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## **The Endless Sound | Community Meeting**

**Palatine, Illinois USA — November 8, 2019 — Part 1 of 2**

<https://youtu.be/fEnK7DcgrBQ>

Welcome, friends, to this monthly meeting. You will notice I have a very hoarse throat. I brought it from New Delhi, India. I came last night. The pollution level was so high there. They say it has reached seven times the safety levels. So, most of the people are wearing masks, and schools have been shut down. It's, it's been a very bad situation. And so, I think I got some of it and brought it here. I'm trying to get over it as quickly as I can. So, if you find my voice not too audible, not too understandable, forgive me for that. Make up your own mind what I'm saying [laughter]. I do that sometimes.

When I don't wear my hearing aids — I'm a little hard of hearing now — so I have to guess what a person is saying. It also happened when I came to United States first time. I could not understand the accent of the people here. We were trained up in a slightly different accent, the British accent, and this was different. So, I had to make a guess what to...what to say. I thought the best answer would be say "yes" to everything. That created big problems. They asked me some questions, I said, "Yes." They thought I had arranged something which I didn't arrange at all. I...somebody might have even said, "Are you going to marry me?" I...and I said, "Yes" [laughter]. I said they were saying, "Are you going to go to the program?"

The problem here is that when we are in the physical plane, in physical bodies, we have to use language. We have to use spoken, written language to understand each other. Language is nothing more than sounds, phonetic symbols which we have associated with our experiences. It's just a association of the sound with experience we call a language. In different countries, different cultures, we have different languages. It is sometime very difficult to understand a language that is not spoken by you.

Fortunately, if we go to the astral plane, just one level above this physical state of being and go into an astral self, an astral body, which means a body without matter but otherwise complete — same soul, same mind, same sense perceptions. Only matter is missing. Molecules and atoms are missing. Everything else is the same. We all have those astral bodies, and we all experience them every day. How do we experience them? We experience them through the physical body. When we say we are

seeing with these eyes, the eyes don't see. The eyes, what they see is something reflected inside which is interpreted to be a vision. It's very interesting if you understand how the body uses sense perceptions. We say these are the organs of sense perceptions. Let's say a simple one — the eyes. The two eyes don't see the same thing. Obviously. You can place your finger in front, near your eyes. You see two fingers. One is sharp, one is dim. Always one eye is more dominant than the other, but they're two images. It is natural, when the eyes are separated, they cannot see the same image. Therefore, when we have two eyes, we are all seeing two pictures. But we combine them into one. People have made 3-D movies. In 3-D movies they put artificial glasses to divide the seeing of the two picture that they put on the screen. If you take the glasses off, you'll see that the screen is not having one picture, but two pictures put together. And those two are seen separately by the two eyes. And they are merged because of the glasses which can see one picture at one time, one at the other. When they combine, we have a sense of depth of vision, and we think it is a 3-D, three-dimensional vision. If it were not so, we wouldn't be able to have the idea of three-dimensional vision at all. It'll be a flat picture.

Now supposing I were to tell you that this world is a flat picture. But we are using two eyes. They are seeing two different things. But they combine without glasses. Where do they combine? If you carefully go into it, they combine inside the head, not outside. Because we are seeing behind the eyes, you're seeing in the eyes, you're not seeing outside anywhere. So, therefore, the picture that is coming is actually not being seen by the eyes at all. If the eyes were to see what we are looking at, then we would constantly see two pictures and don't have...know any way how to combine them. The combination of the two picture takes place within, somewhere where we don't even know where there's combining.

According to the science of anatomy — anatomy of the eyes — they say the eyes can see because when images come by the reflection of light upon objects, near-parallel rays come into the eyes, and they are somehow shaped into the same shape outside by the lenses we have, the aqueous and vitreous humor we have, the liquids we have — they act like partial lenses. Then we have a real lens inside. And they cast a picture, sharp picture, on the back of the eye where we say there is a retina. Retina is merely an extension of the optic nerve coming from the brain. It comes from the brain, and it goes and stretches out and becomes the retina.

The retina cannot say what it is seeing. All it has is rods and cones which can see color and shape. That's all. Supposing I say I want to see flowers with my eyes. I cannot see them. Eyes can't say it's a flower. They can say what the color is, what the shape is. That's it. Then they say that the vibrations that are created on those nerves that constitute the retina takes it to the optic nerve, to the optic station in our brain where it ends up, and we see there. We never see in the eyes, even according to physiology, according to anatomy. We see inside the brain.

Where do we see in the brain? Where it ends. And how do we see? Because we are conscious and alive. If we are dead, we can't see. If we are in anesthesia, eyes are open, we can't see. If you go to sleep and eyes are open, we can't see. Obviously, the vision is not coming from the eyes at all. It

appears it's coming from the eyes. It appears that we are using the power of seeing, when in the physical body, through the eyes.

Supposing we find that actually we did not discover earlier that the retina, guided by the optic nerve, guided by consciousness, is able to produce all the images we are seeing. If the retina can produce the images with the help of the optic nerve and the brain and consciousness or life, we would see the world exactly as we are seeing now. There may be nothing outside, and we still see the same way. So that is why it's very difficult to say what...what is "seeing."

