

Surat Shabd | Sound Current Pulls Us Up

London, August 18, 2012

Friends, welcome to this afternoon session.

One of the important lessons one has to learn on the spiritual path is the need for patience. You just had little practice of that. On our way here one road was closed, road we normally take was closed. Then we went round and round, round and round, several twists and turns, ultimately we had to call a guide and Sunil's dad came and help us come back here. Even in a short journey outside in this world we need a guide surely we need a guide in any inner journey to go towards our true home that is why it is necessary to have a living master, a living guru, one who can tell us the way because he has gone on the way. A living master's qualification is not that he should have read many books. He could be completely illiterate. He could be completely uneducated, that is not the requirement to be a perfect living master.

The definition of perfect living master is he should have gone on the very path which he wants others to take. He should have gone himself through the very destination where he wants his disciples to go. That's the definition that is why he knows it ups and downs of the way, he knows that there are many snares on the way and therefore trying to reach there on one's own is hazardous and very full of dangers. So we should go always with a guide, a perfect living master. There have been many paths to the same destination, the destination being discovering our self, but when we say discover ourselves it can mean just discovering our astral body, the body that moves from birth to birth from one physical body to another. Most people address that body as the soul, people say he died there and his soul gone. They are not talking of the soul at all, they are talking of the astral body. The soul doesn't move, the soul never goes anywhere, the soul is fixed in one location, the experience around the soul moves around and therefore the experience that moves around from body to body is the experience of the astral body of the disembodied spirit of a human being. Our disembodied spirit moves from one body to another and the process of reincarnation and transmigration is not really of the soul but of the astral body. So in a very loose way we call it the soul, people say where is his soul gone after his death?

So the soul remains firmly entrenched in its own home and the discovery to go to Sachkhand is not really a journey at all. It is to discover who you are where you are. All the movement that has taken place is outside. When we go in a car, another car is passing by sometimes it looks like our car is moving whereas that car is not moving. We can be mistaken by the movement of something else. We are now constantly being mistaking our movement as the movement of the soul with us. Soul doesn't move, the experience around it moves and creates all that we can see, hear, touch, taste, smell in this world, in the astral world, in the causal world and all the three worlds it's a creation where the soul experiences movement but does not itself move. There are many paths to go to these three worlds. Most of the saints and

gurus who have come in the past have taken us to the astral plane and it looks like Sachkhand, looks like the final stage. Without the guidance of somebody who has gone beyond that we can never know it is not Sachkhand. It looks like the place from where this world is being created. It looks like the place where all the descriptions of heaven exist and they exist there. It is a place where we don't have gravity for example. We are free to fly with our astral bodies, there is no worry about putting on weight or losing weight, no dieting is necessary there because we are all light and can move about freely.

People often mistake that astral body to be our soul; they say the soul is very light. The soul has no form. The soul takes the form of its vehicle, whichever vehicle you put the soul in, it takes that form. So the soul by itself has no form. It is just a unit of consciousness. It makes the vehicle conscious, makes the vehicle alive. So that's why the different bodies that we have, they are just vehicles for the soul and the power of consciousness goes and rests in that body which we are using at any one time. Now to go to that place we can make an effort and by force of our own meditation, by trying hard on the meditation, long meditation sessions we can reach the astral plane. By going there with hard work we can't go too far. You might notice that as an example you might notice there are two kinds of cars, I don't know if they exist in London but they certainly exist in America. The front wheel drive and the rear wheel drive. The rear wheel drive cars, they push the car forward, the front wheel drives pull the car from the front wheels forward, so one is a push one is a pull. In the same way when we try to use our methods of going within it is pushing ourselves. If something can pull us from inside it is front wheel drive.

Now what can pull us inside? There is a sound in us that can pull us. The sound is so powerful it can pull us without our effort, the effort then belongs to the sound. This sound is not created from outside. It exists in all of us. We all have that sound right now. We can't listen to it because our attention is not there. If we are able to put our attention on the sound within our head, inside, behind the eyes we can hear the sound and the sound will pull us without our effort. In fact many mystics have said that the best way to go to the highest regions is through the pull of the sound. So they call it the sound current. It is a current that can pull us and because it can be heard they call it the audible sound current. The audible sound current exists in all of us and is a natural gift from the creator. Everybody has it but to learn how to use it, requires the help of a guide. This sound if you sit quietly with your eyes and ears closed you can hear it. Anybody can hear it. It exists in different forms. It can be like a little roar of thunder, it can be like when a train reaches a station and the echo of the train under the platform is there. It can be that kind of a sound. It can be sounds like little birds chirping. It can be sound like crickets making their chirpy sound. It can be like little bells ringing. It can also be like big bell ringing. None of these sounds except the big bell has the power to pull us. The big bell sound can pull us. It comes behind these other sounds. That means if you do meditation and want to put your attention behind the eyes the longer you stay there the more the chances of getting the bell sound. Other sounds that you hear I call them practice sounds. They are still good practice in order to hold your attention behind the eyes but they are not the ones that will pull you up. When the bell sound comes it has got such a

ring in it that it sweeps you off your feet and pulls you right in. Sometimes it does this very fast, so mystics often recommend that do it gradually. Listen to this sound gradually, little bit from a distance then it comes closer, then it comes closer, ultimately that bell sound pulls you up. No wonder in all religious rituals in temples, in churches, in mosques, everywhere we make music and sound of bell one of the essential things. If the bell in the belfry rings in a church, it is calling us. It is just an example. It is just an outside image created to remind us that the bell inside our head can pull us and call us in. So the bell sound which has a very long peel rings like doooooonnggggggg then the peel keeps on increasing Nooooooooooooooooonnnnnnnnnnnnnnggggggggggggggggg longer and longer, ultimately you are pulled by just one peel of the bell. It loses its up and down feature and becomes one peel and then that has got the real pull and can take you to the astral plane almost straightaway.

So the mystics have said that the easiest and the best method of doing meditation in this iron-age, in this Kalyug, is the sound, to be pulled by the sound. So they call the Yoga of Surat and Shabd that means the attention and the sound, as the highest Yoga “El Camino Real”. That means it is the royal road; royal road to your home is to go along the sound. What exactly is this sound? This sound is merely a manifestation of consciousness; because we are conscious therefore the sound exists in us and this sound is the real link between consciousness of different levels. Otherwise, supposing we have a certain identity in the physical world and we go to another world and we have a different identity, how do you connect the two? The two are connected by the sound current which asserts that your self is always the same, it never changes. It doesn't matter what your shape is, it doesn't matter what form you take. The self remains the same. When you go to sleep and have a dream state, that dream body is not this body. It is a different body. This body is sleeping in the bed. The dream body becomes a new vehicle for you; yet the self, inside that body, is identical and the same as the self in this body. You don't feel you are seeing somebody else; you are the somebody else so you become that self.

A Chinese philosopher Fa-Hein, he got a dream. In the dream he felt he was a butterfly and he flew about with his little wings in the garden and he saw such beautiful flowers he had never seen in his life. The colors were so sharp. Light was coming out of the colors of the flowers and he was very impressed. He said these flowers are certainly much more real than any flowers of this world. The whole of that experience was more real than the experience of this world, and then he woke up, and then he wondered, in this world I am the same person Fa-Hein and I was also the butterfly. I did not feel I saw a butterfly I was the butterfly I was flying. Now I question, am I Fa-Hein who dreamt he was a butterfly or I am a butterfly who is now dreaming I am Fa-Hein the philosopher? How do you determine this because the self continues to be the same? At any stage no matter what your form, the self asserts itself and becomes the same. This link between one, second, third, fourth, fifth regions that you remain the same self, self never gets out from that identity is what is creating the sound current which also never leaves and is a continuous link between one region and other region. The sound current is an expression, an expression that can become physical at the physical level and can be heard as physical sound. In the astral stage it becomes very subtle and becomes

different. In the causal stage it becomes a power, above that it is part of self and part of consciousness.

