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The Real Form of the Master is Shabd — Sound Current New Delhi, India — March 14, 2015

<https://www.youtube.com/watch?v=NzXaZfkXIE8>

Welcome, friends, brothers, sisters. I am very happy to be here again today for this three-day visit, and it is essentially to meet some of you who have requested for that on a one-on-one interview, a one-on-one personal meeting, so that if you have any personal questions which you don't discuss in a common auditorium like this, you can come up and talk to me about it. You can ask questions, or you can give answers or make any comments. It's all open.

The spiritual path, Sant Mat, is a open invitation to seekers of all faiths, all religions, all nationalities, all ages. It does not distinguish between any two people. All human beings have the same Creator in them, no matter what name you call him by, no matter what you call her by. We don't know the gender of the Creator. Sometime we call "him" and sometime we call "her," sometime we can't say anything. I know that gender is a very local thing. It's only created when our soul, our spirit, enters the world of mind and senses and this physical world. There's no gender above that.

Our soul, when it transcends these three regions of the physical, astral, and causal, shines in its brilliance. It's a beautiful view of so much light. Light is a very important factor when we come to see what higher levels of awareness look like. If we can describe them, we can describe them as "so much light there!" The light coming from a single soul above the mind in Par Brahm is equal to sixteen of the solar suns that exist in this physical planet which we see outside. You put sixteen of them together, and that is the light of one soul. You can imagine how much light there is, and every soul has that. There are unlimited souls that are there. So, sixteen suns has been described as the light of the soul.

Somebody has yesterday commented upon one of my talks I gave in which I mentioned this number "sixteen suns," which I've derived from some teachings that people have given, including the teachings of my Master, and I was told in that email that somebody said it's only twelve suns. So, we can debate a lot whether it's twelve or sixteen or what number it is, because numbers

don't count there—it's just a way of expressing something. But what is indicated is that when the soul splits into male and female, then the illumination of that soul is shared by the genders. And that is why at some point it becomes twelve also.

But these are just points for discussion and debate. The best thing is to go and check it out yourself. Instead of relying upon intellectual discussions of these subjects, best thing is go and see what you think it is. Then see if you can describe it. I can assure you, if you actually see that you'll be tongue-tied and won't be able to describe it, because experiences above the mind are totally indescribable.

All our descriptions here are based upon what we can see, touch, taste, smell here. They are based upon our experiences in the physical world. We cannot describe something that is totally different and totally away from this physical experience. And that is why, we just use stories, just use analogies, comparisons, just to give an idea what it is. Seth Shiv Dayal Singh Soami Ji of Agra, he used to give his discourses, and the whole line of the Radhasoami Satsang started from there, from Agra. When he used to describe the higher regions, he would say, "There are tall trees there, several miles high trees laden with diamonds and jewelry and rubies, and so many jewels were there." Of course, there is no space and time and trees there, but he was trying to describe something so beautiful, so attractive. Of course, I do remember hearing stories that most of his disciples were women at that time, just because of the analogy he used of so much jewelry lying in Sach Khand. But of course, they are just descriptions which are made up.

There is a book called *Anurag Sagar*, which is translated as "Ocean of Love," Anurag Sagar. In that book is a dialogue between Kabir and his disciple Dharam Das. In that dialogue Kabir says repeatedly, "What we are talking about cannot be described. But just for the sake of understanding this is much bigger and much better than what is here, we use all these stories." So in those stories they talk of Creator as a being and having several children, having sixteen sons. And then the fifth son turned out to be a little naughty, and he began to ask for his own domain, and we are all running now in the domain of the fifth son of the Creator. That's a nice story.

But the... When you see what did the sixteen sons of our Creator, Sat Purush, true being—Sat Purush means the true being—what do the creators look like? They look like patience and passion, and all those qualities which we have are actually the children of the Creator. So, it does not mean that there were actually children. It only means that the way this creation has taken place, its roots are in some of these developments that took place in the totality of consciousness. And "consciousness" means that you can be aware of whatever you are conscious of. And if you are aware of something by the power of consciousness itself, it becomes creation. That is how the whole universe has been created, by the power of consciousness. So, we don't want to call it consciousness. We want to rather call it a creator or we call it God, and we use different words for God in different religions. It's all reference to the same power. It's all reference to the ultimate

creative power. And then that creative power creates through that power of consciousness all levels of creation and great variety of creation.

The variety that can be created by consciousness is unlimited. We only see a small part of that power of consciousness over here in the physical world. We sometimes say “imagination.” If you have imagination, you can imagine anything. Not really! But we say that! We say: If you have the power to imagine, you can imagine anything. But when you want to imagine things which are outside of space and time, you fail. Our imagination in the physical bodies with physical minds is limited. It cannot imagine anything that is not placed in time and space. That’s a very big limitation! Whereas our true self, our true nature, and our true home is beyond space and time. These are created as experiences.

Just like our forms are created as experiences, so are time and space, and all this platform on which creation has been placed are just part of the experience created, generated from consciousness. And we just absorb it through our sense perceptions through the power of consciousness alone. So, it’s only a figurative thing. Why I have brought up to you? Because I get e-mails from serious students of the spiritual path, and they take these numbers and they take these descriptions very literally, as if it’s literally happening like that. These are just similes, examples to make us feel that there is something better. But the only way to know what it is, is to go within yourself and check it out.

The spiritual path is not a religion. Most religions of the world have arisen from the spiritual path. If you look at the history of most religions, you will notice that they all started by some enlightened people telling us that the truth lies inside us and not outside, that the rest is illusion outside. It is destructible, temporary illusion outside, that the permanent self which is having the experience of this illusion is inside us. The self does not move out, the self remains inside, no matter what form we take.

We can take any form, and the self will always be inside that form. The form is created outside of the self which consists of consciousness per se. The consciousness assumes a form, and we take these different forms. All the forms which have life, which have growth, they all have a soul in it. The soul is our own unit of consciousness. It is not something that is coming from outside or exists outside, and that we are here. That is why, the example of a puppet, which I was giving yesterday, does not fully fit in here, as a puppet is external to the puppeteer. Whereas here the puppeteer is inside the puppet, not outside. The one who is pulling the strings and creating all this show is inside the form and not outside.

So, all the religions have started from there and have said that if you want to find the truth, if you want to find the true Creator, if you want to find God, you have to go within yourself, within your own self. And the own self at all times means that which you believe to be yourself. Right now, we

are thinking that our bodies are our own self. We give a name to ourself, and the name is given to the body. We don't know what our real name is. A child is born, and we say, "This is my child." The truth is it is not your child, it is the child of your body. We don't, we don't notice that.

We assume so much that our external form is our own self, that when we have relationship with people, we think that it belongs to us because we are the body. If somebody is called—say, supposing my name is "Ishwar"—and somebody calls me, "Are you Ishwar"? I say, "Yes," which is not correct answer! Because "Ishwar" is the name given by my parents to this body, not to me! I was there before the body was born, I will be there after the body is gone, and I am assuming that just because the name of my body has been called by that name, that is *my* name! No, this is not our name at all! But we are so much identifying ourselves with the external forms which we have that we forget that our reality is inside. And these forms can be any form and the self will still be the same.

If you keep on looking at the nature of the self, go one step only, withdraw your attention and find out that you have an inner self, an inner self which you can feel any time. If any of you are interested, we can do some meditation while I'm here and also experience what is the inner self. How many of you would like to do that? That's a good qualifying number. So, we will, we will do some meditation so that you can experience what is our inner self and how it is different from the body in which it is located, so that you can do many things with that inner self you cannot do with this body.

The inner self has a name. What name does it have? In a previous life it was born in a different body, and the name was given to that body which was different. In a still previous life, there was another name of the body. When you go inside and find your inner self, what name will you find? You will notice that your inner self has had many names. [interruption for technical reason] I was mentioning that when you find your inner self, you will notice in different incarnations you had different names. It's a very strange experience, that you suddenly find that the name people were calling you by was not your name, that you had many names. And what is your name now? You don't know! But you will find that people in that state will call you by a different name.

So, you have a different name there. Then you go higher up, you find that there can be no name in words, because there is no language. The words are not spoken or written, and then your name is something very different which cannot be described! You go higher up, you find that your name is totally nameless! It is Anami, it's totally nameless. And therefore, you cannot give any name. So, these identifications that we do with our covers upon ourself are creating these experiences, which is wonderful! Don't think that we are all come out here to get into a trap! We came here for adventure. There's no question about it.

Somebody this morning sent me a poem by a, by a Muslim poem/poet called Nazrul, and when I

heard that poem, he is describing the Creator as a big child, big fat child, who is playing. And when he plays, he creates things, breaks it up, messes up, and that is called “the creation of this world.” And we are all parts of that play that he’s playing. It is very true, that it’s a very playful thing. Because the Creator did not create this thing to create suffering and misery. If he is himself manifest in all of us, if the Creator is our own soul and has divided himself into several souls to create so many points of view, our souls are like points of view of the Creator. The experiencer is only one. The truth is only one. The totality of consciousness is only one.