But a further problem comes up that we can imagine something and see it also with our eyes closed. How can imagination see something? Vision is...if vision meant confined to the eyes, we could not see by our imagining something. We can close our eyes, imagine something. We see it. Which eyes are seeing through imagination? Are the same eyes? Not at all!

Where are those eyes? Where are the eyes that we use when we imagine something? Have you ever thought of it? If we close our eyes and say, "I can see things," where are you seeing from? Not as...not from these two eyes. You're seeing from inside the head of these eyes — same place where the other system is set up in the brain. So, the consciousness that ultimately picks up the vision, maybe it is possible for the whole experience. Is that possible, that just because we are conscious and alive, therefore the life force itself, the consciousness itself, is generating experiences which we call experiences outside of ourselves? If the, if the eyes would have to see would be different — but that's not true.

Now, I just brought up that imagination creates vision. Let's examine that. Do we have a separate set of eyes which we use for imagination? Or are we using the same? Obviously, we're not using these [gestures toward his eyes] because we are imagining things which these eyes aren't even seeing. We can imagine those things which the eyes have never seen and never can see. But we can imagine. We can imagine wonderful colors which we've never seen outside. The power of imagination is so vast that it can imagine things these eyes have never seen, can never see!

We can imagine we are seeing a light so strong you will never have seen in, in your life — by pure imagination. That is why when we want to explore the region of imagination, it gives us a very wonderful idea: why not see where it's all happening? Or let's combine it with a second sense perception. The second sense perception, the second most important sense perception which connects us with this world is listening with the ears. Hearing. We hear with these ears, two ears, not one. If we didn't have two ears, we would never know from which a direction a sound is coming. We would be directionless, completely. By having two ears we determine direction. Therefore, we associate the direction with the space we are creating with the eyes, direction with the ears. The whole world becomes real.

And imagine, where are these eyes and ears located in the human body? Not on our belly, not on our arms, nowhere except in the head — the closest point to the center of the head. One on the side — the ears on the side, eyes in front. It's an amazing system that the two most important perceptions that we have are so close to a certain point near the brain, near the center of the head.

What about other sense perceptions? Smell? Nose, very close. Taste? Very close. The entire system of sense perceptions — touch, the most sensitive part of touch is this tongue, tactile sense highest in the tongue — the whole thing in this small area of the body [encircles head with hand]. And it's...where is it happening? Each one of them are carried by nerves to the same brain, and we combine these sense perceptions. And we say, "Now we can see. Now we can smell. Now we can touch. Now we can hear. Now we can eat." We're all saying this thing from one location, inside the head.

If we want to really contemplate just by closing eyes and say, "Where is this all happening? Is it happening in the eyes?" No. The hearing is from here [points to his ears]. Is it happening in the ears? No. It's happening in the nose. If you combine all these and try to find out if we are a unit of consciousness, a unit capable of awareness, where would it be? You'll notice it will be a point exactly in the center of this head we are carrying, the most well-protected part of the body, with a thick skull and well-protected with, with so much gray matter! The center of the head is the most well-protected part of the body, and everything is happening there! So, when we imagine something, we are functioning from there.

Let us take a better look at imagination, not merely sit here and imagine. Let's imagine we are only imagination and not physical at all. Very difficult to do that — but can be done. The process of doing that would be that we start imagining our whole life is in that small space, or large space, that we see if we close our eyes. If we close our eyes, we see a darkness around us. It's the same darkness outside we are probably not seeing because we closed our eyes. But if we imagine that we are in the darkness around, and for a moment — for one moment — forget that the darkness is created by closing the eyes but exists by itself. Because we can still feel we are seeing something, darkness. If we are closing our eyes and seeing something which looks dark and start imagining things, we can see them — in the darkness.

Obviously, these eyes need the light to fall upon object to see. And here are eyes we are all having, all using, which you don't need any light to see, that we can create the images, pictures in our head with no light at all! And how sharp can those pictures be? As sharp as your imagination. I can tell you...imagine you have a candle, with full-blown, a flame blowing, and you can imagine, you can see the candle blowing. And you can see sharp, candle, big one — you'll imagine big one. Where is the light of the candle coming from? Your eyes are closed. Can imagination create light?

Now if you carefully examine these experiments we do with imagination, we are generating images which are not needing any light to fall upon them to be seen. They generate the light of their own existence which means they are luminous by themselves. This luminosity of the objects we see with our imagination is built into the object that we are seeing. Imagination merely way of looking at them. Sometime we call these images "radiant images" because they are seen without light falling on them.

People who are initiated by gurus and Perfect Living Masters, they are advised, "Go and see your radiant form of your master," and they have no understanding what radiant form means. They think maybe radiant form...they're radiating light or something. Not at all! It's your ability, your ability to

imagine your own master in utter darkness and see the radiant form of the master. It's not difficult at all.

So, when we are able to use our imagination to such an extent, we can do something even better with it. The best we can do is let imagine that your whole life that you're leading you're leading in the space where you are seeing these things with your imagination.