So therefore this is not ordinary sound. It is a creative power, creative power that in the physical stage can be heard, so that is why we call it the audible sound current that it can be heard. Therefore it is useful to us even right from here when we are in the physical body. So the best method of meditation recommended by these perfect living masters now is the putting the attention on the sound current inside. Of course you have to do other things to come to the place where sound can be heard. For example the distractions of this world, thoughts of this world come in the way. Therefore the masters also give us some words to repeat like a mantra. A mantra is, they say, these are holy words, repeat them or chant them. Why do we chant them? Not so much for the magic, there may be magic too in those. We chant them so while we are chanting those words the mind is not allowed to think of other things. It is to squeeze the words of thought from our thought stream in the head and put these artificial words in, the words of mantra, so that the thoughts become much less and we can concentrate our attention inside. So repetition of words also known as Simran of words is a method by which we can stop the mind from thinking too much about outside things. But that is only a preparation. It is a preparation to hear the sound. When the sound can be heard inside we can give up everything else and just put our attention on the sound. We put our Surat which means attention on the Shabd which is the sound.

Now this Shabd or sound has been mentioned in all spiritual traditions around the world. It is not something new. For want of any word to describe that power we have used the word “Word”. We call it the “Word” and in the bible it says in the beginning; John’s Gospel, opening lines.

“In the beginning there was the Word and the Word was with God and the Word was God”.

Nothing could be more explicit than that, that the whole creation took place because of the word. What word is that? It has been called the Nad. In the Rig-Veda in Indian literature, which is written way-way before the bible was composed and put together, in the Rig-Veda, it says in the beginning was the Nad. The Nad means the sound.

“In the beginning was the sound, all things were created by that sound and nothing is existing today in creation that was not created by that sound”.

It is almost literal translation of John’s gospel in the Bible. Similarly in the Islamic traditions, they talk of the Kalma, the sound that can pull you in. They talk of Bang-E-Aasmani, the sound from the sky and the Maulwi or the head of a mosque calls aloud, sings aloud, calling them to say that there is a sound coming to pull you up. These are outside examples.

If you look at the architecture of the old temples, you will see that the old temples are made to design, designed like the head of a human body. The Buddhist temples were round shaped Stupas like a bald head. There are many of them existing today and the monasteries were constructed underneath those. Similarly, in certain stages the headgear included certain top

forms on it. Turbans were arranged in a certain way and the steeples of the temples very often resemble those old head gear also. So you will notice that these outside temples, outside places of worship were created as an image of the real place of worship which is our own body and our own head; that they are just the head that has to be used as a real temple. So also the text of the scriptures of all the religions mention the same thing that if you want to find the truth, find it in the real temple which is your body. The Bible, it says the body is the temple of the living God that means they themselves distinguish between a God and a living God. The God that really lives in you, your real master your real God is inside this temple which is a human body. We are willing to go outside to worship in man-made buildings but we don't worship in the God made temple which is our own human body.

So in order to practice we put sound, we ring bells inside outside buildings instead of listening to the sound of the bell which is lying inside us. So I was told that there are some methods by which they want to use artificial means to create sounds. Those sounds, external sounds, which they use for meditation, are not the same thing. You can have very soothing music, you can have discs playing or CDs playing very soothing music and it can take you into a state of calmness. It cannot pull you to the inner sound. So therefore, the artificial sounds that people are now trying to create as a means of getting into meditation and they call them meditational sounds, so they are not true meditational sounds because they come from outside. They don't pull you inside. During initiation by a perfect living master, they teach you how to catch the sound inside. And they also teach you how to prepare yourself to reach that sound. And therefore the highest method available to us for going within is the listening to the audible sound current, the Surat Shabd Yoga. It is called the Surat Shabd yoga, the yoga of putting your attention on the sound and we will have a little practice of just sitting in the head. Some of you may hear the sound even whether you are initiated or you are not. The sound is existing in all of us, it is not placed there by initiation. It is not that you have to go somewhere to get it placed, it is there. The discovery and the guidance to reach it is provided by a master. When an initiation takes place by a master it is not merely telling us what to do. It is how to connect with the master inside. The master lies inside. His image is first an imaginary image, then becomes a real image and you find that you can talk to the master, be with the master exactly like you can be in the physical world and you can get all the guidance from inside. So you need no guidance from outside.

I once asked my master that when I see you inside will I forget you outside? Because I will say oh I don't need him anymore. He said it is the opposite. When you see the master inside, your love for the master outside grows even more because then you realize this ordinary human being has put me in touch with the real form. So even the master outside becomes more important when you see the master inside.

You will also notice with progress on the spiritual path that the sound current is actually current of the master. All perfect living masters are physical representations of the same sound current. They come in the form of a human being but their real nature is the same sound current which is the core of consciousness itself. So they represent consciousness in a

physical body. That is why they at all times have access to all the five levels of consciousness and not only one level like we have. They have more than even advanced people because advanced people get advanced experiences of different regions but they cannot retain the experience of all the regions. Moreover the masters work at all levels. They are not only doing work in the physical level. When you advance to the higher levels and see the masters' work you will see they are helping many souls even who are trapped in those regions. It is not only in the physical trap we are here. There are traps all along the way. One can get stuck at many places on the way and master is also helping them to move forward to go to their own homes.

One question has been raised in some of my meetings that how can one master be with so many people? If he initiates hundreds of people and how can he be inside each one of them? What does the physical master does? He knows he is inside everybody? How does he operate? Is he not overburdened with hundreds of people calling up on him and getting advice and guidance from him at the same time? How does he do it?

So I had to share a secret which I normally don't. I had to go back to the manual for perfect living masters and check out how they do it and it was a revelation even for me to find out that master uses a cloning system. He clones himself and places a clone in everybody but the clones reports back to the master all the time. And when we talk to the master inside, it is reported by the clone of the master who is with us, can be seen, can be felt, can be experienced, reports back to the physical form of the master who intervenes and gives instructions to the clone what to do in case we need help. So it is a very easy arrangement through this process. It is not a physical clone, it's a spiritual clone and therefore the master is available everywhere because of that system. So masters can be accessed anywhere in the world and they are always there inside us. Each one of us who is initiated by a master carries the master with him in that form.

The form is of the astral region, it is not form of the physical region. It resembles the physical region. The master can show himself exactly in the same form as you saw in the physical body but then it can change form also. The initial difference is that as all things in the astral plane have their own illumination they are lighted up, the master's image is also lighted up and so we call it the radiant form of the master. The inner form has always been addressed as the radiant form of the master because the outer form is like any other body, any other physical body; the inner form radiates more light than most of the things do that.

Everything on the astral plane has its own light. We don't need external light to see those things. In the physical plane, the light has to be thrown on things to become visible. If there was no light here, we wouldn't see each other. So outside light is needed to see and experience vision. Inside, the vision is created by the things seen by itself and not by an external light. There is always a grey, slightly grey, dim twilight kind of zone in the astral plane and that never disappears. There is never any total darkness. Everything shines including their homes, streets, buildings, libraries, colleges, schools, almost everything that

we have in this physical world also exists there and the astral bodies of people who died here are working in those places according to their desires and their attachments, they are working in that world also.

Very quickly after death one appears and meets those people. After dying while living in meditation you can also meet those people and see what's going on there. So the astral plane is a very interesting place. It is worth journeying there just for the reverse adventure of going back to see where it is all coming from, this world is coming from? You will see that in astral plane, the light is such.

If you go higher up you go to the causal plane, which is the plane of the mind where the mind functions by itself without senses and without the physical body. There is also a sky there. There is also a world there but the sky has a different color altogether. It is very different from the blue sky of the physical world. It is very different from the grey lighted up sky of the astral world. It is like an orange sky. If you see a sunset, where the sun is setting not so bright as to affect the eyes, you can watch it and stretch that sun and pull it apart and make it the whole sky, that's how the sky looks in the causal plane. The skies look so different in these planes and when you have those experiences you wonder how you missed out those experiences which all lie inside each one of us. Above that there is a white light and then there is something that we cannot explain because it is no time and space there but it is still a higher experience. And people have tried to describe it in some forms but no words can describe it.

Swami Ji of Agra who founded the Radha Soami method of reaching inside and is spread out all over the world, he used to describe the highest regions in physical terms. He said there is no way to describe them so I will give examples. So he would say in Sachkhand, in par-brahm, there are tall trees, several miles long laden with rubies, diamonds to make it say that's very valuable to see that. So more ladies used to attend his satsangs than the men the more he mentioned the rubies and the diamonds. But that's just a side issue of how the ladies attended his satsang but the fact that he described these things in physical terms was because there is no description available in any language whatsoever because it is impossible for the mind to understand or create any concept that is not in time and space. It has to have time and space for any visualization, any concept, anything and those stages are beyond that and therefore there is no time and no space. It's not like what we can imagine; it is beyond imagination and therefore beyond description.

