

Satguru is Carrying Consciousness of Totality

Chicago – September 21, 2013

Welcome, friends, to the second day of our three-day workshop. This meditation workshop is supposed to be dealing with the most useful and practiced and practical way of meditation. I have a paper in my hand. I don't remember ever giving talks with notes in my hand, but today I have notes in my hand. So I am myself wondering why I have got notes in my hand. Well, the reason is the chairman of the building committee, building the new retreat center, the conference center, which will be named by me after my Master. That is got under way now, and some 3-D posters of the architect design have been placed in the lobby for those who want to see it. This is the smaller of the two projects that'll come up. This is the one that's coming up on the hill in Bruce, Wisconsin.

The other one will come on the other side of the road later on. This will have a capacity of 500 people in the auditorium, which can be multiplied to 1,000. The other one they are planning is for 15,000 people. The first one is the one which we are trying to complete now, and if all goes well, it should be ready by next year—hopefully by sometime next year. This note has been given to me by the chairman of the building committee, Paul Bauer, who is here. The other members of the building committee are also here, and they have requested that I read out some of these points.

First that the 3-D posters prepared by an architect in Australia, who will be coming to Bhandara, but he has new software by which he can print not only two-dimensional pictures but also three-dimensional, so you can see an example of the work he has done in Australia and sent it here. The maps were sent from here, and he made these pictures. You can have a look at them.

During the next Bhandara on April 2nd we will all get a chance one day to visit the construction site. I will be there, too, and if you are interested in going to see the construction site personally, you will be able to do it. You will check up the calendars on which date that visit is. It will probably be just following the Bhandara, so if you want to go, when you make your travel arrangements, you can provide the time for a visit to the construction site in Bruce, Wisconsin.

Information on this construction is on the web page, ISHA's web page. Anybody who wants to volunteer can talk to any of the building committee members. Paul and others are all here, and I will request Paul during the break to make an announcement who the committee members are so you can see them and talk to them.

This is an opportunity for doing seva. I say so because I had this great opportunity to participate in the construction of the dera in Beas, India, when Great Master was there. We really felt it was a great privilege to go and carry a brick on our hand or a basket of dirt on our hand to go and

help in the building of the dera. Those volunteers—those who could serve with money—they gave money seva. Others gave personal labor seva. Some were technical people, architects, engineers, building engineers. They all somehow appeared at the right time to do their seva, and we had a nice structure set up there, which was used for discourses for a long time by Great Master, and now it has become too small, and I think they are using it for initiations and so on.

In the dera in India, the original satsang was very small. When I was just a very small child and we used to go to the dera, the monthly Satsang, which was first a weekly Satsang, became a monthly Satsang, because Great Master was still on a job, and he came on weekends—the number of people attending was about 25 to 30. The big Bhandara, where everybody wanted to come, which was on the 29th of December every year—the big Bhandara was on the 29th of December, and as many as 200 people used to come. So that was considered a big crowd. Of course, by the time the Great Master passed away at the age of 90, the number had gone up to 400,000 at each Bhandara.

So I saw how this progress took place, the number of people following the Great Master. And since my seva to Great Master here in this country is based upon his predictions in 1937 and '38 that the axis of spirituality itself will shift to the West and from the East and will localize itself in a big way in the United States of America. He told this to Julian Johnson. He wrote this in letters to American disciples, and I now see that this is coming into real fruition.

Not only that, I think I can make a contribution now at my old age to set up a little structure like the one he made, and that will be the dera in Bruce, Wisconsin, which I will certainly dedicate, when it's completed, to my Master, the Great Master Hazur Maharaj Baba Sawan Singh. And for that I said that I would like to build it with my own hands and carry some bricks and some dirt on my head. Looks like I've got too feeble for that. I'll try to do some that I can, but I need help. How many of you are willing to help me in this? Thank you very much. I needed these volunteers, so you can help in many ways. As I said, if you have technical knowledge, you can give your technical volunteering service. If you have some spare cash, you can donate to the committee, and they will acknowledge it for use for the construction. And if you have any material which you can help with, you can inform them what you can help with. So in any form, whatever you help.

Some people suggested to me there a few millionaires sitting here, and they could just build the dera for you. I said, "But that's not the idea." The idea is that each one of us should get some participation in it, like we did in the dera in India. So I would be very happy if you can be in contact with one of the committee members and tell them what kind of help you can render. Thank you very much. I can put away my notes and get back to the meditation workshop.

Yesterday I did a few exercises with you. One was the orange juice experiment, which was designed to reveal to us the power of attention, the power of imagination, and the power of

concentration of attention. These are three things that are needed in good meditation—the ability to imagine in order to create a location for yourself; the ability to put your attention there; and the ability to concentrate your attention there. That’s all that’s needed. If you have these three things available to you—and you all have it, we all have it—we are endowed with this gift right when we are born. If we have these abilities to be able to imagine, if we have the ability to put our attention where we like, if we have the ability to concentrate our attention, we’ll be successful in meditation. We all have these. It is just a question of putting them to use.

I also did an experiment with you yesterday on the feast we had with drinks, imaginary drinks, imaginary flowers, imaginary snacks, and so many of you were able to achieve that. It showed that the sense perceptions in our body, in our system, do not rely upon the organs of this body. They rely upon the inner sensory systems, inner sensory body that picks up those sense perceptions, and it is translated while we are in the physical body through these physical organs, and we associate all those sense perceptions to the physical organs of this body. And the experiment showed that this is not true. If these eyes alone could see, you could never see a dream. We could never see anything in imagination. We could not recall anything and see it in front of us. The fact that seeing is something different than seeing with physical eyes. Now you see the difference. Seeing with physical eyes is limited to what we consider is in front of it. Seeing with those eyes does not limit that. Therefore, seeing with physical eyes is a limited vision. Seeing with inner eyes is unlimited vision.

Same thing is true of every other sense perception. So the perception, the power of perception, is unlimited when we go within and use that body as our primary body, which happens if you become unaware of this body and are still alive and kicking enough to experience who you are. So the search for who you are continues stage by stage, starting from what’s happening in this body, becoming unaware of this body by withdrawal of attention, using the method of imagination, attention, and concentration behind the eyes, at the third eye center behind the eyes from where we are operating anyway right now.

So we have just to put our attention back from where it’s coming out at this time. By doing that, we can become unaware of the body and start using the inner body with unlimited perception. And that’s amazing because the unlimited perception can go beyond what is in front of you. It can go beyond what is available at this second. It can go beyond both in space and time. It can look ahead as well as look far away. So it can look through walls. It can look through obstructions that we think are obstructions here. This vision of the physical eyes is very limited, but the vision of the inner eyes is unlimited. So that’s why if you want to really have an experience of perception, sensory perception, the best thing is to go into the astral body, the sensory body and try it out. It’s an amazing experience, unlimited perception. You can’t get it anywhere else.

Then, once we move ahead further than that, we will be coming across where we don't need senses, divided senses, to perceive. Today we think that we need the eyes to see and ears to hear. That's not true. There are some strange cases, medical cases, where the nerves have been disoriented and joined wrongly, and there are people who see with the ears and hear with their eyes. But there are about 300 cases have been diagnosed like that in the world. But that's an aberration. But the reality is that we can use the power of perception, which belongs to our mind and not to the sense perceptions, the power of perception, without having to divide them into five senses, is available to us in the region of the mind, pure mind, where there is no sensory body and no physical body—and we have access to that by the same process of meditation which we are talking about now.

Once we are able to withdraw our attention from the center of the eye of the astral body, by the same process of using power of concentration of attention, we are able to become unaware of the sensory system, and that takes us into the region of the mind, where nothing exists except the soul and the mind knotted together, identifying with each other, and not knowing which is the mind, which is the soul. Soul is giving all the power, and the mind is picking up that power and becoming active, and we discover that the mind at that time begins to feel its origin must be somewhere and searches for the origin like the soul searches for its origin at the same time. Both locked in. At the same time they are looking for their origin. The mind finds its origin in a universal mind, in the causal plane from where all things have been caused. Everything that you see here has been caused from there. We call it the causal plane, the mind we call the causal body.

Here we have another body now. No shape. It doesn't have any of the functionary systems and organs of this body. The astral body has, but the mind has no such form. It is purely a mechanism for thinking, a mechanism for analyzing, a mechanism for conceptualizing, a mechanism to create the other kinds of bodies and all experiences. So this particular experience of being able to be your own mental-causal self, unaware of the physical and astral bodies, and being able to perceive at one go what is later divided into senses, is possible at the causal plane and is an experience available to all of us, that we can reach that point.

Most of the masters of the world have thought that's the end of the universe. There is nothing that we can find beyond, because you have reached the universal mind from where all things are being created. Nothing is created beyond that. Therefore, they have stopped there. And yet the problem is that even that part is subject to time and space. Time and space are being generated from there, and all lower worlds and all future experiences in these worlds are being created from there. Therefore, it is still within time and space. The question whether time and space themselves were created, whether the mind itself was created, remains unanswered at that point.