And it’s the experience of the One. It is spread out. It looks like the experience of the many. And when we create so many forms, and we play around, you can’t stop saying, “It is a play.” Now, the play, of course... The characters in the play sometime don’t like the play. Sometimes it looks like sufferings, looks like pain, looks like different negative things happening here. Sometimes it looks positive also, but that is the nature of the play.

The word used for the Creator to create, in Hindi, is “*uski mauj se yeh sab hua.*” It’s his mauj. The word “mauj” is very significant. What is mauj? Mauj, we say, “mauj karo!” “Have fun!” Why are we not saying...? [*Long section in Hindi/Punjabi, not translated by Ishwar Ji into English.*] He said it should be created with his mauj! It’s a playful thing! Mauj has not been translated correctly when they say, “it was his will.” The more appropriate term would be, “It was his playful will.” It’s a playful will, that’s a mauj, which has created this.

Because the idea of this kind of creation was to have a high drama, extreme drama. Then only it’s adventure. Otherwise it’s not an adventure. And to make that extreme drama, although it is unreal, it should look real, so we can enjoy more. We should have extreme drama. People like thrill. An English, English word is “thrill.” That people jump on bungee jumping, they go on parachutes, they take motorcycle and run fast—for thrill—that there’s a great excitement in that. So, where is that excitement coming from? Where do you want to have thrill from?

It’s your own consciousness that is built like this, and therefore this whole drama set up is for thrill and adventure. We came to see this great show, so which was generated by us, and so after the show we go back home. It’s like coming to see a movie—it may be good, bad, high, low, and then we go back home. We don’t carry the movie with us, and it is only for that temporary time we see. Any kind of bad and good things happen in all movies. So is it happening in this movie. But we are supposed to just see it and go back home. And we have made arrangements to go back home. So, it’s just an extended movie—in terms of time it lasts long—because we have created it in the form of dreams within dreams within dreams, and thereby created a large extended time frame in which we are having this. But the fact that this is how we have created it is the basis on which we are working out the way back.

If supposing you have a bad dream at night, a nightmare, it’s terrible! You can even scream,

scream in the dream and scream physically while you are sleeping, and somebody wakes up, “What happened?” “Oh, terrible dream! I got very terrible dream. It was so bad!” But then the next sentence you say is, “Thank God, it was just a dream!” This is exactly the same thing here! When you leave this experience here and go back to your true home, you won’t say, “What a bad land I visited! What a bad place I visited!” You never say that! You’ll say, “Wow, that was a really scary dream, some parts of it! Some was very good also.” But you will like both parts of it, just like you like both parts of the negative and positive things that happen in a movie.

So, if you can be aware of this thing—it’s a question of awareness—if you can be aware of this, that “Is this really a movie from which I’ll wake up one day?” Supposing, by suggestion, even by autosuggestion, you begin to feel, “This could be just a movie, just a dream, and one day I’ll wake up and find it was not real, but while it was on I had very real experience, so I got all the kick and excitement out of it, because I took it as real, and now I find out it was not real, but I got the excitement and also found reality was not that bad at all.” That is how it happens. When you go back to your true home, the feeling is completely different than what we think it will be. It’s not a journey that we are going back somewhere. It’s not that we have come to another land. It is that we are coming to another experience generated by us, and when we wake up from this, we will be in our true home.

So, once we go to true home, it will never look like, “Why did we create such a bad experience?” There must be some good reason to use the good and bad in this experience. Must be some reason why you create good and evil, why you create pain and pleasure, both of them, why you create suffering and happiness. There has to be some good reason why that was necessary to have this experience. The truth is you cannot have any experience in this created universe if it has no opposite of it.

This is a world of duality or pairs of opposites. You see light and darkness. You see happiness and unhappiness, pain and pleasure. Everything that you will see here has a opposite of it. The opposite is necessary to be able to experience the other one. If one disappears, the whole experience disappears. Take one example: You are seeing this light here in this room. Of course, it’s created by these artificial bulbs and so on, but there is light. Supposing, this light was there all the time, twenty-four hours, whether you are opening your eyes or closing your eyes, whether you are sleeping or awake, supposing this light was always there, do you know you would never have seen this light? There’s no way to know there was a light!

If somebody say, “You’re living in light,” you say, “Where is it?” Because only when you get darkness, you can differentiate and say, “Now I know what is light! Because its absence was darkness, so I had a pair of opposite.” If you were always happy, never seen unhappiness, you would never appreciate your happiness. You wouldn’t even know what happiness is! Because, what is there to compare with? That is why all experiences that are taking place in this creation, in

the entire three worlds of creation, are based upon pairs of opposites, and these are the worlds of duality. But our true home is not a world of duality.

It's of immense bliss and peace and is something very different from these experiences. But then, if that place is so peaceful and there is no opposite, how can we experience it? Wouldn't the same principle apply that if here you need a(n) opposite for everything and otherwise you can't experience it, how can we experience our true home then? The truth is, if this creation was not there, you would not even be able to experience your true home! This experience generates the appreciation and the bliss of your true home. The word "bliss" would be non-existent if there was nothing to compare it with.

So, the beautiful way is that having a home, true home, our true home which is Sach Khand, the truest place which has no opposite, which has no duality, and in order to experience something with no duality we created an experience of duality, and the experience automatically became an opposite of the world of no duality. It's a very artificial way, but it's so beautiful that we appreciate our own true state.

It is described in some books in such a way that there are souls that are still dancing and enjoying in bliss in our true home, Sach Khand. Then there are souls that have come here and are experiencing duality and will one day go back. Those who have never left their Sach Khand, they call them *hans*, and those who have come here they call them *bans*. They say when the bans return to the true home, Sach Khand, and there they see the hans all singing, dancing, very happy (this is of course a...just an exaggeration, just a simile) and they find all the hans dancing, singing, very happy, then the bans who go back dance even more, higher, and they sing louder. And the hans tell the bans, "What is so special about you? You are the same soul like we are, and how come you are more exciting and you're dancing in your joyfulness, in your bliss, how can you have different one from us?" And we tell them, the bans tell the hans, "You don't know what you're missing! Because you have never had an experience to compare the bliss that you have."

That is why it's a great justification for the creation of this universe. The universe of duality has been created in order we can experience the bliss and joy of the non-dual, the non-dual true home of our own, where we come from and where we go back in our truly awakened state. So, that is why there's a great purpose in this creation.

People very often wonder, "Why, if there's a Creator, and he...we worship that Creator and we praise that Creator, and this is the mess he has created over here?" No, he's created bliss for himself there! The mess is dreamlike! By creating a dreamlike mess, he created a beautiful bliss out there, which is real. So, by creating something, a pain and pleasure which is like a dream from which you can wake up, we are able to experience a bliss which we wouldn't be able to experience at all except for this experience.

So, there is great purpose in our coming here. It's not such a purposeless creation that "why are we roaming around here?" Of course, if this creation was as real as our true home, Sach Khand, there would be big question mark, that, "Why did you create this? Why did you convert our non-dual beautiful, blissful place into a place which is the opposite, and only you go about from one to the other?" But once we found out that this one is not real, this is maya, illusion, mithya, it's destructible, temporary, it's just made up, it's made up to create an experience which then leads to our much greater appreciation of our true home.

And that is why those who question why God created these things... He did not create the true suffering or true pain or true misery. He created a shadow of it, he made a movie of it, he made actors acting, and once the show was over, the actors were all happy and all mingled and in bliss, they're happy in their true home. That's the truth! That is why we are here. So, we sometimes, unless we can see the other side, we cannot fully appreciate the value of creation.

But that also leads to one other thing which is very important, that if the whole appreciation and bliss of our true home, of our Creator, lies in an opposite, that means this creation must also be as important and as permanent as the Creator. If Creator is permanent, creation has also to be permanent. Otherwise the appreciation of the Creator, of the true home, would cease—it'll not be there. So, that is why Creator-creation relationship is forever. It is so tightly tied up that the Creator within himself is creating this creation and experiencing it while the Creator is having experience of being the many. And he can be one and many, one and many, and since there is no time, the one and many overlap and become the same.

So, when you have experience of Sach Khand, your true home, you do not feel that you have come away from another land which was so bad. You are in all the lands at the same time. They're all together, all in one place, and you are experiencing totality. The experience... Totality does not mean that's excluding anything. How can it be total if it excludes this world? Totality means everything. So, in that state, in our true home, we get enlightened to the fact that the creation is being worked in such a way that Creator-creation is a joint thing. Sometime you might even feel, since the source of Creator and creation are the same, then they must be the same.

What is the source? What's the source of this creation? What's the source of the Creator? The source is common. And there are no words to describe it. The source which causes the Creator to be there, and the source which creates this world are identical, same, at all times. So, because we had no language, we are continuing to use different, different phrases for it. There's no way to describe it. But we, in the Christian *Bible*, call it the "Word." In the gospel of John, the opening verses say: "In the beginning was the Word, and the Word was with God, and the word was God."

