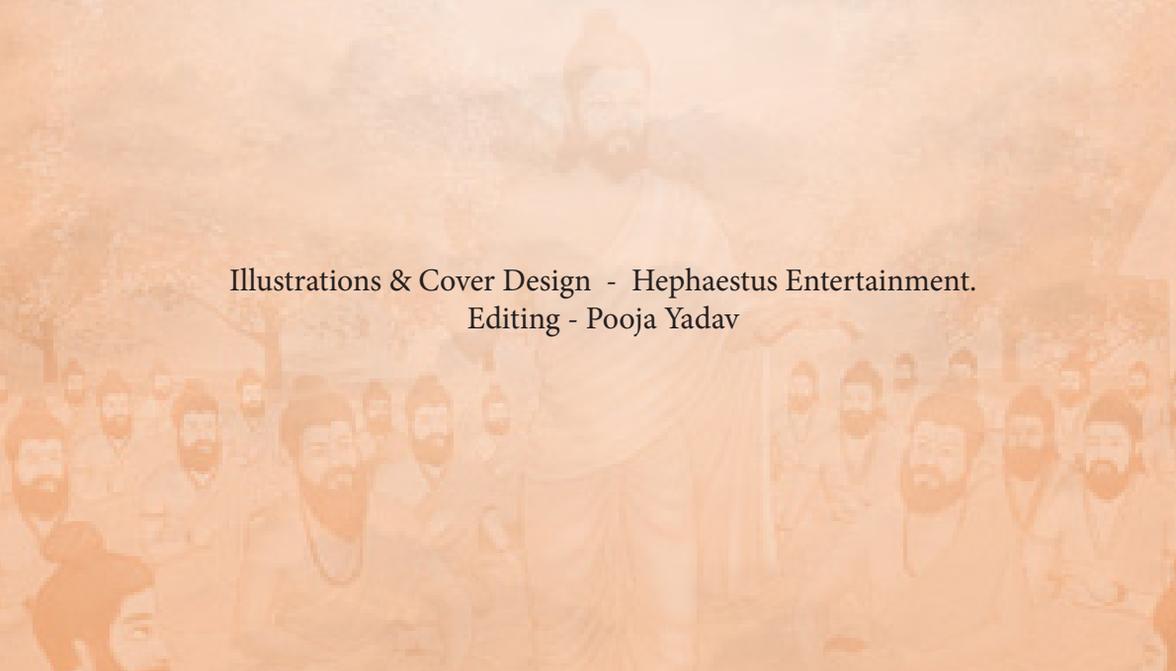


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The book is focused on experiences of the author and a spiritual master Janak Raj (known as Prabhujī), the sole purpose of this book is to inspire and motivate the reader to work on his/her spiritual development. The results you attain may be different from what are mentioned here. Further the author or the master are not medical professionals, you should consult medical professionals before you undertake any such practices.

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Conversations with a Realized Soul

For years I searched for anyone who could demonstrate even the most basic signs of spiritual development, so I could validate the wisdom in the ancient Indian literature and chart a path for my own journey.

One day, quite unexpectedly, I came face to face with an unassuming down-to-earth innocent yogi, who was able to demonstrate abilities, way beyond what I thought was possible. Thus started a long conversation, that has morphed from basic definition of what is yoga, through hair raising and astounding deep spiritual experiences, all the way to how can we master our own destiny!



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Prologue

About Spirituality and Motorcycles ...

The story of how I first met Janak Raj, lovingly referred to as “Prabhuji” by friends and family, is still embedded in my mind as if it happened yesterday. I often wonder how the smallest of events can completely change the direction of your life, and most probably, you would not realize the pivot when such an event happens.

It was probably the year 1997. I was living in the city of Jammu in the Jammu & Kashmir state, India. Life was awesome, riding an Enfield Bullet 350 cruiser in the beautiful hills in the lower Himalayas, working out in the gym till exhaustion, countless evenings of get-togethers with amazing friends. We were a bunch of proud youngsters who felt on top of the world. I used to meditate a few times a week in the local Shiva temple at Satwari, I would visit the Chandi Mata temple in Bhaderwah at times and read spiritual literature I could get my hands on, but meditation and spirituality were not the centerpiece of life.

One such evening, I rode my Enfield Bullet motorcycle to the gym, parked the motorcycle outside the building, and stepped in. My cousin was accompanying me, we took our helmets inside, kept them on a table, and started working out. As we climbed down the stairs, a group of rough-looking people was climbing up. I did not recognize them; they looked like strangers, and we did not pay attention. This seemed to be a usual day; we would work out for around 90 minutes and then probably stop by the local sweet shop to enjoy a Lassi (Yogurt Drink) before we went home.