Therefore, most masters, most masters, have been unable to go beyond. And they talk of heavens

and they talk of great experiences, all placed in time and space. They think the mind-soul combination is our self. The truth is that it is not, because the very nature of time and space makes it imperative that one day they'll be destroyed. Nothing lives forever in the region of time and space. Nothing lives forever in this world. Even all these galaxies and all the universe also undergoes a complete dissolution into a black hole and comes back again and again and again. Same thing happens in every stage. The astral plane will last much longer. The astral body lasts much longer than the physical body. It also ends someday. The causal plane, the plane from which all things are being created, also dissolves and goes away. These dissolutions and grand dissolutions that are taking place make these temporary places. Even if you live a million years, you are still a temporary place. You, as immortal souls, could not be temporary, could not be living in temporary place as your true home. The true home does not lie in the region of the mind or the three worlds of the mind.

These three worlds, the physical, the astral, and the causal, are all worlds of the mind. They have been created by the universal mind. Individual mind has been created by the universal mind, and they all dissolve at some time. And therefore, they could not be the home of the immortal soul. Very few masters, who I would really designate as Perfect Living Masters, transcend the mind and go beyond, and there they find the soul is not the mind, the soul is not a thinking machine, the soul is not totally joined up with the mind, it is separate. It is the powerhouse. It is a unit of consciousness that makes everything conscious. It's a unit of life that makes everything living, including the mind, the astral systems, and the physical body. And through these vehicles we get experiences of everything that we've ever got. To be able to go beyond the mental spheres of these three worlds and to step into the world beyond creation—this is really going beyond creation. We are no longer talking of creation now. To go beyond creation to the level of Creator per se is only possible with the help of a Perfect Living Master. There is no way that we, with our thinking mechanism, with our idea of how to understand things, how to approach things, can even approach or think about that state, and yet our soul belongs to that and that's immortal.

We call this state from where all things are born as Brahma, Brahman state, or the Brahm state. The Brahm state is the cause of all creation here, and we have to go to Par Brahma stage in order to have the experience of where the soul is. If you want to find out who you are, you are that which lies beyond the mind and are not part of the mind. Therefore, to go there and to find what the soul looks like, it doesn't look like anything, because there is nothing to look. How do you describe it? I can't think of any words in any language in any dictionary to describe what the soul is like. But I know that soul is creating everything. I can only say, with the limited description available, that soul is a unit of consciousness. The soul is the unit that enables you to be conscious of anything that you want to be. The soul is a unit of consciousness, and therefore, it has the ability to be conscious of anything and thereby create anything.

So the soul is the real powerhouse for all life. Soul is the powerhouse, and we have to find our

soul within ourselves, which is finding really our self. We say, “Who are we right now, sitting in the physical body?” The same soul. What is the tree standing outside? Same soul. Little insects crawling? Same soul. Huge giants living somewhere in which we may be a part of little bacteria living in a giant’s body? Same soul. Huge systems, operating living systems operating elsewhere in the galaxy? Same one single soul. One single soul controls this body having trillions of bacteria, each one having one soul. Trillions of souls trapped in one single soul controlling a body.

This system is amazing! All living things have the same soul. There is no difference in the soul. All differences between us, between species, between people, are arising from the mind and below. There’s no difference when it comes to the soul. We are participating in the process of consciousness and the experiences that consciousness can have at the level of the soul and generating all these experiences around ourselves. This is great to be able to find who you are and find your immortal self.

But for a really Perfect Living Master, who can go beyond, now this is more perfect than Perfect Living Masters, which are very, very rare. Great Master said you could count them at any time on the fingers of your hands, that they are so few. They are the ones who take you even beyond the discovery of your own soul. Then what can you find when you already found your immortal soul? What else can you find? You find the soul is not an illusion. It’s not an individuated unit. It’s part of the total. And there’s only one total consciousness, and the soul is within the total consciousness and participating as a unit. The soul is like a point of view of one being. Supposing there is one being looking at the world, and he can look from this side, he can look from this side, he can look from a billion sides. Billion sides, trillion sides, unlimited sides he can look at things. Souls are the points of view of totality of consciousness. And, therefore, it’s still part of one alone, which is the ultimate reality that we can find.

This is the teaching of the Great Master. This is the practice by which you can attain that level within this lifetime. This is not something that you can pray for and get in your next lifetime. Our teachings based on the principles that Great Master taught is that you practice and see and verify while you are alive in this body right now. Don’t postpone it. We have learned to postpone things. We have postponed from lifetime to lifetime. We’ll do it later. We’ll do it later. And then what happens? Then we die in the physical body. We wait for another one to start again. Start all over again. Yeah, we’ll do it later. This procrastination which the mind provides us has delayed our own discovery of our own self. Meanwhile, we go through the illusions of karma, illusions of pain and suffering, illusions of being trapped somewhere, all those illusions have become reality for us, and we don’t get out of it.

We didn’t make a mistake when we came here that let us get trapped into it and forget about where we belong. We made an arrangement. We kept a key with us so that in case we get

trapped, in case we don't like the place which we were going for adventure land, we should be able to get back. What is the key? The key is that when we seek, seeking is the key. When we seek to get out, there is a response to our seeking. They say the Lord responds to our seeking. Actually, we made an arrangement ourselves to create a Lord and to create the seeking and to create the seeking to go back. This was the key that we kept with us in order not to get lost in an adventure where we deliberately shut our knowledge of our own true home, deliberately shut it to create a reality away from our true home, and we are trapped in this new reality that we created. We kept the key. How does the key operate? The key operates that when we seek within, a being appears like ourselves, a person appears like ourselves, who talks to us and tells us, "This is the way to go back home. I'll tell you how to go." He is being made up by us, because we kept the key in that form.

A Perfect Living Master's appearance in our physical life is a use of the key that we ourselves prepared in order to go back in case we don't like this system. And, therefore, when we find that we are ready, ready to go back home, a Perfect Living Master appears in our life. It is not that we can seek a Perfect Living Master, because out of seven billion human beings sitting on this earth, planet earth, he is just one of them. How could you find out which one that is? There is no way we can find a Perfect Living Master. But if he is a Perfect Living Master with the consciousness we are describing, with the consciousness of all levels of creation, with the consciousness of totality of consciousness when he is in a physical body, he should be able to find us very easily, and that's exactly what he does. So a Perfect Living Master finds us when we are seekers, and he creates circumstances, coincidences, unusual circumstances, so that we come across such a human being and then such a human being helps us to go back home. It's an arrangement we made ourselves when we were part of totality and decided to explore.

First level of devolution of our own state was when we became a unit of consciousness instead of totality of consciousness. From our true home, Sach Khand, true home, we moved down to the area where we created islands of our own self, islands—I'm just using a spatial example, because we can't use any other example here—islands of consciousness, each island containing all possibilities of creation, and each island belonging to one soul. That one single soul that lived on the single island thought it was separated from the total, yet all the islands were a part of the mainland, and they looked like islands.

From that island, which we call Par Brahm, we created two sections. We made the upper part of that island and a lower part, which was a reflection in the sea. In the sea of total consciousness, we made an island, an illusion of an island, and made a lower part, and we called the upper part of Par Brahm, which was still a part of our true home, Sach Khand. And yet we had experience of an individual soul on the upper part of Par Brahm, and we made a lower part of Par Brahm and created a nice story so that the rest of the experiences of creation can take place, and we placed a creator there. And the creator was so well empowered to create the kind of universes

that consciousness wanted to explore, that we named him the creator of time, the creator Kal. Kal, or time, was created from the lower part of Par Brahm and started the whole show from the lower part of Par Brahm, and that was all illusion now. All illusions are now being created, and we created the world of time where there should be a beginning, a middle, and an end to everything. Everything should begin, everything should be sustained, everything should end.

We began to create new gods, new creators who performed these functions. It went on to create the whole of the causal plane and the universal mind that functioned under time. The time-space continuum was created at that point so that the rest of the world can be created. We created great perception. Consciousness was the perceiver anyway, but we created the perceptions through concepts, which could then later on be translated into ideas and into things, into people. The concepts were put in there, thought process was introduced, and a whole new range of activities of a human mind were created, and the human mind was also made into a unit, individualized, and placed in a position to now have further exploration. The power of perception was then divided further so that there should be a greater variety of experiences, and the tactile sense, the sense of sight, sense of vision, sense of smell, all separated from one single sense. And we created the astral plane and created the sensory systems and created a body which would have senses. The astral body is nothing but an assembly of sense perceptions. It looks like a body because we gave different senses and introduced astral organs for that. And, therefore, we made an astral body which could have all sense perceptions.

We further went down, delegated all this activity to another world called the physical world that all these were put together as a package in one whitish-brownish-blackish kind of package. Is that right? Whitish, brownish, reddish, okay, all different colors of packages which we call human bodies. They are all packed into this, and all this is happening around the totality of consciousness. This is all being built around, not outside of it, because there was nothing outside. There can be nothing outside totality of consciousness. Everything is being built within that, and yet the most powerful concept we can have of totality of consciousness has been packed into a little infinitesimal point inside the last package, the human body, and placed in the center of the head so that the entire show, all that I have just talked to you, all I have described to you, is packed into a zero point right in the center of the physical body behind the eyes.

