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## Seva | Chakras | Sleep | Marked Souls | Perfect Masters | Faith | Meditation

Chicago, September 30, 2011 part 2

<https://www.youtube.com/watch?v=q2THLcBdzt8>

You can ask a question or give an answer.

Yes?

Q. [Question not included in the video.]

A. Those who are not initiated can start practicing locating themselves behind the eyes by placing their attention behind the eyes. And if the mind disturbs them and does not let them think about the place behind the eyes, they can coin a temporary password, a temporary *mantra*, a short sentence expressing love for the beloved. If you can create your own short mantra and repeat that slowly, the same way the initiates are doing, it will help you when you get initiated. You'll have a jump start. Okay?

Q. [Question not included in the video.]

A. Love and devotion can be developed by *seva*, service. Service is of three kinds: service with the body, service with wealth and service with the mind. Service with the body means that to be able to serve a master by helping carry his bag, helping, making, cooking food for him or helping him in other ways in which your body's involved to run around carrying some errands for him or doing any other work that the Master says, "Run around and do this." That's service with the body. If the Master is not around, then service to the people around, the other initiates, is also considered equivalent to the service of the Master. Wherever two or more disciples of a Master are together—and they talk about the Master—we can assume the Master is also there. And therefore, service of the people is also good, and that's the first kind of *seva*, and it's good.

Second type of seva is to contribute ten percent of your income as tithes or as charity. It can be done to any charity, but if you want an advice from the Master, he can advise what charities are suitable for you. So, to give a donation to a charity is seva with money.

The third type of seva is through the seva of the mind which means instead of doing meditation for discovering for yourself, you do meditation as an offering for the Master. You say, "Master, today's meditation with love and devotion is dedicated to you, I offer you as my seva." And that's seva with the mind. If you do all these three kinds of seva, it also builds love and devotion.

Q. Today I was tired, so I was struggling just to stay awake sometimes during the talk. And I'm wondering, am I gaining a good benefit? Or what happens during those times when I am struggling...

A. Are you asking what happens during the time when you sleep during meditation?

Q. Sort of.

A. That's not too bad either! In fact, if you sleep at night, before going to bed, if you do a short session, half an hour session of meditation, then go to sleep, most of the sleep also becomes meditation because you keep on repeating the mantra even during sleep. And tests have been done to wake up a person who was meditating before going to bed and they find that even in a sleep state, dream state, they're still meditating. So that's an advantage. If during a meditation session you doze off, and then you get back, don't worry too much. And I say so because I was once conducting a meditation session—some of you might have been present there—and I was telling you be alert and do meditation, and after a time I felt I was snoring. So, I opened my eyes—everybody was staring at me! So, I said, "Me too, like you!" When we meditate and draw our attention behind the eyes, the pulling of attention from our body is very similar to the natural cycle of sleep. When we go to sleep, we also become unaware of the body. It's also pulling of attention, except that in the case of sleep the attention is not held behind the eyes but drops downwards. When you sleep and have a dream, if you want to know where your attention is, the attention goes to the throat. Throat is the center where you're dreaming. Then it goes further down to the heart, you don't remember dreams at all. You wake up and say, "I had no dream."

So, some of the yogis who practice a deliberate sleeping state of trance—they call it a *samadhi*, they go into samadhi state—they can deliberately take their attention down into the *nabhi* chakra and other chakras below. But normal sleep does not take you that far down. It takes you from the eye center or wakefulness to dream center in the throat and to deep sleep center in the heart. Now, you can actually test out that this actually happens. How? Because when you're going to bed at night, when you are half asleep, just dozing off, at that time you touch your eyes with your hand. In the wakeful state you don't have to see your eyes with your hands to touch them. You close your eyes. You can touch them because you know where they are. When you are half asleep or feeling very drowsy, try to touch your eyes and you will touch your nose and

think you are touching your eyes. Which means the focal point of consciousness which is operating from behind the eyes drops down gradually. When you are sleeping and having a dream, it drops down. If you could be asked by somebody who is awake, “Come and touch your eyes,” and that goes into your dream sequence which you’re having, and you want to touch and your hands move involuntarily, you’ll touch your throat and think you’re touching your eyes.

When you see yourself moving around in a dream and you look with your eyes there, those are not the eyes of the body. Those are the eyes of the astral system in the sub-astral state and you’ll find that they are operating from the throat center. So, the process of sleep is very similar to the process of meditation, except in the process of sleep the attention falls downwards and in the process of meditation we try to hold the attention in the eyes and behind the eyes. And the deeper meditation we take the attention not only behind the eyes but further down behind.

The *yogis* who practiced various kinds of meditational techniques—yoga practices of the six energy centers below, the six *chakras*—they were able to hold their attention in different centers, and they had different mantras, different repetitions of different spiritual names they had picked up from the *vedas*. And the *vedas* described how different sounds of mantras correlate very well with the different *chakras*. So, they repeat those words and by that they are able to hold their attention at different centers. Now these *yogis* who hold their *chakras*...centers...at lower centers, they know that the shape of the centers is different. The shape of the centers is different. You start from the lowest center. It looks like a four-petaled thing. Actually, it’s a structure of the physical body that is similar to that. If you go to the reproductive site, which is next center, it looks like six. You go to this (heart *chakra*) it looks like eight petals and this (throat *chakra*) looks like sixteen and so on. And when you come to the eye center, it looks like two. Two eyes represent like two petals of a lotus flower. So, they have represented the different centers as lotus flowers with different petals on them. So, the actual experience also is a widening of the experience of whatever you are having in the form of lotus petals.