So at initiation, one is instructed how to use a mantra in order to make the mind rely on more on the words you are uttering in mantra than think of other things; basic reason. Perfect living masters also make the words magical too. The words that they give as mantra are used mechanically for squeezing out the words of thought and they are used as a safety guard against negative influences also. For that they are given a magical power that these words when they are uttered by us don't allow any negative entity to come near us. There are negative entities that roam around and those demons and those masters who are at the spirit

level, they are kept away by these words. In fact when you see anybody negative you can repeat the words and the negativity is kept at a distance. So they are words of safety also. So you remain safe and they are not words that necessarily have the power of their own, they are charged with this power by the masters so that when you use them they become a safety wall for you. You can use them whenever you think there is danger and they always work.

This is a lifelong experience. Most of the things I share with you have come to me from Great Master. Any authentication of those has been through my experience and not from books. You might be surprised I never read any spiritual books till I went to America. On a scholarship I went to Harvard University. People began to ask me what about that book, it says this, what about that book? I had to see what books they are talking about. So I had to read them. Otherwise you don't need the reading of books unless you are intellectually curious about these things. If you are intellectually curious, certainly there is lot of literature available but reading of books will not give you what the practical meditation will give you. Reading of books is theoretical and you can only learn about things but you cannot reach there. Supposing somebody says there is a very nice beach in Hawaii and one should go there and have a holiday; it's called paradise; and you read a guide book and you take airline schedule of airlines that go there and go on reading again and again you can never reach Hawaii. Nor can the description match the actual experience of being there. But we do that. We think reading of books is good enough for getting not only salvation that by reading of books we will reach Sachkhand. People are trying to see that what kind of scriptures, because they are called holy or sacred or scriptures, that by reading those books we will reach somewhere. In the Sikh faith the Guru Granth Sahib is their holy book and considered to be their Guru, after the ten Gurus. So people read them, sometimes they don't even read it themselves. They make somebody else read while they go about their general business and they say that a Akhand-path is going on and endless reading is going on there and then they don't even listen to what the book is saying. The very book that they are reading says:

“Padhiye jete baras baras, padhiye jete mas, Padhiye jete saans swaas”

That if even if you study every breath of your life, if you study every month continuously, if you study books all year long, it is nothing more than the development of your ego. It is nothing more than you get an ego I have read so much and that is not the way to get it but we think reading that very thing can give us salvation. So we're depending so much on reading of books and thinking that it is a salvation or that we are getting something. We should do what the book is saying. The book says very clearly that you have to go within and to go within you must look at the face of a perfect living master. That very book is saying. Again and again it is saying that. Same thing is true of other scriptures. The bible says that very clearly that we should go within. All the Hindu scriptures say the same thing that go inside the temple which is the human body not outside but we think that going to man-made buildings outside and to go to man-made literature published by us will take us to holy places inside. That doesn't happen. We have to see what the books are saying, they are saying do this, do this then you can get the salvation. You follow the instructions which are given there

then only you will get the results.

So we have been caught up in this big mistake, I would say, of believing that merely reading of scriptures and literature will take us somewhere. They are guide books, they tell us what to do, how to go to our true home but they do not take us to the true home merely by reading. They certainly help us to go home by following what they are saying that you should do and they all recommend that you must have a living guru whose face you can see, whose hand you can hold. If you cannot hold the hand of a guru, the guru says, the book says you will go nowhere. So we can't hold hands with books, we can't see the face with books and yet we believe the books more than we believe a living person.

We cannot rely on something that has been given to us by even perfect living masters who are no longer alive. We have to rely on live person because supposing we rely on somebody who has passed away, how do we know what he is saying except what our mind interprets it? There are so many interpretations, discussions going on, debates going on that this is not the meaning of this phrase, this is not the meaning of that phrase. Therefore only a person who has travelled the path that these scriptures are telling us about, who has actually gone to Sach-khand, to our true home, and is here with that knowledge and consciousness of his true home while he speaks to us, can help us and guide us.

There was a mystic named Sheikh Farid. Sheikh Farid was a Muslim mystic and his teachings were the same as of all other mystics. And he taught how to reach the sound current and go within and his son was not initiated but Farid was initiated by his master Qutub-ud-din. He told his son, "Son, don't lose the opportunity. The Guru, the mystic is alive, the Murshid-Kaamil the perfect master is alive now. Go and get initiated from him while he is alive." The son said "Dad you know I have lot of things to do, may be in time you know these are not the things for young people, when I grow up and I have nothing to do I will get initiated". He said to his son "don't lose time; one never knows if the Guru dies how will you get the benefit?" And then one day Qutub-ud-din died and the son realizing he is dead, the dead body is lying, ran, shaved off his head which was a practice of accepting initiation and put his head on the feet of the master, the dead body of Qutub-ud-din and Farid says to him at that time, he says "This body is of a person for whom I have the greatest respect; whom I have loved and adored so much and yet I tell you my son you are getting nothing out of it. It is only flesh and bones left. The master is gone. After death you can take no advantage of him, you missed the chance." But later on, Qutub-ud-din had said that Farid will carry on his work and so Farid then initiated his own son afterwards.

So the point he made is, he said, unless you can hold the hand of a living person, a living master you are getting nowhere. It is not a journey of mind and imagination that you can go to these places. The living master, when he initiates you becomes a part of your consciousness. He resides in you, helps you from inside and outside also. We need outside help till we can manifest the form of the master inside but once we find that the master is inside us, we are guided continuously by that form inside. So that is why it is necessary if we

want to really go on the royal road back to our home to have a perfect living master who can initiate us at the right time when we are ready. We have to be ready and it is only the master who can determine if we are ready or not. When somebody feels I am ready, the master may feel he is not perfectly ready, and he needs little more time. He can ask him to do something in the meanwhile till he gets ready but every seeker, everyone who seeks the truth within himself, does go home one day, it is a matter of time. Sometimes it can be just this very life next month, in a year, in the next life, in second life may be much later.

When the masters come in their physical body they all carry a little mandate and they carry a list of souls and they are called the list of marked souls. They are bound to take them home that's why they are there. They come and become physical beings for us, for our sake so that we can go back home with their guidance and help. Those marked souls are definitely going to go with that master and go in this very life. Then there are many others who will come to the same masters and sometimes get initiated, sometimes just listen to them. They will also go home but not immediately in that life. They will go in a subsequent life and they will meet another master. Every time anybody is initiated by one perfect living master, even if he dies without going anywhere he will still come back, get initiated again. But the master dies too in the physical body. So the disciple and the master are dead in these bodies they will be reborn in some other bodies. But the same being is also initiated again by another master. The master who takes that soul back home finally is the master in whose list you belong. Your name is written in that list and so it is said even in the Bible many are called but few are chosen and people have not understood the meaning of that either. It only means that many people will be called, will be called to a master, will be there but a few are chosen ones who are marked sheep and are taken home that very life by that master.

So the master knows who are the marked sheep and he will make sure that they are carried. Sometimes if a person is initiated by a master on whose list he is, of course he has great seeking but the mind can put obstructions on the way and he doesn't want to go home and the master has to carry him home. It is like the example of the shepherd and the sheep that the shepherd brings back all the sheep home and if one sheep runs away the shepherd runs after him, picks him up and brings that sheep carrying that sheep. The other all follow. So the master does the same thing with us, human sheep, who are marked in his list. As a shepherd he makes sure that we are taken back home.

So I have shared this information with you based on the teachings of the Great Master Huzur Maharaj Baba Sawan Singh Ji. He proved his authenticity to the hilt by making sure that we all get the experiences that he had and he shared with us. So I hope you will all benefit from this little discourse on the spiritual path and you will get, if you have not already got, initiation from a perfect living master. You will get initiation from a perfect living master and go back home.

I wish you all success. We may have a little bit of meditation now and then there will be personal interviews time.

For the meditation, take a position on your body which is comfortable enough so that you don't go to sleep; uncomfortable enough you don't go to sleep, comfortable enough that the discomfort does not draw your attention there. If it is too uncomfortable you can get up and walk and sit down again. It is not a path; it is not a path of stubbornness. It is not that I want to be stubborn, I must get it. You don't get it that way. You will just fight your aches and pains. So the best way is to sit in such a way that you are not so comfortable that you go to sleep, not so uncomfortable that the discomfort draws your attention away. That's the requirement. Otherwise there is no special posture.