Such a clear thing, that the Word they preceded (because there's no time, you can't really precede

anything there) but to explain to us here, they say: “In the beginning was the Word, and the Word was with God, and the Word was God.” Identified. That’s the creative power. “All things are made by him, and nothing was made that was not made by him.” That means everything that has been created has been made by the same Word, and nothing exists in any part of creation that was not made by that Word. Now, it looks that John’s gospel is making a very clear statement, that he’s using the word “Word,” W-o-r-d. And this Word, spelled with a capital “W,” is the word they have used in the Bible to explain who created the Creator.

Some people ask this question, “When you say: ‘This was made by Creator,’ but who created the Creator?” Well, something created the Creator, and we call it “Word.” In the *Rig Veda*, Rig Ved of our four Vedas, the beginning of creation is described also like this. It says, “In the beginning there was Nad or a sound. And the Nad created the Creator and everything that you see.” So, in the...in the *Guru Granth Sahib* it says that “It was a Shabd, the Shabd that created everything. “*Shabde dharti shabde akash...*” At the end it says, “*Shabde shabd bhaya parkash.*” Even Shabd was created by the same Shabd.

So, all of them are using a language in which they’re attributing the creation of everything, Creator, creation, both together, not separate. They don’t say, “There was a Creator. He decided to create.” Creator-creation is one thing, created by—we don’t know the word, so we’re using the Word, Shabd, Nad, music, sound. Why are we saying music, sound, word? Why are not we saying power? Why are we not saying energy? Why are we not using some other Shakti? Why don’t we say Primal Shakti created this? No, we are saying Shabd created, Nad created, Sound created. Why are we using these words?

For a very simple reason: that very power which created the Creator and the creation permeates every part of creation including what we are seeing here, including ourselves. Everything that you can possibly see, that creative power, which we call Shabd or Word, is permeating. It is permeating inside our bodies, it’s permeating into our self, it is permeating in our soul, it’s permeating into our consciousness, it’s permeating in our thoughts. Everywhere! But when we try to reach our own self and try to meditate and put our attention inside this body and subsequently inside any form, we can hear it at this level as a sound.

No wonder they chose those words! They chose words like “sound” and “word” because these are audible. You can hear them. So, the emphasis was that the ultimate creative power, which cannot even be described, but it flows everywhere, is existing, but can at some point be heard. And we can hear it right now if we put our attention on ourself. Otherwise we are always putting our attention on something other than ourselves. We are putting attention on the world outside, we are putting attention on our children, on our brothers, sisters, property, wealth, jobs, duties, obligations—that’s where we’re putting all our attention on. Supposing you withdraw your attention from all these things and put your attention on your self, you will hear the sound of the

self. That is from where it comes out, that if the sound is coming from the self and that sound has been described as the ultimate creative power, then can we hitch ourselves to that sound? Can we put all our attention on the sound? Will we...where will we reach if we put all our attention on the sound?

We'll be drawn by the sound to our self, to the higher part of our self, to the still higher part of the self, ultimately to the creative power itself! Passing through all levels of creation, passing through all levels of creators! So, this is a remarkable situation for us, examining if we have a way to go back to our true home, what would be the shortest, fastest route? Which route can we take which will be the shortest and fastest? And we find, if that connected route right from beyond the Creator, from the creative power of Shabd or Word or Nad is flowing all the way through and can be heard right in this physical body, we found a good way to go back all the way to our true home.

It is the shortest and the fastest way, because there is no detour in this. It goes straight there. If we want to make a detour, we can! We're making a detour right now. When we put our attention away from our life force, which we are doing right now, we are in detour. We are looking in this world doing things, enjoying, suffering, all that experiences we are having we are on detour from our own route which is direct non-stop from where the self is to where the creative power is. But if we know this route, how to follow it, we can go within, attach ourselves to that sound inside, and that sound, hang on with that, and just travel with it! Go where the sound comes from! And you'll be able to travel on that sound all the way back to your true home.

So, forget about all those teachings that you have to go from one stage to another stage, then you work your way to the astral stage, then you go to an astral overlap, then you go to heaven and hell, then you see all those great things! Those are only for those who are interested in those experiences. But if somebody is interested in the true home, in Sach Khand, in the origin of everything, including the Creator, if somebody is interested in that, the shortest way and the surest way is to attach yourself to that which is still connected all the time to your true home and beyond.

So, this is a remarkable way that has been found out to discover what your reality is, where your true home is, and how to go (to) it by the shortest method. This particular way, which requires your attention to be attached to that sound, to be attached to that Shabd, to be attached to that Word, to be attached to that power that is creating everything—we call it Surat Shabd Yoga. Surat Shabd Yoga means: the Surat is the attention, Shabd is that sound, and Yoga means union with your own true self, totality. So, Surat Shabd Yoga, as I have been able to understand and practice from my teacher, from my Guru, is the easiest and the fastest way to go back to your true home.

You can take different ways. You can proceed to examine the different energies that operate in this world. There are so many energies operating here. You can manifest energies, like you have

manifested the sound in the form of a human body or other bodies, in the form of the whole universe—you have seen the same Shabd is the whole form. Energies also exist, and they can be different forms.

There are autonomous energies operating in this body itself. Some we control. When I want to speak to you, I use my will, I use my volition and say, “Let me speak to you.” But I don’t tell my heart, “Now beat!” and then it will beat. It beats by itself. The life forces, all that stuff that’s going on in miles and miles long nervous system in the body, these messages that are going from one part to the other. If you understand there is a whole universe in our body moving with no control of our own—we are not giving direction to anybody.

There are, there are antibodies hiding in these walls—today’s research is amazing—there are antibodies hiding in the wall so that if you have an infection or germ coming from outside, it can fight them. There are so many germs inside us which are good germs, battalions of them, an army of germs inside us that are fighting bad germs that come from outside. Are we aware of it? Do you know how many germs we have in (an) average body? They weigh about three pounds! They weigh more than your heart, stomach and liver put together. That the largest organ of our body are germs, little bacteria that are fighting others. And then they have such a system by which, when an invading bacteria comes in to invade us, they check: “Is he friend or foe?” They are carrying their own identity. They check, and if it is a friend, they say, “Come in!” And if it is a foe, “No!” We take some yoghurt and take one cup of yoghurt and have just swallowed several billion of those little germs. That’s how the yoghurt is made. And we take them in, and they are all good, good bacteria for us. And then, when the bad ones come, they fight them. So, this is a battle going on continuously in our body. Are we aware of it?

Look at this simple, simple physical existence of a human body, and what’s going on in it, and we...they’re all autonomous. They’re running by a system in which the human body with his own, own mind, the Pindi mind or the physical mind, has no control. But there it runs like that. So, there are only some points where we interfere with it. The rest is running. Experience has been generated to such great details, such great details by the power of that creative power, that sets up all this. It’s not set up by human design or by human will. It’s being designed by the same Word which we call Shabd or Word or something. That is generating the whole experience up to great details.

So, when we want to pull our attention back and attach ourselves to the self, which is the point at which we can hear the Shabd. We can’t hear it all the times. We can only hear it when we put our attention on it. And where does it ring? Where you are! Not the body! You! The self! The self lives in this body, temporarily. Body is created in the mother’s womb and is prepared by an autonomous system. You don’t decide which mother to pick up. Nobody decides. Then who decides? There must be some process by which we decide where we are going to be born with our

Karma.

They say that the destiny, our destiny, our *pralabdh*, is made first. "*Pralabdh pehlay bani, pachhay bana sharir.*" Even this beginning of this body is not started till the destiny is completed. Our destiny, what the person will look like, what he will do, what he will do from birth to death, is written up completely in full details before even the conception of the body starts in the mother's womb. So, it's a...it's a remarkable system. Then when... Supposing you have a destiny made up, and you are destined to be born, according to destiny, with that mother, that father, that town, that place, that time, that hour, it's all part of the destiny already made before you are there at all, in any form. Then what happens?

The mother conceives, and you're not there...your destiny is there. Your destiny is creating the embryo in the mother. The embryo is part of the mother. The embryo is not somebody separate from the mother. The embryo grows, becomes a fetal body, and in the fifth—in the human birth—in the fifth month of pregnancy the mother says, "Somebody is kicking me from inside." And the embryo, which was till then just a part, a limb of the mother, becomes a human being, still to be born. And that human being who was probably walking outside a day before—a person could be walking outside a day before and dies and is there in the fifth month of pregnancy of the mother whose destiny was supposed to take place, where the destiny was supposed to go.