Sometime we are told that you should imagine yourself at what is called third eye center. What is the third eye center? The third eye center is exactly where we imagine anything. The third eye center is where we're looking at the world with two eyes and combining the two eyes. The third eye center is where we are hearing with two ears and combining the direction — that third eye center. Third eye center not something to search for. You *are* at the third eye center when you are awake! You cannot be anywhere else. You cannot have any sense perception if you're not at third eye center. I feel very strange people telling me, "We are searching for third eye center." I say, "You are searching for where you are."

Somebody sent me a nice, beautiful song sung in a dialect used in Multan in Pakistan, and the words were: "*Ith nahin te kith nahin.*" "If you are not here, you are nowhere." The whole truth lies in what you experience as "here." When you see with eyes closed, wherever you are, that's "here," that's where the third eye center is. You don't have to search for third eye center. You just search what you can do there.

If we can close our eyes, we cut off our sense of the reality being only outside. That's the only purpose. Meditation does not mean that you have to search for something inside. You have to be where you have to discover your own self. And the first part of discovering your self is to discover from where do you operate these sense perceptions which have given you an awareness of this world.

Now people sometime think we have to first search for third eye center. Then, because the center lies behind these eyes [points to his outer eyes], between these ears on this physical body, we are constantly trying to look for that spot somewhere inside, constantly conscious of these eyes, constantly conscious of these ears, and we go nowhere except what we are searching for. Completely wasted time!

If we keep on thinking of these eyes and the ear, how will we go anywhere else? You will continue to maintain the reality of this physical body and the world around it. You can try this for hundred years — you will not succeed. My own friends have been sitting like this, trying to sit in third eye center, searching for them, trying to place a little picture of their — in a small head — never finding anything. They spent half their life with trying to do this. Maybe nobody told them that the third eye center we're looking for is not a physical center at all. It's a location where you're experiencing your self, where you can imaginatively do everything the sense perceptions are doing.

If you continue to think of your physical head in trying to meditate, you continue to be the physical body, no matter how hard you try, because you're constantly putting your attention on the physical ears and physical head, physical eyes. So, what is the best way to get over it? Best way is: try to forget

you are the body; try to forget you are the head. It's only in the beginning to start you feel by closing your eyes, you're behind the eyes. The whole space around it is available to you to do what you like. These eyes open creates a space outside. Eyes closed space creates the same space in the darkness inside where your imagination works.

Therefore, if you start living there, meditating means putting attention there. How do you put attention? People think best way is: try to repeat some words. That is sometime useful. But, when you repeat words, you have been used to repeating words with the tongue of this body, and the tongue starts moving, and you are in the body, repeating words with the body, trying to repeat with the mind. Mind is too clever for that! Mind quickly takes you out to other thought. People have come to me, my friends have come to me. "Mind is very terrible. Our mind is not letting us meditate. Mind is not letting us..." Naturally! You are allowing the mind to think of other things by concentrating something on a pure physical part of your body.

What then would be the solution? Solution will be you think your life is there. You're sitting there making cup of coffee or tea, taking cup of coffee, inviting friends to come. Starting point is close your eyes and create the darkness in, around you. Then continue to perform all activities with your imaginary self. That bring the attention to more of that self inside. And automatically you start forgetting where the outer body is. If you're...you're not thinking of the head anymore, it's only the beginning. People think you have to keep on thinking of the head forever. Then you...how will you leave the body? Even to simulate that you have left the body is not possible if you keep on thinking of any part of the body.

That is why, if you are thinking what to do next over there [points to head], who to invite, what to do, do you want to sing a song? Sing songs inside; do exercise inside. It's very easy to do the best exercise. The body has no weight. The body has no matter. Fly inside. Jump inside. Jump as high as you like. You'll jump several thousand feet if you like. Once you establish yourself — that you are the imaginative self behind the eye — with imagination you could do anything!

Now we are sometimes tempted to dismiss the whole thing. "Oh, it's all imaginary. We are looking for some real thing." Why do we call it imaginary? Only one reason. ONLY one reason! We think this physical reality is the only reality! That the only reason. No other reason at all. We have established, enmeshed ourselves, completely embedded ourselves the idea this the only reality — physical reality only reality. Everything else is imaginary. We've done that. We are trying to pull out from this notion, this assumption that is holding us back. It's not as imaginary as we think.

I have given proof of that in almost every meditation workshop I hold in which I tell people, "Imagine that the flower you are seeing outside, see them inside." They have never seen the same flowers inside. If imagination merely you're bringing a picture that you are remembering inside, you couldn't see anything new. I sometimes say, "Go pick up a gift given to you by my master from the roof." They bring so extraordinary gifts which they never even imagined, couldn't even imagine them. Where do they come from?

To think it's all imaginary, meaning we are all bringing the images we have seen here back into our

mind, that's not true at all. It will be true if you continue to believe this body is real, this world is real, then everything is unreal, imaginary. If you are going to pull your attention back by thinking that could be as real as this, then that becomes reality.

