (mainly for women I am talking)—this is more important than the spiritual path. The spiritual path can be assigned a certain time and a certain priority, and you can say, "I didn't get time now. I'll start tomorrow." We procrastinate more on the spiritual path than anything else. Everything else is more important than the spiritual path. How do we expect results if this is the priority we give to something so vital, something so important that the whole human life has been created for that purpose? We realize that why we are human beings is we have an opportunity to open the door towards inward journey and find our true home. That is the very purpose of being a human being. And we are spending that life in taking care of things which are merely logistical to maintain the human body, and we think that is more important than the main purpose of being born as a human being. Our priorities are wrong.

I have often said our whole life will change if we set our priorities right. Priority #1 is my spiritual path. All other priorities follow. I cannot ignore that; it comes first. My day starts with that. My day ends with that. I compress everything else in between. It makes sense! Then we are making use of our days and nights. Then we are making use of our life that we have got, our human life. Otherwise with a low priority given and a high priority given to temporary things, then we don't realize that this body, which we think is our self, is so temporary, and you are working mostly for this body? We want to maintain the health of this body. What about the health of our soul? What about the health of our mind? What about the health of our sense perceptions beyond the body? We don't care. We are taking care of the body. This should be healthy. Of course, it's good to have a healthy body to be able to do meditation, to be able to follow the spiritual path, but then this should not be the only priority. We should take care of what's happening inside. This life is short. The life after this is long. The life after that is immortal. It has never been born, never died. Do we care for that? If we are going to go to our true home at any time, that will be a long, long stay forever, eternity. Here we are more concerned with the short period that we have in this body. Therefore, we have to change our priorities. We have to put that priority higher.

People say the Egyptians, the pharaohs particularly, recognized that this world, this life, is so short we should rather prepare for the afterlife. They said it is equally important, if not more

important, to prepare for afterlife than to be preparing only for this life. So, they did a lot of arrangements. They say that they even collected the worldly things around themselves to carry them to an afterlife. Tutankhamun's grave was opened, and they found so much valuable stuff there, so much gold there and so much nice trinkets which he wanted to carry, and we pooh-pooh that guy, "Oh, he didn't know that he would die, can't carry those things," little realizing that he carried all of them away. We don't realize how the build-up of the astral experience is. We haven't done it. We have never gone there. Do we realize that our actions here are building up what we are going to get in the astral plane? Have we realized that the use of free will here is creating an experience for us in the afterlife in the astral plane? Have you ever checked it out? There is no free will of this kind available in the astral plane. The free will we use in this physical plane, because of ignorance of the future, is the one that establishes our life and our experiences in the astral plane. Nobody has checked it out. If you check it out, you will see the importance of what you do in this life even for your afterlife. Even for a higher level of consciousness, you are laying the seeds of it here. We don't prepare for that. We just think we have to make plans for our physical body and physical life. And we make plans, little realizing those plans may be no use, because the end of this life can come any time, and we don't know when it will come. We have no certain idea at all.

People die in their physical body at all ages. They die of sickness. They die of accidents. They die of heart failure. They die of so many kinds of things. They die of shock. The physical body is fragile and, in any case, dies no matter how strong it is—and we make plans. People in my age group—I meet them sometimes—are making plans for what they will do in ten years, twenty years later. They are already in the '80s, half the foot is in the grave, and they are making their plans. "I am trying to build a new building there. You know, I will be using it for the rest of my life." The rest of their life may be one day, maybe a few minutes. So, we are giving so much importance and attention in our priority to something that is so temporary. And then what happens if we over-plan and give undue priority to this life and don't care at all for what happens after that? Then we regret it, then we regret when death suddenly overtakes us. "Oh, I wish I had done that. Oh, I wish I hadn't done this." All the regrets and guilt and all that suddenly sweeps upon us while we are dying.

What kind of preparation is that? If you prepare for life, you should also prepare for death. Prepare for a nice death: "I came, I meditated, I found out the secret what I could find in the human body. I achieved what I had to achieve. I am happy. I am going successfully." That should be the kind of death we should have, not that we are regretting. "Oh, I made a plan, but it didn't work out. Oh, I was attached to that person, and that person doesn't go with me. Oh, I built so many properties. I can't live in them. I can't carry them into heaven with me. They are all lying here." It is said that Alexander the Great, a great conqueror who fought many wars, particularly he raided several temples and places of worship in India, and that is why he is remembered a lot in India as a great conqueror who killed so many people, maimed so many people, made so many women widows, made so many children orphans. He is remembered for