But when you hold your attention in the eye center for meditation in the wakeful state, and not in the *yogic pranayam* state or the *yogic* practice of the six *chakras* but you want to hold the attention here (forehead) and not go below but go behind. Then you find that the same set of *chakras* are also existing behind the eyes. You go little further down behind the eyes, there’s a four-petal lotus. When you see the suns and moons and stars, you actually go to six- and eight-petal lotus. So, when you go to what is the sixteen-petal lotus at the back, its refulgence is so great it has not been referred to as the sixteen-petal lotus but as the thousand-petal lotus, the *Sahasdal cover*, the *Sahasrar budhe cover*. That means that the light is so strong there that you can’t even compare with the petals. So that whole process of going back consists of moving from the *Pinda*, from the body centers, to the *Anda* or the astral centers. Behind the astral centers there’s a curve which takes you up into the causal centers. This physical body has locations in the head and in the body representing different types of flow of energy and flow of awareness. Below the eyes is flow of energy, behind the eyes and above is flow of awareness.

And when you get more awareness of who you are, you take an upward direction. But after reaching more than the center of the head and then it moves upwards, and you go through the regions of *Brahmand* which is a causal state. After that you cross over to the region of *Sach Khand* which is our true home, and all of them have points in the body to represent them.

This body of ours is a remarkable piece of architecture. It's a remarkable production of all that is outside is also inside. All our karma which is recorded in the mind also exists in genetic codes on the DNA molecule in the physical brain. So, the impact of the higher consciousness exists in different parts of the body. So, that is why through this meditation in the physical body, we get to these different centers and have experiences of the higher regions becoming totally unaware of the body. So, it does not mean that we leave the body. It is possible to experience Sach Khand while still in the body. You don't have to die. You only experience that you are unaware of the body, and then you go higher up. So, the difference between dozing off or sleeping and the meditation in the beginning is very little. And that is why the tendency to sleep comes up during meditation. But with practice you will find that you can hold your attention. The main thing in meditation is not to allow your attention to drop below.

There are some things that pull you down even in meditation. One of them is food. You have a heavy stomach—it pulls you down to the navel center. You have sexual thoughts—it pulls you down to the reproductive center. You have emotional problems—it pulls you down to the heart center. So, when these problems and these other thoughts come up, they're pulling the attention down. And to retain the attention here, you really have to be detached from these things, but detachment cannot be practiced. There is no way to say, "I don't want to be attached to this!" The more you say that, the more attached you get. And therefore, the best way to be attached is to think of something that is not outside. If there is something outside, think of something that you can love which is also inside.

Actually, everything is inside too but the object of love that can hold attention inside, the best object, is the image of your own Master. And that image holds you and therefore pulls you in that direction, not takes you down. Other thoughts will come to exert an opposite pressure. If you eat light, that is why they recommend light vegetarian food. Some people think to be spiritual you have to be vegetarian and load their plates fully! That's as bad as eating meat. We don't realize that. It's not a cult, it's not a fad that you have to be vegetarian. You have to be vegetarian to keep the food so light, it doesn't pull you down. Similarly, your thinking of other thoughts and they are connected with these bodies. For example, let us look at an emotion of anger. When you are angry what happens? Your mind expands and you can see it that your awareness is not held, your clarity is lost. You can't think clearly, you can't understand things so clearly. You are angry and anger bursts out and it is becoming more difficult for an angry person to meditate than for one who is calm and cool. When you have lustful thoughts while meditating, attention is pulled down. So different emotions create a different impact, and they all affect our meditation. So, we have to be careful of these things and see that gradually, with

love and devotion, we are able to hold our attention behind the eyes and put inwards, backwards into the center rather than into the lower centers. Okay?

Yes?

Q. [Question not included in the video.]

A. That if you are able to use meditation in this way, you are really replacing sleep because the effect of giving rest to the body is equal in both cases. But it only happens when your meditation reaches a point when you can really vacate the body. When your meditation reaches a point when you can vacate the body and hold it there into higher awareness, it's as good as sleep. So, people who meditate deeply and have that need very little sleep.

Yes?

Q. [Question not included in the video.]

A. Sleep is also not always the same quality. It's not merely the number of hours you sleep. It's the quality of the sleep, how restful you are in sleep. Supposing you sleep worried and you wake up again and again, then that sleep is not restful. You can lie in bed for eight hours, ten hours, you are still tired next day. So, sleep to be useful has to be restful, which means you must do something—if not all day long at least a few hours before sleeping. Do something which makes you more calm and restful. And Baba Jaimal Singh, Great Master's Master, used to recommend a program for the day which would enable you to have good sleep, good meditation and good spiritual progress. His suggestion was get up early in the morning and meditate in the early morning—if possible two and a half hours, if not possible as much as you can—and postpone the rest of the meditation to other times in the day when you get small breaks in your work. And he said if your program is such that you feel sleepy in the morning and you feel awake at night, then you have a shower, cold shower. This instruction was not only followed by Great Master but was also followed by Sardar Bahadur Jagat Singh and other people who started their meditation with a cold shower so that they are awake before this—otherwise they doze off very quickly as they start to meditate.