And meditation is not merely repeating words. Meditation is to experience your self, how you would be if you had no body, physical body. Of course, the best way is to imagine you are there, because that's where you feel you are there — in the physical body. It's a good starting point, only a starting point — not to keep on dwelling on that.

Once you are able to establish your self there and do all your activities, all your thoughts, don't forget your self that is using imagination is the same self that's using this body. It's not a different person doing it. The self never changes. Experience changes. So, the same self that's now feeling, "This is my self, my body" — same self is using the inner self. If the whole form of that self changes, you still know it's the same self. That is why the self never changes. Everything else changes.

If you, therefore, want a definition of what is truly real, truly real is that which never changes. The only thing truly real is the self, the experiencer. Not the experience.

That is why, if you are able to do this exercise well, use the sense perceptions well, you will discover your sense perceptions are much sharper than they are in the physical body. If you do this exercise regularly for a while, even for a few months, every day, you will discover that the sense perceptions we are using with this body are the same sense perceptions, only being filtered through the sense organs. And in this filtration process, they become dull. They don't get sharpened; they get dull.

Person like me, in old age, I have to use glasses. I got new glasses made in India — better thing than my cough. These glasses I wear to make image clearer here. Inside I can read the finest print better than 20-20. And anyone of you can try. Try reading a book with fine print in your imaginative eye — you can read it very clearly. Same thing about listening. Same thing about every sense perception.

When we say we have an astral body, *Suksham Sharir*, a final body, what does it mean? What is that final body? Final body is the same self that we have minus the physical matter of this body — same soul, same mind, same sense perceptions that this body has. We're just taking out the awareness of the physical self. That's all. We are withdrawing our attention which is now scattered through the body, and because of the physical body, through what we perceive, from the same source, what we perceive as the physical world. When we withdraw our attention from this body by putting attention on the so-called imaginative self, we discover the imaginative self has a far sharper sense perceptions, a sharper mind, a sharper memory. And this last word is the most important — sharper memory — because the time as we know it here is all based on memory.

I have often given the description of time to people that you examine, "We are all living in a timeless now." Nobody is living in any other state of time except "now." As it happens, "now" has no time. Before I can say the word "now," it is future. The moment I say, it's past. What we call present or "now" is merely a meeting point of something that hasn't happened and that which has happened. There's no time for happening. We don't hold time at all for anything.

Therefore, what we call “present,” what we call “now,” is only the immediate past. Even a few seconds is “now.” A few minutes is also “now.” I’m talking to you in the “now” — it’s really the past. What we are calling “present” is completely past because we are seeing in a timeless “now.” So past is past. It’s gone. We, we...how do we know there’s another past? How does anybody know there was a past? Only through one method, one function of consciousness — the function of memory. We remember. If you didn’t remember, there would be no past at all. Memory is generating a past. What we call “present” is past, so it’s also memory.

What about future? Maybe future will be real from where all these events are coming. Let’s see how future is being experienced by us. Supposing we stop the function in our awareness of hope, fear, anticipation. Supposing we stop hoping for anything, fearing anything, anticipating anything — you’ll have no future. You can try it out. We’re generating a future. We’re generating a future by conscious activity. And where is that activity taking place? In time, in the “now,” in the “present,” which has no time — therefore, in the past! What we call future is also past. Past, present, and future are all being experienced through memory.

It’s a very big subject to study memory. The real truth of a memory can only be found if you go deeper inside your self by meditating with your inner imaginative self. Inside that you’ll discover where memory is created. But memory is so important that it gives us a feeling we, we have this body, we have lived so many years, we remember our childhood, we remember this incident, we remember what we ate this morning, we remember when we went yesterday. All these are generating a past for us, generating a life for us, that we lived this life.

But every memory we are using while sitting in the body is related to the body. We’re not thinking of any memory otherwise than the body. What did the body do? That’s what we think...what we...what we did. What happens if you are able to start living a few hours a day in your imaginative self, in the astral self, in the sensory self, the sensory self with the same mind, same soul, same life, same consciousness? Start living there! You’ll start remembering what happened to that self, and not the physical body. That will be some of the strangest experiences you will have. You’ll not only start remembering what happened few years ago, you’ll remember what happened a hundred years ago, two hundred years ago, five hundred years ago. It won’t be somebody else telling you that. Your own memory will recall. Very big discovery that you can get through meditation, by meditating upon the inner sensory self.

When you discover that, you’ll discover that the memory you are having on the inner self is much longer and stretches way beyond the birth of this body in this physical plane here. That is why you discover that that sense, which you started off believing you’re just imagining it, it was there before this body was born. And it is only using this body temporarily to become physical. The longer you have that experience, the more satisfying it is that you’ll discover something that lies inside this body giving it life, giving it perception, giving it thinking, and giving it everything that we are doing with this physical body. It’s just because of placement of that astral self inside this body.

That is why, if you discover that body was there before this body was born, where was it? What was

happening to it? You'll remember some very strange details of bodies that you had which were not this body. In other words, you'd be able to remember other forms of life that you had. The deeper you go into that meditation the more you discover about your own self, that that inner self is sustained and does not die. When your inner other bodies in the past died, that inner self did not die. It's still there now in this body. When you discover that, you discover this body is nothing but a temporary clothing, temporary garment we are wearing for a short time. Our inner self is the real self.