Some people referred to me about the 84 Asanas mentioned in Patanjali's Rajyog and some other literature, that you can use many different forms of your body, twist them around and they were all doing these different asanas the old Yogis. People forget that the purpose of those exercises was not to attain spirituality; it was to keep the body fit. Many of these yogis and practitioners of meditational procedures were using little caves. They dug the caves in the walls not to be disturbed and they would have a cave, block it, close their eyes ears so that no disturbance takes place and within the cave they could have exercises. They exercised every muscle of the body, so they designed many exercises, yogic exercises, for that purpose and we sometimes read books on Yoga as a regular exercise regimen, that we have just to do exercises to keep our body fit and that sometime we believe that may be these exercises will take us back to Sachkhand, to our true home. No, these exercises are only for the body. They keep your body fit. You have to exercise with your spirit, with your attention, with consciousness in order to go anywhere higher inside. In this little couple of exercises we will do now the object will be to tell us firstly that the attention which is the tool we have to use in meditation can be moved anywhere we like in our body or outside. It is within our control, it is part of our free will to move the attention where we like.

The second experiment will be that we don't have to rely only on these physical eyes, ears and things to see things. These exist simultaneously inside us and we can use the inner eyes, inner ears to see things and hear them. These two are preliminary exercises and tomorrow if we get the time we will do some real exercise of meditation where you draw your attention to the third eye center.

I hope you all agree, how many of you would like to do it?

Ok, I think almost everybody, few exceptions. The exceptions can wait and watch. In the first exercise I call it the orange juice experiment, why do I call it the orange juice experiment?

Because I am going to use an artificial imaginary system by which our body is assumed to be made of glass and it is hollow inside and filled with orange juice. That way you will be able to see the orange juice in your body and I will then give instructions during this exercise to lower the level of the orange juice and as we lower the level your attention will go from one point to another point in the body and you will get a practice of moving attention wherever you like. This practice will be useful for you later on tomorrow when you want to withdraw it

to the third eye center.

In the orange juice experiment, we will try now; we will assume that the body is made of glass. It is a glass jar made into the shape of a body. It is empty, hollow inside and we are going to fill it up by imaginary orange juice and we will fill it up right from the toes of our feet, the tips of our fingers right up to the top of our head. Leave no space unfilled with that orange juice. Then I will say that you lower the level by using valves which are fitted into your tips of the fingers. When you press the fingers, the orange juice escapes drop by drop, when you release it, it stops. That's the valve in the fingers. Similarly there are valves in the toes of our feet. When you'll press the toes the orange juice will flow out, when you don't it will stay inside you.

So I will give the instructions as you continue. So close your eyes, take on the right position and after this taking the right position do not move, lest the glass body may crack. Now the body is made of glass. It is hollow inside and fill it up with orange juice starting with the feet, legs, torso, head, right up to the top and make sure that every part of the body is full of orange juice. Scan the whole body and see it is full of orange juice. No space is left unfilled with the orange juice, every nook and corner of the body must be filled up, no empty space has to be left in the glass body. Scan the body from the feet up and see every place is filled up with orange juice right up to the top of the head.

Go carefully checking every part of the body; it is full of orange juice. Now press the fingers of your hands very gently to allow the orange juice to escape drop by drop and watch it dropping its level from the head, when it comes to the eyes. STOP. Slowly very slow very gentle.

See that the orange juice is dropping in its height. You can see it in the head, it is coming down up to the level of the eyes, then stop and hold it there. Hold the orange juice at the eye level. Check that the orange juice surface is floating behind the eyes and the head above it is empty.

Now press the fingers of your hands again, very gently, allow the orange juice level to fall upto the level of the tip of your nose. When it comes to the nose level, Stop. And hold and look at the surface of the orange juice. It has dropped further down up to the nose level. Now press your fingers again very gently, allow the orange juice to go out drop by drop till it comes to the level of your mouth. When it leaves the mouth, just stop there.

Now press your fingers again gently and allow the orange juice to come down to the level of your throat, middle of your neck and at throat level when it reaches, Stop. Hold at the throat level. Check that the whole head is empty now; there is nothing left in the head.

Now press the fingers of the right hand only and press the finger on the right hand to allow the orange juice to escape from the right arm and allow it to go on till it completely leaves the right arm empty, right hand empty. Keep pressing the fingers of the right hand, even little more you can press to vacate the right arm completely. You can shake the right arm slightly

in order to make sure that there is no orange juice sticking in the right arm.

Now press the fingers of the left hand, you can press them deep so that orange juice escapes quickly from the left arm and goes out from the fingers of the left hand and keep on pressing till all the orange juice has gone out from the left arm. You can shake the left arm slightly to see that there is no orange juice stuck anywhere.

Now you will notice the orange juice has come automatically down to your heart level, hold it there and examine is it the surface of the orange juice is at the heart level? Check that the orange juice is right where the heart beats at the same level in that glass bottle.

Now press the toes of your feet, allow the orange juice to escape from there and watch the level of this orange juice going down, when it reaches your navel, the belly button in the middle, Stop. Hold at the belly button.

Now press the feet, the toes of the feet, again and allow the orange juice to come to the bottom of the torso and it should be only left in the legs. Make sure the whole body is now vacated except the legs. Now press the toes of the right foot only and allow the orange juice to escape from the right leg and press it heavy so it can go out quickly and make sure the right leg has no orange juice in it, you can shake it slightly to make sure there is no orange juice.

Now press the toes of the left foot and you can press them deeply so that the orange juice flows quickly and goes out of the left leg and you can shake the left leg slightly to see there is no orange juice there.

You have now vacated the whole body. Check from head to foot, there is no orange juice sticking anywhere in the body. If you still think there is any orange juice sticking, shake that part and let the orange juice escape by pressing the fingers and pressing the toes of your feet.

Check that the body is completely clear from head to toe, there is no orange juice sticking anywhere; now keep your eyes closed till I count 5.

One

Two

Three

Four

Five

Open your eyes and welcome back.

How many of you were able to successfully do this exercise?

Very good

How many had difficulty in doing it?

Very good

You seem to be all experts in using your attention. The purpose of this exercise as you might have noticed was whenever there was a different level of the orange juice, you could see it. That means you could put your attention there. That is a very useful thing. It is the same way, you did not stay in yourself, there was no strain on the body, of any muscle of your body, nor of your head, nor of your thoughts when you were doing this. That is the very requirement in meditation that you should be able to put your attention in the same way at the third eye center without any stress, without using any physical force by pure act of imagination, by purely imagining you are there, you are there. That's how the attention will move to that spot.

How many of you saw that the orange juice did not completely leave the body, there was some of it still sticking in different parts of the body? That's a very good way of diagnosing which part of the body needs special attention, sometimes medical attention. So it is also sometimes used for self-diagnosis that what part of your body needs help and the orange juice sticks there.

How many of you had to wash it down with water, I am glad that some people here are clever enough to clear the body with water. It's a little good method to clean the body that means we can use anything to wipe it out and I will tell you afterwards that the same thing can remove the clutter of our mind also. We can wash out the clutter of the mind which comes in the way of meditation.

We will have one more exercise to show you the nature of the sense perceptions. In this exercise you will assume that the body is a house in which you are living. It has six floors and there are steps that lead from the front and there is an elevator from the back which is actually the actual route that the energies take in their circuitry. The energies take these routes when they move from one point to another. So we are now just imagining that it is a house and there are levels and you can go from one house to another and you are now sitting in the sixth floor of your own house.

First, you will decorate the house, not necessarily the whole house but the room you are in, the sixth. Put a nice carpet there so you know that the floor is at the eye level. It will not go below that. Make a very strong floor. Put reinforcement concrete on it. Make it of steel if necessary; wooden floor, imagine you have wooden floor but a very strong floor. Why? Because in this exercise like in meditation the tendency to sleep and therefore the attention to go down is very strong. By imagining that you have a strong floor there, you don't go down.

Then place a comfortable chair if you like to sit on a chair. If you like to sit on a mat, you want to sit on a little rug, put that rug on the floor and sit on it and it is your place. If you have a chair you must get the best chair that you like, the most comfortable, today it is free

because it is an imaginary chair. Put the best chair which you like and sit on it comfortably and imagine you have a side table with you on which some things are lying. And the side table contains a bunch of flowers like these and in a vase like this and then there is also a drink like this one. It is not necessarily water. It can be any favorite drink of yours; and you also have a little plate, a little saucer in which you have your favorite snack. Imagine you have all these things sitting on the table.