Can you imagine that our true home is sitting there? There is no journey to go to. Somebody says the spiritual journey is a long one. I say it's the shortest one. You know why? Because you are there. Then what is the spiritual journey? The spiritual journey consists of opening up your awareness to what is lying inside. It's all lying at the same spot. Everything is being built around that. Therefore, when we open our perceptions gradually, stage by stage, we see all this devolution of consciousness that took place, and we reverse it and go backwards from one stage to another and ultimately open up and find this was all the same show. We had arranged to have the experience. We had arranged to get back home. It was...I call it "we"...I don't know if the

word “we” is correct. I am using a plural word for totality of consciousness just because I am so used to individualization. Therefore, we use these terms. They don’t apply. None of the language, no language applies to any of the states above the mind. Therefore, to be able to have this access to our true home is the most remarkable thing in creation.

I spent my life studying. What are the best opportunities one can have in life? What can one do which is really, really satisfying to the soul, to the mind, to our body? What is the most satisfying thing that you can look for? I can’t find anything more satisfying than the discovery of our own self as totality of consciousness. At every level when we go back, we have an experience of that level, and that becomes our only reality. We made sure of it, that otherwise we didn’t come to watch shadows. We came to see reality in order to make every level real. We wanted it to be as real as our true home, so we designed very well that, first of all, we should cut off awareness of other levels when we come to one particular level. And when we move from one to another level, we should cut off awareness of the lower level also. So when we have the physical world around us in a physical body, this is our only reality. That is why if somebody says, in a physical body, “Go and find God,” Who is not in a physical form,” you can’t find Him. You can try as hard as you like. You can go and find and talk to your mind, which is a thinking machine, and think of whatever you like. You can say, “I found God. He speaks to me.” Of course. Mind speaks to everyone every day. You can make it into a God’s voice and it becomes God. You can’t find God who is not physical when you are in the physical body. You have to be the same form as God, which means totality of consciousness. If you want to find a lower god who created these worlds, that can be found in the astral plane, that can be found in the causal plane. Every plane has created the planes below, so every plane has a creator who looks like the absolute ultimate God. We worship gods that belong to only the astral plane, and we think they are the ultimate creators because our sense of creation is all in time and space. Therefore, we are very limited, even our definition or search of God.

So, therefore, when we are physical, only physical is real. Everything else can be doubted. All other concepts can be put to doubt. But if you have an experience of another level and make that real, then that will become real and this will become unreal and dream-like. So these experiences that you are physically present, a physical Perfect Living Master who is carrying the consciousness of totality, is more akin to God than any concept of God we make in our mind. Therefore, if you want to see God in a form that you can see with these eyes, it’s only possible in a human form, in a physical body. All other forms are made up by your mind.

People tell me, “We have masters sitting in the Himalayas.” I have been to Himalayas so many times. I searched for those masters people see in America, ascended masters sitting there, guiding them here. And I can tell them just from five questions I asked them that the mind is making up those masters. Our mind makes up everything. It’s so capable of imagination and making up things. It makes up anything to give us some faith. We all need some faith. We all

need something to be secure with. We are so insecure, lonely, insecure, frightened people! What has happened to us? We came for an adventure land. We came to experience something new. How did we get frightened by our shadow?

I think that example which Plato gives in that cave example where he says that a man is standing in front of a cave and there is light behind them. Those three men are standing together, and they look at their shadows and they think they are monsters about to attack them. So they huddle together. "Oh, watch! The monsters are moving, too!" As they move, the monsters move, because they are shadows. They take them to be real. A man standing behind those three people tells them, "Look, these are your shadows! There are no men there. They are shadows," and they say to each other, "This guy is a co-conspirator with the monsters. He wants us to turn around so that they can attack us." When he says, "No, look! There's a light behind you. It's the light that is casting the shadows in front of you." They say, "He is a real clever monster behind us." He says this is our state. He says we are doing exactly what those people are doing. We are afraid of our own shadows. We are afraid of something our own consciousness has created. And we are frightened, we are insecure, we are lonely. Even in the company of billions, we are lonely people sitting here. Why has all that happened?

It was designed to be an experience of the opposite, of being non-lonely, fearless, and to be in total bliss and security. That was our original state. It has always been our state. Just to have a short experience of this, we got trapped into this. It's time we used our key and get back home.

So that's why when you look at these different stages and go up, only one stage at one time is a reality for us. It's just like going to sleep and having a dream. A dream state is even a lower state, a devolved state of consciousness than the wakeful physical state. When you go into a dream state, that dream looks real. While the dream is on it looks real. When we wake up, it becomes a dream. A dream never becomes a dream while you are dreaming, even though you will tell in the dream, "I know it's a dream." Who are you telling if it's a dream? You tell people in a dream. You know we are dreaming. Not knowing those people don't exist except because you created them in the dream, and you say, "I know I'm dreaming. I am now away somewhere. I have to find where my body is sleeping." You have no body. It's a created dream. Your body, physical body, is sleeping somewhere. You are not aware of it, and the dream has become a reality. Even though you may say, "It's a dream," you are still dreaming. Only way you know that it was a dream is when you wake up. The only certain way of knowing that it was a dream is when you wake up. And when you wake up, you know instantly, not over time. You don't say, "Let me take five minutes to find out if I am awake." Nobody has done that. You awake instantly. When you awake instantly, you know instantly that was a dream, this is wakeful state. Now the point is how do you know that for certain? Where does that certainty come which is as strong a certainty as the certainty that you exist, the certainty that the self exists? The same

certainty comes when we wake up from a dream and we say we are awake.

Now, the first one is about a personality. That you are certain you exist is a person, a being, but yet you are awake, is a function. Even a function can become totally real for you just because you woke up, and therefore, the act of waking up has become absolutely real. No proof is needed. You never ask anybody, “Am I awake or not?” You never pinch yourself to see if you are awake or not. Nobody has done that, because the shift in the level of consciousness from one level, which had blocked out the knowledge of the wakeful state to back to that state, is an automatic proof of the change of the level of consciousness. That is why when you wake up you know instantly, without opening your eyes, without moving your body, the act of wakefulness is not to get up from bed, the act of wakefulness is when you stop dreaming and you know you are lying in the bed. “That was quite a dream,” and you can say that to yourself without opening your eyes.

The reality of wakefulness does not consist of any movement of the physical body at all. It’s an act of change of consciousness, change of the level of consciousness. Every level of consciousness is exactly the same. When you awaken to the next level, the lower level becomes like a dream, and the upper level becomes the only reality. And we feel we were always there. The truth is that the forms that we adopt in different levels have different time dimensions, even calculated by, say, physical time. Physical time provides a life of 100 years, say. Not many people are 100 years, but a lot of them are going. They say that every third child born today will be over 100, live over 100 because longevity is going to the average of 100. Let’s say this physical body’s age is 100. The astral body’s average age is 2,000 years of physical time. Some live to 1,000, some live to 3,000. The average age of the causal body, the mind, is about 3,000,000 years. It can be 2,000,000, can be 5,000,000, depending on the individual weight that we put on these bodies.

Now this is something that determines that, if we are in an astral body, just like in a dream, we can have several dreams all our lifetime. Every night we can have a dream. Indeed, we do have a dream every night. Similarly, in one astral form we have several physical forms coming up, coming and waking up again, coming up and waking up again. And in the mental-causal state we have several astral forms that come and go back. There is no birth or rebirth of the soul. The soul participates in the birth and rebirth of the mind, the senses, and the physical body at all times, just providing the life to it.

Soul is never born and soul never dies. The soul is immortal, and that’s our true reality. So when you reach the soul level, you find all that was a dream, and you shut that off in order to experience your own reality. There’s only one state of wakefulness, the ultimate, the totality of consciousness, in which you retain the knowledge of the totality of consciousness. The experience of totality of consciousness includes the experience of everything that has been

created right to this stage, right to the dream stage. Therefore, at that state you know all these were illusions created. All these were realities created, and there is no difference between the two. The illusions were created to become real, and we created realities.

A person who has had this consciousness even when in a physical body has an experience of all levels at all times. It's not that he has to now go. All of us have to go one by one, step by step, making, cutting off one reality, going into another reality. When you reach the top, you can have the experience of all realities and move into one or another like just stepping this side or stepping that side. You can step into all, and you can even step into all of them at once. This is an ability existing in consciousness that is aroused and awakened only at the end in our true home, Sach Khand, our true home, the totality of consciousness to which we really belong. And we have never been separated from it. You have to get the awareness of that back.

So here I've described to you what we can expect from good effective meditation. We can expect to go back to totality of consciousness. That's the possibility. It's unlimited possibility. If you like, you can stop short or you can go further, whatever your interests are. I know there was a British girl who came to Great Master, got initiated. She was 18 years old when she came. Within a year she had experiences of the astral plane and wanted to stay there for long. She said, "Master, I want to stay there long. It's so attractive. I have always been very much interested in art, interested in colors, and interested in this, and I see so much beauty here. Why should I rush back to home? I'd like to spend a little time." Great Master said, "Go ahead, but don't stop forever. You stay long." He gave a long rope to her to stay, but before long, before she went into her 40s, she had crossed over into the great void, which is just between Par Brahm and Sach Khand.