Then he said in the daytime do your work, your duty, whatever your job is. If you are a householder, do your household work. If you are a lady taking care of the house, take care of the house, take care of the kitchen, take care of your kids. Whatever your duties are, perform them well. From time to time think of little gaps when you can meditate. Meditate during that period, and in any case all the things that you do during the day, think of the Master and make it a meditational day. Then in the evening when you finish your work, whether you are coming from an office, coming from a store, coming from business to your house, spend an hour or two with like-minded people. Have a *satsang*. If you can find people, gather for an evening get-together with like-minded people and talk about the Master, talk about satsang, talk about spiritual things. And then after you spend a hour or two doing this, then you have rest and then you meditate again. Then you have your supper or dinner because there are different timings

for eating but in your reasonable time before going to bed have half an hour of meditation again and you will have a great day and make great spiritual progress.

It's a very nice program but supposing there are no like-minded people in your area. Supposing there is nobody to have satsang with where you live, then you can spend some time reading books. Then you can spend some time reading books about the spiritual path and remembering your own associations with the Master. Which means, when you met the Master last, how did you see him, what do you remember of that, how did you feel at that time and those feelings, you recall them, live them. It's like satsang, it's satsang with yourself. When you read a book or see a picture of the Master, do not look at the book as what you are reading, look at the words of the book and relate them to what the Master said so the Master's image speaking those things comes up. If you look at the picture, do not look at the photograph of the Master, look at the photograph and from there remember what he actually looked like when he was walking about and when you saw him alive. That way it's like satsang.

So, he has given instructions to cover all kind of contingencies. He also said that if your work is such—you work overnight, for example, you are on night duty—then you change all your timings. Don't make it a cult by saying this is to be done at this time and this is to be done at this time and make it such a ritual. Whole attention is on that and not on meditation. So, switch the time. Use useful time when you really can adjust and adjust it according to your biological clock. We all in our bodies have a biological clock which is governed by the daylight. In morning most people wake up including birds and animals because of the light. At night when it gets dark, they go to sleep. Most of us do that too. But what about people living in Kiruna and Bodø, in Norway and Sweden where they have six months of night and six months of day. I have visited both those places and I said when do they wake up and when do they sleep. For six months its dark all the time, six months it's all day. The sun moves around in the sky, like round and round, and doesn't set at all! So, there the biological clock has to adjust by a different means and that means is the timing of the food we eat. That means if we have a dinner time and we always eat dinner time, the biological clock adjusts to itself.

Therefore, the sleep pattern can be altered for a person who has different working hours by adjusting the food habit accordingly and you will be able to meditate at the right time. In fact, I have used this knowledge about the biological clock to travel worldwide. When people go from one time zone to another, you leave Tokyo, Japan, in the evening after dinner and you are reaching Hawaii the same day for breakfast. So, you don't know what time it is because it's a big time difference. When you travel to Chicago, you are exactly the reverse time, you're fourteen hours away and therefore, how do you get over jet lag when you are supposed to be working in the office here—you are sleepy for sleeping time there. And when you are supposed to be sleeping you are awake because your biological clock has not adjusted to the time change. What I noticed was if you change your timing for the food you eat—in Tokyo, for a day and a half start eating there on the timings of Chicago and then come here, you will have no jet lag and you'll feel this is normal. So that means the biological clock in us runs also by the timing of the food.

So, there are a number of things that make us do the sleep cycle at certain times, and it's controllable to a large extent. So do not take this idea of 3 o'clock in the morning is applicable to everybody. Some people are late sleepers, some people are early sleepers, for some 3 o'clock suits better, for some evening suits better. So, whatever is a suitable time when you feel more relaxed, when you do not have tension, when you can put the worries away, it's a good time to meditate.

Yes?

Q. [Question not included in the video.]

A. Higher awareness becomes the real thing, but when we look at the shadows outside, they look very beautiful then. I once talked to Great Master. We were in a hill station and he was talking something about the road construction in the *dera* and I was helping going to the engineers to help him with the road construction. So, we walked early morning in the garden, and we were looking at the beautiful mountains and I said, "Master, look at the beautiful mountains created outside! How will you ask people to go inside when they see so much beauty outside?" He said, "When you go inside, you'll see more beautiful mountains, you'll see more beautiful flowers, you'll see more beautiful gardens inside. But once you have seen them inside, these mountains outside will also look more beautiful because of the connection." And then he said, "When you see the Master outside, you like him because there is some pull, some experience you have of unconditional love flowing from the Master. But when you see the Master inside, the radiant form of the Master, you'll find a greater pull. But when you have seen the radiant form and then come out you find a much greater pull from the outside also." So, the situation is different because we think outside is separate. Outside is a reflection projected from inside.