After you have established yourself in the sixth floor in your room and imagine these things are sitting next to you, I will give you instructions what to do with those things and you follow the instructions as I speak out, quite clear this experiment?

OK

Now close your eyes and imagine you are sitting in sixth floor of your house and furnish the house and decorate it. Make the furniture, at least one chair. You can have more but sit on one chair. A very well furnished little place for meditation because later on you will be using the same place again and again for actual meditation. In the center of this room place a chair and sit on it and have a little side table next to you and see that you have placed the vase of flowers, the drink in a glass and you have your snack in a plate next to you.

Now that you are settled well in your sixth floor, special room, meditation room on the sixth floor of your house, now look at the flowers that are lying on your side and pick up the vase and bring it in front of you and look at the flowers very closely. Bring the flowers close to you and see what flowers they are?

Have you ever seen them before?

Are they your favorite flowers? Do they look different?

Examine them closely; do they change shape while you watch them?

Are they brilliant, more brilliant than regular flowers, watch them very carefully.

Now bring the flowers close to your nose and smell if there is a fragrance in that flower. Take a deep breath and smell and see how they smell, do you recall this fragrance?

Did you have it before? Do you remember which flowers have this fragrance? Did you recall in your memory? Is it new? Can you recall when you had this fragrance before? Try to remember.

Now take the flowers a few inches away from you and look at them again, have they changed their shape?

Are they the same flowers? Have you seen these before?

Look at them carefully. Now place the flowers back on the side table and pick up your favorite drink and bring it in front of you and look at the color of the drink, look at the shape

of the glass in which it is contained. Have you seen that before?

Take a look at this drink and then bring it to your mouth and take a sip, a little sip at first. How does it taste?

Have you tasted this kind of drink before? Is it your favorite? Is it something new? Check it out. Now take the glass a few inches away and look at it again. Is it still the same drink? Has it changed color? Anything happened to it? Notice it. Now put the glass back on the table. Pick up your plate of favorite snack. Look at the snack. Is it your favorite? Does it look different or the same?

Take a bite of it and see how it tastes. Is the taste the same that you had earlier? Is it a new taste? Can you feel it in your mouth? Can you see how the tongue likes it or not, take a little bite more, little bite of the same snack again, does it taste different this time or same? Take one more bite. Now put the plate back on the side table and keep your eyes closed till I count five.

One

Two

Three

Four

Five

Open your eyes and welcome back to this world from the world of drinks, snacks and flowers.

How many of you were able to do this successfully?

How many of you saw the flowers?

How many of you saw new flowers? That they have never seen before.

Very good

How many of you could smell the flowers?

Great

How many felt that the fragrance or perfume was different than you had before?

Very good

How many of you could identify the drink?

Was it your favorite drink? How many of you had a new drink today? Very good.

How many of you enjoyed the snack? Great

How many of you felt it was your favorite snack?

How many of you felt it was new? Very good.

How many of you enjoyed the whole experience? Very good

I am very happy at the successful result of this experiment. What you did was to use your sense perceptions of vision, you saw the flowers; you saw they are imaginary; they didn't exist in the physical world but they existed inside you in your imagination.

What vision did you use to see them? Not these eyes at all. You saw them from the eyes that lie behind these eyes. The whole experiment took place in that room on the sixth floor inside your head and you saw that the power of seeing exists without this body; not dependent on this body; that the power of tasting and smelling and touching exist without this physical body. That one that can touch, taste and smell without these body sense perceptions, is an internal being of ours, and we thought it was imaginary.

If it was totally imaginary based on our imagined things of this world, none of us could ever have seen anything new. But you are raising your hand that you saw new flowers. You were raising your hand that you had a new drink that you had a new snack where did that come from?

That means there is more lying inside the sixth floor than we realize. In meditation you will find there is much more than this. This was merely an exercise to show you that the sense perceptions operate independently of this body. So much so you will discover through meditation that the sense perceptions of the inner, so called imaginary self that you just experienced are responsible for the working of the sense perceptions on this body; that this body cannot see unless that body can see. These eyes cannot see unless those eyes can see, this tongue cannot taste unless that inner tongue can taste, it is the original, this is a duplicate a replica of that.

So the physical body functions like it is receiving the sensory perceptions. They exist independently. What kind of body was it that was sitting inside and having these experiences? Did you notice it was similar to this body?

Did you notice it had no weight? Did you notice it was not subject to gravity? Did you notice you never had to make an effort to get up from the chair?

You just could rise without any effort. That itself is an experience of the astral self. It looks like imaginary but why it looks imaginary is that even during this exercise most of your attention was still in the physical body. Only a small part of your attention went to the imaginary body so it looked imaginary. When more of your attention goes there, when the whole of your attention goes there that will be your only real body and this will become imaginary and you will feel that in imaginary body the physical world existed for us to

examine the physical world.

It is a great discovery to make in meditation that what you thought was the only reality was a copy of reality; that this physical world in which our attention is now trapped so much is only a copy of a world that lies inside us and the inside world is creating this copy outside. And just because it is extended out in space and time, it is spread out and experiences that take place outside, what looks like outside, therefore the outside is being taken as reality and everything else is imaginary. The truth is exactly the opposite. The truth is that, that is what creates the outside expression.

Now you might wonder what does the inside body look like, you didn't have a chance to see it, we never placed a mirror in front of you, I avoided a mirror. I gave everything else for sense perception but didn't give you a mirror because you might have been surprised that the body with which all those things happen doesn't look like this one at all. It resembles to some extent but changes to a different form, why does it change different forms because it connects with the memories of many other forms we already had in physical worlds in previous lives. During meditation, we see some images of faces we have never seen in this world. It doesn't mean they don't exist, your mind is just making them up. It is a memory from a past life and they come up in front of you. In meditation it is normal for that to happen.

How many of you saw the flowers change shape during this exercise? So, so many of you saw that. How could the flowers change shape? These flowers don't change shape. We can keep on looking as long as we like, how did they change shape in a few seconds?

Because they were not flowers which are static like these, they were flowers drawn from a memory of several flowers which don't even exist here. They are drawn from a memory of flowers that existed in the past or do not exist in the physical plane at all and you could see them in a very short exercise.

So this was a very simple exercise designed but in it contained a very important element, the element of discovering where the third eye center is. The third eye center was where you were doing all those things wherever you were doing. When I said look at the flowers, where were you looking from? You were not looking in front of these eyes at all. You were in the sixth floor of your body's house you were inside. You saw them inside. Where were you sitting when you did the testing of the drink? Where did you sit when you had this snack? That is third eye center that is exactly where you are supposed to be.

So by this simple exercise you are able to know where our attention should be. Where you should feel we are for effective and good meditation otherwise if you don't do that and just sit on a nice meditation chair or a meditation mat your attention will float outside and not go inside. So this served a double purpose and we will follow up on that with another exercise tomorrow.

We will give a few minutes for questions and answers and then I will take individual

interviews.

Any question now?

Yes.

That's wonderful lunch then. It was made with love and devotion. Do you still have the taste of the snack in your mouth now? How many of you still have it? Very good. It was real.

It is amazing how much stuff lies inside. All the possibility of perception lies inside. The outside is a very gross way of looking at things. Inside is a fine way of looking at things and you will find it more and more through practice of meditation. But since the lunch was so good that you had before I came in, my delayed entry helped you to appreciate the lunch even more. I am happy to hear that but this was the good work done by Mr Brar himself and his family, his children, his wife Mrs. Brar. They worked very hard. They were cooking all night for all of you and I think that it is appropriate that we appreciate and give an applause to them for this good work.

Thank you very much Mr. Brar, thank you very much Mrs. Brar, thank you very much Anju, the organizer of the whole show and thank you very much sister Veronica and Seema. They all worked hard and some neighbors worked hard too with them and since I was there I saw that their hard work has paid off and we had a very good meeting and a very good lunch here. So therefore, they did it as part of Sewa. So before I end, I would like to add a word on Sewa. What is Sewa?

Sewa is service. When you do service it should be done without regard to reward. If you seek a reward it is not service anymore. It is labor of wages. You get your wages back whenever you expect a reward then it is not service at all. Service is when you do service for no reason except the reward that you got a chance to do Sewa, that you got a chance to do service.