So people have take their own time, take their own pace. And because we get so interested in this world, we put so much, invest so much of our attention in this world, imagine how much we would like to do if we have experiences amongst galaxies, experiences among new creations, experiences in worlds which have new laws of nature, experiences which are totally different from this and very fascinating. Curious people who like to examine all that during this journey back. And yet each one will be as real as this as it goes along. And even more real. This experience of being more real only comes when you have that experience. Otherwise you can't say, "What can be more real than real?" Well, when you are dreaming, that is real. When you wake up, it is more real than a dream. In the same way, when you go to the astral plane, it's more real than the physical. When you go to the causal plane, it's even more real than the astral. And when you go to your own reality of the soul, that was the only reality that really existed. Everything was illusion, created. These experiences come as we go along.

Having introduced you to this whole process, the whole path to self-discovery and discovery of our totality, I would like now that we start practice, because we really came for that. But before

doing this, I think yesterday we missed out some questions and answers. Did we prepare that today?

As I indicated yesterday, the questions have been given on pieces of paper, and Tarek, who has good enunciation of words in 12 languages—he speaks 12 languages, so I thought a question asked in any language—he'll be able to translate into English so everybody can hear. You are reading the English translation only? [Tarek indicated yes.] He can speak Arabic, French, Spanish, Japanese...what else? I don't know all the list of languages he can speak. Okay, after you read a question, give the paper to me so I can read it again.

Q: Ji Hazur Maharaj: If the self does not change, does it mean the self does not get affected by the events and experiences it observes?

A: The self never changes. The self is the soul and never changes. The mind changes, and all events around the self are affecting the mind only and not the self. The self is only providing the life force and consciousness to the mind, and what affects the self is not the self itself but the mind around it. What happens to the mind? It picks up all the variable influences that are coming on it and stores them. The mind has a huge storage capacity. It stores every event, everything that happens around us, into storage, and that storage is the basis of the law of karma. Whatever is put into the mind becomes a stored karma. It reacts. If an event involves your will to do good, the mind stores it and says a reward is due. If the event involves something you did evil, the good and evil being determined by your own conscience, the mind stores it as an evil event, deserves punishment. This is how the law of karma is created in the mind, not in the soul. The events and experiences it observes are observed through the mind. What the self observes is observed through the mind and from the mind to the senses and the senses to the physical senses of the body.

Q: Please provide tips for sitting for long time in Simran and Bhajan.

A: That is the whole purpose of this meditation workshop. That's exactly what we'll be doing, practicing how to sit for long periods and following the two procedures, which I will be talking to you about, about how to prevent the obstructions of distractions in our meditation. I'll be talking about it.

Q: What to do if getting lazy in meditation?

A: Take a cold shower before meditating. [Laughter] By the way, it's not a joke. I know people have done it. My own dad did it. He told me that when he felt sleepy immediately after sitting up and trying to meditate, he'd go get a cold shower, shiver a little bit, and then meditation warmed him up. He felt better and could meditate longer.

Q: Can earplugs be used instead of your thumbs for the sound practice?

A: Yes, they can be used. [Laughter]

Q: What is the difference between ghosts and spirits?

A: The ghosts and spirits—some use them as interchangeable words—but truly speaking, ghosts move and spirits haunt. In India, we call them bhoot and pret. Bhoot is a moving spirit, and a pret is a spirit that haunts a location. So ghosts are disembodied spirits that roam around, because they couldn't find what they are looking for, and they keep on searching for, traveling all over, looking for what they couldn't find in a physical body. The spirits are attached to one place, and they don't want to leave it. Mostly spirits come when there's a murder in a house, and they are so attached to the house they don't want to leave, and they haunt that house, and people say it's a haunted house, because there is a spirit haunting it. So the ghosts are the moving ones, and the spirits are those stuck to a location.

Q: How accurate is it to use a pendulum for medical diagnostic?

A: Ask the medical doctors. [Laughter]

Q: How many people in this group now exist on higher planes? An approximation of percentage is a satisfactory answer. [Laughter]

A: To get a true and satisfactory answer, go up to that plane. [Laughter]

Q: Was Atlantis a world-wide civilization?

A: It was a civilization, and they are trying to locate where it is, and people have pointed out to several places, but I am referring to Plato's description of the Atlantis, because Plato was here even before the birth of Christ, and it's an old story. So therefore, it must have been... he described it as thousands of years earlier to him. It was long, lost Plato, and what they have found out by examination there, and I went to Greece especially to see where it is, this lost Atlantis. One island was completely lost, and they believe that was the island containing highly developed civilization. But don't forget that in those days an entire population, small population of an island, was called the entire civilization. It didn't mean civilization like we know today. Today we talk of going to planets and intergalactic travel and so on. That civilization was small. Every small place was considered a civilization. So when we say Atlantis was a civilization, yes, it was a very small civilization on that particular island not far from the current islands of Greece.

Q: Was Atlantis more technologically advanced than we are today?

A: If you go to the causal plane, you can travel back to Atlantis and see how much they knew.

They were technologically advanced but not in the same technology that we are employing. Their technology was very different.

Q: When and how was Atlantis destroyed, sudden or slow decline?

A: According to the records available, it was a sudden volcanic eruption under the island that drowned the whole island suddenly.

Q: Dear Sir, Comet Ison is headed towards earth, government. Is it really a spaceship with humans on it? Is it coming to earth as some people believe?

A: The comets are heavenly bodies like other heavenly bodies, and they are traveling like planets, and asteroid and so on, and there are no human beings on them and they are not coming anywhere very close to us right now. When a comet passes about 300 million miles away, we think it's close. I remember a professor giving a talk. He said, "I am sure, based on the current thinking, that this earth on which we live will be destroyed in three billion years." One man in the audience got so frightened he got up and said, "When? When, sir? You said when will it happen?" He said, "I said three billion years." He said, "Oh, thank God. I thought you said three million years." [Laughter] It is...the comet is not a spaceship and does not carry human beings.

Q: In this physical world to have a PhD you need to go through a lot of school. Is it the same in spiritual world? The soul needs to uncover the layers through meditation and discover the truth, love and devotion will bring detachment and the soul will have the awareness of higher level.

A: Yes, the spiritual college is also a college, and we do go through classes and move up stage by stage, the reason being this is the nature of the mind. We are following when we are here the nature of the physical systems. When we move up we follow the natures of the sensory systems. We move up we follow the nature of the mind. It's the nature of the mind to struggle, to move from one place to another, to move from one stage to another, so the spiritual path has been designed also so that we move from one stage to another and go step by step, stage by stage. But the college course can be four years, six years. This course is normally five or six lifetimes. So, therefore, we don't know how many courses we have already completed when are born in one physical life. We may have done lot of work earlier and we move from there. Therefore, it looks like the students in this course are all... some are at an advantage, some disadvantaged. Some say, "Oh, we look like we are handicapped for this," and some say, "No, we are more advanced, because we did some work earlier." When did you do earlier? "Oh, three lifetimes ago, and we made some progress in the last life, and now we are here." So this is a similar thing that you go step by step, but the time frame is several lifetimes, not one lifetime.

Q: Two questions. There is never an ask [request] for money. I have heard you say only one time 10 percent donations. How do we give and who do we send donations to?

A: This is a traditional style of charity, and we have in our nature a charitable side also. We all would like to help somebody. In fact, one spiritual leader came the other day. He said, “One of the pillars of spirituality is whatever Lord has given you, share with others...not only money, not only things, but even talent, even your experiences. Share with others.”

This desire to share is actually common to all of us. Some suppress it, some express it, and some use it effectively. When we say give 10 percent, I am talking of the seva. Seva is also service, sharing with others. Seva is sharing your time, your money, your mind with others. So there when I say you give time (10 percent, 2½ hours out of 24), money, whatever is your net income, 10 percent of whatever is the net income that you make. And similarly, of your meditation, 10 percent. Make it an offering and not for getting something inside. Say, “Master, this is my offering to you today,” and that helps a lot. So when 10 percent is meant, it’s a general guideline for doing seva for different things. Now he says, “Where is it appropriate to send to?” I just mentioned earlier that Paul is sitting here and others sitting right here to help you. If you don’t like their faces, you can give to any charity you like. [Laughter]

Q: How did you address your Great Master when he was in the physical body?

A: We addressed him as Maharaj Ji. Maharaj Ji. That means addressing him as a king. Maharaj was considered the common way of addressing a prince in those days in the princely states of India, so we thought amongst us he is a king, and we called him Maharaj Ji.

Q: Why the radiant form of the Master is so difficult to manifest in disciples even when they love and they are devoted to the Master?

A: The radiant form of the Master comes in two ways. One, when you get initiated, the Master has placed Himself there already. The radiant form is there from that moment onwards. It’s not achieved anytime later. The radiant form is visible to us in stages. When we first start meditating, we just feel his presence. That’s also radiant form. Sometimes we don’t feel his presence, especially when some things are going against our mind. Some bad accident has happened, we say, “Why did you do this, Master?” We can’t see the radiant form. But most of the time, if we are doing meditation regularly, the radiant form comes first as a presence, then it comes as an imaginary figure which seems to change. Then it comes as a more focused image which comes and goes. Then it comes as a brighter form. Only when you have made progress in the meditation, vacated your body, withdrawn the attention from the body, become unaware of it, does it really manifest at a distance, and he looks radiant because everything in that stage is shining. He looks radiant because that’s the stage where things become radiant. So the radiant form which can be seen even in darkness—that’s why we call it radiant—even if it is dark you can see the image of the Master. It approaches, again it comes and goes, and eventually it settles down, and you are able to talk to the Master. Thereafter, on regular meditation, the Master is always there with you. Later on, without meditation, he’s always there with you. Even he

manifests inside in meditation with closing your eyes, and he manifests outside, and he seems to be sitting next to you. You can turn around and see him. You can drive a car and have him as your passenger. You can have a chat with him. You can fly together with him in the skies, and thereafter you will never be lonely again, because you have a friend 24/7 with you. Of course, love and devotion takes you there faster than any other method.

