

Sound is the Radiance of the Self

Rice Lake, Wisconsin — April 4, 2014

Friends, welcome to this second day after the Bhandara, and I hope that you have been meditating since then and testing out what we have been talking about here, whether they are practical things or not, whether there are practical results of meditation.

So, I would like to just make a small check. How many of you have been meditating since the Bhandara? I'm very happy that you all followed up on that. Now don't leave it here in Rice Lake. Carry this with you wherever you go and meditate every day regularly so that you'll get the benefit of what we are learning during this Bhandara and these talks after the Bhandara.

As I said on Bhandara day, Great Master gives great generous grace upon us, a lot of grace, and we can all feel it. Many of you told me how much you felt that grace. We have, therefore always requested Great Master, in these different meetings we have, to give us some more grace by giving us some gifts so we can take some gifts with us. Today he has again agreed to place some gifts on the top of this building so that we can, with our astral bodies, with our imaginative selves, go up and pick up our gifts. Some of you have picked up gifts in the past. How many of you have picked up gifts in the past from the roof? Oh, so many. How many of you still have them? Very Good. How many of you found them useful in life? Wow, very good, I'm so happy to see the numbers. So, we are going to place some gifts, Great Master's going to place some gifts on top of this roof to give you an opportunity to close your eyes, meditate, go at the third eye center and from there fly up to this roof, right here at this building and look for any gift that is there for you. If you find a package, take the package, open it there on the roof or bring it down, go back to your seat and open it and see what it contains. I hope many of you will be able to get very valuable gifts today also. So please, close your eyes and go back to the third eye center behind the eyes. Stabilize yourself at the third eye center, repeat your mantra, welcome your master and say, "I am now going with your permission upstairs on top of the roof by flying there and look for a gift."

Keep your eyes closed till I count five: 1...2...3...4...5. Open your eyes, welcome back, welcome back.

How many of you received the gifts this occasion? Oh, that's great, that was real generous. How many of you were surprised by the gifts that you got? Very good. I am very happy to see that. These gifts are symbolic gifts. They are not literal gifts, they are not physical gifts. They are symbolic, but they symbolize something that is good for your life. I meet my friends who picked up gifts 20-30 years ago, and they still find them useful in their life, and they find it's an

inspiration what they got. They had a new meaning to life because of these gifts. I hope many of you will find them the same way.

Meditation and the spiritual path should not be made into a religion, not made into a cult, not made into a closed society, should not be considered as something only good for some people. It is open to all, and those who have been able to take advantage of this are lucky people, they're fortunate. It does not mean that because a few people are fortunate, therefore there is a special, special group that has been created and that group alone is entitled to these facilities. Nor can you say that just because you have got this benefit, somebody who's sitting far away, who is following a different tradition, a different master, must necessarily not have what you have. This is not something exclusive to somebody. So sometime, we have a tendency to say, "We got something valuable...we are the only ones having it...our master is the only master who is real," and we reject everything else. That's not fair. You never had a chance to examine what others are getting or what level their masters are. Therefore, it's best not to consider yourself as a closed society; consider yourself fortunate, lucky that you got something. There must be many other people...there are seekers all over the world, and everywhere there are seekers there are masters. Therefore, masters appear everywhere at every time. They have appeared throughout the creation of this universe. Wherever human beings existed, seekers existed, masters have come, and the masters came because they came in a human form, they came for a limited number of people that they could handle physically at one time and during one lifetime. That does not mean there is only one master. There are several masters. History is full of masters, Perfect Living Masters. Today also there are several Perfect Living Masters. Some are well known; some get some publicity; others are not so well known. They are some people hiding somewhere, having very few disciples who are marked sheep for them, and some have a larger number of people to take back home.

So, this is something I would like to advise you not to be critical of anybody else. Now when I say don't be critical of some other people because they have found a different master, a different pathway to God, pathway to reality, let them have their way. You found your way and maybe you tried many ways, the way you found which was satisfactory for you, was good for you. Maybe you're still not satisfied, maybe you still have to search more. Go ahead: search more. This is not something where you say, "Now the buck stops here because I have found something, I won't let anybody know, and I can't find anything even if I am dissatisfied."

If your soul is not satisfied with what you have got, you must continue your seeking. Seeking should not stop because you have found somebody. Nor is the relationship of a master and a disciple that of a husband and wife, that if you find another master you're being unfaithful to a previous one. It's not that type of relationship. Masters don't come here to establish that

relationship. They come to take you back, soul to soul. It's not a physical relationship. Therefore, when they have a spiritual relationship they allow you full liberty, full freedom to go and investigate and find what is best for you. So only accept that which is best for you. If the best is not good enough, wait to find something better. So, this is very important.