Sewa is very important, Great Master used to say, Sewa is meditation in action. That means if you do Sewa without expecting reward you will find in due course the result was the same as you would get by meditation. So therefore, he said, in case somebody has difficulty in meditating like the mind makes excuses not to meditate; oh I am too tired today; maybe I will start tomorrow; maybe this is enough, five minutes is enough now. When the mind makes excuses it will be more readily available to do Sewa. Sewa is easier done by the mind than meditation and therefore if the mind is trying to be clever with you and makes excuses, jump on to Sewa.

Now Sewa of the master is a great possibility but if master is not available, Sewa of the other sangat or the disciples is equally good and you can serve the community. If no satsangis are available, no co-travelers are available; service of anybody is good so long as the service is done without regard to reward that it should not be done to get something back.

If you expect something back you don't get it but if you don't you get it. So this is a little bit of a dilemma of how to do Sewa without expecting something and the mind says now you

have done Sewa without expecting a reward, now you will get a reward. Now that destroys the effect of Sewa. So at that time when we do service we should not think of reward. And why is it as good as meditation? Because service without thinking of reward helps the mind to remove itself from the thoughts of what it is going to get which is the same thing we want to achieve in meditation. And that is why Sewa works and also as you have rightly pointed out the food cooked with love and devotion always tastes better and has a spiritual value in it.

That is why there is an advice to all cooks, all housewives who cook in their kitchen , please do not cook when you are angry, do not cook when you had a fight , cook when you are in a great mood and especially after mediation you feel so light, good time to cook. Also if you have any nice chanting to do of nice Gurbani of a spiritual song, that is the time to sing it even in your head. You don't have to sing it aloud but chant it in your mind. If you have a Simran given to you to repeat, any mantra by a master, repeat the mantra at that time, it changes the quality of the food you are cooking and helps everybody. So you will notice, call a spiritually enlightened person to your house and give him food cooked with anger and give him food cooked without. He will know immediately the difference. Because the food will not taste the same, he will not like to eat the food cooked with anger but he will gladly eat it food cooked with love and devotion.

So therefore love and devotion being the basis of the spiritual path, anything done with love and devotion, any Sewa done with love and devotion always pays on the long run, on the meditational side also and you make progress with that. Remember, Sewa is a very important factor in the spiritual path.

Any other questions?

Yes

You want to know why we came here. Really?

No, the answer is simple. We came for a great adventure, we were willing to do (what they call that jump they do with a rope and they go back? Bungee jumping). People are willing to do that for adventure. We were willing to take a dip down into new experiences so that when we go back we carry with us the memory of that and compare it with what we have.

That is why it is said that the souls that never left their home who were called Bans in the Indian literature, they are called bans. Those who came and went back are called Hans. They carry the experience of some of the misery some of the terrible things they went through in this experience and go back and appreciate when they have. In fact in the dancing of the souls that is going on in Sachkhand in our true home, the bans are dancing with the bliss that is built into their own idea of separation from the totality and the love they are experiencing but those souls which have come here and gone back they dance even more and they dance with greater joy.

So the bans ask the Hans, what is so special about you? You are the same souls like us but

you are dancing with greater joy than we are and they say you don't know what you are missing. Because you cannot even appreciate what you have unless you have seen something different from that; unless you have seen something opposite of that. We have seen the opposite, we appreciate what we have much more than we could have.

So the very purpose of coming down into these experiences and then going back to that experience is to enhance the appreciation of that experience. It is enhanced many fold just by being here. So it is not a very big price to pay in the long run. It is a small price to pay. You get a greater appreciation of infinity. Infinity of love and bliss there, so that's why.

No harm in getting these experiences if you go back but of course the value of this experience can only be known to us when we go back. While we are here we are moaning and groaning with the everyday pains and sufferings here but when we go back, we see the value of that moaning and groaning also. That if there is a state of happiness and you don't see a state of unhappiness, you don't experience that happiness. When you see this and go back you experience it much better.

What about the souls that have never left their home, what are they doing? Their only experience is an internal separation from totality that from creator they became a creation of individuated souls. That is their only experience of love that they get there but it is a great it's experience of bliss. It is an experience of love. They enjoy it, they dance with it if we can think of dancing there, of course it is not the same kind of ball rooms to dance but they dance. But what about the souls coming after all these experiences here? You can never match their dancing on returning home. It is also like if you always stay at home you don't appreciate the home so much. Even here in physical world you go out and come back, home sweet home, looks so better so much better and we come back and say "home sweet home" this was great. Even the appreciation of our home here is greater if you have been outside. So the same thing happens in our true home.

The purpose is adventure because we don't know if it will be better than before. The consciousness in order to be conscious wants an expanded consciousness of experience. That means, the more experience it has the more it has utilized its latent talent of conscious, being conscious. Consciousness wants to have more experience of being conscious. In that, it expands its experience into at all these levels. The intention at that time is not to appreciate more; the intention is an expanded experience, so I call it an adventure. There may be a better word for that to have an expansion of consciousness and expansion of experience of consciousness whatever way you call it, looks simple to call it as adventure; for fun obviously but when the expanded experiences comes and you go back to the original you appreciate it much more. That comes as a result of this adventure.

So placed in time, placed in the time frame in which we live here, it is a great investment to come here, watch this illusion which looks real, makes us feel real, makes us live in this reality, then go back and find it was not real and it serves a purpose of appreciating true reality, and that happens. It is not a bad thing to happen, it is not a big price to pay, it looks

big while we are here, while we are paying the price, it looks very big. We go back and we say thank God we were able to see what we have. It is not that we appreciate the experience we had here, it is the appreciation of what we always had, we enhance the appreciation of what is natural to us we always had just by being conscious beings. Every day we know it by seeing this side of the experience of consciousness we enhance the appreciation of consciousness what we always were, It is beautiful.

The experiment is being done by the self. We don't go out, we don't go out. Experience goes out. We never go out. We have gone nowhere out. We have only created an experience that feels like we are out, we haven't gone out. When you go to sleep in your bedroom on your bed and have a dream you are out in the desert, you don't go out to the desert, you are in the bed. Where does the desert come from, it comes from your dreaming state, when you dream you create any location, you go wherever you like but you remain where you are in order to dream. When you wake up, you wake up in the same place, there was no dessert but you had experience of desert and you are happy. You have a nightmare, you have a bad dream and you are very much bothered when the dream is taking place, it pains you, surprises you causes you anguish and you wake up, you say thank God it was a dream. It was not real. Same thing happens here, when we rise to our true consciousness we say thank God it was all illusion, it was all created for a purpose, thank God it's not real now we are in reality, who says that? The self. Who had the dream? The same self. Who reaches to totality? The same self. Self never changes, everything else changes, the self remains the same whether you are dreaming, whether you are awake, whether you are at one level or another level or whether you are back home in Sachkhand, whether you are totality in the creator, it's the same self. The self never changes, that is why this mystics say the path to discovery of reality is to discover yourself.

Know thyself. Socrates said loudly, know thyself, you will know everything, you will know the creator, you will know God, if you can know thyself. And the self is always the same, is always available to us, self is not hiding, God is not hiding, our higher self is not hiding, it is always there in the form of the self. Right now we know we are the self, even trapped in a body, trapped in the physical world we know we are the self. The self is always there never goes away, never hides away, you dream you are still there. The self is having the dream, self is moving the dream, you wake up, self awoke from a dream. The self goes to a higher state of consciousness, the same self; it goes and expands to totality, same self. So the secret is in self and then the wonderful thing is the same self has a resonance and a power which becomes the sound current which we listen to in the self which is a pathway, the royal road, that music that we hear is an expression, a manifestation of the same self. We have to distinguish between an experience and the experiencer. The experience is created, the experiencer is not created. The experiencer is who creates and experiences that experience and that is the self. The self creates all experience but doesn't create the self. It is experiencer of all experience no matter where; whether it is a dream, it's wakeful state, higher level, totality and God's experience, all become the experience of one self which indeed is the only reality. Ultimately the experiencer is the reality not the experience and therefore when we go

back to the knowledge of who we are, we find we are pure consciousness, totality of consciousness and everything has been created from there, including Sachkhand, including true home, including any kind of experience at any level is generated by same consciousness which is the self.