Guru Nanak says, "*Andar baahar eko jaano, yehi Guru gyaan batayaa,*" which means inside and outside is the same. That is what I learned from my guru, that in fact all that we see outside has also been created from the inside. A version of this exists inside also. So, once you have the experience of the inside, the outside looks beautiful too. If you go and see a movie and you see a certain situation, a plot there, which you've never seen in real life, you won't enjoy the movie. But if your own problems of emotional distress with break ups in the relationships, if your own life situation, the love and breakups that have taken place, have taken place in your own life, you see the same thing in the movie, you are very affected by it. And the movie affects you much more because you identify with the situation you are seeing on the movie screen with what is happening inside you. In the same way, when we have a meditational experience inside, we find that things outside look beautiful too.

To give you an example, you see a blue sky outside, go inside and see the blue sky there in the astral plane. Once you have seen the beauty of that blue sky, then come and look at this sky and it will look beautiful like that. That means that your knowledge of the original helps you to appreciate even the copy a lot more. So, this may be a copy of what is inside us, but the copy

looks better when you know what the original is. If you have only seen the copy, it's a copy. But when you see the original, you see the copy it reminds you of that. That is why they say that if you take a photograph of a Master and only look at the photograph, it's just a picture on a paper. It does not represent anything if somebody has never seen a Master and has only seen pictures and keeps a photograph in front of him, "Oh, what a wonderful Master, look at this white beard on this picture." That impact on him, of the photograph, is of a static picture. But supposing you have actually met that person and then you see the photograph, the photograph moves because you remember the moving, live Master. The photograph has a different impact on you. It's the same thing about the whole life that we have outside, it is revealed in a better color, better situation, if you have seen it inside also. So, although inner awareness gives us greater joy and beauty, it does not mean that we are totally removed and unappreciative of what is happening outside.

Q. So when we become one with the love, everything looks beautiful?

A. That's true, that's true.

Also, when you have an experience of the love of the Master inside and experience it personally, the unconditional love of the Master not sullied by the thinking of the mind, when you have that experience of the love of the Master inside, you can look outside you love everybody around. There is no way that you cannot. The love will flow, everybody will look like the Master, everybody will look beautiful and loveable. One love, one true love can generate love for everybody, but it should be unconditional pure love seen inside and not something that is being interpreted to be love by the mind.

Q. [Question not included in the video.]

A. No, the Master remains separate. The merger takes place in Sach Khand, but the feeling Master is with us starts from here, but we don't see him. It does not mean that the Master only appears at that time. The Master is with us at all times from the time of initiation, but we don't see him, we don't experience him. It's just a belief, it's a faith that "Master, you are around." But he's around. When you see him later on in the astral radiant form, you also discover that he was with you all the time. He's not appearing at that stage, but he's visible and has become a companion like you would have a physical companion in this world. After that when you travel from the astral region... Astral region is, by the way, is a very, very vast region, it's not a small place. Astral region has many sub-divisions, and there is a sub-astral level where most of the overlap with the physical is lying, and then there is a higher astral level along with the overlap. So, the physical experience extends into the dream world in the sub-astral. It even extends to some part in the astral world where you can still have contact with this world. Beyond that the astral life is totally different from this world. It's all astral, so astral world is a very big one.

But when you reach the Master, he takes you to the upper part of the astral world and is your companion with you. When you go to the causal plane, the forms change. You'll know that's the Master not because of his form but because of his presence. And you know you are there not



because of your form but because of your presence. It's a very different experience. So, the causal plane is much vaster than that. All universes are being created there. All destinies are being made there. All permutations, combinations of how physical life, astral life can be created is happening there. All lives of everybody can be seen forward and backwards completely over there, as much as you like depending on the time. So, it's a very strange kind of experience, very different, that exists in the astral or the physical plane. When the Master takes you above that, he is still separate from you and you feel him very close. But you can fly with him, and you can be with him in a very close way, but he's still Master and you are his friend. When you go to *Par Brahm*, he's still separate, and you see that he's in pure spirit form. But his light seems to be radiating in all directions a lot more because above Par Brahm, which is a stage when we discover that we were never our mind, that we are souls, that we are pure individuated consciousness and that our journey is now beginning to find out where our home is.

The journey doesn't begin really till that time. The Master's still there as a separate soul but more enlightened. He can shoot his light into a darkness that we have to then come across. Now we haven't seen any darkness till now. From here it was all light, more and more light. Astral plane was lit up in a certain way, we saw white and gray lights. We went up to higher, causal plane was lit up in a very bright beautiful orange light. The whole sky looked like a setting sun has been pulled into, made into a sky. It's beautiful and the whole golden light is falling on everything there, on the mountain tops, on other creations of different kinds there. And then we are pulled up further and we find that the light is so strong of our own self and when we look at our self, it's just pure light of consciousness. But it can also resemble light of the solar sun here. And the light of the soul is equal to sixteen of these suns put together. One soul! A Master's light is directional, and he can point his light in any direction he likes, and he points it to the darkness where our light is inadequate. The darkness is so deep after Par Brahm. For the first time we are encountering big darkness and that darkness is also been referred to as the *Bhanwar Gupha*, that means the whirling cave. You know if you get into a cave and it's rotating, you'll never get out from it. Suppose you are put in a cave and the cave itself is swinging around, where will you get out from it? So, because it's dark we call it cave. Because it traps you into an incessant motion, it's the last time we ever have motion as we can think of it, it's called *Bhanwar Gupha*, the swirling, whirling or going round and round of a dark cave. When you go through that the only thing that points out something that you can reach at the end is the Master's light. No soul can cross that on its own light. So, the Master's light becomes necessary, then you see the power of the Master's light to take you. Again, he is separate but with the light you cross that.