Q: Sir, getting up in age, are you preparing someone to carry on the spiritual work you have been carrying on in your Master's name?

A: Certainly. My Master has already told me what to do. [Laughter]

Q: I am initiated by you. I love you. For all I know, you are my Perfect Living Master. So that means I am your marked soul, along with many others you initiated. You are 85 years old. Very soon you will be leaving this old body. [Laughter] First, what happens then?

A: First of all, I want to tell you I am a servant of Great Master. My work is service to my Master. He's asked me to do it. I love to do it. If he had not asked me to do it, I wouldn't be doing it. It's as simple as that. He has made sure that his entire power of Great Master is placed in those who are initiated by me, and I call it Great Master's initiation. I don't call it my initiation. I call it Great Master's initiation. You see me because he has passed away physically, and you need a living person to be able to see. And that's why you get all the benefits that I got by getting initiation, which I call the Great Master's initiation. You might have noticed that most of the initiations are on Great Master's Bhandara day, on the 2nd of April, where lot of people can see Great Master in meditation, and even otherwise they feel Great Master is there.

So the Great Master's power is immense, and so far as the physical body is concerned, all physical bodies die. Great Master's physical body died. All of us sitting here will one day die. I don't know anybody who has ever lived before. Plato died, Socrates died, Guru Nanak died. Everybody died. Physical body is a very temporary cover. But when you reach the astral form of the Master, that is as long a life as any other astral form. When you reach the spiritual form, it's immortal. So, therefore, your own form is immortal, Master's form is immortal, and the relationship that you create here is permanent. It never goes away.

Of course, I am aware that I am old, and I am carrying a cane, and I am trying to do this seva as best as I can till the last breath I will have in this body, I will be doing this seva. But it is in Great Master's hand how long I will do this seva even in the physical body. According to the astrologers, my end has already come and gone. I should have died long ago! There are some very accurate people told me I'll die of an accident at age 57. Age 57 happened, and accident happened, I didn't die. I am now nearly 87—30 years more, so it is Great Master's extension to me that he is getting his work done. It is his work. I call it Great Master's work, in short, GM's work, that is being done in this country, the western world, because he said in his letters that the

American people are ready. He wrote to them. They are ready for spirituality. All they need is to be able to explain to them these teachings in their language. These are his letters he has written to them. I am really only a translator of his teachings into American English. I had to learn American English by going to an American university, so I joined Harvard University and learned how to speak American English. It is still a little Indian-ish, but that is okay. Most people understand it. So when they ask questions that means they understand it, what I said. Sometimes I say one thing, and they ask a question about something else. Then I feel that maybe they don't understand it, but mostly there is no problem of communication. I have had no problem of communication with people who I meet here. So this task will go on so long as Great Master wants this physical body to work. But I am sure there is plenty of time to talk of it again. Let's get the Great Master's building done up. I should give some discourses there before I think of leaving the body. Isn't that fair enough? [Applause]

Q: Second, who would we have Satsang with? [Laughter]

A: You can have Satsang with all devoted disciples of Master. All devoted disciples can share information about the path, information about the love and devotion that we practice, information about the love of the Master that He extends to us. This discussion is called Satsang. Satsang is not a formal way of giving lectures or discourses. Satsang means where two or more people assemble and talk about the Master, it is Satsang. So Satsang can be done anywhere by anybody, so those who are fond of Master can get together, talk about it, and do Satsang.

When Great Master was still a disciple, he wrote to his Master, Baba Jaimal Singh. He said, "Master, I really miss you. I don't know what I should do in my life. I am working for the government. I am working this job, and I miss the opportunity to have your discourses." And Baba Jaimal Singh wrote to him, "Well, you don't miss me if you have a Satsang, because in Satsang people talk of the Master." Therefore, he advised to have the following daily program. Get up in the morning, have a cold shower and do your meditation. And then get ready for work, have your breakfast and go and work. Come back in the evening, take your evening meal early, and then sit with Satsangi friends and chat with them for an hour or two about the Master. And then you go back and you do some short half-hour meditation at night before you sleep—and this meditation should be more of Simran at night so the Simran will be repeated all night. Next morning, repeat the whole thing. Great Master followed it.

So the point he made was that when you come back from work, spend time with the other Satsangis, which means that is Satsang. What does Satsang mean? Sat means truth; sang means company. In the company of truth. When you meet people who are talking of the truth, which is...our truth is the Master, because He is talking from the truth. He is talking from where he has known and seen and is seeing right now when he is talking to us. That's what Satsang is. So when we talk of the Master, we are talking of truth, and we're in the company of truth.

Therefore, Satsang does not mean going to any formal lectures or something. Satsang means assembly of two or more people talking about the Master, talking about this path. So you can have Satsang any time, and there will be no problem with that.

Q: Third, will there be someone who will be guiding us in your absence? Will he/she be a PLM, too?

A: I already said that I know the instructions, and he and she will work to the satisfaction of all the seekers. That's it. He or she. He and she.

Q: Fourth, would you give us a clear direction? [Laughter]

A: I thought that was clear enough. [Laughter]

Q: We are all gods here. This human body is a temple of a living God. You are 85 years old. [Ishwar says, "86 plus."] You travel around the world. You give discourses for hours. You don't wear glasses. You are more fit than some of the younger people. What is your secret? Can we cure and get rid of our afflictions with meditation?

A: I don't know the secret. All I can ascribe it to is the grace of the Master. That is the secret of all secrets, the grace of the Master. One should look for the grace of the Master. Anything that you want can be given by him. Anything that is suitable for you, does not hinder your spiritual progress, will be given to you. Look up to him, and he will give you everything. The Master has power to alter everything. He can alter destinies. He can do things for you that nobody else, no power, can do. There are so many other healers, soothsayers, other people come, say we can do this for you, that for you. But the Master covers all of them. My dad used to say that in an elephant's foot, all footprints can be fitted in. So Master's grace is like an elephant's foot. All smaller feet can fit into that. Therefore, seek Master's grace and you can get everything. I ascribe everything I have today to Great Master. I know as a human being, as Ishwar Puri, I was nobody. I was an angry person. I was so different from what I see this guy now who has been endowed with so much stuff by the Great Master just for grace so that I can be able to do his work, so otherwise he has transformed a person to such an extent. That one man can transform a person to that extent itself is a great miracle! And I am an observant of that miracle, that I am observing this is happening right here. So, therefore, I tell you one person, the Master, the Perfect Living Master, can do everything for you, including changing your physical life.

Q: Can we cure and get rid of our affliction with meditation?

A: I didn't know meditation is an affliction. I thought the word affliction is used as a disease or something. Meditation is a cure for all afflictions. So meditation is not an affliction. It is a cure-all. It's not an affliction. Meditation is a cure for all afflictions. If you meditate regularly, things will change in your life beyond what is expressed or told to you. So you will notice those

changes. Just meditate regularly. Our problem is that we get initiated but we don't meditate. We are too busy. We'll start tomorrow. That tomorrow never comes. We keep on postponing it, but if we do meditate regularly, according to instructions given to us, there's no affliction there. Everything gets cured by itself, and you will notice that. You will find that. So keep your meditation regularly, and there will be no affliction.

Q: My background is of science and engineering. I am a true believer of quantum physics, which Neils Bohr, Erwin Schroedinger propounded in the early 1900s and understood in the last 50 years. So quantum theory suggests that there could be multiple realities simultaneously playing out. This explains duality. When I heard you in December 2012, you explained all my questions. But I do have a nagging doubt. What is the purpose of all this?

A: That is true that quantum physics, the nature of the quantum physics came about as a big revolution in physics and science. The fact that a photon, which is considered to be a particle of light, that a photon when pressed through a plate with two holes in it could pass through both holes at the same time and reach the other end and target only as one hole, as one spot, doubted the existence of a particle. That was the beginning, the first step that we saw that how can a particle break up and become two and go back outside those two holes as one particle? Therefore, they thought: it's not a particle, it's a wave. A wave can go through. If a wave moves, a wave can go through both and reach the other end. But how does it behave like a particle then? So, therefore, this confusion between (I am talking for those who have not heard of quantum physics) this confusion whether it's a particle or a wave caused so much furor that they had to design or devise a new name for it, and they call—it is neither a particle nor a wave—it's a quanta. That means carrying a quantity of energy, a quanta. The quanta can behave like a particle and also behave like a wave. So that's why the quantum theory was created, and quantum physics began to now realize that there are quantas which are working. For example, in every molecule, material molecule, a material atom in a molecule—molecule can have lots of atoms—every atom has electrons moving around the neutron. Otherwise it doesn't become matter. There has to be electrons orbiting, going round and round. Now when you have a nucleus center and one electron, known to be in that particular element as one electron, is moving around it, it could move in this orbit, it could move in this orbit, or a million other variations all around it. In which orbit is it moving if it's only one particle? When you touch it with a laser beam on any part of that particular radius from the center, it can be found anywhere you touch it. If you touch simultaneously at two places, one electron is at both places. There is no explanation except the quantum theory, that it's not a particle. Then what happens? If you happen to touch it one place, you cannot touch it anywhere else. It has become localized only at that point. Your observation can change the location of an electron. This has puzzled the physicists today. How does your observation of a person through a telescope, a microscope, or whatever, change something and change the character of that thing? The electron changes the characteristics of being available anywhere in the orbit, to becoming one particle type of electron just by

observation. This was the last article that Einstein wrote in his notes that “I have not been able to properly place the position of the observer, changing everything that we are observing,” which, of course, brings us very close to the spiritual path. In the spiritual path, we know that the observer creates what he’s observing, and that was just one small proof in empirical science that we are heading towards this.