Self is a very big thing. It permeates every level of experience, never goes away never leaves us. You can be unconscious, the self is still there, you can be under anesthesia having a surgery done on your body and the self can still watch and see something else. Self never disappears, the self is never unconscious, the body can be unconscious, the experience can disappear and we can be unconscious, the self is always there, never disappears, it is permanent, immortal, it is not too difficult to know that the self that is immortal never goes away, is the soul of a human being and when the soul examines its own totality how it is individuated, that is God. There is no difference. We have not separated ourselves from God, we are within God, we are participating in the experience of the self that was in God form, we became individuated to soul form, we became further creating and being part of participant in an experience of causal plane, astral plane, physical plane and became a soul trapped in all these bodies but we are still the same self.

So when we say is it I speaking or is God speaking? You cannot speak, I cannot speak unless God speaks. In some of the literature a distinction is made between man's will and God's will.

When they say you should live in God's will what does it mean? Where is God expressing his will, where does he tell us what his will is?

Rumi, Jalaluddin Rumi answers this question, he says people ask me where is God's will, you tell us to live in God's will, where is God's will?

And He says if God places a spade in your hand he has expressed his will DIG.

If God has placed a pen in your hand, he has expressed his will, WRITE.

What more do you want to know? If God creates circumstances around you to act in a particular way, act.

What more do you want to know about God's will. Whatever is happening around us is God's will, nothing can happen except with God's will. So how are you wondering where is God's will?

Then why are you distinguishing between God's will and your will? Because of this accessory given to us called the mind. The mind thinks and creates a departure, a divergence from that will. God's will says do this, mind says not at all, I don't like it and creates another will, creates a mental will. Those who live in their mind's will as a departure from God's will are called in our Indian culture, Man-mukhs that they are followers of the mind. And those who follow the Guru's command or the God's command as expressed in nature are called Gurumukhs, the followers of the Guru. The distinction between a Man-mukh and a

Guru-mukh is precisely this; the Gurumukh follows whatever the circumstances coincidences tell him to do. The Man-mukh tries to divert himself from that, going by the device of a mind, an extraneous force placed in us for helping us and we are misled by that force that we become Man-mukhs. The mind has the ability to create a feeling of free will and therefore diverts from what the circumstances and coincidences of life are telling us to do.

When we go by the circumstances and by non-mental knowledge which is called intuitive knowledge we all have that, every time when we have to take a decision a gut feeling tell us do this, the mind says no, I don't like it, the mind tries to divert us from that thereby creating a separate appearance of will called the mind's will and therefore in actual practice in the physical world we see two wills, eventually even those two wills are the will of God. but here there is a distinction because the mind is at work and our mind the thinking machine which we are supposed to use for thinking good things, thinking things for communication, thinking things for helping us, is thinking nasty things, thinking negative things, thinking of things which we ought not to be doing and then the mind thinks like that and inner feelings say no, we create a divergence.

The mind's will then become separate, sometimes that inner will which is God's will has been called conscience. Our conscience says don't do this, this is wrong. The mind says doesn't matter, once in a while is ok, the mind argues and allows us to go with temptation, with desires, with attachment and makes us do things which our conscience the inner sound is telling us, don't don't don't. Are we not departing from God's will? According to Rumi, that is how we depart from God's will, when we go away from what is being indicated just because our mind says don't follow it otherwise you follow your inner voice which is the voice of intuition, not of thoughts. And it is matched automatically by an external voice, of coincidence. I will tell you an example.

You have to make a decision and you say should I do this or not do this. Circumstances are telling me I should, it is my duty I should do it, mind is saying no. Should I follow the mind, it has reasoned out, given me reasoning for doing what the mind wants but the inner feeling gut feeling is I shouldn't be doing it. The conscience is pointing to a different direction and you drive your car and there is an ad on a billboard on the road. Two words in that ad say "do what your conscience is saying". It has nothing to do, that advertisement has nothing to do with your problem but the two words match and you see what a coincidence! I was thinking of this subject and it came on an advertisement outside. That's a sign that is pointing out that not only is God's will being expressed inside you through intuition, it is being expressed outside by coincidence, coincidentally saying that. So it is a surprising thing that I have noticed all my life that as my friends have come on the spiritual path the number of these coincidental happenings has been increasing and are matching what the gut feelings inside them has been saying. So therefore, God's will is expressed in more than one way. It is expressed by the circumstances and coincidences of life. It is also expressed by your intuitive feeling inside which is not based on thinking but comes suddenly at once. So that is why we say there are two wills, otherwise indeed there is only one will. This is also a subject

connected with what is free will? Do we have free will?

We talk of man's free will. Man is making his own destiny by his own free will. Man is responsible for his own Karma. If man has no free will how could he create Karma? How could he be punished or rewarded if everything is being done by God? God should be punished and rewarded, not man. If God is dictating everything that you have to do why are you being punished or rewarded?

So this is very deep question, has been debated for thousands of years. Do we have real free will or not? And people have come up with various kinds of slogans; we have limited free will, we have restricted free will, we are tied up in a rope, within the rope we can move we can't move out and all kinds of explanations. None of them appeal to the basic truth that if God's will creates everything how can you have even limited will? If you have limited free will that means God doesn't know what you are going to do. He is supposed to be all knowing. If it is true that God is omnipotent, omnipresent, omniscient which means he knows everything. He must know what you are going to do whether you are going good or bad. If he doesn't even know he couldn't be God by definition. Therefore if God knows everything there is no way we can have any limited or restricted free will or any free will at all.

Now this is how a friend of mine studying in school at Harvard Business School. He was very interested in this subject, to discover how the law of Karma can operate if we have no free will, it cannot operate. The God is operating everything, how can we be punished or rewarded for something which is beyond us? We cannot even do it, help it. So he came to the conclusion one day that we have no free will and Karma is merely an illusion if God knows everything. And he rang me up early morning, he said Eureka! I found out, we have no free will because all definitions of God in every literature, in every religion, in every spiritual doctrine, everywhere say God knows everything. If he knows everything we cannot have free will. I asked him to come quickly to my apartment so we can discuss it a little further and I did a little trick. I prepared a tray with three cups on it and placed tea in one, coffee in another and left the third empty. When he arrived, I said will you have tea or coffee or nothing? I have got all three and don't use your free will, you don't have any. He was stumped. He said all my discovery you have destroyed with three cups and now you are forcing me to have free will. I said, I am trying to prove to you, not only you have free will you cannot escape free will. Every day we are being challenged by choices which we have to make and the only instrument we have to make a choice is free will. How can you say you have no free will when I am saying will you have tea or coffee? How will you decide which is God's will? You have to decide as a human being you will take tea coffee or nothing. I have got all three, the moment options are put before us, the moment there are different ways of dealing with a thing are in front of us we have to use the free will. So free-will must be real; has to be there; we can't survive without it. Every day we use free will, we use free will every second of our life, we make choices all the time. How can we say we have no free will? Therefore the subject of free will needs a further deep study, how does it work?

Now it works in this way that what we have to choose and how we choose is pre-determined. I explained to that man, I said now I have been a devil's advocate telling you that you have free will, by presenting the three cups. Now I want to defend God and want to say how you have no free will. How will I describe it? I said look at the choice I gave you, I gave the choice to have tea or coffee or nothing. Now you are making a free choice in your head, what should I take? There are factors in the head built in by which you are making a choice even if it is free. If you are influenced by somebody that is different but if you are using your free will that means freedom of choice, how do you choose?

What are the factors in your head that make you choose tea or coffee?

There are two sets of factors. Hereditary, your genes may be carrying this from all your ancestors they liked coffee therefore you like coffee. You might have been exposed to parents, relatives who loved coffee. It has come to you from the genes, genetically; or it could be environmental. You have lived among coffee drinkers, you spent more time in coffee drinkers, you started having a taste of coffee therefore you liked. There is no third way of deciding tea or coffee. Either genetic or environmental and the point is when I offered you tea or coffee both these were totally fixed. You could neither change your genes nor change the environment through which you have passed. Therefore the fact is that if I could read these factors of choice in your head I could predict beforehand that even freely you will only choose coffee. Where is the free will? It is gone because it is governed by something that at all times it is fixed.