When you cross across that, then you come across the Sach Khand, where you merge and find you and Master were one. Not one there, you were one all the time, but you thought you were separate. Your experience was of separation, but indeed you were the Master in a separate experience and the Master appeared as a separate being to bring you to your own reality, who you were. And then from there you merge into the Totality of all Consciousness, that the entire experience at all levels was being generated by the power of consciousness that exists there.

Now what greater journey can one expect, and this journey is here possible for all of us. It's not a special group of marked people.

They talk of marked souls. Marked soul does not mean that they alone can go on the journey. Every soul can go on the journey. Marked souls only means that they are marked for a particular Master, that a particular Master who will come in human form here, he will be responsible for a number of souls. He doesn't come as a human being like other human beings for everybody. His message is for everybody, his teaching is for everybody, he explains things for everybody. Everybody's welcome. Many are called but few are chosen who are on his list. And that is why when we talk of marked souls of a Master, we are not talking of marked souls for spirituality, we are talking of marked souls for a particular Master. And I will tell you another secret, if you want to know. It's a secret from the Secret Handbook and Manual for PLMs. The idea in that secret is very simple. Who is a marked soul, and the question in that one chapter about marked souls. Who is a marked soul? Is there a marked soul and the Master comes for that? No, when the Master chooses, he marks the soul. That's what they say, that he does not come to pick up qualified people, he qualifies those whom he picks up. You understand the point? So, he has come as the Ultimate Creative Power. So, when we say marked, when were they marked? When does the marking take place?

Here is a human being sitting with us who is at the same time in the same consciousness there where marking takes place. Don't you realize the human being who's sitting here, when he looks at somebody and says, "You are a marked soul," he's marked from inception, from the beginning of creation? But when does he do it? When he is a human being with us as an ordinary friend. So that's a secret thing. But the concept of a marked soul is that a Master comes and guarantees that those souls who are on his list—he has not a written list but somewhat like a list which is in his consciousness—that these individuated beings in this creation, in this set-up, will go back home to their true identity, true reality through this person. The person is acting as an external form of our true self and therefore... Why can't we see the internal, our own form? Because our attention is all outward. It's all a game of attention. If our attention were inside, we don't need a Master. The attention being outside, even the Master who's supposed to be operating all the time from inside, has to operate from outside for our sake. Since when we close our eyes we only see darkness, we open our eyes to see real life. We think real life is when we open our eyes and look outside. Our attention has been drawn outside all the time. Therefore, the Master sitting inside us says, "This guy won't turn inside. He's my marked soul. What should I do?" He has to jump outside and become a human being in our experience and become an external Master and comes and we are his marked soul.

I see it all the time. When I see Great Master's love operating in a very big way, I think what he is doing is unbelievable. What he is doing is unbelievable. People ask me, "Are you a Master?" They ask me! I say, "Not at all! Do I look like a Master? Do I have a beard? He has a better beard. Do I wear a turban? Do I look like what's his concept of Masters is? Do Masters go to casinos? Do Masters show card tricks? How can you even think of me as a Master?" "Okay, then why do

you initiate people?" A good question. If you are not a Master, why do you initiate people? "I don't. When have I initiated anybody?" "Well, so and so said you initiated him." "Tell the Great Master I never did anything."

So, what can I speak about Great Master's love and grace going on at this time? The fact that you see me and think that I was acting is because the Great Master in physical form is not here, but I have seen him. I have seen him and with his instructions he is with me all the time and he's especially graceful at this time. His giving, generosity and grace is so great at this time. It has never been so powerfully granted as today.

So that is why we are sitting in a country, a country with a future in *Sant Mat*, a future in spirituality. Great Master is making sure his words come out true. When he said that one day the axis of spirituality itself will shift to the West and localize itself in a big way United States of America, he meant this country where we are sitting. No wonder I rushed here not to study in Harvard University or to do business with these people, not even to give lectures. I came here to see the great work of Great Master taking place here. And I see it every day, the generosity with which he is giving grace to people, it's amazing. So far as the outward look of a Master is concerned, that is not that important in fact. It only becomes important when you have seen the Master inside. When you practice meditation and see the form of your Master inside, you instantly see the form of his Master also. You see the Master's Master's Master also. Some people have in meditation seen a succession of seven or eight Masters in their meditation, because all the Masters are physical representations of the same power, the power of Creative Consciousness that has manifested itself in the form of the *Shabd*, in the form of the sound current.

So therefore, the important thing is to go to that level where you can see a Master. You will see the Master who initiated you. It does not mean that you will not see other Masters. But if you want to jump the queue and say, "I don't want to see this guy or that guy or this master or that master, I'm not sure of them. Great Master, yes! I love his photo. I love his picture. I want to see Great Master." Sorry! You only love his photo you don't love him. You have never seen him. You have to see somebody to know what a photo is. You have to see somebody to know whose photograph you're seeing. Therefore, you have to see somebody living now. Even to be able to have experience of Great Master, you must see somebody alive today, a contemporary living person. He may be acting entirely with the power of the Great Master. You may have access to Great Master through that person, but it does not mean that you can really get something from a dead master.