The second thing that happened was that we could, in due course, because there may be many engineers sitting here and people studying astronomy and studying other forms of physics, that they have found that in this world the energy can be measured more accurately than anything else—more accurately than matter. And energy measurements from luminosity of stars, bursting stars, and so on—the energy measurements show that there is an imbalance. The old theory was that always there’s a fixed amount of energy and matter in the world, that energy becomes matter, and matter becomes energy, and you can’t change their quantum. Now we find that the current measurements of radiation do not account for this, so they had to find some other way to explain it. They explained that the energy that we can observe now when measured does not correspond to the matter. There has to be matter—just for no other language they say it’s dark matter. Similarly, other spaces of observation they had to introduce dark energy. Dark energy and dark matter, which have not been properly described, but they have characteristics and function of matter and energy, are now accepted in physics as realities. That’s not all. Their problem has been that they cannot explain the shifting of something into another disappearing plane. For example, there is a lab here in Chicago called the Fermilab. They are experimenting on what is the smallest particle we can break down and make small particles. So they have a collider. There is another bigger facility like that in Europe, but this one here is working, so are they working in colliding particles to break them by collision and see if you can make smaller particles. So when they send out measured range of particles on one side, they send an equal range from the others. And by electronic photographs they are taking pictures of the whole thing that’s happening. The story of one particle that’s exactly at the same place as the colliding particle is very interesting to observe on those cameras. The particles come together, and when they are near, this one disappears. The other one passes, and the other one reappears and goes on. They don’t collide. Where does it go? Where does that one particle go? In order to calculate from the energy descriptions of this exercise, they find there has to be another dimension in which it goes, to which we are not familiar. If you want to account for all of them, the latest physicists are saying there has to be at least 11 other dimensions, 11 total dimensions besides the four or five that we are aware of. Therefore, there are so many other dimensions in which these matter energies are being transferred. They are going from here to there. There was a video Diane showed me one time where different physicists and different scientists have explained their experiences, and they tried to explain in layman’s language. They said, “Supposing you go to a bar and order a drink. Say, ‘I want orange juice,’ and the bartender by mistake gives you cranberry juice and says, ‘Here is your orange juice.’ But it is cranberry juice. Modern physics

says you have received orange juice in another dimension. That's a layman's way of explaining it. That nothing has been gone wrong. Everything is right so long as things are happening in different dimensions. And then other problems have arisen in science that we thought this was an expanding universe. It is expanding, because when we look at the stars, the distant stars and galaxies, they are separating from each other, which means they are expanding—the whole of space is expanding. How come, while we are sitting here, we are not expanded, or have we expanded and not noticed because we all expanded, the hall expanded, everything expanded? There was a measure of seeing if things are expanding or not, and that was the velocity of light. Einstein found out that velocity of light is confined to a single number. It does not change: 186,000 miles per second. Light travels at that speed no matter what. If light is traveling and another source of light travels with it and starts later, what would be the relative speed between the two? If you drive a car at 60 miles an hour, another car passes you at 80 miles an hour, you won't feel it's 80. You'll feel it's 20, because you are going in the same direction at 60, the car passes you at 80. Therefore, your relative speed to that car is the car passed you at 20 miles an hour. In the case of light, if two lights are passing, their relative speed still remains 186,000 miles per second. No explanation for this. Very strange nature of light. Light itself is such a unique nature that it doesn't change its speed, or velocity rather. Velocity means speed and direction. So, therefore, how do we measure? Well, we measure light coming in. Now we find that light itself is absorbed by a unit that sits there and takes light in and doesn't let it come out. We term it a black hole today. It takes not only other things, but it also takes in light. And by modern observation they have found that not only does light get absorbed by that at the velocity of light which we thought was infallible, but it speeds up beyond the velocity of light. And there is a whirling effect near a black hole where the speed of everything being absorbed is higher than the velocity of light. Old Einsteinian theory is gone. Now when you look at these things, they say there are so many things expanding, but even if you use a measure of light as a measure of whether we are expanding or not, the light from the sun reaches this planet in about eight minutes. If you are expanding, it should take more time. When we look at the galaxies, the light takes more time because they are expanding. We look at the sun, and it's only eight minutes. It has never expanded. People are observing these galaxies now and getting a PhD if they observe 1,000 collisions or something. There is a new kind of a syllabus now. If you are able to see that all these other things are expanding, what about the sun and our solar system? The light is still the same. We have not moved at all. If we have not moved from the sun, how are we moving in the hall? Nothing is expanding here. The whole system of this universe where we are sitting is not expanding, and everything around is expanding. What is protecting us from expansion? A new theory has come up called the membrane theory. There is a membrane around us that prevents us from expanding. There are membranes around certain clusters of galaxies. There are membranes. New theory. These are all new fascinating theories coming up, but they defy all old physics theories, including Einsteinian theories. So it looks like in the next 10 years you will find completely new descriptions coming up of the functioning of the universe and its origin. Even

the origin currently believed as coming from a big bang about 14.5 billion years ago, measured in current time of this universe, 14.5 billion years ago a big bang took place. And what was created? According to this theory and Einsteinian belief, not only space was created, time was created with it, time being an ordinate of space. That there was no time existing prior to the big bang. No space existed. Now our mind says, "Where did it take place? Where did the big bang take place if there was no space and no time, and how could it take place?" Original theoretical model was it took place everywhere because there was no space, no time. Whatever that spot was must be everywhere today, so the big bang took place everywhere, here, there, everywhere. Makes no sense at all. So now the latest thinking is, no, there must have been a big bang before that in order to create the space for our big bang. Therefore, there had to be multiple big bangs, which means there must be multiple black holes creating big bangs. And by now they have already found two black holes in our own galaxy, and they believe there may be 16,000 black holes in the observed galaxies today. So there are 16,000 sources of universes being created on the physical empirical plane. So these physical sciences that we talk of, they match. If you want to know more about where the physics is ending and you go beyond, go into deeper meditation. All the knowledge, even external and internal, is inside you right now. Inside you can observe what's happening. You may not be able to express it. You will not be able to say things. For example, you can't say anything in any language which is beyond time and space, but you can find and experience it yourself, what's happening, what's creating everything. So all the answers are inside.

Q: Mind has been given to serve the soul. You said it many times. You said mind always talks and soul always listens. But sometimes we listen to our instincts. We do not know where that prompting came from. Would you say soul is talking to us? If so, then is it a contradiction played out in state of reality or reference?

A: There's a distinction between speaking, listening and instinct and intuition and reason. These are different terms. Instinct is built into our living system and is not operated by us. It's an automatic system. It's autonomous, just like the heartbeat of the physical body is autonomous. We don't say, "Heart, please beat," and then it should beat. It beats autonomously. It's programmed to beat. Instincts are all programmed in advance. There is no control, personal control, over instincts. Instinctive reactions take place on the built-in program how to react to different situations. Instincts are built over several lifetimes, and if we have been subject to fire, killed in a fire accident, next time we are born, we are automatically afraid of fire, from childhood to be afraid of fire. If a child gets experiences of fire, it will be afraid of fire. This was an instinct being built into us, and instinctively we do those things. There is no participation of the will in instinctive reactions.

Then we come to reason and the thinking—the thinking and reasoning which involve speech of some kind. It can be picturesque, it can be verbal, it can be in languages, it can be in concepts.

That speech is always made by the mind. The mind always speaks. When we want to say something to somebody, we have to use our mind to say that. The speaker in us installed is the mind. If we have to think about something, we use the mind. All words, all speeches are created through the mind, not otherwise.