Now when I say don't criticize other people for their having different masters... I know people sitting here, right in this group, have several different masters. They come to me, not because they come criticizing to each other for the different master They come because they find the path is the same. The path to our own truth, our home Sach Khand, is the same. No matter where we hear about it, no matter where we travel to that home from, it's the same path. Different names have been given; different language has been used. Does not mean that we are going in different ways. So, the way to our truth, which is inside each one of us, is identical, is the same. You may have different experiences on the way. You may have different experiences while you are in this physical world; you may have different experiences while you're having inner experiences. Some people jump the first level and go straight away and see the orange sky, the bright sky of the causal plane. They ask me, "Did we miss something?" I said, "No, you skipped something. You didn't miss anything." Some people say, "Those people, my friends, saw some stars and moon and sun, and I didn't see them." I say you are lucky—you skipped them. It does not mean that, just like in the physical world, we don't have the same experiences. On the spiritual path, the inner world, also we don't have the same experiences, but the destination is the same. Destination is totality of consciousness, our oneness, our one source from where we came. We develop these differences and develop these different modes of experiences to have a large variety of experiences. Just because we [are] having a large variety of experiences does not mean that our destination has changed or that we are going somewhere wrong.

What I would consider as not the correct pathway would be if your searching something in illusion. If somebody is trying to find the truth about himself, looking at shadows, I would say that is not the right direction. That's all I can say. I would not even be critical of that person. Maybe after some time we would find out that it was a shadow. But if they asked me I would tell him, "Look what is outside is a shadow, it's a reflection. If you're looking for everything outside, your looking after shadows. You should look within yourself—you will find the real thing of which the shadows being cast outside." So, I will say those who say go within are giving the correct direction. Even if a master is imperfect, a master hasn't done anything but says go within, I recommend to follow that master, because he's telling the right direction. If a master has gone only into the astral stage, into the heavens inside and thinks that is Sach Khand and takes you there...follow him. He's taking you to heaven, he's taking you to part of the way to the correct direction. After that when you reach heaven you'll say, "I am not satisfied, I want

more, something more.” The seeking will continue. Another master will come into your life and take you further. It happens all the time.

It’s just like going to school. We go to school—we have elementary school, we get different teachers; we go to college, we have different teachers; go to university... If a young child says, “My cousin goes to college, has a PhD professor. I don’t want to go to a teacher who doesn’t have a PhD in the elementary school,” that’s not right, because that child has only grown up to what can be picked up from that elementary school. You graduate from there, you go to the next one, to the next one. The spiritual path is no different. We go steadily, step by step into higher awareness, and masters come into our way, come into our life as needed by us, as needed by our seeking. When we seek more, we get a master who can give us more. The secret continues to be seeking. Whatever you seek, you will find. Whatever you seek, masters give you that. We have that shabd you were singing the other day, “Jo mange, thakur apne te, soi soi deve,” that whatever you ask from the Lord he gives you that. You ask for external things, he gives you external things. You ask for internal things, he gives you internal things. It is what you seek. You only get what you seek. If you seek the highest, if you seek the true Sach Khand, you will get Sach Khand. Arrangements are being made by the great Lord who’s giving everything, and he’s made arrangements that if you are seeking the ultimate true home, you will get the ultimate true home. It may be in stages. You may pass different classes, pass different stages with different masters if necessary. Ultimately, you’ll be found by a master who will take you to your true home. So, don’t...never worry about it.

The other suggestion I would give is, it is not necessary to talk ill about anybody. Not being critical of people who follow masters. It is not good to be talking ill of anybody whatsoever, because when we talk ill of somebody, and we do most, so many times. We sit among friends and keep on criticizing, talking, scandalous things about other people. It doesn’t affect them at all; it only affects us. The one who speaks ill is getting affected, not the person about whom we are talking. Indeed, if you really speak ill of somebody, your taking on the karma of that person on yourself. Kabir says, “I don’t want to talk ill about anybody. If I have a tendency to do it, I’ll talk ill of my mother, so she gets the benefit of the karma.” He goes that far. He says therefore, one should not talk ill of anybody, and it doesn’t help you at all. See the good side of things. Everybody has plus and minus side. Everybody has positive traits and negative traits. We all have. We are not perfect; none of us are perfect We all have imperfection created by our mind. Therefore, it’s good to see what good there is in people, rather than look at their negativity and only talk about their negative traits. That will be a change in life. It helps in your developing love and devotion not only for you master but for everybody. If one can remember that the creator is one, he’s created all, made no distinction, then how can we say that this is good, this is bad?

If we are...if we are really saying so and so is bad, do you know who we are criticizing? We are criticizing the creator of all of us.