I once gave you the example of Sheikh Farid Shakarganji. Shaikh Farid Shakarganji was a Perfect Living Master and his son, when he was not a Master, his son was running around like most young people in the world. And Sheikh Farid's Master was Sheikh Qutbuddin. He was a Perfect Living Master and Sheikh Farid was his disciple. Sheikh Farid would tell his son, "Son, look, the best thing in life is to get initiated by a PLM. I know the PLM. He has initiated me. Go ahead and get initiated." And the son would say, "Dad, you know I am still young, I have to see this world.

One day, like you when you were old you became a disciple, I will also become a disciple when I'm old." And Farid would tell his son, "Look, time is running. Sometime time runs out and you miss the bus! So, you better run and get initiated by Sheikh Qutbuddin." But the son postponed this till one day Shaikh Qutbuddin died, physically, and his body was lying there. Realizing that it may be too late, the son ran there, shaved his head (which was customary), put his head on the feet of the dead body of Qutbuddin and said, "Initiate me. You are still here." And his father standing next to him says, "There is no person in the whole world who I respect more and love more than the guy whose body you are touching now. And yet, I must tell you the truth, he can do nothing for you. Too late. You have to hold the hand of a *sheikh* who is alive in order to get the benefit even from a Master who is a Perfect Living Master and he is representing himself through a living person."

That's why we don't say Perfect Master, we say Perfect Living Master, Perfect Living Master who is living, alive in a body here. So, he said, "My son, too late. I can't tell you he is not a Master. He's a Master, but he's dead. When he's dead, he's dead. He's not a Perfect Living Master any more for anybody. He is my Perfect Living Master because I got initiated when he was alive. You missed the bus. Now you have to find a Perfect Living Master." Of course, later on Sheikh Farid, when he was appointed the Master already, he initiated his son and he came on the path. So, the story illustrates how important it is to have a living Master. The reason for that is manifold. One of the main reasons why you need a living person as a Master is that a living person can say, "No" to you and "No" to your mind. Otherwise a dead person always speaks what your mind wants it to speak. A non-living person does not speak to you. Your mind says, "Oh, this Great Master came to me in a dream and he said, "Go on doing this stuff (which I know I want to in my mind). My wishes were fulfilled by the Great Master, in a dream that he came to me." That means nothing, it's just a mental game. It's just your mind telling you things. And when you take the same dream to a living person, living Perfect Living Master, he says, "No, don't do it. It's not right." A living person can say "No" to our mind. That's one good reason. The second reason is that the love that we want to experience in a human form is really possible, not as attachment but as love between two human beings. You can have attachment for everything else but love in human beings is possible between human beings. You can't love a dead person.

So, love, to be experienced as a pull in meditation, has to be with a living person also. And that's very important, otherwise meditation becomes hollow. And so therefore, we need a Perfect Living Master—that means one who's living in his body. Of course, if you have held the hand of a Master, like Farid said, that if you held the hand of a *sheikh* when he's alive, you will never leave his hand even when he dies, because you have seen him alive. He has manifested in you internally when he was alive. When you close your eyes, you see the alive person, you don't see his photograph and that then keeps on holding as a living Master. But if you think that the Master's already dead and now you can find him, too late!

Great Master's blessings are very strong, and he's blessing people and I have seen him bless people in a way that sometimes I don't know how to hold back my tears. He is so full of grace.

He is Great Master, I call him the Greatest Master. I think he's the Greatest Master. Of course, when I say the Greatest Master I am a little biased in favor of my Master, and if you have a different Master, he's the greatest for you. Whichever is your Master who can give that kind of love and experience for you, is the greatest Master.

So, when we say Great Master, I see him working in everything. Some people say, "Why do you initiate people only on one day in the year? You should initiate every day." I said, "I don't do anything on my own. It's Great Master's instructions that I follow. I am his servant absolutely. And on 2<sup>nd</sup> of April is a *Bhandara* day, a Bhandara day when Great Master would have tears in his eyes. He had a little hut inside his house in the dera. And in that little hut... That was a little hut that was where Baba Jaimal Singh his Master lived, and he had closed it and just kept a few articles of Baba Jaimal Singh. He would open that room only on 29<sup>th</sup> of December every year and go in and to see his devotion with tears in his eyes, it was sight to see. I never saw that. I never saw that any other day. Three or four times he's taken me into that hut, and I have seen him and so inspiring was that fact.

This is true devotion. Look at this Master how he is remembering his Master just by entering a little hut, by going into a little place, and why is he doing it? It's Bhandara, of Baba Jaimal Singh, 29<sup>th</sup> December. I said, "Isn't that a great example for us?" What do we do? What do I do? What is the significance of 2<sup>nd</sup> of April? Isn't every day Bhandara day? In truth every day is a good Bhandara day if you can meditate and go in. But to be able to remember the Great Master on 2<sup>nd</sup> of April is a treat. And not only a treat for me, a treat for every person I see that day. And I see the treat Great Master is giving to each one. Most appropriate day for sharing the goodies he is carrying in his basket, "Come, take it!" He used to say, "Master, you are such a powerful Master, you are great, and you can give whatever you want. Why are you making people so thirsty for knowledge? Why do you make them run after you? 'Please, Master, please, Master, more grace! Please Master, we need your love. Please, Master.' Why do you make them do that? Give them what you want! And he said, "I carry a basket of goodies at 3 o'clock in the morning and go around. Everybody is sleeping. So, I can't give it to anybody, and I come back with the basket. Only few people are awake at that time, waiting for the goodies I give them. I wish more people were awake." So, he used to make fun of it.