So, in the fifth month of pregnancy you're born, and you know everything. What do you think you are at that time? What is the state of your awareness? You have grown fully in a previous life, in a previous body (I'm talking of a case where a human being dies and is reborn as a human being), you have remembered your own life. You remembered so many things. And what you forgot when you were dying in the old body, the whole flashes of your life came back to remind you: this is how you lived so that the *pralabdh* can be understood by you. That's what you're going to be born now. So, once you see you know everything, and suddenly you'll find that you're inside another woman's womb, inside this belly of another woman. What does the being who is in that form—and by that form the head has been formed—you must know that this *pralabdh* is making the body, even the embryo. The *pralabdh* is pre-existing. It is making the conception, it is making the very very first cells. The very first cell that it makes is the cell of the brain. The very second cell it makes when it breaks into two, the very second part, is the heart. So, the brain and the heart are one cell each, and...this is a great study of embryos, in the growth of embryos. If you, if you go into that subject, you'll find how the two cells keep on multiplying and add on all the things. The brain and the heart are both working very early on as single cells and multiple cells but in a very small form. They keep on growing, and then they add on the rest. The torso is added later, the limbs are added last, the arms are stretched out from there, legs are stretched out from there. But the body is fairly ready like a little baby inside the body.

At that time, you jump in and say, "What has happened to me? I was so big and suddenly I find

very crowded inside.” And the awareness of that is very clear. So, one marvels how, if you have studied the movement of these babies before they’re born inside, inside the womb of the mother, they react so much to what you’re talking about outside. They’re connected with what is happening outside. They can’t see, they’ve been blocked from seeing, and then they grow inside till they’re born. And when they’re born, then they’re connected with outside.

And as soon as they’re connected outside, all these months, four, five months they’ve spent inside the body wondering what’s going on, “When will we escape from here, and what kind of thing is...?” But the memories are still there. And as they are (born) [technical problem] and come out, the little babies, and they try to speak to us, but they can’t. The full vocal cords are changed. The whole system is changed. They can’t express themselves. They look...the eyes are sharp. You must have seen these little infants how they look at you like they’re recognizing some of you. And they have that...all that thing. But as they keep on growing, the memory fades, the new body becomes their identity, and by the time they are one year old, they are off from their past, and it’s a new life, and they’re small, and they grow big in their awareness.

That’s how we are using awareness in transmigration or reincarnation into new bodies. So therefore, when we see that how we are bringing all this up, then what we do as parents? We tell them, we dangle some bells in front of them, we try to draw their attention, we try to kiss them, we try to hold them and we jump them so that their entire attention is diverted outside. And they grow up diverting their attention more and more outside all their life till they’ve no connection with what is happening inside.

So, it is a system that we’ve evolved by which the attention is allowed to grow outside right from birth. From birth till death the attention flows outside. It’s only when we find that we are fed up of this world and we have to start a journey back to our totality that we realize that is not the way. That was a way to perpetuate this show. To end this show and go back, we have to reverse this. And we have to now put our attention back to ourselves, not put it outside, which we have never practiced.

From infant, from the stage of infant till any stage of life we get more and more engrossed with things outside. We build relationships outside, we feel lonely and we try to make companionships outside. Everything that happens inside, even the soul quivers inside, wants to get out of this system, and the mind says, “No, no, you can find some happiness here. Eat some good food, make some good company, do this, do that, and you’ll be happy!” We’re looking for happiness and companionship to overcome our solitary state—all outside.

Now, here we come to the pathway to go back to our true home, and it says, “Pull your attention back, withdraw it! Not put it out!” It’s a very big difference between focusing of attention on anything outside and withdrawal of attention to yourself. We’re so used to focusing attention that

when somebody says, "Withdraw your attention," we say, "Where?" "Withdraw in the head!" Then we put our attention on the head, there, making some point, some...we try to figure out a point where to put our attention. We're still not withdrawing. Withdrawal of attention does not mean putting it on a point close to yourself. Withdrawal of attention means putting your attention on yourself, not anywhere else.

Then the question is, where are we? If we are not the body, where are we? This is first step. If you want to travel back to your true home, first step is to know where are you, if you are not the body. If you are not the body, who are you? You are conscious, you know, you know you are there. They say the only thing of which we can be absolutely certain is that we are there. That we are. Period! Nobody can question that. Somebody (says), "You are not even existing." You say, "I am existing." There's a live proof of existence in your very existence. There is no question about that.

But where are you existing? If you are not the body, where are you existing? It does not take very long to examine this body, which is covering you, to find out where you are existing. Just look at this: where am I talking from? Where am I thinking from? Where do all these thoughts come from? Where do I feel things? Where am I? When you try to explore, "Where am I," automatically you will find you will draw yourself all over the body, and you find: in the head, behind the eyes, in the center. It does not take very long. You are there. Everything. You say, "Put your attention on something!" You put from there. Somebody wants you to look at the flowers, you turn around from there. You always know that your attention has always flowed out from the center of your head outside.

You want to look at something? You got two eyes. You could have had one eye also. They say there's some kind of a being that used to have only one eye in the center of their forehead. But they couldn't see the way we see things. They could have no idea what was near, what was far, so people killed them very quickly. They thought, "They are very far." The enemy was near. And with the two eyes helped us to create a distance. The two eyes make us know this is near, this far. No other purpose! Why do we have two eyes? So that we can establish a distance, have a stereoscopic view of the view outside and say, "This is near. This is far."

If we close one eye, it'll become difficult. Though you are used to seeing with two eyes, with one eye you can manage for a while. But this whole creation is three-dimensional, only comes when you see with two eyes. But are you seeing two things? If you got two eyes, you're looking at one finger of yours: is it one finger or two? If you bring it very close to yourself, you can see two fingers. But then you say no, one is...but when you take it little further, it's one! What makes that happen? Where do you see the two fingers and where do you see one? You see the whole world as one. Because it's sufficiently far. If it came very close to you, it'll become two because of two eyes.

Now, two eyes are placed in this body right in front of you where you notionally are behind, and do you see two images or one? You see two images. Because you see two fingers. Where do they combine? Where do you feel that they combine and where you are seeing from? Examine this point. It's very interesting. But when you want to know: I have two eyes, and I'm seeing things one, that is because I am combining the two images to create distance, but where am I seeing from? I'm not seeing on the right eye or the left eye. I'm seeing one!

You will be surprised to find that you see exactly from the third-eye center behind the eyes. It's such an amazing thing, that just by examining, "Where do you look at things from," you come to the same conclusion. When you want to say, "Where do I think from," you come to the same conclusion. When you say, "Where do I get that hunch, that gut feeling to do something?" From the same point! You will discover that everything you are doing, all perceptions you are having, is all taking place from the third-eye center behind these eyes. How far behind? In the center!

If I were to say, "These two fingers of mine, the tips of the fingers, are my eyes...where these fingers meet that's the distance behind these physical eyes, from where we see, where we are, where we are conscious of, where we are awake." It's so nice to know this! Because now we know where we really are in the body. Then, all that is necessary now is not to put attention there, but to withdraw your attention to that point by assuming you are there, by imagining you are there. Don't put any strain at all!

Imagination is a great power, very big power, and we don't use it fully. If we want to imagine... Supposing you want to imagine that you're standing in that corner, let's say, with your physical body, that you are standing in that corner. Can you imagine that? You just think of it, there you are! You look, look that side, you say, "An image of me has moved and is there." Most of it is here on the chair. "Well, I see some image, imaginary image of yourself." That imagination can put you there, can put you anywhere, you can say, "I'm flying up in the sky." By imagination! The body is here, "I'm flying." If you can imagine that you're sitting in the center of this head, where you are actually sitting, you're identifying your location. You are then withdrawing your attention to yourself, not focusing!

Withdrawal of attention takes place when imagining you are in the center of the head, not by trying to focus there. Focusing is still away from yourself. But imagining you are there is withdrawing yourself. So, that is step number one. If you can do that successfully, I'm telling you, you can all be very successful in meditation. But if you miss step one, you could be sitting on the body and thinking of hundreds of things of the world and thinking it is meditation. That is no meditation. "*Mala to kar mein phiray, jeebh phiray mukh mahein, Manua to chahun dish phiray, ye to simran nahin.*" Kabir says, "Even if you have the rosary in your hand, the beads are moving in your hand, the tongue is moving in your mouth and repeating the words, and your mind is running around everywhere, don't call it Simran!"

This is not repetition, it's not mantra. There's no mantra involved in this. You're just wasting your time. But that is how we do. But if you can sit inside and forget the tongue, forget the hands, forget the beads, forget the mala, and only imagine you are there and with that consciousness repeat something, you are withdrawing your attention to your self. The whole secret of attaching yourself to the sound, to use Surat Shabd Yoga, is to imagine you are there at the sound point. When you imagine you are in the center, you're bound to hear the sound. I can tell you this. The sound is there, itself! It is not on the sides, coming from there, here, there. It's right where you are. Because it's coming from the self.

Therefore, when you imagine you are at the right place and not roaming around with your focusing of attention, the sound comes, you attach yourself to the sound, and you are pulled by it. I recommend to all of you from personal experience and from the teachings which I've reviewed and the various kinds of Yoga that I've studied, I recommend, if you want a short cut and a straight route to your true home, put your attention by imagining you're in the center, attach yourself to the sound, listen to the sound with as much attention as you can, and you will be on your way to your true home, to your true Sach Khand. Simplest way. That is Surat Shabd Yoga! It works and works very well.