In the *Bani, Gurbani, Granth Sahib*, it says, “*Jiya janth sab tul de, sabna ka soyi, manda kisnu aakhiye je ko duja hoye.*” He says, “All the creation is yours. Everybody is coming from the same source. How can I call anybody bad when there is no anybody—it’s all a part of you.” So, when we criticize somebody, we are criticizing the creator whom we are trying to find. So, it’s a contradiction in our own life. That is why it is good to see good in everything, and this kind of attitude in life helps a lot. It helps in meditation; it helps in developing a spiritual lifestyle.

Meditation is not merely a *sadhana* or a method or a technique of going within. Meditation should be a practice for a spiritual life. For example, if you’re given a mantra to repeat, it should not be used only when you want to meditate by closing your eyes and looking. You should meditate on the mantra all the time. Whenever you’re walking, moving around, doing, cooking, working...you can use your mantra all the time. That way a mantra becomes a habit of the mind. The mind makes habits very quickly. If you put the same thing over and over again into the mind, it picks up as a habit. Make mantra a habit so it can be ringing in your ears, ringing inside you, in your mind all the time. You don’t have to remember when to repeat words; they are being repeated themselves by the mind. And you will notice when you do that at night, if you wake up suddenly, your mind is doing the mantra, repeating the simran automatically, so at least one step you have crossed that we don’t have to do simran—mind is doing it. Then you go to the next step. It makes it so easier. When the mind is automatically doing it, then you automatically go to the next step, listening to the sound. When the sound is caught, you hold on to the sound that pulls you, and it will take you all the way up.

It will vary so long as you can hold to the power of that sound. Because it is not a sound. It is a sound when we are here. It is heard audible, like a sound, because in the physical body we hear it like a sound. As we go higher it becomes a creative energy, and we can then see that that sound is creating all experiences around us. It’s such a remarkable experience that once you have seen the power of sound, the power of how a sound or a creative thing is heard as sound here, it’s actually creating all experiences. Experience of thinking, of sensing, of the physical worlds, all being created by the sound. A little progress to the Par Brahm state will be able to reveal to you at all times how this sound is creating all experiences. You’ll be able to see it yourself. How remarkable it is that something that looks like something internal which can be heard like sound is actually the creative power and creating everything. At Par Brahm, when the soul becomes itself, with no cover, it discovers the whole process. And when you go to your true home, to Sach Khand, you discover even Sach Khand is being created by the sound. Even Sat Purush is being created by this sound. There is nothing else except that sound, and yet we can’t call it sound then. It’s too biggest creative power to be called a sound, and yet we still

keep calling it sound because the connection with this sound we can hear here, and the sound that is creating Sach Khand, is never broken in us. No matter how far away we come from Sach Khand, no matter how low level of consciousness we descend to, that sound continues to be the same and continuously connected, never breaks. Therefore, this sound is a very important factor in good meditation, in meditation that can lead you in higher levels of consciousness. The sound is what creates the feeling of self. You say, *I am the self*. You know it now, you will know it all the time. You will know you are the experiencer, something is happening around you—that *you* never changes. The experience changes around you, but the *you*, you-the-self, never changes. Whether you're dreaming, you're awake, you're in a higher level of consciousness or you're in Sach Khand, the self remains the same. And this sound that we talk of is a radiance of the self.

When you hear sound, people are sometimes confused because they have received initiations and instructions are given at physical level with physical terminology and so many people are confused about this as if they have to get the sound from the right ear and not left ear—left ear is devil, right ear is God. If devil and God lived in these ears, I could pull one and remove the other. There is nothing wrong with physical ears at all. The sound I'm speaking of, the creative power that creates the whole universe, that creates God, how can that be in an ear of a human being? That is not at all true, and people keep on even telling me, "Is it right to hear right side, wrong side, this side?" The truth is, the sound I speak of comes from the self—it's a radiance from the self and the feeling you get is that it's coming right from the center where you are seated, where you have been sitting every time that we have done little meditation, or where you sat just now before going on top of the roof. The sound is coming from the self right there, so it emanates from you like surround sound that's all around. You'll feel the sound is all around you or above you—not it's coming from right or left side. Of course, when you are novices or beginners and you can't hear the sound because of the attention not being sufficiently gathered inside, you hear a lot of other sounds, and they have direction—some from right, some from left, and there, of course, because of the location of intuitive forces and the rational forces in the physical body, and they are coming from physical body, so you listen to the right side. That's just a guide. Right in the first beginning state, people are telling me "I was listening to the sound from my right ear for 15 years—nothing happened." I said that's why nothing happened; you stayed in the right ear. You should have come to the center. So, see, let's not make that mistake. I'm making it clear, because so many people are confused about it. We are not talking of a simple sound created by a musical instrument. We are talking of the sound of the self, the sound of consciousness. That consciousness resonates, which can be heard like a sound when we are in a physical body. And that is why, when we listen to the sound, it has to be the sound of the self. We are trying to find the self. When we listen to the sound, we are listening to our self, towards our self, and we are pulled towards our self.