There was one mystic, master from a town called Multan. He was a Muslim *Pir*, he was a Sheik, muslim *Pir*, *Sufi*, Sufi Master from Multan. And he had a following of his own, a lot of his disciples. Eventually he came to the dera and became a disciple of Great Master. He was a very heavy, bulky person and they would always put a chair for him to sit on although others, we all used to sit on the floor. Great Master sat on a chair and we sat on the floor and that Sufi Master, he sat on a chair and we had to give him a big chair because of the size of his body, also roundabout, roly-poly guy. So, one day Master was talking to the few people around him. That roly-poly guy says, "Why are you hiding your face? Master, I know who you are. Show them your real face." That Sufi Master said, "Let them see!" And Great Master looked at him and he got shocked like this and fell from the chair. Great Master said, "What's happened to him? Pick him

up and put him back on the chair.” We put him back on the chair and the Master said, “What happened to you?” He said, “Master, this last glance you gave me was so full of stunning light I couldn’t bear it, and it struck me, and I fell!” He said, “But that was only the light of one hair of my beard. You say, show your face to these people and you couldn’t stand it and you are a Sufi master.”

So therefore, Masters have to work with masks, Masters have to work incognito, they have to be human like us. They have to put on the mask of a human being just like us and be no different so that we can be friends. We can experience love of human beings with those Masters and not that we are only thinking that we are worshipping them. Worship is not equivalent to love. Love is much higher than worship. Worship is a combination of mental attitude and emotion, whereas love comes from the spirit, from the soul itself. So therefore, we should not mix up the two things. We don’t worship a Master, we love him, we are devoted to him. The Master doesn’t say, “Worship me.” No Master has ever said, “Worship me.” Master said, “Go within and find who you are. You are also... By the way, when you go to find out who you are, you also find out who I am!”

So, the Master’s teaching is very different from religion which teaches you to worship, worship an unseen, unknown God. Master says, “No. If you want to know who God is, go inside and see. Once you have seen God inside, the Ultimate Creator, you will see the same God outside in the form of your Master. But if you haven’t seen inside, outside is an ordinary human being like yourself.” So, the inner experiences reveal to us more and more about the outer. I was talking to you about the mountains and so on. In that very conversation with Great Master he also said that when you see your Master inside—he was talking of Baba Jaimal Singh—he said, “When I saw him inside, the outside looked even more real and more beautiful.” So, he was pointing out that don’t think you really know the Master by seeing him outside, you will know much more of the Master outside when you see him inside. So that is why this path is of love and devotion. And to discover the Master inside everything changes, everything, the whole life changes, the whole world changes. Even the color of the sky and the color of the trees changes, and you see a more beautiful, more aesthetic world around you, and the ugly part of it seems to just dissipate and go away.

Q. [Question not included on the video.]

A. Yes, that would be a good definition. The more loving, more devoted you are the higher your awareness will be automatically.

Q. [Question about singing.]

A. Singing songs, singing *Jo Mange*. You know, all Masters have appreciated singing. The reason was that singing rings music and they are constantly in touch with an inner music. They’re constantly hearing, day and night, inner music. When they hear even singing outside or musical instruments outside, they begin to resonate that some part of that experience is available right here. It’s not the same but at least it’s a similar experience. That is why in almost every religious

group founded after a Master, they have religious singing and they have musical instruments also. So, the musical instruments and singing came in the course of all the Masters' activities and the religions that were formed after that also continued with the singing but forgot going inside. They only thought the outside singing was good enough. The outside singing resonates with a music inside and therefore music has been an important part.

In fact, according to Socrates, he thought that if you want to train a person to be a good independent person who is qualified to be a governor—because he was suggesting a republic which would be run by two hundred governors and those governors should have no relationship with anybody so they don't have bias and don't have favorite people—so he said pick up two hundred intelligent children and separate them from their parents and bring them up and train them up to be ideal governors. So, what was the training he recommended? Lot of physical exercise in the beginning, gymnastics and training in language and training in various other subjects. And he said the highest training will come when we teach them music and mathematics. He said that at the end we should bring them into music and mathematics, because music and mathematics can explain things that even logic cannot explain.