But just have to practice correctly. And you need guidance in that. Why guidance? Because different experiences start at that time. If you put your attention and consistently, regularly put your attention and stay there every day, new experiences will start inside. Sometimes you will hear new things, sometimes you will see new things, sometimes both. Sometimes you will see things which you've never seen before, sometimes you will hear sounds that you never heard before. You will have strange sensory experiences and extra sensory experiences, and you'll wonder where they come from.

But so long as you stay in that center and not follow the experiences, you'll keep on getting more. But the tendency very often is you see something bright, and you run after it. By running after means your attention goes towards it. Then you lose it. But if you stay where you are in the center and just watch, then you'll have more and more experiences. This is a path, a straight shortcut to our true home within ourselves, and once you can follow, if you are initiated by a Perfect Living Master, you have got Nam Dan from a Param Sant Sat Guru, the one who is operating from Sach Khand—not one who is learned, not one who has raised his attention somewhere, not one who takes a journey up, higher, comes back and tells us, but one who operates from Sach Khand while he is in his physical body—if such a person gives you Nam Dan, at the very point when he gives you that, he manifests himself inside you and waits for you inside.

And when you pull your attention there, if your attention is even half withdrawn from this physical body, you will see that person. You will see that being, you will see your Guru, your Master. When

you begin to see, you can add to it, first by imagination, which is the very thing you used to start with—we start with imagination. Now, imagination can be of two kinds: one, which is recall of something that happened. For example: I met my friend yesterday, (he) was standing outside this door, and when I try to remember, I can still see his face—I'm imagining. But I'm not imagining something new. I'm imagining what I saw. And that's real. The person I saw was real.

So, when I imagine, I'm getting back the real person. If he was walking, he is still walking in my recall. If he was talking, he is still talking in my recall. When we have a living person who we imagine, that living person you imagine as one who did what you imagine. Shortly after that the living person starts walk, saying things more than what he said when you saw him—and suddenly becomes alive. And then becomes your friend, and it takes little time, it'll take some while to establish this experience. It comes and goes in the beginning. But if you have patience and you can develop that, ultimately, it's instantaneous. You close your eyes, remember, there he is! You talk, have a nice conversation, and then inside walk, fly, fly anywhere you like.

Ultimately, it becomes so normal that you don't have to close your eyes. You can just see him there! Around you! Just like you see living people. You suddenly find he is more alive from inside out than he is from outside in. When he was outside as a physical body and you thought of him, it was not so alive. When he is not there in the outside body and he's alive inside, he is not only alive inside, he can...you see him outside alive also. You can walk, feel that you're walking with him, you can hold his hand in physical body, outside! You can be driving your car, and he's sitting next to you in the seat!

That visual experience where you can see the power of a Perfect Living Master who has manifested himself as part of your experience of life, that's the most wonderful thing that I have found on this path. Other things are all right. You can see stars and moon in the sky, you can go and see beautiful scenes, and you can see many colors inside, and you can even fly outside, you can see the whole sky full of light. All right, so what? It's just an experience, like this is an experience. Sometimes the movie producers are making better experiences than some people get in meditation. That's not a great...great thing. But to have a friend who's always with you and takes part, participates, takes part in your activities, takes part in your joy, takes part in your humor, cracks jokes with you—what do you think of that experience? It's totally different!

A Perfect Living Master manifesting himself in you and your reaching that point to be able to imagine and eventually manifest the actual form and being a permanent friend of that person inside you—I don't see anything like that! Anywhere! I have studied so many Yogas, studied so many spiritual paths, so many methods of going and understanding what is inside, so many methods of understanding consciousness, intellectually and otherwise, there's nothing like having a true friend manifest who you can love and be loved by and always have a friend forever.

And that friendship is not, absolutely not for short time! It's not for this lifetime. It is not connected with this body. It outlasts this body. And you will find that that kind of friendship cannot be found except when you are initiated by a Perfect Living Master who manifests himself in you at the time of Nam Dan or initiation. So, that's a very big, very big advantage of this particular path which I am sharing with you. I am recommending it also because of my experience. I believe you are all seekers of the same thing. I believe we are all travelling on the same paths towards our true home, and that is why I'm sharing this with you and backing it up with my experience, that that is the best thing I could find. And I hope you will take advantage of it, and I will continue this process of explaining to you further what to do.

It's best to know step one. No use discussing all the five/ten steps. You should first practice step one. If we are proficient and act...and good in step one, we will automatically be good in step two. If you fail in step one, no use discussing step two. People want to have intellectual discussions of higher regions and higher consciousness and so on—it's all intellectual, mental game. It's all mental game of words. We exchange words and one...one-upmanship, one, "I know more than you know, you know more, I can explain better than you." They're all intellectual things, games of ego, games of I-ness, and they're not really worthwhile on a spiritual journey like this where we want to find our true home. So, let me thank you all for joining me.

I will take up a few questions now, if Rishi is ready.

Q. Dear Master, I miss you a lot. I love you a lot. My question is: whenever I miss you or I'm in any problem or if I'm suffering, do you get to know? You are physically far away but close to my heart. There're so many that you have to look after. But how do you know what is going through everyone's mind?

A. Interesting question. Why it's interesting for me is because I asked the same question once. Long ago. I asked the same question from Great Master. I said, "Master, you say that you are inside us, and when we want to ask any question, we are in trouble, we want help, you will help us from inside. Do you have any knowledge outside also that we are doing this thing, or it's all our own internal thing?" One Master, his name was Baba Fakir Chand from Hoshiarpur, he made a statement in a Satsang. He said, "Masters know nothing. They are ordinary human being like us. But they have this gift that they can create the image inside, and the true Master is inside us. That is why, don't think that the Master outside and inside is the same! The Master inside, which is part of your own self is created by your own consciousness, is the true Master. The outside is a replica, an outside image of that Master. So, the outside Master acts according to what is happening in the inside Master."

He gave that example, Fakir Chand gave that example, that Masters as physical beings are not all-knowing, that they... So, I was very interested in that statement of Baba Fakir Chand, because he

was our neighbor when my father was teaching as a professor in Hoshiarpur. We used to meet him frequently. He was a very enlightened person. So, at one time I had to ask him the same question which I had asked Great Master once, about whether the Master in physical body knows everything. And Baba Fakir Chand said, "Of course! They're not different! But the outside has to behave like an ordinary person, unknowing! Because if he says he knows outside, what will happen? Nobody will go inside! Everybody will run after the outside person! Therefore, it's appropriate for a Master to tell he knows nothing. "Go inside and find out from your true Master inside.' So, it's very appropriate behavior of a Perfect Living Master to do that."

Now, this is what he explained, and I understood it, that the Masters want us to meditate and find the truth inside. Otherwise we are running after illusions. Master's outer form is part of the illusion. When you die, everything dissolves, including the form of the Master. But what does not dissolve is the inner form of the Master. Therefore, it's a very appropriate thing for a Master to say, "I don't know what is happening." And, even if he knows... Now the question is, if he really knows, then how does he operate? One physical person, if he knows, has got so many initiates, so many disciples. He has initiated each one of them and told them, "I am with you. I have manifested myself in you. Any problem you have you can talk to me," and there are one thousand people sitting there, and Master is in all one thousand. How can one physical person know what is happening to one thousand people?

I had to find some appropriate language to explain how Masters work. In America, in one of my talks I explained that, and the explanation I gave was taken from the Manual for Masters, so I just picked up from there and said, "The Masters use what is called a clone. A clone is a replica of the Master, and they make a clone and put that clone of themselves in each person they initiate. But they are in constant touch with the clone. They never disconnect with the clone. Clone continuously, all the time, sends messages what is happening inside the disciple. And therefore, the physical form of the Master at all time know it."

But they don't have to use it for interaction with the disciple. The interaction should be ordinary human beings as friends. Supposing we came to know that another human being who was being a friend of ours, knows all our thoughts, and sometimes our thoughts are very ugly, you know. In spite of the try...even if we try to think very nice things, once in a while some naughty thoughts...thoughts creep in. And if we know "he is reading my thoughts," you'll hardly have any friendship with that person. So, if we have a creepy thought and say, "Master, did you see what I thought?" He says, "What was that?" (laughter). We feel very comfortable. "Thank God!" So, you have to balance, balance all these things.

The truth is, that the Master in his awareness knows everything. He knows. And he, in his physical form, acts like he is just an ordinary person like us and knows nothing more than what we know. And therefore, we can be/have very free with such a Master—as external physical friendship. As

external physical friendship we can be very free. When we go to his form inside, he can be very different. He can show his full knowledge, he can show everything and give all the answers. Inside he won't say, "I don't know what it is." Outside he will. But this is part of a single plan. It's not different.

So, once you know what this cloning system is, a Master can produce a thousand, million clones and take care of them and be in touch with all of them. If we don't understand how a Master can through clones be in touch with all of them, take the digital world, and in one little chip you can have a connection continuously working with not million but billions of points. So, it's not very difficult for the consciousness of a Master to be in touch with all of them, though in the physical body and physical relationships he will pretend he knows as little or as more as you do, as your friend does, and that sustains the friendship at the physical level.