That's the whole secret, the whole secret of surat shabd yoga, the yoga that requires attention to be placed on the sound to get union with your own true self. That yoga is based upon this principle, that the sound that emanates from us is coming from the self, and following it we can go to the self. And following it further we can go to our higher self. Following it further we can go to the top, the ultimate self. That's the whole principle of the system. All other systems that I have gone through, hundreds of kinds of systems that I have personally tried, during eight years of investigation that my master permitted me to do by creating doubt in my mind. He created doubt in my mind whether this is the only thing. And the doubt was placed so nicely by such a good coincidence in my mind that I so much appreciate the doubt today.

It was because I got initiated at a young age. I was only...in March of 1937 when I got initiated, I was not even ten. I was just more than nine...nine and a half. And I had been taken by my grandfather to get half initiation, which he [Great Master] used to give to young children, half initiation. But he decided to give me full initiation, and I got the full initiation and I was so happy. I remember every word that he spoke as if he spoke this morning. So, I was at an impressionable stage, as a child and I caught up that. I was so happy, I come home and tell my father. He didn't know I was initiated. My grandfather took me. And my father was so happy. "Oh, so young, my son Ishwar, has been initiated, full initiation." And then some other satsangis came to visit us in the house. And my father told them, "My son got initiated, full initiation at this age!" and they said, "Oh...oh...so sorry to hear that," satsangis are telling, who are followers of the same Great Master. And I am not in that room, but I am in the next room listening, eavesdropping on them, and they are showing so much sorrow for me, I've been ruined, as if I have lost something, and I was wondering what's wrong. They said to my father, "That's the worst thing that can be done to a child. The child is so young. Hasn't had a chance to find out what is the truth. Has never had a chance to examine other things available. We grow up as adults, and that's the time when we look into the world, we're able to find out what is the truth. That's the time to be initiated and follow after you've examined all these things. Look what you have done to your child. When he'll grow up, he'll become a big skeptic. He'll doubt, "Why have I got this initiation? Did I ever understand what initiation is? Did I ever examine what it is?" He'll ask all these questions. And he will give up...the whole path he will give up just because he will feel he was dragged into it—and because of his parents he's following this."

I heard all this conversation. And my thought was, "Why would I grow up and feel like the way I feel today? I feel I have been initiated into this path because my father was following it." Supposing I was born in a Muslim family. He'd have taken me to a mosque. I would be saying, "Allahu Akbar." And if I had gone to a Christian house, I would be praising God and think God alone is there and all others are heathens. And if I'd gone to another religion I would have been

following that. It's just an accident. It's an accident that's happened that I was born to a father and mother who happen to follow a certain path and I am blindly following it. So, I reacted immediately. I could not accept the path.

Another thing happened. When I was very young, about four years old, I used to hear the sound continuously. It bothered me. I couldn't understand where it comes from. And people were saying when you get initiated you hear a sound. I kept on hearing this sound till the day of my initiation, and the sound stopped. When I got initiated the sound completely stopped. I said, "There's something wrong somewhere. The old literature is saying that when you get initiated you hear the sound and follow it. I've lost what I had. What kind of initiation was that?" I went up to Great Master. He said, "No, look for whatever is better. I told you on the day of initiation, if you find something better, look for it."

I grew up. For eight years or so, as I was a teenager, growing up, I left, went to yogis, sadhus, went into retreats, went into mountains, tried different kinds of yogas, tried very strange kind of diets. Very very strange experiences I had, all that time trying to find something better. I could not find something better. I came back to Great Master, said, "I haven't so far found anything better, I'm going to try your method fully now." Because I had doubts. And those doubts were great, because they exposed me. I got converted. I was dipped into water, baptized. I went to the mosque, and I was converted to Islam. I went through all those religious conversions also. And so many yogic transformations also. So those years were great exploration. And I was doing it because great master said go ahead and find something better. I was looking for something better. When I couldn't find something better, and I was then able to come back, then I tried the method that he suggested, surat shabd yoga. By pulling your attention within, following the method he had given me, it worked...and worked very well. It worked to my satisfaction. And I said Great Master is a Perfect Living Master because what he promised he has delivered. The last question—I used to ask him a lot of questions, even writing letters to him, and he would reply in his own hand in Urdu language—but the last question I ever asked to him was in 1942, I remember, about an inner experience. Never had to ask that question again. Any question that came up, the answer had already been given by him.