I've seen some very enlightened, realized masters, and they said this body is not our self. Our soul is inside, that's the real self. They are calling the astral body their soul ("When people die, their soul has gone here, now gone to another body."). Soul never travels. We have no idea about soul at all. We have no concept whatsoever, and I sometime feel we cannot have that concept of a soul at all. Soul never moves. Bodies move.

This is just one body — physical body. The method I am telling of imagining your...your self at the point where you're looking at the world now, close your eyes. Be there in the whole space there. Do everything there. When you do that, you'll discover only one other body. Sense perceptions is not your reality. Sense perception don't work if there's no mind in it.

What is mind? If you look at the mind, what is...what is our mind? It's a thinking machine. Basically, it's a thinking machine. It's been started, it'll go on. In this body, we have a heart that keeps pumping blood — go on. In the, in the inner self, there a machine called the mind, it keeps on thinking — go on. Never stops thinking. If it stopped thinking, we'll all be dead. Therefore, the mind is thinking machine. It uses thoughts in many ways. The most important way is it makes sense of the sense perceptions. The sense perception can see the light, the color of this [points to the flowers] but cannot call it flowers unless the mind says it's flowers. Every sense perception we have in all the five senses, the interpretation, what it means, is given by the mind, not by the sense perceptions.

So, the perception, the mental perception of the mind, generates the experience into what it is today. Is it possible to merely have mental perception, no sense perception? It is possible. The method is the same. Go within the sensory body. Meditate inside sensory body means — you already know — you have imaginative eyes there. Close those eyes, inside, sitting inside this body [indicates the physical body], close the eyes of the inner body and withdraw your attention there. You'll become unaware of sense perceptions and get direct perception as the mind is doing.

First time you will discover that what you thought the body, the senses were doing was actually being done by the mind. All perception, no matter how it is achieved, whether it's a physical perception, sensory perception, or abstract mental concept perception — all done by the single source, mind. And then, so many enlightened people have, therefore, described the mind as the real source of all our life, which it is as we can see it here. Therefore, they called it our true home. Discovery of the mind? We have discovered our self. Not true. Not true at all.

Mind is a machine, not life. You have to have life to make the mind alive. So, life is being given by something else which lies beyond the mind. And that is what we call "soul." Soul is life. Soul is what make the mind alive. Soul is what make the senses alive. Soul is making this body alive. Soul's what

dream body alive. Soul makes every kind of experience alive.

To discover the soul, no amount of meditation can take you there. All meditation, no matter what form of meditation it is, is done with the mind. All meditation of every kind requires some kind of an effort and the presence of "I." "I am going to meditate. I will meditate. I'll meditate more. I will do more." The "I" is very important in meditation, and "I" is an obstruction to going anything beyond the mind. The ego is a very big obstacle to going beyond the mind. That is why that's the limit of meditation. The limit of thinking, the limit of rationalization, limit of logic, limit of all mental activity is the mind itself. Nobody has gone beyond that with the mind.

But we can go beyond. That's what I learned from my Master, Great Master Baba Sawan Singh. He said nothing can push you beyond the mind, but something can pull you. The difference between pushing and pulling — meditation is to *push* yourself, and *pull* is somebody else is pulling you. But we don't want somebody else to pull us. We don't want somebody else at all. We want our self, our True Self to pull us, wherever it is. We want our soul to pull us. Our soul that is lying inside the head, we want the soul to pull us. How can we arrange, how can we arrange that our soul, inside ourselves, should pull us? We made a good arrangement, I can tell you. You can check it out, but I'll tell you the arrangement we made for this pull to be arranged by our own self to pull us.

Our True Home, to which we are trying to be pulled, what does it consist of? Maybe souls, maybe many souls. Maybe one soul. Is it possible that if there is no time, no space — which we are using for experience here — if there were no time, no space and we are still there, first of all, we'll be immortal. They say soul is immortal. Simple reason: there is no time, no space — you have to be immortal if you're still there.

So, if you are there in a timeless state, and we discover we are only one, just one source of life, if we discover — I'm not talking hypothetically — if we discover we are only one source and that source is a Total Soul, and we are participating because of that life force, that consciousness, in now a divided experience of being so many, using the mind to divide experiences into time, space, into events, and also using the mind to make sense of things which are vastly separated — if we find there's one source, then we have a way to arrange the one source to be appearing in so many at the same time.

If this is a true thing, if this is the truth, that our ultimate self is only one and we keep on reading about in scriptures — the reality is only one, our True Home, in the True Home, we are only one, no division — if this is true (there is no division), then each one of us are also part of the same one.

But we don't know it. We don't feel like this. Why don't we feel? Because we're not there. We have covered ourselves with these bodies and separated ourselves for every possible experience. Then is it possible that one of us could be aware of that oneness, and if that one, one of us, any one of us, was aware of that oneness and knows that we the seekers to be pulled by our own self and that being is the same and we get pulled by that one, one of us here, we are really being pulled by our own self?