This system works beautifully. And sometimes we think that the Master may be using a clone but does not know what's happening. Somebody complains. He says, "Master, I had this problem..." "Oh, let me check with the clone!" It's not like that (laughs). Then it's not a clone! Then we are separating that clone from the Master. Clone means identical copy. It's an identical copy of the Master. And the awareness of the clone... Because clone is inside, physical part of the Master is very far away. Physical Master is so far away, has no time for anybody, and we hardly get to see him for little while, but the clone is always there. Therefore, the clone acts more aggressively in being our friend. And the Master in the physical form with his remoteness acts like ordinary human being. It's a great combination. It's good to know.

And then sometimes, if we begin to really suspect...supposing, we say, "No, no, no. Baba Fakir Chand was more right than we are explaining now. He really did not know anything, and Masters really don't know anything." And this mind, our doubting mind, which can doubt anything begins to doubt." Master really doesn't know. It's just a theory that they made up of clone and all that." And suddenly one day he'll spring a surprise by telling you something which you only know. "How did Master know that?" It is just one little example he will give and put you back on track: "No, no, no, he knows! But he don't say so, because he's a friend of mine." So, from time to time these experiences also take place. So, I think it's a good game.

To tell you the truth, there is no better game you can play than the game you play with your Master! Don't put the Master on a pedestal! Don't put him high away from yourself! The Master is your friend, friend here in the physical form and friend inside! And he will share your life like you share with any friend. He will share your joy, your sorrows, your suffering. He'll suffer with you. He'll feel sorry when needs to be sorry. And he'll fly with you, he will dance with you, he will eat with you. It's a very different relationship once you establish the form of the Master inside. And that's the beauty of this Nam Dan by a Perfect Master. That's the relationship that's created.

Q. Dear Master, I want to know if my Master leaves his body before I could establish his radiant form, what will happen? Please answer in Hindi or Punjabi!

A. Question is in English. It is requested an answer in Punjabi or Hindi. So, I think I should first translate the question into Punjabi and then answer it. [The answer is entirely in Punjabi.]

Q. "If a Satsangi does Nam/Simran regularly, but as he grows old and his memory fails him and cannot remember the Simran words, what to do in this case? Can he write the Simran words for him to read and...to read the Simran?"

A. The question is: If a Satsangi does Nam/Simran regularly, but when he gets old his memory is losing, he can't remember even the words of Simran, then is it appropriate to write the words of Simran and give him to repeat? The answer is yes! No harm. If... Nowadays we can't remember everything, so we use our iPhones and we record, they tell us. We use paper to write, memorize things which we forget. Heavy pressure of modern civilization we can't remember everything, so we use every kind of aid to help us remember things by writing it out, by somebody else reminding us. So, there's no harm in telling a person if you've forgotten the Simran.

The best thing is because we give a privacy to the words, we give confidentiality to the words by saying, "Don't share with somebody!" Because by sharing words of Simran you are losing the objectivity of the words and making it subjective that you, you know these words, these are your words. So that is why there's a little restriction imposed on your sharing words. So, it is best that the words be shared between initiates. That means one person with Nam Dan can certainly tell the words to another person with Nam Dan if that person is forgetting those words. That's perfectly normal.

But it is not necessary. It is normal to do that, but if you have Gurbhakti, love and devotion for your...for your Master, you are beyond words. You don't need them. You don't even need Simran. If your Gurbhakti becomes such that your mind cannot interfere... It's the mind game with the mind. If the mind is still creating doubt, you have to do more meditation. But if the mind is kept aside and the love from your soul has overridden the mind and mind cannot interrupt it, no Simran is necessary. No words are necessary. And that itself will take you to your true home, and nothing is lost. So, it is really a path of love and devotion.

Further, supposing a person who gets old, he cannot remember the words of Simran, but he can hear the Shabd, he can hear the sound inside, then the sound is good enough also. Need not repeat these words. So, all these are possibilities, but do not emphasize that the words are going to carry you very far. Words are temporary, but the Simran can be used to create the experience of the sound, and the sound, when the sound comes, you can drop the Simran. All together. If somebody can close eyes and hear the sound, Simran becomes unnecessary. Then Simran should

only be used when you want to attack something which is negative and is trying to bother you. Then do Simran. It repels the negative entities or powers around you.

So, you can just go with the sound. But if you are in Gurbhakti, you don't even need that. When you are unshakeable faith in your Guru, and that kind of devotion coming from you, no meditation is necessary.

Q. How are you, Master? Missed you a lot.

A. That's it? (laughing)

Q. Actually that's like a collective question, I think, from a lot of people sitting here.

A. When somebody misses somebody, what it is a sign of? It's a sign of love. You don't miss somebody if you don't love that person. Sometime you want to miss something—very different! A man told me he misses his wife's cooking as much as he can. So, you see that's a different kind of missing (laughs). But missing is a sign of love, and when you miss... Remember when Baba Jaimal Singh wanted to go and have Darshan of his Master Soami Ji, he wrote a letter. "I miss you so much! I want to see you as quickly as I can. That's what is happening to my heart." And Soami Ji writes back, "Your soul is going in higher regions." You can't miss so much if there is no internal growth and progress in your soul also. So, you are making spiritual progress. When you miss your Master, you're making spiritual progress. When you feel that kind of love, intense love, when you miss, you're making internal progress though you may not be seeing it visually. Sometime you see visual things inside, sometime you experience it in these forms outside. So, it's a very good thing. I congratulate the questioner to it.

Q. Thank you. It is mentioned in books that Kabir Sahib took his disciples to Sach Khand at the time of initiation using his power. Why not now it is done?

A. There are people who have gone directly to Sach Khand immediately at the time of initiation. They worked very hard in their past life. And went to stage one. Even earlier they went very hard to develop Gurbhakti. And three lives earlier they got initiated. When we talk here now, what is happening in this life, we are not taking into account what happened earlier. Soami Ji is quoted as saying that this is not a path of one lifetime. We have used many lifetimes to come to this path. And, it is several lifetimes that we have been waiting to find the opportunity to now say, "Let's say good-bye here and go back home." Soami Ji says, "*Ek Janam Gurbhakti, Janam doosre Nam, Janam teesre turiya pad, Chautha mein nij dham?*" He just explains it, that don't think it's a one-life affair that you suddenly get it. First, you get, fall in love with a Master. You fall in love with the spiritual path. And the whole life you build up that. Next, you carry this whole *sanskar* with you. You carry all this what you've grown, this growth, that learning that you have done and experience

you have got, carries...and Master initiates you. You don't remember your past life. You say, "I'm lucky to be initiated very young. I'm initiated by this Master at this time." You think it's only one life.

Then you work hard, and you're able to reach some part, say, you can reach Turiya Pad, you can reach astral, causal stage, you can reach the top of the causal stage. You die in the physical body, you're born again, and in the fourth life you find, as soon as you're initiated you reach Sach Khand. It's not instantaneous. You've taken four lives to get that. But you think that the last step was the only step that's taken. I've seen people having that kind of experience. They're people whose Shabd, the sound, immediately opens up, some people whose sound is there as children.

Some people have asked me, "Before I got initiation, I was hearing the sound the same way that I'm supposed to hear after initiation. How did that sound come?" And the answer is simple: "You were initiated before. You're carrying it from past life, just carrying on from the progress you made in past life. So, that is why, when a Master takes you at that time, that's your last stage that you completed your course and you're just ready to go home.

Q. Dear Master, if the seeker gets Nam from more than one guru, what will happen when the seeker is dead? Maybe many gurus will come and pick up the soul together? (laughter) Thank you.

A. I meet people, my friends, not so many here in India, but in the United States I meet many who are initiated by many Masters. There's one lady, lives in the East Coast, and when she came to me, she'd already been initiated by five Masters. Her theory is that one of them must be perfect. Why take a chance? (laughter) Why try to judge who is there? Get initiated from everybody! Then it'll be easy. The real one will come and take you when you die. It's a risk-free thing. (laughter) And trying to figure out which Master to go—it's a risky business. So, I used to call that friend of mine, when she used to come to our meetings, the much-initiated woman. Later on I found there (are) many much-initiated people also there. So, I have seen many who have had initiation from many Masters on that very basis.

Now, one has to realize that if the change from Master to Master is a progressive change from having reached one stage, and then you are needing to go to the next stage, and you meet—you do meet different Master. In fact, when you do some progress in one life and are reborn, you're always with another Master. Very rarely you'll meet the same Master in the next life. So, you see many Masters anyway. And they're all Perfect Living Masters. So, naturally, who will take you back? A Master initiates you today, and he is a physical form, you are in your physical form. Your idea of the Master is that physical face that you have seen. And you made some progress, you die, the Master dies, you are reborn, you're initiated again by a Master whose face is different, whose appearance is different... Who is your Master? The one who first initiated you, or the one who is initiating you in this life?