So, it was a big transformation. Today, at this age, when I'm so old and I'm last stages in life in my physical body, I'm confessing to you that those periods of doubt and skepticism were the best things for me. Because I could compare what I got with something else. And that's why I know, that's why I tell everybody, go and investigate everything. You've tried many things. Go try some more and then compare it with what you're getting here. And keep the best. And if you find something better than what I'm talking to you about, please do me a favor, come back and tell me also that there's something better. It's an open invitation. Tell me something

better, I'll go and take it, even today. This is such a simple open thing, transparent—there's no hush-hush about it. It's not that something is secret. We try to mystify everything. I know there are a lot of mysteries in this world, but why mystify something that is not mysterious at all. That this simple thing that we have consciousness within ourselves and we have to find it inside. Where's the mystery about it? Mystery is how this whole world, this creation, upside down like we think it is. We think it's outside created and we are experiencing it. The truth is it's inside being projected outside. That's the biggest mystery that we can't easily understand. Apart from that it's so...such a simple thing. You want to find the truth? Go within. So that is why I'm sharing some of my personal things with you, because they have relevance to the fact that I meet friends who are caught up in the same dilemmas and caught up in the same kind of thinking. So, I am making it real.

This is a path which is made naturally. It exists in all of us. We are all equally qualified for this path because we are human beings. Every human being has the same set up in consciousness. The consciousness has been placed in layers exactly the same way in all of us. When we explore these things and explore our own self, we discover that there is no difference in the levels of consciousness, in the kind of experiences you get there. Though you may have a variety of experiences, they need not be the same everybody is having, and that's good that people have different experiences. That was the intention of creation. The intention of creation was that the one should become many, and the many should be different, and the experience should be different. That is why we are so many. If you would be all one and having same experience, what boredom would that be. Having such a variety...these are all the experiences of the creator. The creator is having experiences through us. We have been made for those experiences, and we are so many and having such a variety of experiences. That was the very intention of creation. So, let us not get confused about many of these little little things on our way back to our true home. Our true home continues to be within us. When I say within us, and I point to my head, people might say (a legitimate question), *Why am I putting my finger on my head, not yours?* Why am I saying it is in my head, not yours. In how many heads is it? They asked this question, "How many heads is it?" And I have to go back and say: the head of the one who experiences the self. How many of you are experiencing the self? Everyone. Therefore, he, the creative power, the creator, the whole system, the whole system of creation is in every one of us. No difference. How can he be divided so much?

I remember a group of barristers and lawyers from England came to see Great Master, about seven or eight of them. And we were just there by accident, some of us present, and they said, "Master, we are trying to understand your philosophy, and we are all highly educated people. We are barristers, attorneys, and professors and we have learned all of our knowledge has been created by our mind. All that we know is because we polished our mind. We learned more

things, we stored more things in our mind, and the mind has worked for everything. And you are telling people you can't get the truth with the mind? How is it possible? If we can get all this knowledge of the world from the mind, why can't we get the truth also with this mind? We believe," they told the Great Master, "that the mind can explain everything that you are talking about. There is nothing that the mind cannot understand. I mean you are denying something that is so obvious to us, educated people, intellectual people. We spent time on this. You can talk to the rustic people and the uneducated people from the village and tell them those things. Don't tell us the same story, that the mind can't know anything, you have to go beyond. Mind can know everything. Can you give an example of something that the mind cannot know?"

Then Great Master said, "Do you guys believe in God?" "Oh, yes, yes. We do believe in God." "Do you believe in one God or many gods?" "One God." "Do you believe there's only one God?" "We do believe." "Do you believe God is in each one of us?" "Yes, he is." "Will you explain to me how God has divided himself into eight parts and remained whole? And can the mind explain that? Can your mind explain how, where there's only one God, and eight of us are sitting... Are you containing one-eighth of the God in each, or are you containing the whole God?" "No, God can't be split. God has to be one." "Then how come...has God become eight, that eight of you are claiming, right sitting in front of me, that you have got whole God inside of you? Can you explain?" They were quiet. Great Master said, "The very fact that the one has become the many cannot be explained by the mind. You are talking of what cannot be explained by the mind. I'll tell you a hundred things that cannot be explained by the mind. This one is just an example."

There's only one God. He was never split. He's continuously one. Continues to be one. There's no break in the God itself just because we are many. And we all have the same total God in each one of us. How did this happen? It could happen only one way, and that's the truth—we are still in God. We never left God. God was one; we are still part of it; we never left. Then what happened to us? How do we think we are so many separate? Because we reduced the awareness within God to be one...in the many. This is just a game played within God who is still one. Totality of consciousness has never broken down. Totality of consciousness is one, continues to be one, even today. We are part of that. Just because we lose awareness of something, we don't go away anywhere. So therefore, we are all right now in the same state within the creative power of God and part of it—and that is why we are conscious. If we had left God to go somewhere else, we would not be conscious. Consciousness is staying back. The fact we are conscious beings means we are still part of it, we are part of the creator, part of totality of consciousness, and therefore we never left it. We left the awareness. The spiritual journey, the spiritual path, is to regain that awareness.