At all times we make a choice, these two factors are fixed. Therefore the truth is that we have no free will. It is determined by these factors which we are unaware of. It is ignorance that makes us have free will. It is the ignorance of knowing how we decide that makes us feel we have free will. It is a feeling of free will. It is an experience of free will and not really free will. And therefore looks like free will, has to look like free will. What about Karma then? Karma is also just felt freely as real. It is not real. It is as unreal as free will. Karma is an illusion also created along with the illusion of free will. It is a package. It doesn't exist separately.

So long as you believe you have a free will you have to accept Karma. When you find out there is no free will you live in the will of God at all times there is no Karma for you. Karma is being created by the illusion of free will and you create the illusion of Karma and go through it. When you rise above the mind there was neither any Karma nor any free will, it was only one will of God prevailing. You can find it within yourself by meditation. The knowledge that comes through meditation is immense. You get to know exactly how things are happening and why this experience of free will is there.

I tell you I have probably already told earlier about my experience with a Bhatra. I was talking with people at the dinner table after we left that there is a group of people, they wear turbans like a Sikh, they have beards and they have a yogic practice and that group which is dwindling in size now in India, they are called Bhatras. Not to be confused with Brars. Sorry.

Those Bhatras have some special type of Yogic practice by which they go into mind reading and they can read your mind. I had gone when I was young, to an interview for joining the Indian navy and as I came out of the interview I met one of those guys. He was walking on the street and he said do you have a piece of paper? I was carrying lot of paper with me for the interview. I said certainly. He might want, need a paper to write something. He said do you have a pen? I gave him my pen and he began to scribble something on it. Looking at my eyes he was writing on the paper. I said there, has something to do with me, I'll see what happens. Then he folded that paper, into many squares, made a little piece and put it in my hands, he said hold it in your palm. Have you have more paper? I said yes. Now write the name of a flower. I said, I know what he is trying. We used that trick as a child. He knows that the most common flower is rose. When they say write the name of a flower the first tendency is to write rose. He is expecting me to write rose and I am going to call his bluff off. This interview took place in Uttar Pradesh in Lucknow and I said I will think of a flower which doesn't exist here. I will think of a Punjabi flower he cannot even imagine and I thought of a flower called Chameli, which is not commonly known there. So I wrote in English C, H, A, M, E, L, IChameli.

He said write a number between 1 and 10 and I said he is expecting me to write 5. Common, middle of the number that he is offering me, I am calling his bluff again. I wrote three. He said write your date of birth, I wrote 1926. He said that is your year of birth, I want you to write the date and normally we write the date and the month before we write the year but because I had already written the year, I wrote the date after that.

He said now open the paper I gave you and I opened the paper which was pre-written by him and it said Chameli, three, 1926. I was completely thrown off my guard. I said how is it possible? He wrote that paper before I had thought about these things. I made my choice on these options he gave me after he gave me the paper, how could he know it? There is no way he could have known. I said I will give you anything but please tell me how you do it. He said we have this Yogic practice. We can read a person's mind but a person thinks his mind is read of what he is thinking when he is reading, that's not true. We can also read for the next five minutes what he will think which means what we are going to think in the next five minutes is already there. Of course later on I found that entire life is already there, not only five minutes. But that man through that yogic practice can read five minutes so he knows that when he put those questions to me what answers I will give. So he told me shall I tell you more? I said you have told me enough but go ahead.

He said you think that I will write rose because he expects me to write rose and I will write the name of a flower he cannot even think of and you wrote Chameli. He not only gave me the answer he revealed to me that he even knew the thought process that will go before I make a choice. He knew even that. You thought that I will write, I am expecting you to write 5, I will write 3 and call this man's bluff off and you wrote 3, I could even read that thought. And you wrote your year of your birth and I had to tell you to write the date. He knew the entire process of free will that I was having in my mind. What can of freedom is that? Yet I

experienced free will. I experienced I made those choices. If somebody can read my choices in advance how free are those choices? There is nothing free. The experience of free will is real but free will is not real. So we experience free will therefore it is real because we don't know how that free will is being exercised which is pre-written. Everything is pre written.

Not only that I will tell you more, they say that a divine person, an enlightened person can change our destiny which is true. We go to a master, say Master I am suffering too much please help me. And he said don't worry, do your meditation do this you will feel better and things change. Obviously he has intervened in our destiny and changed it. Then we go into meditation and go into the astral stage and see what happened and we find that the master's invention was pre-written; that he will change the destiny was written there. It changed here it didn't change there, it was already written. Then we seek divine intervention at that level and want to change that which is pre-written and the master at that level changes it. We say at least here he has changed our destiny in real fact and that has affected our physical destiny and then we rise in meditation to the causal stage and we find in the Akashic records which exist there where the whole of the destiny is written, it says that this man's destiny will be first altered here then he will seek alteration there and therefore the master will change even that; which means even divine intervention, looks like really a person is interfering and changing your destiny at some stage is written up and above that of course there is no time and space, no Akashic records, no destinies.

The whole will is prevailing which creates all the lower levels and the destinies. So you will notice that God's will is the only will that prevails. In appearance, it becomes our will and that's the only reason why it is said that "Man is created in the image of God". That man is created in the image of creator, he is not created in the image of the creator because the creator has nose and eyes and so on. Creator has no form but this fact is common, creator has a real will, man appears to have will and man's free will looks as real as the creator's real will. God's will is real with knowledge. Man's free will is real because of ignorance. He doesn't know how he is doing it but he thinks it's free. Karma is created at the same level and exists only as a creation along with free will. It is not real. One can escape Karma completely by just going above the mind and then what happens? It is not destroyed, it is a package that you want to have physical experience, have a illusion of Karma along with illusion of a physical world, it goes together. You want to go up above that, nothing ever existed, neither Karma nor will nor sin nor rewards nor punishment. It was all created as a package for us to have the experience of free will on a physical plane.

Incidentally the free will is not available at all planes. When you make a decision here in the physical plane it is recorded. In fact it is already been recorded before you make a decision in the astral plane, so it is known there. Here you don't know what is going to happen tomorrow. There you know what is going to happen tomorrow. You can see your future. In the astral plane you can see the whole of your future, very little of the past but you can see the future very well.

In the causal plane which is your mental plane inside which is accessible through meditation, you can see both sides completely. You can see all your past lives ,all your history right from the inception and can go on right till the infinity. It is all within us but then what happens if we had access to that information, we as astounded by the fact that it is all with us already, this information was with us and we come back here and it fades away. Just like we have a great experience in a dream, when we wake up it fades away so fast, after five minutes you cannot even remember you dreamt. Like the dream fades away higher experiences also fade away, why do they fade away?

To make this a reality, it is one of the features, to make it real. To create reality, to enhance the experience of the illusion you have to make it as real as possible and that is how it is working. What a beautiful show! What a wonderful cleverly designed show. I cannot think of any way to improve it. Great Master offered me once, he said tell me some method we can improve the structure of this creation; I looked at the grand picture there is no way you can do it. It is too perfect. In small parts it is totally imperfect. In the grand picture it is perfect.

Similarly people say our life has a life span and we have a Karma to go through that makes one life. Can we extend it? Will it be better if we live longer? Is it better if we live shorter? And when you look at the ramifications of living longer or living shorter you will say thank God I am dying when I am dying. It is the right time. Everything appears right in the big picture and appears wrong in the small picture. So that's why it is good to see things from the top, to be able to see, have a glimpse of what's going on from the top. So you see everything how it's created how it's working and that's very beneficial at every level, even though it fades away, the impact is one that gives you happiness, intoxication.

One of the things that happen through meditation is an intoxication without alcohol. Intoxication without drugs; Intoxication with nothing but inner experience. It leads you to state of bliss and intoxication nothing else can create, and while the actual experience, memory of the actual experience may fade away, the intoxication does not. So we had people Great Master's disciples who had great experiences, we used to call them Mastanas. What is a Mastana? Intoxicated guy. They were intoxicated with experience even if they were living mundane lives for us they were still intoxicated.

In Guru Nanak's teachings it says that "any other form of intoxication, you can take milk, you take wine you can take this and you can take that, that doesn't last and gives you a hangover but this intoxication of meditation is everlasting and no hangover". So it's a great opportunity for us wherever we get the opportunity to practice this kind of natural meditation. A meditation that doesn't require artificial means, is based upon what already exists in us. Everything that is needed for good meditation exists already in us and all we have to do is to go within, not outside, look within not outside. Thank you very much !

<http://www.youtube.com/watch?v=GtH28CMBJeA>

[ISHA](#)