The soul never speaks. The soul only listens. When the soul wants to listen to somebody, it uses the mind to speak and you speak back, the soul listens. The soul can listen to its own mind. The soul can listen to anything that comes. The soul can listen to music. The soul can listen to noise, can differentiate between noise and music, and can function only as a listening device. Speaking is not necessary. That is why they say the eloquence of silence is the greatest eloquence for the soul. Longinus said this, a Greek philosopher, long ago. He said, "People think silence means nothing." "No," he said, "The eloquence of silence affects the soul more than anything else." A holy man came and gave a discourse the other day. Tarek and I attended. And he said, "The observation of silence inside you has a lot to do with spiritual progress." So, therefore, the silence does not mean...it only means that we are ignoring the mind. The mind speaks always. It's not when we direct the mind that it should speak. It's constantly speaking, which means we are constantly thinking. We never stop thinking. I remember telling some of you earlier, and I can repeat it, there is a guy, there was a guy in Cambridge at Harvard University, where we were both students, and he called me one day. He was a great meditator and trying to understand metaphysics. He studied philosophy and metaphysics. He called me one day, and he said, "I have found a way to stop thinking. A certain yogic asana provides me...I put my body in a certain form, and I hold my head, and I can stop thinking." I said, "That's amazing!" I have never been able to stop my thinking. How does this guy do it? I said, "Can you come over to my apartment and demonstrate it?" He came over, which used to be often that lot of people used to want to talk to me, and I always asked them, "Come and demonstrate it." So he was one of those guys, and I said, "How long can you stop thinking?" He says, "Maybe half an hour, an hour. It depends on how long I hold my sadhana and hold my postures." I said, "Can you stop thinking for one minute? Sixty seconds? If you can do it for one minute, I'll believe you can do it forever. Just do it for one minute while you are sitting with me. And you can put up your asanas and put up..." He put his legs up and down and folded them, made a crooked design of his body and put his head like this, and he was ready. So I told him that, "You will stop thinking when I give you a clap, because we have to measure 60 seconds of non-thinking state." I was curious to know what happens to consciousness when a person is not thinking. I can understand his going into earth's thought stream and going into dreamland or somewhere else or astral plane, but a person sitting in a physical body, in a physical knowledge and physical awareness here, he says he just doesn't stop thinking. What happens? That is a very big input for spiritual knowledge. So I said, "I'll give a clap like this, and you stop thinking. I'll keep my eye on my stopwatch. After 60 seconds, I'll give another clap, and you start thinking. Then we will review from your own memory what happened during those 60 seconds. It will be very useful for me and for thousands of seekers

around the world.”

So he sat down after that position, so I gave the first clap. I was watching my watch. After 60 seconds, I gave a second clap. I said, “You can start thinking. Now tell me what happened.” He said, “Nothing. When you gave the first clap, I stopped thinking. And when you gave the second clap, I started again.” I said, “When I gave the first clap, what made you know that you have to stop thinking? You have to know. ‘This is time to do it, because he has given a clap?’ Please, don’t make up an answer. Remember, recall what actually happened,” and he recalled. He says, “I do remember that when you clapped, I said, ‘This is the time to stop thinking.’” I said, “That’s a thought. It intruded into those 60 seconds.” He said, “But that was only two or three seconds.” I said, “All right, exclude those two or three seconds. Now the experiment is only 57 seconds left. How did you know when you stopped thinking that when I clap again you will restart thinking? You must have programmed it. Otherwise you would never hear my clap. How did you know? Remember it, what actually happened.” And he thought and said, “Yeah, I remember now. I did say, ‘Now I have to stop thinking, and I will not think again till he gives a second clap.’” I said, “That’s another thought!” I said, “After that, what happened? How did you still remember?” In short, in the 10 minutes conversation, he said, “Oh, my god. I was thinking more in these 60 seconds than ever before!”

You see, the reason why he thought he was not thinking was because the mind thinks in many channels. It does not think in one channel. Even those who meditate or do Simran, repetition of mantras, they know that the mind repeating the mantra can still comment upon it and other sounds, more feeble sounds. ‘This is too fast. This is not right. It has to end now.’ Those comments are still going on by the same mind, and we think the thinking is only one level, one strain, one channel. Mind can skip from one channel to another and has several channels available to it. So when he thought he stopped thinking, his thinking was just shifted from one channel to another channel, from which he was observing all these things of non-thinking. He was saying he was not thinking because he was not thinking in a normal channel.

But the mind never stops thinking. If the mind stopped thinking, you’ll die. Just like if the heart stops beating, unless they revive it, we die. Therefore, thinking is the heartbeat of the mind, and it thinks from the time it is born, much before we are born, and keeps on ticking, keeps on thinking until it is dead, much later than we are dead in the physical bodies. It’s a continuous act. By thinking continuously for millions of years, it is able to assimilate the karmic inputs and produce the karmic outputs over millions of years and translate them into physical life and make us go through karma over here. It is this input through thinking that goes on. No karma can be created if you cannot think about it. If something accidentally happens, no karma is ever created. Only when you think about it—“Should I do it or not do it?” “Should I go this way or that way?”—when you deliberate through thinking in your head, a karma can be created. There is no other way to create a karma. Of course, it can be paid back in other ways, other incidents where

thinking is not involved, such as an accident, such as somebody pushing you by mistake. That can happen. The payback can take place in many ways, but creation of karma takes place only by thinking. Now when you think deeply, then you are really going into that stream, the channel, which is the mind's channel. It's not a channel that is there only available to you at this time. It is carrying with it memories from million years—the same channel you are using now to say something now. Since you have loaded the mind, it has stored so much stuff it can keep on thinking by itself on the stuff that you already loaded in several lifetimes. Thinking...it does not require your input. It does not say, "Soul, what shall I think now?" It doesn't say that. It keeps on thinking. Randomly it thinks and brings in bizarre random thoughts, which I might have time to do in a meditation workshop to see. You can see your own thoughts. If you don't want to think what the mind will think, you can try it out. I think if you remind me, we will do it tomorrow. Random thinking meditation, and then you will see the mind is very randomly carrying out from some very old stuff and thinks about things which you don't even know about here.

So this ability of the mind to think is the speaking part of the mind. The soul does not need to speak. If the soul has to give a direction to the mind, it uses the mind. If the soul has to give a verbal direction to the mind—"Mind, do Simran. Mind, repeat these words"—mind won't repeat on its own. It will repeat if you give direction, and that is what is called controlling the mind. Controlling the mind is not to stop thinking. Controlling the mind is to give controlled language to the mind: "Speak this, don't speak that." The mind tries to run away: "No, speak this." If mind begins to follow, it becomes your slave. It's supposed to be our slave. It's supposed to be used like that. It was given to us with this purpose, that the soul using the mind can give directions to the mind what to do. But what has happened? The mind is telling us what to do. Having so identified ourselves with the mind, we don't see the soul and mind difference. But you should be able to see in meditation that the mind is independently working like a machine, like a computer. It's a computer. The input is creating the output, and we are storing things in the mind, and the mind is just repeating what we store.

So we are using the mind, but right now the problem is that we are allowing the mind to use us. We have given charge of our life to a computer. A program in the computer telling us what to do, and we are blindly following it. We have become slave of a computer, slave of our mind. The reverse is actually supposed to happen, and it can be done. If you can observe your mind in meditation and learn how to give directions to it through the mind, through speech, which I will explain to you and we will do it. Then you will be able to control the mind, and it will function as your slave and do what you want it to do, what the soul wants it to do, not what the mind wants to do. So that's why the speaking of the mind is an instrument that we have obtained, and the soul still listens to the mind. But then there are two other functions which have been brought up in this question.

Instinctive program is an autonomous function of consciousness. It is not something that goes

either mind, soul, or something. It was built previously. When we are born, we put instincts in place in order to have a life. But reasoning and logic are generated by the mind. The mind wants to reason, apply logic to understand, to make sense. That's a great function of the mind, to make sense of things. That is why Masters have to use language, have to use expressions, to satisfy this part of the mind: "Yes, it makes sense. I am going to try meditation." If they don't use this method, the mind will not even agree to start meditation. The first step in Master's work is not to teach the soul anything. No Perfect Living Master has come to teach the soul anything. The soul does not need any teaching. The soul is yearning to go back home—every soul. It's the mind that needs the teaching. It's the mind that is coming in the way.

So Master's direction is to the mind and says, "Okay, I will use your method." Your method is, "I want to apply logic." It should make sense what you are saying. If it doesn't make sense to my mind, why should I try it? So the first attempt is to make the mind reason out and apply logic and say, "Yeah, this makes sense to me." Of course the mind is so volatile that one thing it says is nonsense today, and the next day it can make sense. So mind is not very steady about these conclusions it makes. The reason for that is it only employs logic. Those who have studied philosophy and logic and physics of logic and philosophy they know that logic is of two kinds, deductive logic and inductive logic. In deductive logic, we deduce something from what has been given to us, the material given to us, the data given to us contains something within it, and we can deduce from the data, "This is contained in that." A good example would be: "This wall is white on my side, and that's part of the wall, therefore, it's white." A deductive knowledge. Deductive knowledge gives us a repetition of the portion of data that we know and does not include any new data at all. No deductive logic has ever added to any new information to us. It only deduces what's available as data.

Then there's inductive logic. The inductive logic says, "This wall is white, and the other side of the wall must be white also." In inductive logic there is a "might be." There is what is called the principle of uncertainty of inductive logic.

By the way, this principle of uncertainty is not only in logic. It's also in science and physics. The principle of uncertainty, where the electron is, is still accepted in physics as a principle of uncertainty. The same principle of uncertainty applies to logic, inductive logic. So we can't be sure. Inductive logic leaves you with doubt. Deductive logic doesn't give you anything new. That's the limitation of the mind and trying to make sense of things. Think over it! What a limited scope it has to make sense. Then what makes sense eventually?