Like I gave an example of the drop of the water in the ocean, that when a drop of water leaves the ocean and goes away we think it's a terrible thing. The drop has gone away. I don't think it's a terrible thing. I think the drop of water shines, makes rainbows on itself under the sun, is very happy, enjoys himself. And then somebody tells that drop, "Look, you are part of an ocean. You have left the ocean, gone away, and you are suffering because of that. Go back and merge in the ocean." The drop says, "What will happen if I go back? All right, I'll try." The drop comes back and drops itself in the ocean—lost, gone, no rainbow, no experience, nothing. Drop is gone. What has the ocean gained? One drop more. Is that a win-win situation? It's a terrible lose-lose situation. The identity of the drop has been lost just by going and merging in the ocean. So this is not the correct state of an affairs. We were never drops of the ocean that left the ocean. We were drops of the ocean that were always in the ocean. All we did was to contract our awareness to that of a drop. How big is a drop? If you look at the ocean, what is the size of the drop in the ocean? Any size you make it. And what makes the size big or small? Supposing I look at a cup of water—this is full of drops. How many drops are there in this water? Depends on the size of the drop. I can make the drops so small I can put a million drops in this cup of water, and I can make them so big, so big...of the size of this cup. What's the difference in the two? I made a million drops and then I made them into one drop, and did any water go out of here when I was making it? No, the drops were there, the waters there, the whole cup is there, the whole ocean is there. Therefore, that's our state of being. It is not that we have left our home and gone somewhere. [We] just left our awareness and transformed it into different kinds of awareness so we can have different experiences. Like having an experience, just a drop. And there are so many others. I can huggle and snuggle with the other drops. I can love the other drops. I can fight with the other drops. I can do a lot of things if I'm so many drops in one cup of water. But when I become larger...supposing a drop becomes large then becomes, "Oh, I am so many drops together. I was not that single drop, small one. Now I've become even bigger, bigger...when I become the total, I was always the total glass—I just lost my awareness. That's our situation. That's what the soul is like. Then the soul regains its identity, does not lose anything. If the drop had gone out and comes and merges in the water, it loses its identity. When the drop is in the water and enlarges awareness, it regains its identity. That's a very big difference.

So, when we go back to our true home we find out who we truly are. And that the whole show took place within this, within the consciousness, within totality of consciousness. All creation took place right there, and it projected into time/space like we are seeing here. Projected into many other kinds of forms, which we can't see here. Time and space is only something here. There are other forms of expansion of consciousness that we can only see when we go to Par Brahm, beyond the mind. And we'll see that the soul, the power of individuated soul, creates universes without the nature of time and space we see here. But totally different type of

dimensions that are created there. We can't see them here, but you can experience them. The best thing about the spiritual path is, it is experiential.

It has been declared, from house tops, by those who have experienced, that it is real, we have seen it, go ahead and see it yourself. Do not believe our words. Go and check it for yourself. It's totally an experiential path. It does not require any particular belief system, any particular following of religion. Even an atheist can do it.

Somebody got permission from me, this morning, by email, "That I'm coming to Germany. Will it be all right?" (I'm going to Germany from here and going to Chicago for a day and then I go to Germany.) Somebody has asked, "Can an atheist meet you?" I said, "I love atheist." Because atheist are the ones who come to me and say, "Thank God I'm an atheist." I know what atheists are. Atheism is a forced belief system—they say we don't believe. I said, "What do you believe in?" "We believe in nature." Okay, I'll substitute the word nature for God. Do you become an atheist or theist? I just change a word, and you become a believer in God? Your believing in something, and just change the name and you become different? What's in the language? A rose by any other name would still smell like a rose. It's not that the language that can make a difference. We all have some belief system. We all have a seeking in us. We all want to seek the truth about ourselves, no matter what label we give it. We can even give the label of atheism, and we're still seeking the same thing inside.

So, it's not something that's confined to these artificial societies, religions that we have made outside. It is something inborn in us; it's inborn in the soul. It is inborn in the very unit of consciousness that tries to expand to its totality, and it's there for seeking its origin all the time, in every one of us. And we look at it from different points of view, and then we discover different ways to do that.