When we say that we can go beyond the mind with the help of a Perfect Living Master, who is a Perfect Living Master? A Perfect Living Master is nobody excepting one of us — only difference he's

aware of that oneness, operates from that oneness, operates so there is no...there's no difference between our self and that being who appeared different right here.

Therefore, the arrangement we have made to go back to our True Home is that when we are tired of the experiences we have generated by wearing all these garments, when we say we had enough of it, we want to go back to our true state, we develop one of us to be appearing in our life who still operates with awareness of the total. And when we are pulled here by that one, actually we are being pulled inside by our own self. If there's a difference between that being and ourselves at the top, then we are not being pulled inside, we're being pulled outside. But if there is no difference at the top, we are one, and a human being like us is conscious, aware of that one all the time — not got...not got the awareness one day and telling us, "I had experience." That won't make that Perfect Living Master.

My definition of Perfect Living Master is one who is our own self appearing in the form of another human being here. And therefore, the pull we feel from that human being here is actually a pull from inside. And not only that, if that human being says, "Come to me, come to that place, I will give you something," I'm not talking of that person at all. But if he says, "Go inside. I am also inside you," I can believe that, that he might be the Perfect Living Master. The Perfect Living Master says, "Go within your self." But I tell him, I told this man [points to photo of Baba Sawan Singh], "But I love you outside!" He says, "Go inside. You'll really find me, better than you see outside."

When we do this experimentation of withdrawing attention, even to the first level, we can see him inside. And we see him in the utter darkness, so we call him a radiant form of our, of the same person. When we go further into the mental stage, we find him there also. When we go to the spiritual stage, we find he's also a soul like us. When we go to the top, he was our self!

What a beautiful arrangement. Tell me a better way of generating a system in this creation, several levels of this creation. And what a great system to set up to go back home when we are ready for it. That's precisely what has happened.

And how do we know when the time is right for us to go? The time is right when we are seeking inside. A seeking comes inside which is saying, "I have had enough. This doesn't appear to be my life. This doesn't appear to be my world. This is temporary stay here." When these feelings come and we want to seek, "How can I find something better about my own self? What is the truth of who am I?" When these questions start coming up, the seeking is for something inside. It not a search. Difference between searching and seeking: Searching is something outside with the mind; seeking is inside. It's what we later discover is the soul.

There are two major functions going on in our conscious self. Apart from seeing what we can see, we are also speaking and listening. We speak with the tongue, but when we're thinking, we speak with the mind. The mind speaks. The tongue speaks. Does the mind hear? No. Who hears, then? When we say, "I'm hearing something," is the speaking mind thinking? Mind is always speaking, always thinking. Then who hears? If you go inside, you discover the hearing part is being done by the soul at all times. The mind is a speaker. The soul is a listener which makes it...puts a high premium on the power of listening. Such a high premium is placed on the power of listening because the soul — much more of

our real self than the mind, which is merely cover upon it and a machine to use — when we can listen, we're using the soul. Therefore, listening should be a very great method of meditation, much more important than speaking.

Masters give us mantras to repeat. They say don't repeat with the tongue. That's not simran. That is not a repetition. Kabir says, "*Mala to kar mein phiray, jeebh phiray mukh mahein, manua to chahun dish phiray, ye to simran nahin.*" "If your beads are moving in your hand, the tongue repeating the word, mind is running all over the world, don't call it simran at all." That is not repetition that is useful in meditation. The mind must repeat. If the mind repeats, is it good enough? Not really. If the mind repeats and you don't listen to what it's repeating, it's no use! Listening is the secret there also! If a particular guru, master, has given us some words to repeat, the usefulness of the repetition in meditation is if you listen to them.

This is such a beautiful thing, the power of listening. It's so useful that if you put your attention really on who you are, just, "Where am I? Who am I? Where am I really? Where the self operating from? Where the self thinking from? Where the self feeling it is there? Where the self talking from?" If the desire to find the self is very strong, and you try to listen to your self, do you know the self can be heard, even without speaking any words? That was one of the biggest discoveries, that you can hear the self, as a sound, audible! Like we hear these sounds, we can hear the self in the physical plane, in the physical body.

The sound of the self comes from the self, but we don't discover that it's coming from the self. Takes quite a while to know where it's coming from. In the beginning, if we try to say, "Let me hear the sound closest to where I believe I am." Wherever you feel you are, is there any sound around there? The more you will withdraw your attention to your self, the clearly sound will start coming, and a peal of a big bell sound comes directly from the self, can be heard inside.

That sound which can be heard inside is coming from the self but looks like sound. Doesn't look like self. Doesn't look like consciousness. It looks like a sound. Just a sound like we hear outside. Just one of the perceptions. But if you follow the sound, you will notice that sound is able to draw your attention to the self faster than any other method of doing activities around at the sensory or imaginative plane.

Now if you are pulled by a sound inside, you can be unaware of the body faster than any other means. That's my experience. I can tell you many other people have experienced the same thing. But it must not be sounds coming from the sides and other bodily sounds, physical sound, some sounds created by nervous systems inside. Lots of sounds can be heard when you're trying to concentrate attention. Your...even heartbeat can be heard. Breathing can be heard. You have to ignore those sounds for a while till the sound comes right from the center, behind the eyes, between the ears at the third eye center. Same spot where you are. When you feel the surround sound all around you, that sound pulls your attention very fast. And you can then meditate with that sound.