If the mind is so limited, what makes sense? Another function that's not mental. Now that's a spiritual function directly from the soul. It's called intuition. Intuition is a spiritual function. It's not a mental function. Spiritual arises...the intuition arises from our spirit, from the soul and absorbs something all at once, without taking time, without relating to space and comes all of a

sudden as sudden information or knowledge or a conviction. It's like gut feeling. If you have a gut feeling, the mind is saying, "No, this can't happen." Gut feeling says it will happen. Where is the gut feeling coming from? That's intuitive knowledge. The gut feeling, the feeling without time and space, the feeling that suddenly comes is intuition. Mind operates in time and space. Every thought requires time. Intuition does not require any time. It comes suddenly. When we comment upon it with the mind, that takes time. We comment upon how this information suddenly came to us. That takes time. Intuition does not. Therefore, the mind is performing its own function. Reasoning, logic, absorbing senses, interpreting senses in language, making it visible to us, making the universe visible to us, performing these functions.

The spirit is performing other functions, not only intuition. It's performing another more profound function, the function of experiencing love. Love is not experienced by the mind. Love is experienced by the soul directly. Love has no role in mental activity. You can't by thinking create love. Love comes from the soul. You can destroy it by thinking about it too much and make it a mental thing. Then it doesn't last. Love is a spiritual experience at all times. Similarly, bliss, joy, beauty, being uplifted is a spiritual experience. These are belonging to the soul. The functions are different. The functions of soul and mind are different, and that would explain why we use all these together and have the kind of life we have. The spiritual path indicates that we should live more by intuition, less by reason, and we should employ the mind more by thinking and telling us what to do, but using intuition to tell the mind what to do. That makes our life entirely different. It becomes a spiritual life.

If we live intuitively and direct the mind to think on those lines, then we will have a spiritual life. If we are constantly asking the mind, "Now, what should we do? You reason out and tell me," you have messed up, because the mind doesn't know much. Things happen which it can't predict. Then unpredictables come all our way, then all calculations fail, because the mind does not have access to that data.

Intuition does not arise from exposure to current events. Intuition comes what is born on the spirit, which is true knowledge. Intuition is not born out of karma, whereas all other thoughts are a continuation of karma. All other events are creation of karma. But intuition is beyond that. Therefore, I am a great advocate of making your life intuitive. Somebody said, "I like this idea that you have taught us. I am trying very hard to become intuitive." [Laughter] I said, "Trying hard with what? You are twisting intuition into a mental activity." He said, "No, I'm practicing it." "How do you practice it?" He is practiced like this: "I want to decide, 'Do I want to go to New York?' and I ask my intuition, 'Do I want to go to New York?' and the intuition says, 'Ah, New York.'" I said, "What was that 'ah' before saying that? That was your thought process. That was the mind." Intuition doesn't take time like that. It just comes, and there is no way to train it. The only way to train it is to lead a spiritual life. Those who have come on the spiritual path, have you noticed that their intuition grows automatically, that they have more intuitive

feelings and knowledge than ever before?

There is another good evidence how intuition works. Intuition works to reflect the outside world. That means, supposing you have an intuitive feeling: “I want to go this way,” and you are driving your car, and there is an ad on the road which says, “Go this way.” It’s an ad to tell where to go to a casino. Nothing to do with your decision, but the words “this way” are the identical ones which came to you intuitively inside. That’s a confirmation! How did that come? How did the coincidence take place? So coincidences are a great match to intuition. When you have an intuitive feeling and a coincidence supports it, be sure it’s intuition and not the mind functioning. So therefore, the whole world alters because coincidences begin to increase in a spiritual seeker’s life. Coincidences and intuition both grow at a pace at the same time. There are a lot of ways to make use of these. That’s it. I’m sorry this was a long answer. It was a long question, too.

Q: In the beginning we were all merged with the One, but we dissociated from the One for an adventure that we became caught in this web. But some of us who are seekers can go home. What will become of the other souls? Do we have any responsibility towards them, or do we just selfishly follow our way back home, which in itself is no small task? Or if we do help others, does it count in any way?

A: All rules of behavior are dependent on which level you are on. When you are in the physical level, you have responsibility. You have a responsibility to follow laws, otherwise face the consequences, go to prison. You have a responsibility to do good things. Otherwise, get punishment. The law of karma operates very rigidly in this physical world, very rigidly. It doesn’t spare anyone. The law of karma is creating all our lives, creating all the ups and downs of life, creating all the punishments and rewards that we are getting. The law of karma operates very rigidly in the physical world, because we are in the physical world.

In Par Brahm, there is no law of karma because there is no mind. Now, you can’t apply the type of life there to the type of life here. Whichever region you are in, you apply those rules. Even within the physical world, there are areas which you can explore in meditation beyond our galaxy with earth-like places which you think could have human beings like us, and they are somewhat like us. They can have Masters. They can also be souls like us, but their experiences are totally different, because the law of nature about time is different. Each being there carries his own time, and he changes his pace of moving through time at will, which we can’t even dream of, that such a law exists in this universe, in this physical universe. He just controls his time just like we can control the pace in space. We are walking together. I can walk faster, and somebody can just catch up or stay behind. There they use time to move faster in time to another event. The others are left behind. All others can catch up. It’s a very strange life, totally different from here, and yet it exists following their laws.

So the laws of the universes are created to create the type of adventure with all its details, all minute details to the maximum—biggest, largest details are all built into a particular universe which they are experiencing as an adventure. So when we come to adventure land, we are governed by the laws of nature of that adventure land, and they are different.

Many people find contradictions in spiritual books because those descriptions are of two different levels, and we believe that they must be the same kind of thing, so there's a contradiction. I have Great Master's book in which he writes that, "You must work hard. Regular meditation is very necessary. Put in your best effort that you can. At least 2^{1/2} hours you should regularly do it." In another part he says, "Meditation can do nothing. It is the grace of the Master does everything, and unless you get grace you will get nothing." In a third part he says, "Meditation and grace are external things. The real thing is love and devotion." All contradictions—in the same book by the same author, because he's talking of different levels of experiences. So that is why we don't realize that these differences arise because the laws are different.

In this physical law, yes, we are supposed to help others, accept responsibilities, stay according to the laws of the country in which you are, help everybody, share your knowledge, share your things with others as much as you can. Of course, share your knowledge if you have it. I don't try to say I've got an empty cup I'm going to share what is in it. Don't share emptiness. If you want to share spiritual knowledge, fill up your cup, and when the cup is overflowing, share it with others. But when you have nothing, supposing you have a few drops of knowledge, spiritual knowledge in your cup. "I want to share with everybody." You throw the cup a few drops away. Nobody benefits. Even you lose what you have. That's why you share what you can afford to share. You share the surplus that you have and sharing is a good thing. You should help people in this physical universe as much as you can. And that's according to the law of this universe. When you go to other universes, you will find there is no other. Who are you going to serve? Who are you going to benefit? You go elsewhere and find we are all merged, we are all one. Who are you going to serve? You can only serve with the illusion that we are separate.

Secondly, when we say that we were all merged and we came out, that's not true—we can't be merged. If you say, "Here is my cup of water." Can I say these are one million drops merged in the water? I don't see that. I see the water. If I take a million drops out, they become a million drops. Then I can put them together. Then they can merge. They can't merge to start with. Merger is not a pre-dictated activity that has already taken place. Merger takes place when we have the illusion of being separated, and when merger takes place, we don't feel we merged. We feel we were never separated.

When we go back home, we don't feel, "Oh, thank God, we are back home! We had a long journey to come back." We say, "Wow, what a journey we created in our own consciousness.

Wow, what a strange set of experiences we created within ourselves.” We get awareness of who we are. It’s not merging as such. Then why are we using the word “merging?” Because we take separation to be real. And that’s the rule of this universe, the physical universe. We take being separate to be real, so we function on that basis. If we did not take it real, why am I talking to you? Why am I talking to myself? I remember a puppet show, a very nice puppet show, and the puppet was a hand puppet in the puppeteer, so he would speak but try to make the lips could not be seen moving, but the puppet would move its lips very nice. So the puppet said various things. The puppet said, “I am going to sing a French song,” and the puppeteer said, “You can’t sing a French song.” He said, “Why not?” He said, “Because you only sing what I know. I don’t know French!” He said, “What the hell do you mean you don’t know French? You may not know French. I know French.” He said, “Look, you are a puppet,” and this is happening in the puppet show. “Look, you are a puppet. You can’t speak any language that I can’t speak.” He said, “Then why in the hell are you arguing with me?” [Laughter]

So that’s a very good puppet. We are good puppets. We are so good that we all assume independent personalities, drawing the language from the same source. And, therefore, we can only speak what the language is inside us, which is one language, one consciousness. It’s coming from one consciousness. So that’s why when we want to serve people, we should serve people as best as we can. I am serving people. I am serving my Master. My Master said, “Serve these people.” I come up here as a servant. I don’t claim to be a master. I ascribe all things that happen to Great Master. I have never said I am a master. I have said, “Great Master’s power works and does everything.” You see me as such because you haven’t seen him. That’s the only difference. So, therefore, this service is good. Serve people as best as you can.

Thank you very much. We’ll have a break now. We’ll reassemble in the afternoon.

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

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