I talk from experience, to share my experience with you. And I therefore say, that I have tested out so many kinds of yoga, so many kinds of different initiations by different masters, so many types of practices of meditation under different guidance with different goals, and I have found out that out of all the experiences I had, the best experience I've had which I recommend to you is to practices surat shabd yoga under the guidance of a Perfect Living Master. If you can do that, you'll get the results I'm talking about. Others, you may get some good results. If you're satisfied, happy...be happy. And if not, keep on seeking. Ultimately, you'll find what I have found. And you may even find more. If you found more than what I've found, come and tell me. I'll also follow. I am not having any objection to finding more at all times.

Therefore, this is not a closed circuit path, it is open, it's open. You'll just all try. If it works for you, very good; if it doesn't, then you try something else. That's how we hit and miss. But one thing, I tell you, do not make it into a blind belief system. Do not say, "I got initiated from a master, and now I'm happy and now I'll go back to Sach Khand." Although, with tongue and cheek I'm saying that. I can also tell you, if you are initiated by a Perfect Living Master, you will go to Sach Khand, whether you do anything or not. That's true also. But the only thing is, your doubting mind will never be happy. You'll may have to come back just to verify what is going on. You may have to come for another life. You will go, but why not go now? If you want to. Some people want to go back immediately. Some say we have time. I personally, I don't think there's much difference between the two. I don't think, going back in one life and going in four lives or ten lives is very different. Considering lives are all created experiences out here. There's nothing wrong with it. To have come and...I'm willing to see the movie more than once. It's not a very big deal. We make it a very big deal.

I might have mentioned to you that my father, Lekh Raj Puri, he missed one satsang of Great Master in which the Great Master had said, "That if you are initiated by a Perfect Living Master, you will not come back into this world for more than four human lives—maximum." So, my dad heard from other satsangis that this is what the master said. In the evening meeting he went up and said, "Master, I heard you told people today in your satsang that if one is initiated by a Perfect Living Master, he will not have to come back more than four lives, including this life. That means three more lives. Is that true?" Great Master said, "Yes, but why are you bothered, Lekh Raj? This is your last life. Why are you bothered about it?" He said, "I'm bothered because maybe I need more than four lives." He said, "Why would you need more than four lives?" He said, "I hear sometimes masters come back themselves. And if you decide to come back, you think you're going to leave me behind in Sach Khand?" Everybody laughed, of course, at that.

But the point...then Great Master addressed the people sitting there, including myself was also there. Then he said, "This fourth life is a limit we indicate here. Actually, in this Kali Yuga, if you're initiated by a Perfect Living Master and you follow his instructions, this is your last life—you don't come back again. No matter what your karma is. No matter what you past pralabd is with which you're having your destiny here. If you follow master's instructions, this is your last life. And if you do not follow the instructions you may have to come back again in better circumstances when you will automatically follow the instructions and you'll go back home. If you completely leave the path and aren't even interested in going back home and you're initiated by a Perfect Living Master, you'll come back a third time where you'll have an urge to do it and you will go back home. Only if you become an enemy of the master in the physical world, want to kill the master, crucify the master, you'd have to come in the fourth time. So don't think it is a four-time rule for everybody. It is only extreme cases." So therefore, one

should not imagine you have to come again and again unless you want to. That's a different matter altogether.

I mentioned the other day about a satsang by Rood Singh, in Karnal or Ambala, where he referred to how Great Master was asked to carry on the work by Baba Jaimal Singh. And there I was telling how this clever Great Master of mine, Baba Sawan Singh, took very...got pre-conditions done. One of the pre-conditions is, "that Baba Ji, you told me that if a masters' disciple is initiated he may come four times. That means if I am master, you make me master, I'll be running back and forth with those people who I initiated and don't come back home for four lives. I'm trying to run away after one life. Why are you putting me in a position I have to come four times? And then Baba Ji said, "Let me see what the mauj is," and he went to his master Soami Ji and said, "New mauj has come," and he told him, "The new mauj is that whoever is initiated by Baba Sawan Singh will not have to come for a second life."

I said this year I've got a number of emails, "You told us there are many people from Great Master's disciples roaming around here. How have they come back?" If this was the deal that Great Master got, that once initiated by a Perfect Living Master, by Baba Sawan Singh, you'll never come back again, how come you're referring to people—"this person was so and so in the past life, this person has come back again"—and you recognize so many people who were there at the time of Great Master?"