The sound changes. What is the nature of sound? If I were to describe the nature of sound, it has been described in some scriptures. The sound that you are hearing by my talk is also sound — sound of language. We call it *Varnatmak Shabd*. Shabd means sound. Varnatmak means which can be *varna*, which can be spoken or written. This is spoken or written sound. But if we go within and only hear the sound of the bell or musical sounds, that's not a language. It's powerful, so we change the terminology and say from Varnatmak Shabd, we've gone to *dhun*, which is a melody — *Dhumatmak Shabd*.

What happens if you pull our attention further to the mental point altogether to the mind, level of the mind, what we call the causal plane? It causes all experiences to happen from there — *Karan Sharir*, causal plane. When we go there, the sound turns into a sound that has been heard forever! Your experience is: We have been hearing the sound all the time! How did we not listen? Because we put our very strong bodies of senses and physical matter on ourselves.

That sound we're hearing all the time, they change the title of the sound from Dhumatmak. They call it *Anhad Shabd*, with no beginnings. And that's the experience! It's not merely a definition. It's an experience we have, an endless sound going on all the time. And we were always having it! But only when we are in that state we discover it.

Then what happens? That's the end of sound as we know the word "sound." Yet we know it's coming from the self. Senses still there. When we are pulled by the love, by the pull of a Master which is a pull of our own self beyond the mind, we've gone into a timeless state, a spaceless state, a state of existence, a state of being aware of something that cannot be described — but still the self. There we discover — first time — what we thought was sound was our own self, True Self — the soul! The sound we hear was merely an expression coming from our own soul. The title of the sound is changed, and we call it *Sar Shabd*. "Sar" means real. It's a real sound, means it was real your self. And when we go to that oneness of our True Home, we call it *Sat Shabd*, the True One.

So, these names have been given because the sound itself is being generated from the Totality of Consciousness from where everything is happening. No wonder that in the scriptures we hear the same thing. In the Bible, John's gospel starts with these words: "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him, and nothing was made that was not made by him," talking of the sound, Word, audible thing. How can a word create the whole universe and Word be God? It's only because the God is actually being heard in the physical plane as sound. That's why they say that.

In the *Rig Veda*, our Veda, Hindu scriptures, say *Nad*, the sound, created the universe. In *Sri Guru Granth Sahib*, the Sikh holy book, it says: "*Shabde dharti shabde akash, Shabde shabd bhaya parkash.*" The Shabd was created by Shabd, and Shabd is everything that's created here. Every one of the scriptures are talking of the nature of something audible that's responsible for creating everything. Obviously, sound can't create anything! It's just the Creator can be heard as sound in the physical body. That's a top-secret thing, that you have a chance to use listening as a device. Listening with your self, not listening with the ears, not listening with the mind! Listening with your self, listening with

your soul, the sound of your self, and you can realize your self! It's so wonderful.

The sound, also, beyond the mind, becomes a nature of the self. The pull of sound is like the pull of what is beyond the mind. What is beyond the mind that we can experience? The most important function of the soul beyond the mind is the experience of love. Love pulls us, even here. We don't push for love. Love pulls, effort pushes. When we make an effort, we have to push ourselves. When love pulls, we don't make any effort. It's a pull. That is why love is a function of the soul, not of the mind, not of the body, not of senses. That is why they say, "God is love." Totality of Consciousness' characteristic is love.

One important question people ask me is, "If we are in such a state of bliss in totality, why should we have come here?" First of all, I must clarify, we never came anywhere. We are still there. We just took our awareness to a different place and became this. It's like sleeping and dreaming. When at night we go and sleep and have a dream, we think we have gone far away. And we wake up, we find we were exactly where we slept. The dream only took place in the same place. We have never left our True Home. We have just left the awareness of it. And the whole spiritual path is a recovery of that awareness.

I give example of the glass every time [holds up a glass of water]. There's one glass of water. So many drops of water in it. When I look at the glass of water, I can say I can see drops all put together, all slammed together. How many drops? I can say one thousand — they are big drops. No, no, a million — smaller drops. Trillion — still smaller. Still all in the same glass of water. The glass of water didn't change at all while the drops multiplied into trillion. What made the drops trillion from the same glass of water? Nothing with the water! It's all my awareness that changed it. That is precisely what has happened. Our totality remains the same at all times. Our awareness has been reduced to separation and individualization into so many souls, so many minds, so many bodies. Why was this done? Another question. Why was this done and why was this world created here, with pain and suffering, hospitals and prisons, terrible state of living? So many disappointments. Half the expectations we have led to disappointments. Why this kind of life? Very good reasons for these things. I'll share some with you.

First of all, if God is love, if our Totality is love, it cannot be a lover. You can't be a lover and love at the same time. Love is a quality, love is a function, love is a beauty, love is something inherent in something. To make it an experience, we generate the many. Obviously, many souls became experience of love, lover and beloveds, lover and beloveds. You could make them any number. But you have to have numbers. Similarly, appreciation, bliss, joy, beauty, all these are experiences only if there is more than one.