It's a good point. So, if you see some other masters talking about it, you realize music has an impact on us which resonates with the inner music and that is why we like it. Good time to sing, right? Will you sing now? Others will join you in *Jo Mange*. "*Jo Mange Satguru apne se, soi soi voh deve. Kanth laye avgun sab mete.*" So beautiful. Every time I think of it, it creates a stir in my mind for the Master. He is willing to give everything we want. We are not ready. He'll do everything for us, He'll give us everything we want, but don't be asking questions all prepared cleverly by the mind. Ask questions directly from your soul and he'll give everything you want. Ask for his help in getting things done with your soul. He'll do it for you. That's what the song says. The good fortune of having an embrace, a hug from a Perfect Living Master makes karma fly away from the *avguns*, from the vices and weaknesses we have. The weaknesses disappear just by one little hug from a Master. That's what the song is saying. One of the most beautiful songs. And who sang it? Guru Arjan Dev, fifth guru in the Sikh tradition who has, who compiled the *Guru Granth Sahib*. He compiled the whole Sikh scripture and this is his song—he wrote this. For me a very good song, very special and when Tiki and Van sing it, it becomes even more beautiful.

*"Jo mange Satguru apne te, soi soi deve  
Jo mange Satguru apne te, soi soi deve  
Jo mange Satguru apne te, soi soi deve  
Jo mange Satguru apne te, soi soi deve"*

Thank you, thank you. This is very inspiring. Some of these words that we hear, they affect us and they inspire us. Our mind being what it is, we seem to need constant inspiration. We need constant reminder, constant tugging at us, constant hit in the ribs. "Don't forget, don't lose your priorities, don't forget what is important in life, and don't run after the trivial. Don't you know what you got? Have you forgotten what opportunity you have? How can you mix it up with

other things? Remember!” So, the inspiration that we get by these shabds, by satsang, by meetings, by associating with like-minded people on the path is necessary for us, thinking the kind of minds we have. Otherwise the mind drifts away and we forget. Your priorities go wrong. So, that’s why, I say this is a beautiful shabd. When I heard this shabd first time, it solved all my problems. It was the answer to all the questions. If you have a question, ask Master. If you have a problem, ask Master. If you want something, ask Master. No question was left. One song can do that to your mind.

Then we had another small two lines which Dwight will sing which says, “*Satguru par karo bharosa, phir kuch na karo afsosa.*” Just two lines. “If you put your faith on the Master, don’t have to worry about anything.” As simple as that! Very simple injunction. The whole idea is to tell us the power of the Master and that do not rely only on your own mind. Use the mind to do things which you have settled down to do with your Master. Mind is very useful in doing things, in thinking out things, in working for you. It’s a very, very bad master to take instructions from. What we do is we take instructions from the mind. We ask the mind to tell us what we should do instead of telling the mind to do what we want, because we don’t know that we are not the mind. We mix it up. If we know we are not the mind—mind’s the equipment given to us to work for us—we’ll tell the mind what to think, we’ll tell the mind what to do. Instead we have become a slave of our own equipment. Therefore, have trust and faith in the Master, unshakeable faith. He’ll take care of everything. Is that right Dwight? Would you like to sing that:

*Satguru par karo bharosa, phir kuch na karo afsosa*  
*Satguru par karo bharosa, phir kuch na karo afsosa*

Thank you. Thank you.

Now you would like to have a short session of meditation. Sit in an upright position. Do not be too tense. Do not tense your body. Relax...but upright. Close your eyes. Look at the space inside your head. Imagine you are there. Imagine you are in the center of your own head. See your whole body’s below you and you are behind the eyes in the head. There are pictures coming in front of you, colors, darkness, light. Don’t follow them. Let them move from side to side like a television screen. Stay in the center and localize yourself, familiarize yourself with the place. Say, “This is the place I have come to meditate. This is where I will return every time I want to meditate.” Make that your meditation chamber. Relax, no stress. No stress on the eyes, just relax. Keep your eyes closed in the normal way and just imagine you are sitting there. Don’t force yourself. Think the head is a house. It’s an open place where you can be in the center. Imagine you are there, don’t force yourself. When settled down in the center, start repeating your *simran*, your *mantra* very slowly, deliberately listening to every syllable of the words you speak. Listen attentively. Do not think of anything else except the words you are repeating. If any picture or light or color comes in front, ignore it, let it pass. Don’t follow it. If you hear any sound, you can listen to it but don’t move from the center. Don’t go towards the sound. Stay in the center. See that the space around you in the head is expanding. There lot of space there.



Once in a while you can look around but don't move from the center. Look around the space around you but from the center.

While repeating the *simran*, the mantra, imagine the face of your Master. Look at the face of the Master. If the face is clearly in front of you, talk to the Master. If the face is not very clear, repeat the mantra. If the face disappears, think of the face again. If you hear a strong sound, a pulling sound that pulls you in your attention inside, listen to the sound and do not then repeat the mantra. If the sound does not pull, go back to repetition. If any other scenes appear before you, enjoy them like a television screen. Do not go in front towards the screen, stay back in the center. Enjoy the scene from a distance, from the center. Express your love for the Master. While repeating the words of the *simran*, address the Master. If you cannot do both, suspend the *simran* for a few seconds, talk to the Master. Then resume your *simran* again.

Keep your eyes closed till I count five: 1,2,3,4,5. Open your eyes, welcome back. Welcome back. How many of you wish that we could continue this longer? Me too! But we have a time constraint on the use of this place till 5 o'clock so I have to end this session here. I hope you enjoyed this meeting as much as I did and hope we'll have more opportunities to share these experiences together later on.

Thank you very much for coming. Thank you very much. God bless you.