that cruelty that he inflicted on people. Why? To gather the gold and the valuables that were stored in those temples. To gather those valuables from this, he bagged them, put them on his horses and camels to take them back to Egypt. On the way, as many of you who studying history would know, he died. He could not go back to his own capitol. On the way he was sick. His doctors told him, one of the physicians who were with him, “You have no more time to live. Your end has come.” He said, “No, I cannot die. A gypsy told me when I was young that I will not die until this earth turns into silver and the sky turns into gold. Unless that happens, I will not die, and that hasn’t happened, so I cannot die.” When he got so sick they couldn’t travel any more, he had a silver armor which was laid on the ground for him, and they put him there. There was a big golden umbrella made of solid gold. They put that gold on top of him to shield him from the sun, and he saw silver below him and the gold above him, and he knew he was going to die. He said, “I committed so many crimes. I killed so many people to get this wealth that I am carrying on my horses and camels, and nothing will now go back with me. Can anybody give me anything? I will give the whole wealth to anybody who can give me time enough to go back to Alexandria and to my own place, to my capitol?” And they said there is no way. Not all the wealth of the world will take you there. And Alexander the Great said, “Then do one thing. When I die and you bury me, when you put me in the coffin, keep my hand outside. I want to show my empty hand, that even Alexander the Great came empty-handed and left this world empty-handed and could not carry anything.” And his wishes were fulfilled. When his coffin was made—if you go and study in Egypt—his hand was left outside the coffin to show that he went empty-handed.

The point of the story is that we get so attached to things—nothing will go with us. Neither friends nor family nor things, and how much we are attached and try to protect those things here. Where is our priority? They are meant for use while we are in the human body. Nothing goes with anybody. We have seen it. We see other people dying leaving everything behind, and we think we will not die and we will carry everything with us. What kind of mistaken notion we live in. With intelligence and everything, we still want to gather more of these things which will never go with us. And we gather so much stuff. When we want to move from one house to another, we find we have bags full of things which we have never even opened. We go and store them in a new place and never even open them.

There was a princely maharajah in India, Patiala state, and he came to London to buy things. He bought whole stores and packed them. He died so many years ago, and I remember seeing the boxes are still stored that he bought, never even opened them. What kind of shopping are we interested in? What kind of activities are we indulging in, knowing that this physical body is a very temporary thing? It will not go with us. Shouldn’t we spend our time more wisely, allocate proper time, proper attention to something more vital and more long lasting like the spiritual path, for which this body alone is a useful tool? If we become a tree, an insect, a horse, a cat, a dog, we can’t do this. If we become an angel, we can’t do this. If we become a cloud, we can’t do it. The only form in which we can find the way out from here, from this big mess, is a human

body, the human form. Why are we not making use of it? It is so important to take advantage of it. Therefore, I say, let's check our priorities of life and put them in right order. Let's put the most important need while we have a physical body to go within, find the route that has been told to us and find our true home, find the entire route to our true home while we are still here in the physical body and die with great contentment and peace that we came and accomplished what we came for.

People keep on saying, "What is the purpose of life?" Isn't it clear that human life is the only gateway to your own self, to your own truth, to your true home, and therefore that would be the purpose? Where is the question about it? Human life, the purpose is to find your true home because you cannot do it in any other form. That is why I keep on advising myself and advise everybody, straighten out your priorities. It is all right to enjoy this world; you came for that. We didn't come here to this world to face misery. What did we come here for? We came here for adventure. Of course, adventure consists of ups and downs. Adventure likes pairs of opposites to work for us. We came for adventure. We came temporarily, and we wanted to go back home. We got trapped out here. Somebody is telling us now, "You can get out of this trap, and the way out is within. The way out from this mess is within yourself. You are carrying the real temple of knowledge, temple of salvation with you." We run to outside temples built by us and totally forget the temple that's been built by the creator and given to us as a human being, as a human body. The true temple where you can find knowledge is always with you. You are carrying it on your head. People even designed the old places of worship in the shape of the head. Many old places of worship with steeples and all were shaped like the headwear they were wearing at that time. Many of the people who shaved their heads off and bald, you see the domes even today. Most of the Buddhist stupas are made in that shape. Most of these places which are used for worship were an external symbol. It was externalized to remind us that the real thing is right inside our head. They made it in the shape of the head to say, "If you go in there, you will find truth. If you go in there, you will find the real truth. There you get the learning of what to do. Here you can actually get it."

We hear sounds inside. They put sounds in those temples, in those churches, in those places of worship. We hear bells inside. They installed the bells there. Whatever instruments we hear, they installed outside, and we began to listen to the things outside thinking that is salvation. That was merely a symbol. It is a symbolic message to us. We are getting these symbolic messages day and night. So much has been arranged by us to remind us what to do with this physical body and how to go within. We missed the point, and we think that to follow things that are outside is what will give us salvation. We read more. We worship outside. We worship outside things. We go to man-made places and forget the God-made places, in the name of the very creator who gave us this ability to go within our own temple sitting on the body. We go and kill people because they don't agree with us. We destroy their man-made places of worship. We destroy even the God-made places of worship in the name of the same creator who gave all of us the same equal opportunity. What kind of use are we making even of our knowledge of the creator, in the name

of religion, in the name of God in his various names? Look at history. What have we done? Destroyed the temples that were created by God in order to protect a temple created by a man. That is odd! Somewhere we have gone wrong with our priorities.