I said, "I didn't say that Great Master was told that whoever you initiate can never come back." I said, "Will not be forced to come back." You misunderstood. If somebody wants to come back, nobody will stop him. And many people will like to come back; many souls will like to come back. And why will they come back? Because of Great Master's own prediction, his own prophecy that the axis of spirituality will shift from the East to the West and localize in the United States of America in a big way. These are his statements, in letters and verbally to Julian Johnson. I am privy to hearing this thing from Great Master. When he says it's shifting here, those who are coming back are not coming back randomly anywhere, they're all coming back to watch and follow the Great Master's prophecy here. All those that I mentioned, that I can recognize people who were there in Great Masters' time and are back here are all here assembled to see Great Master's work being done in this country and in the West. Nobody's come just being forced to come anywhere. Therefore, that should not be misunderstood that just because Great Master initiated they can't come back. They are coming back and coming back to exactly where their Great Master's work is being done, where they can encounter the Great Master, where Great Master is with them even in their new life. And they're having experiences of the same kind, that no matter which master they are following they are seeing Great Master in their meditation, even today. So that is why one should not misunderstand the

story I told, which was a story about the cleverness of my master. That he said, “Fulfill all these conditions, then I’ll carry on your work.” I thought that was a very clever way to get all the boons from his master. Masters do give boons to people, and they give these things and they become like lines in stone—they can’t be erased. They can be such important boons that masters can give us. But let us not misunderstand that once he said that, therefore a Great Masters’ disciple can never come back even if he wants to. And therefore...and when you come from there, when you come from the top...If you come from the astral plane, I can understand your problems. If you come from the Par Brahm, from beyond the mind, you know it’s a show. You know it’s unreal. You know it’s only experiential, it’s not real. You know it at that time, and you can hold that awareness when you’re here. And people who are here from there are holding that awareness right from the beginning, and I see that. They talk to me about that awareness.

So therefore, I just want to clarify for everybody that what Great Master said was, got the boon from Baba Jaimal Singh was, that nobody will have to come back—they can come back if they want to. That is why some souls have come back. And that is why we meet them, and they are automatically advanced souls. We can recognize them because even from childhood they are carrying something more than other people. And we can recognize some of them. I try to open my eyes wide and see where they are. Sometimes I can see them, and sometimes they hide from me also. Anyway, that was just for clarification.

I am summing up what we have been doing since Bhandara. The truth lies within us. Seeking is the only way to find the truth. If you seek you will find. Seeking should be earnest, from the soul. That means your whole intuitive self should be involved in it and, if possible, part of your rational self. But yes, it’s worthwhile. If you seek like that you will find. Masters appear in our life when we seek, not because when we find them. We can find masters who can take us towards a master who will find us. The final master is the one who finds us. We can be on a master’s immediate A list. He initiates us, takes us back home directly. We can be on a Perfect Living Master’s B list where, by meeting him, even getting initiated from him, we are not yet completed to stay—we may have to come once more. We will then then have a life which will not be totally following that master. In which case we have to come back again. That we call list B. It doesn’t matter whether you are list A or list B, you’ll go back home. A person who has only had *darshan*, just had a look at a Perfect Living Master’s face in a human form will get initiated one day and go back home, even if that was not his destiny. If a master looks at the person and gives *drishti* to him, looks into his eyes, that person gets drishti he will be initiated within four lives and go back home. No indefiniteness about that.

These are all things that I have been able to have privy to this kind of knowledge, and I'm sharing it with you completely. Therefore, don't worry about anything. Just seek. Seek inside. If you are found by a Perfect Living Master and get initiated, according to my experience that's the greatest day, the very greatest day of your total existence in this universe. Not only it is greater than your birthday, or any other day in this lifetime, it's the greatest day of your existence, that for lifetime after lifetime you have waited for that moment when you can get initiated by a Perfect Living Master and get a guarantee to be taken back home. Then if you do get the greatest opportunity of getting initiated by a Perfect Living Master, make use of it. Follow the instructions. If you follow the instructions, you're going to go back with the master. A Perfect Living Master never gives you guidance to go, he takes you back home himself. He manifests himself inside you at the time of initiation and stays there forever. He does not manifest only in the physical third eye center behind the eyes; he manifests in your consciousness. And therefore, no matter what level of consciousness you have, that master will be with you. It's the greatest companionship that I can ever describe to you. It is the greatest friendship I can ever describe to you. If you experience the unconditional love of a master, I can tell you it's the most powerful unconditional love that I have ever experienced, and I can ever tell you about it. This is the summary of what we have been talking about since then. I say you are very fortunate people that are assembled here, and I can share the generous grace of Great Master on this Bhandara celebration. So, I wish you all the very best in your physical lives, in your spiritual lives. And take full advantage of whatever you picked up from here. And don't leave it behind at Rice Lake. Take it to your homes, take it with you in your heads and practice upon it.

Thank you very much for very affectionate meetings with me. I've been very touched by your love and devotion, which I greatly appreciate, and my own master within me has also expressed his appreciation of your love and devotion. God bless you. Great Master's blessings.

<https://youtu.be/jlFUsaLSarA>

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