So, you can progressively have many Masters. Then you can also have Masters at the same time. People have been able to see more than one Master in meditation. And one person I met saw eight Masters, Masters he had never seen in physical form—he had only seen a few of them. And in the meditation, he saw many others. One of them saw having a round-table conference and telling him something which was very essence of the whole thing. The essence was: who is a Master? What is the real form of the Master? The real form of a Master is the sound current, is the Shabd.

In the Bible it says: “Word made flesh.” Here we say: “*Shabd rupi, shabd sarupi guru.*” That means where the Shabd itself becomes a Guru. The external form, the physical form, is only temporary for that form, and the actual thing is the Shabd. If that is true, that means all Perfect Living Masters are the same. They’re not different. They are the same. No matter which one you have, no matter how many you have, the ultimate power that’s pulling you is of the Shabd which is one.

Then, which one will you see? Supposing, you have four Masters and four Masters are all Shabd. They’re all the same. And when you go, when you die and the Master comes to take you, or when you’re alive and dying while living during meditation, which is the same thing, which Master will come? Then the answer is whichever Master has pulled you with his love to an extent that at that time you have created a separation that “this one is pulling me more, this one is pulling me less,” the one that pulls you more takes you.

A true story...that we have have Dera in Beas, and there is...this was set up by Baba Jaimal (Singh)... [Technical break in the video]. There was another Dera also set up and that was in Tarn Taran, in a little distance from Beas, and that was set up by Baba Bagga Singh. This was for a long time by the subsequent Masters called Dera Baba Jaimal Singh, the other one was called Dera Baba Bagga Singh. Now, when Great Master Baba Sawan Singh took over the *gaddi* at Dera Baba Jaimal Singh, a disciple of Jaimal Singh, another person, Baba Deva Singh, took over the *gaddi* in Tarn Taran. But there was some problem when Baba Deva Singh took over. So, in order to decide who is the real successor the leading Satsangis came to Beas, and they met Baba Sawan Singh, said, “We have little problem there. Can you come, do Satsang there and then decide?”

It was Great Master who went there and said, “No, no, don’t worry, Baba Bagga Singh’s true disciple, and the *gaddi* is Baba Deva Singh,” and installed him there. The followers of Baba Deva Singh said, “Who is our Master? Are we following line of now Baba Bagga Singh, or are we following line now that the Baba Sawan Singh has come, installed him? Who are we following?” This thought became very strong in one of the disciples of Baba Deva Singh. His name was Pratap Singh. Pratap Singh would meditate—he was initiated by Baba Deva Singh—and he, when he meditated, he would see Baba Sawan Singh. He, in his meditation, would say, “Get away, you’re not my Master! (laughter) Why are you coming, interfering in my meditation? I am Baba Deva Singh’s disciple! He gave me Nam. You never gave me Nam! Why are you coming in my way?”

Ultimately, it became so bad that he had to go to the Dera to Beas and tell Great Master Baba Sawan Singh. He said, "I...I'm not your disciple." Physically he met him. "I am not your disciple. I am a disciple of Baba Deva Singh of Tarn Taran gaddi. And why are you coming and interfering in my meditation?" And Baba Sawan Singh said to him, that, "Look, one of the rules of disciple-Guru relationship is, if a disciple has any problem, he should go to his Guru and get the answer. Why have you come to me? If you have a problem in your meditation, you should go to your own Guru! So, go back! Present your problem to your own Guru! Don't come and...come to me for that."

So, he returned and went to Baba Deva Singh. He said, "I had a problem. I didn't tell you that although I'm your disciple—I love you, I want to meditate on your form, I want to see your *nuri sarup*—but every time I meditate it is Baba Sawan Singh coming in the way." And Baba Deva Singh said to him, "Pratap Singh, all Masters are the same. They are *shabd sarupi, shabd rup*, the Shabd becomes the form. So, don't make a distinction! But who a disciple follows is depending upon where he is pulled most by his love. It is obvious that if Baba Sawan Singh is coming into your meditation, you are attracted to him, and he is pulling you. Therefore, do not make any distinction between the two of us! Go to Baba Sawan Singh and tell him, 'My Master has now sent me. I've not come on my own. I've come under his *hukam*. And now I've come to ask you that since you come in my meditation, do you accept me?'"

And Great Master said, "*Beshak!* You are welcome!" And he said that after that he was able to meditate. Later on, he became the Guru of the Tarn Taran gaddi itself succeeding Baba Deva Singh himself! His Guru nominated him! But every time—I met him so many times—and every time he said, "Actually, my love for him, and that is why I was pulled there." Therefore, the answer is very simple. If the spiritual path is a path of love and devotion, it's where the love and devotion takes you. And that Master will come and be physically available, visible to you at the time of death or in meditation, where your love is moving you, where he is pulling you with his love. It's automatic.

So, some people ask me, "I've got two Masters in my life. Who should I follow?" I give (a) standard reply: "Whoever pulls you with more love, follow him." One man wrote to me, "Both pull me equally." (laughter) I said, "You're very lucky! We can't find one Master in this world, you found two! It's very good, follow anyone!" So, the point is that these are things which we discuss like it is an external thing, like meeting external people that that teacher or that teacher! It's not...they are not teachers. They sometimes pretend to be teachers, sometime they look like teachers, sometime they teach. But they're not teachers. They are friends who have come with a list of marked souls. "We have to take these souls back home." No conditions attached! That list which they carry of marked souls, that these are the *atma*, these are the *rooh*, these are the persons who are existing here, and "we have to take them home," they will take them home! No matter what!

It is not based upon your Karma, it is not based upon the meditation you do, it's not based upon

whether you love them or hate them, it doesn't matter anything. Because your time has come to go back home. And they'll take you back home. So that is why the rest is all for our mind. They teach us, they make us struggle, they say, "Do so much meditation! Do this!" But I am telling you, I'm leaking out a secret. Actually, I'm leaking out a secret. Doesn't mean stop meditating! It means meditate more, to see the real form inside! And take advantage because this time is very precious. You don't know how fast time flies. And when the time has gone you say, "So much time I wasted! I could have used better!" Then you regret. But that is too late. Therefore, make the best use of your time!

And I have recommended to all my friends that the one thing you should do is to change your priorities in life. When you put your priority, what is important, what am I going to do today? Is this more important or less important? Put your meditation at number one! It doesn't matter how long. Supposing, you are so occupied that day that you're busy all day with many things, obligations of yours. Five minutes, number one. First thing! If you put this priority high, you'll be successful. Last thing in life before going to bed: meditation. I suggested...they were celebrating my birthday because (they) thought it's a big thing to become 88 years old. It's just a number, it's a good number, eight-eight (draws with his finger), but in that, in that... just a celebration they were emphasizing this thing, "What gift can we give him? He has everything. "

They wanted to give me flowers, I said, "I prefer astral flowers. Flowers that you send with imagination appeal to me more." So, I got lot of astral flowers. I appreciated them more. They say, "Can we give you something? Something to eat?" I said, "Too much food has been given. Look at my belly!" They said, "What is the best thing we can give?" I said, "The best gift you can give me for my birthday is five minutes of meditation early morning, and five minutes of meditation before you go to sleep. I'll appreciate that the most. Because I know that if you give, present me with that gift, it's a counter gift I am giving you at the same time which will help you a lot." So, it's the priority. If you change your priority—this is important for me—all other things will follow. You'll be on the path, on the true path.

We'll have a break now and have a little snack. They say, like yesterday, there's some good snack today. Enjoy it! And I'll come back and maybe the next thing I should do is to give you that *prashad*, prashad, blessed prashad. How many of you would like to have prashad, blessed in the name, invoking the power of my Master, Baba Sawan Singh? Most of you want it.

Organizer: Anyone who is probably leaving today?

Today, when I come back after your break, after you've had some snacks—they have the prashad somewhere hidden, but we get it out, get it out and see. Okay.

Thank you.

New Delhi, India — March 15, 2015

Welcome, friends, brothers and sisters, co-travelers on this spiritual path of Sant Mat. We have come to the third and final day of this three-day program here in New Delhi. I am very happy that I got a chance to meet so many of you. You are all following the same path with the same destination, which is our true home, our Sach Khand. Our lives are different. Our destiny is different. Pralabdh is different. Our faces are different, our clothes we wear are different. All the differences are only over here. In our true home there is no difference. In our true home we are all exactly the same. We are pure souls, pure atma which has no birth and no death, never comes into reincarnation and never goes out of it. That is our true nature.

We get together here so that we can find this truth about our own selves, where we belong. And that is where we can go while we are still in human body. We should not miss this opportunity. We should not take it for granted that we are always human beings. If you can have the capacity to look back into your previous lives, you'll be astonished that we have had so many different life forms, that we have been trees and insects and birds and mammals—they were nobody else, they were same souls—that we've gone through whole cycle of different types of birth, 8.4 million types of birth are registered, and out of 8.4 million types of birth which you can take, human being is only one. It's a rare thing. To be human is the greatest opportunity for us to get something which we can never get in any other form. You cannot even talk about Sach Khand, you cannot dream about Sach Khand if you are a tree or a bird or an animal or an angel or a god! All these are devoid of the possibility of going to the true home.