So, my sharing with you this information is not to lecture on the spiritual path but more on setting our own priorities right so that we can look at our life and say, “What was more important? How much time am I giving to this? How much attention am I giving to this? How much attention am I giving to meditation? Meditation is a means; it is not the end. If you say, “I have meditated all my life,” what have you got out of it? It is a means. You have got nothing if you got nothing beyond it. Meditation is a means to an end, and those means of meditation can be used over an extended period of time in our priorities. Somebody asked Great Master, “Is two-and-a-half hours of meditation enough to get results?” He said, “No. How can two-and-a-half hours put towards discovering yourself against twenty-one-and-a-half hours spent in discovering this world be well balanced? That’s not balanced.” We sleep, we work, and two-and-a-half hours we say, “Now we are thinking of God.” It is unbalanced. Where is the priority? But we have to do our work in the world. We have to do a living. We have to do jobs. We have to cook and eat. We have to feed our families. We have to do all those things. How can we do that if we don’t give attention to those things and do only two-and-a-half hours of meditation? He explained how meditation can be extended. One part of meditation has always been the repetition of words the master gives. We call it simran. That repetition of words can be done at any time, not necessarily in two-and-a-half hours. You can do it while cooking. You can do it while walking. You can do it while doing most of your chores. If you do repetition in your head walking, talking, doing things in the world, you extend the time of meditation.

Then there is another way. Why are we trying to do this repetition? To bring the memory and image of our master, living master, in our head. What about thinking of him when we are doing worldly work? What about doing our professional work and saying, “Master, you are helping me to do it?” That thought goes to him. It is meditation. If this kind of meditation is done by us, you know what happens when you go to sleep—you are doing the repetition? You wake up in the middle of the night, and your mind is already doing meditation. When that happens, think of it! You are doing meditation all the time.

Great Master said to me, “If you do that meditation, you will see that the only time when you need to move off from repetition of these words is when a very intellectually deep question has come up and you don’t want to scatter and have to concentrate on that.” He said that never takes more than two-and-a-half hours in twenty-four hours. True meditation is when you are off meditation for two-and-a-half hours and twenty-one-and-a-half hours you are in meditation. That is successful. Don’t think meditation is merely sitting with eyes closed and doing something. Meditation is if you are thinking of the master at any time. If you are doing something and saying, “Master, you are helping me,” it is meditation. If you are repeating the words mechanically, creating a habit in the mind to repeat the words is meditation, because that habit will continue to make you do the words in the sleep also.

These are great tips given to us how to convert meditation from two-and-a-half hours to twenty-one-and-a-half hours. Then it is tilted very much in the right priority towards the spiritual path. We can all adopt this. There are so many of these little things we don't take note of and we don't follow them. I am sharing these things with you today, because very soon, in the next month, I will have completed seventy-six years of my initiation—not a small time. Most of you were not even born when I was initiated. I spent my life criticizing initiation. I spent my life questioning it. I spent my life as a skeptic. I spent my life checking it out and eventually coming back on track and testing it out. I know that Great Master gave us the ability to doubt, question, find out, verify, stay on track, never leave it, and ultimately find what the truth is. He never said don't question this. He never said don't be a sceptic. He said to be a sceptic is great. You will remove the hurdles of your mind if you are sceptic and ask questions. If you never ask questions, those questions will haunt you in your meditation and you will never succeed. So on this path it is not blind faith. Okay, I have told you, now you go and meditate, don't ask any questions. Whoever says that is not a Perfect Living Master. Perfect Living Master encourages us to question the whole thing. He says people who have a quick belief—suddenly they believe in something and then they cannot keep it up—lose their faith as quickly as they made it. But those who have questioned and come to get the answers to their questions and satisfy their mind before they satisfy their soul, stay on track all their life and are more successful. Therefore, you must ask questions. If you make no progress in meditation, it is your right and obligation to ask why I am not moving forward. Your master is responsible for that. Therefore, don't take this like religion. Don't take this path like that. It is not that. It's practical.

We did some short sessions of meditation yesterday just to introduce you to what the route is that we have to take. We'll do more today if you agree. How many of you would like to do practical meditation? We will do it this afternoon. We will have a break now for some time, and we will meet again later in the afternoon. I think some of you have asked for personal interviews, one-on-one, and you can check with George or Wendy what time has been assigned and when we can meet. I will be here in the afternoon. I have invited one friend of mine to join me for lunch today. I invite others. How many of you are over 85 years of age? One, two, three. I have three guests for lunch today. Welcome. We will get together. This is called the Old Man's Club. We are all like a family. We are all co-travelers. We are all going in the same direction to the same destination. Some of us have been wavering around and going through different routes, but it doesn't matter at all. The destination is still the same. I have never bothered about people saying, "Oh, this was the right path. This was the right path. That was the wrong path." That is a useless discussion according to me. Follow the path which leads to the same destination, a discovery of your own self, who are you... If you discover the self, you are just one step from discovering God, the creator. The discovery of the self is the most important thing. If you discover who you are, you will find out very quickly who your creator is and that you are part of the creator, have been part of the creator at all times.

Thank you for very patiently listening.

<https://www.youtube.com/watch?v=SQq4fmVxtfY&feature=youtu.be>

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