In a few minutes, another gym member came in and casually remarked,

“You guys are not riding your Bullet today?” while looking at our helmets.

I said, “no we are, it is parked upside.”

“Well, I did not see it, maybe I missed it.”

We quickly rushed up and looked around, but the motorcycle had disappeared. We looked around the building. Someone might be playing tricks and may have hidden it nearby. It was nowhere to be found. In a few minutes, the entire gym was upstairs, looking around, we searched every corner of that place, but the motorcycle had completely disappeared.

This incident was a call to reality. We thought of ourselves as invincible, we were young, we were strong, and we were a solid group of friends. We had an influential network, and anyone who knew us would probably not have tried something like this. I used to be an amateur martial artist. I used to take pride in my keen observation, sharp presence of mind, and ability to react as needed. Suddenly, I felt vulnerable. This petty crime had happened in seconds. I dimly remembered the faces of people who had walked up when we were stepping into the gym, but I wasn't focused enough to remember them clearly. This was very disappointing. The motorcycle was a prized possession. I loved the machine, and I worked on it diligently to customize it in so many ways.

Slowly, life started to go back to normal. I started working on another custom Enfield motorcycle, this time it was even fancier, a red and chrome version. For young boys, probably their first motorcycle is way above their first girlfriend. I am not sure if I will ever stop missing the beautiful black and chrome machine. We spoke to the police and realized that such crimes are very normal and there is zero chance of recovering a stolen motorcycle; these crimes are low priority for the police. Deep inside, I would think that maybe someone I know had played a prank, maybe if I could have focused a little, or investigated on my own, I could have found it, the feeling never went away.

One of these days, I was having a casual conversation with one of my students. He mentioned a person who lived in the “Talab Tilo” area in Jammu and was spiritually extremely advanced. I should probably go to him and ask him for help. If the motorcycle is still around, he can use meditation to locate the motorcycle. Talab Tilo was hardly a few kilometers from the Satwari area where I was residing.

That sounded very interesting. In all my search for spiritual gurus, I had never witnessed such practical use of meditation skills, so it raised my curiosity. The next morning, I, accompanied by my cousin, went searching for the person. We rode a scooter to Talab Tilo, reached the spot, and started asking for the person. These communities are not structured well enough to find a shop by number. Once you reach that area, you often have to walk around and ask residents about the person you’re looking for, and get some help locating the exact place. It took some time, and we reached his shop.

What I saw was a slim-built person, wearing white clothes, sitting in the shop, half busy with the activities, and half lost in himself. As I approached him, to my surprise, I did not have to introduce myself. He instead came to me, hugged me, and blurted a few words.

“You will soon go to the United States.”

I probably did not have enough time to absorb this. I had never met him, and there was no way for him to know what I was doing. I was in close communication with a few multi-national companies on possible positions in India and the United States, but so far, I had not disclosed my intentions to anyone, except a very few family members. I did not know how to react.

I asked him about my dilemma, about the lost motorcycle.

“It has gone where it came from.”

“You will most probably not get it back, but you don’t need it, you can buy twenty more if you want, this is not important. You should focus on your future plans.”

Again, this came so suddenly that I had no time to process and react. He did not have to sit, meditate, focus, or show any spiritual activity; it just came naturally, there was no thinking, there was no effort, he blurted out everything, as if he was half lost and half with me. He said a few more things that I did not understand at all. I was not used to thinking so rapidly; it was as if he were speaking about my future life, several decades forward, in the shortest possible sentences. At that time, it sounded insane and very hard to believe. Luckily, early on in life, I had learned not to reject things outright, but instead look deeply, question, and understand before rejecting anything.

This person was unlike anyone else whom I had encountered on the spiritual front. There were absolutely no external signs of spirituality; there was no pretense, no effort to impress, no theory, no philosophy, no religion, no effort to push you in a given direction. All I saw was half lost peaceful face, full of love and compassion, eager to help, but not push beyond your comfort zone. This was so unconventional that I did not know how to react.

We had many conversations afterwards on wide-ranging topics. He provided some hints about where my motorcycle was, but they did not help much, and we could not find it. I continued my conversations with the multi-national companies, and one day I got an offer. The next day, I thought of visiting Prabhujī and informing him of my plan. I rode my new Red and Chrome Enfield and parked it outside his shop. We did not have cell phones or landlines, so I had not had a chance to convey my progress.

He rushed out of his shop, and as I got off my motorcycle, he hugged me tightly.

“God listened to you; in fact, he has answered your prayer much faster than I expected.”

“You are all set to go to the United States.”