We don't have to be more than one. We could just make many drops in the same one. Our souls are nothing but the division for experience of the one. The souls and totality are the same, but experience generated in our True Home with that experience of individuation and totality, individuation, totality. And not the one after the other — there's no time there. It's all something happening in a timeless state which we can't describe here. All description requires space and time here. But we can have

some feeling about it.

Then, to make that experience even available in the form we are having it now, we add another machine to it called the mind, which generates time and space, creates vastness and past, present, and future. What a beautiful way to generate that experience. Then to find the real secret of the experience, we make a world of duality, a world of pairs of opposites. So, if we have darkness, we can see/appreciate light. If there were light all the time, we wouldn't even know it exists. Darkness makes it visible. The opposite makes our experience real. Here we are talking of totality, our true world, where there's no opposite, non-dual state. How can we appreciate it better? By creating a world of duality, its opposite. What a wonderful job done.

And then we expanded it by adding on sense perceptions, divided perception into seeing, hearing, touching, tasting, smelling — separate. Then to make it more solid an experience, we add on matter and become these bodies. And yet retaining the whole creative power of the total, going into such vastness of billions of galaxies sitting here and microscopically going into such small particles, microscopic particles.

The ability of this consciousness is not diminished. Consciousness functions with great precision and great expertise, but in a different form altogether. If you have a look at the grand picture, see the whole picture of creation, whole picture of who we are in totality, how we are generating experiences, and when we wake up from one experience to another, we are merely getting our higher awareness back. We don't go anywhere. We realize then, at the end, we are all one.

Some people tell me, "Won't it be a terrible state to be one only? We'll miss each other. Not only that, if we go there, we'll miss all good food that we have." I will miss my Shakey's pizza, also. I'll miss lot of things there. It doesn't exist there. I remind them, "You have no idea what we talk of Totality of Consciousness. It is total. What does "total" mean? Total means there's nothing outside of it, not...not, not even what we are experiencing here. It is so total, so complete, everything ever generated is also there. It's full awareness! We have this awareness also there.

When we say there's a Perfect Living Master in a human body sitting here, what is he experiencing? He's experiencing this world, simultaneously the astral world, simultaneously the causal world, simultaneously the soul, simultaneously the Totality. Where's he experiencing all this? In Totality. What's the difference between a Perfect Living Master and our self? As a body — no difference. Born like us, dies like us, falls sick like us, takes medicine like us, eats food like us — does everything exactly like us. So many masters have come, including my master — all left their bodies and died. Therefore, there's no difference in body. No difference in their destiny, *pralabdh*. They live exactly like us. The only difference is that their awareness is in total. Therefore, they're experiencing all levels in totality together. And not experience once at a time and telling us, experiencing 24/7, all the time.

That is why, when these Perfect Living Masters come into our life and we hear them talk, they talk directly from what they're aware of, not by memory or remembering anything, not from books. They talk what they're aware of right there at that time. So that is why you'll never see any "maybes" or "perhapses" in their talks. They talk with certainty. Everything they say is with certainty because

they're saying it from the place of certainty. Not from any doubt. Not from any conjecture or speculation.

How do they appear in our life? Can we find them? Sorry, no way. You can't find them. They don't carry any label on their head. They don't wear any particular costume, that "Oh, I am wearing certain clothing, I'm wearing this, I'm wearing orange-colored, saffron-colored robes, or I'm wearing black robes, or I'm wearing no robes" — none of that stuff. These Perfect Living Masters appear as ordinary as we are. And what are they responding to that they should appear? They're responding to inner seeking, not outer shouting. Our inner seeking produces them in our life.

How do they know where we are searching for, where we are seeking from, where we are anxious to find them inside? Because they are inside. They are actually our True Self, just appearing in this physical form as a separate being. We don't see them inside. Therefore, they appear outside. If you could see them inside, they need not appear outside. By appearing outside, they don't stay outside, they appear inside — forever! They appear in our life when we are ready to go back to our True Home. They don't appear to satisfy our desires and wishes.

There are many others. We still call them gurus and psychics and various kind of people have done yoga. They appear, they got some extraordinary powers they have done to do little, small miracles in the street. They can do small things. They can fulfill off some of our wishes and desires. Perfect Living Masters don't come for that. They come to take us back to totality, our True Home.

I am happy to be able to share these things with you. I am sharing them as part of my *seva*, my service, to my Master. It's being done under his command, under his orders, strictly according to his teachings. Not one word more; not one word less. And nothing I shared with you is based on any books that I have read — directly from his teaching and practice of those teachings. I hope these, some of these hints I am giving, the tips I am giving, will be useful in your own spiritual journeys, your own spiritual awareness to your True Home.

I'll take a leave now, and I'll appear about 3:30 again for a short while to see you, and then I'll take leave again.

Thank you very much for very patiently listening to me.

<https://www.youtube.com/watch?v=fEnK7DcgrBQ&feature=youtu.be>