The only form of life in the whole creation where you can seek and find your true home and go with a Perfect Living Master is the human life. So, it's a very great opportunity for us. Don't waste it by living like animals—just eating, drinking, spending your time, having children, sex, just like other animals. If you live like them, you wasted our life. The special privilege we have of being able to seek and find the truth within ourselves, whereas there's a limited opportunity for that, a limited window opportunity, let's not miss it!

What is the purpose of my coming to you here and sharing these things with you? The purpose is that even though we are on the spiritual path, the distractions of this physical world are holding us back here, keep us away from remaining on the track. We get initiated by Perfect Living Masters, we have all the resources to go within and find out where our true home is, we have the resources to travel, yet we waste our time giving all our attention on external things. We try to buy things outside, run to market place, go with the fashions going on, we buy more clothes, buy more houses, buy more cars, and we spend our time in acquiring these objects, realizing fully well that nobody has ever been able to carry these things with him when they die.

We try to make friends here, we fall in love with people, we try to make our children the most important thing of our life, our parents, our children, our brothers, sisters, and when we die none of them are going with us. Don't we see this every day? We go and see people dying. We go to the cremation ground with them, and we see that they've taken nothing with them, and everybody is left behind. Yet how much time we are spending, how much attention we are spending on these things. Nothing will go with us. We are trying to make those things our own which will never become our own.

And the real thing which can become our own, a friend whose friendship can take us beyond this life, beyond this physical body, whose friendship can take us directly to our true home, the permanent Sach Khand, we don't care for that. We put it on very low priority. When we have a Perfect Master in our life, a Sant Sat Guru has entered your life, what else do you want? You found something that you wanted for...for so many lifetimes! And you get it, and you still ignore that and give higher importance and attention to outside things?

What kind of disciples are we? We call ourselves *satsangis*. Do you know what the word *satsangi* means? Who keeps the *sang* of the truth! Of *sat*! Are we doing that? Is our life patterned like that? Don't you think there is a time to look back and see: have we made it any use of this great opportunity given to us? Have we made use of the fact that we have found companionship and friendship in a Perfect Master who is talking to us from Sach Khand? Have we ever taken advantage of it? We are...how are we wasting every moment of our life? Every breath we are wasting. And what is he, what is he giving us? He is giving us every opportunity to make this life successful, to make the inner life successful and guaranteeing that he can take us back to our true home.

My purpose of visiting here is not try to convince you about anything. You're already convinced. My purpose is to remind you that look, make this a high priority! It seems as the most important thing in life. There is nothing more important than this opportunity to be able to meditate, to go within, and get the friendship of your Master and travel together to your true home, Sach Khand. Nothing is more important!

If my visit here and spending these three days with you has given you the urge to go back to regular meditation, has given you the urge to think of how much you have been missing your Master, if it has created that passion in you, my visit is successful. But if it is merely another discourse, another Satsang that came in from one ear and went out from the other ear, and it was good while you were listening, when you go home you left it behind—then it's no use. Then my coming and talking to you was of no use. So, the whole idea of my visit here and sharing with you is that I have benefitted from my experience with a Perfect Living Master. Hazur Maharaj Baba Sawan Singh has altered my life, and it can alter everybody's life. It's a greatest opportunity.

And I am sharing an experience so that you don't think it is something in a story-like thing that's just made up in the air for us. It's a practical thing, scientific thing! It can be practiced in scientific lines, and it can be explored in scientific lines. Let us not make Sant Mat into a religion. When you make a religion, you go into rituals, ceremonies, what we have to do, do's and don'ts. We go so much into do's and don'ts. We forget the real purpose!

I was talking to a few friends just now, before I came here, about when I went to the United States first time. There I met some satsangis. I was very happy to meet them, that they are co-travelers, we are going together to Sach Khand together. And we are happy to get together here. They said, "Let us go and buy some groceries," so we went to a grocery store, and they began to look at the labels of everything that was there, the fine print. Some had to take out the special glasses to read those fine prints on those labels. What does it contain? Ingredients. I said, "If you want to buy vegetables, and they say 'vegetables,' what are you looking at?" "No, we never know what they had put into these things!"

They, we spent three, four hours on looking at those little labels! I suggested to them, "If you were just to do half the time of meditation, the labels won't matter at all! These labels are not supposed to be Sant Mat. That's only a means for us to see that, if we intend to be vegetarian, we can be vegetarian by asking where (are) vegetarian things. If you ask for a vegetarian thing and get vegetarian thing and you're bothered about it...one friend of mine said, "I always go to the kitchen of a restaurant," and there's a bar upon it that you cannot, no customer can go inside, he (says), "I have to go to check what you are doing there," and he spent hours quarreling with them. If the same time was spent in meditation, it wouldn't even matter what he was eating!

See how we shift our attention from the real thing of going within and finding the truth, which is true Sant Mat, and from that we're shifting ourselves to seeing what is outside, to verify outside things and making these things more important than meditation. What good is being a vegetarian if you are angry all the time, if you are lustful all the time, if you are trying to gather things all the time? Vegetarianism doesn't care all those things. And those are more important than vegetarianism. So, we put our emphasis on the wrong thing, and then we say, "We are satsangis!"

What kind of satsangis are we? Satsangi is one who is so immersed in love for the Master, who's become a Mastana, an intoxicated one—that's a satsangi. A satsangi is one who doesn't care for what anybody is saying. "*Dukh sukh dono sam kar janay aur maan apmana.*" If you can take the dukh and sukh an equal path and also whether somebody praises you or insults you, you're a satsangi. But we are bothered about what people say. We are trying to keep up with other people's opinions, that they decide whether we are happy or not? So, what I am trying to tell you is that the real secret of the spiritual path, which we all want to follow, is to immerse yourself in the love and devotion of your Master.

Think of him all the time! Remember how much he is giving you! Everything that you have is given to you. There is so much to be thankful for. If you look at the good fortune you have and compare it with people who don't have that, compare with people who are living in such great poverty and distress and suffering, compare with them, you'll be able to say "thank you, thank you!" all the time. You'll be full of gratitude. And that gratitude is worth more than collecting all these things.

Then we start collecting books that by reading books we'll be able to get something? Reading of books has never taken anybody anywhere! I would like to meet one single person in the whole world who says, "I got enlightened by reading books." Any number of books. Books only give us some information, and if we don't act upon those books, we're getting nothing. In the Bani it says, "Padhiye jaytay baras-baras, padhiye maas; padhiye yayti arza, padhiye jaytay saas." You can keep on reading with every breath of yours, you can keep on reading every month, you can keep on reading every day, you can keep on reading your whole life. *"Nanak lekhay ik gal, hor haumay jhakhna jhaak."*

The thing is only one which is not in those books, and the rest is all "haumay," ego, "I have read so much!" The "I" becomes strong by reading so much. What good is that reading? It's not the books that's going to give anything. Of course, if you want information, books are good for information. But they don't enlighten anybody. Enlightenment comes from within, where the light is, and that's where you get enlightenment.

So, unless we practice what we have been taught and unless we carry out the instructions of our Guru, of our Master, we are not really taking the benefit of this great opportunity. I came here just to tickle your fancy about what you have and to tell you this is what should be given the highest priority. And if I've succeeded, I'm very happy about it. But I am very happy to see the love and devotion that you all have. I met you individually. When I, when I saw you coming to take prashad I could see how devoted you are. Maintain that momentum! Maintain that devotion! You will not be able to cross the astral plane with simran, you will not be able to cross even the causal plane just by merely hearing the sound.

You can go into the state of Par Brahm and Sach Khand only with the help of love and devotion for the Perfect Master who is calling you from beyond that. It's a call from there that takes us there. So, therefore, keep the big things in mind: love and devotion for the Master, constantly thinking about him, using meditation to develop that love and devotion, not using meditation as a mechanical thing by itself. So, if you can do that, you'll benefit a lot.

I hope I'll be able to see you again sometime, and this was a nice visit. It was a short visit, because I was seeing you for half a day, but I am still happy. I am going to come back again to India, to Bangalore next month and with a short stopover on the way. Those who were able to get their personal meetings with me, one-on-one meeting with me in these three days, including today, I am

very happy that we got a chance to have a personal conversation like a friend. And those who miss it, give your names to somebody that they can arrange it on a short visit that I'll be in transit from Delhi to Bangalore, then I'll be able to see you again, some of you. So, I am very happy, and I wish you the best of luck in your spiritual path. And I will continue with my personal meetings or interviews after this, and God speed! You go home peacefully and remember the words I shared with you. They are beneficial if you practice them. They're as good as books if you don't.

Thank you very much! Blessings of Great Master on you!

<https://www.youtube.com/watch?v=NzXaZfkXIE8>