I did not know what to say. All these years, I was looking for any real demonstration of spiritual growth. And here I see a man who not only predicted my future, but could also see events happening with closed eyes.

I did not think of him as a guru or a godman; for me, he was an example of someone walking ahead of me. I had learned very early on that if you want to move forward, learn from people who are ahead of you.

And thus started a more than two-decade-long conversation.



Context

Why this book?

Over the last two decades, I have had numerous conversations with Prabhujī on a wide range of topics. All those conversations were a source of precious knowledge and motivation, and in the back of my mind, I always thought that someday I would turn them into a book, so that this wisdom could benefit many more.

However, this was not an easy task. First, he is not proficient in English, and conversations would only happen in Hindi. Second, my Hindi isn't up to the mark; often, I struggled to convey my thoughts and questions in the best possible words. And third, when you would speak to him, he would take you all the way up into fairly advanced concepts very quickly, often, the concepts made very little sense to a rational mind. I stuck to the conversations because I had seen firsthand a demonstration of his capability; anyone else who would not have the context would have lost interest fairly quickly. Often, the discussions would sound like a Kindergarten kid talking to a PhD professor; the kid was talking about playing with a ball, and the professor was talking about how gravity works in n -dimensions.

In 2023, I planned a trip to Bhandarwah, my beautiful hometown in Jammu & Kashmir, and asked Prabhujī to spend two days with me at my house at Seri Bazar. I took a Sony ZV-E10 Camera, which is ideal for podcasts, and recorded tens of hours of conversations with him. In all those conversations, I had to intentionally slow him down and try to structure the conversation so as to make it meaningful for the normal audience.

The strategy worked well. Once I was back in California, I was able to listen to those recordings, spend time analyzing them, and simplify the ideas before writing them down. Since then, I have had numerous recorded discussions to clarify the concepts.

I have tried not to dilute these concepts with my understanding and keep the original thought expressed throughout the material, even if I disagree or have questions or doubts about a given concept. He is the only spiritual person I know, who not only talks theory, but is also able to demonstrate what he speaks, so even if some of his thoughts do not synchronize with my understanding, I would want to listen, document and analyze them, hopefully they will make sense at some future time, or they will at least drive me to ask the right questions.

In some areas, we had strong disagreements, for instance, the concept of Swarga, Prithivi, and Naragha Lokas (Dimensions). I could not digest that there is another physical dimension of Earth, the Nargha Loka, that I could not fly to using a spaceship, or that other planets and star systems have a similar three-layered structure. We ended up having a fairly hot debate on such topics, but when writing the book, I followed a simple principle: I have tried to reflect Prabhuji's original thought with minimal possible alteration. Most changes are to simplify the concept and language and to make it understandable.

This is not a light read. The content gets fairly technical very fast, reflecting the advanced meditation stage Prabhuji has already reached. I would recommend that you spend time reading and absorbing the content, and try not to judge it; just read and absorb. Especially if you are not close to Eastern spiritual thoughts and mythology, you may have difficulty following some of the stories, examples, and characters in the book.

This book is written as a dialogue with Prabhuji. The original dialogues are recorded in videos and are posted on YouTube (Please check www.gsharma.org), but they are in the Hindi language. I have tried to simplify the conversation when I wrote this book, hopefully without impacting much of the meaning.

The Beginning

Deep Meditation Experiences ...

I always wondered what drove Prabhuji to such deep meditation states. I have struggled with meditation for more than thirty years now, and even after all this time, I cannot perform the tasks that I had seen Prabhuji performing twenty-five years back with almost no effort. It seems that Prabhuji lives permanently in a continuous deep meditative state, it takes me weeks to reach, and I can hardly sustain for a few minutes at a time.

When you talk to him, the conversation moves quickly, there is no time to build a context and very often, there is no structured scientific explanation of the concept, rather there is a straightforward assertion, that this is how it is, and the best way for me to understand is to meditate and experience this for myself.

There is a heavy reference to ancient Indian spiritual concepts, which will be difficult for Western readers to understand and digest. I will try to explain some of those concepts after the chapter, or provide videos to help with those concepts.

Prabhuji, what was the turning point in your meditation journey? Was there a time when things accelerated? Was there a single event?

I was meditating since very early on, but there was a time period after 1990 when things accelerated. My daughter was born around that time, within the first six months, she developed problems in her ear, and then her hair started falling out. This brought a certain disappointment and detachment towards life.

I would go to the Peepal tree (Ficus Religious or Sacred Fig) near our house in the evening and stay up all night, trying to meditate.

Now, a temple has been constructed at that site, but there was nothing there at that time. Sometimes I would also be accompanied by a few young boys from the neighborhood. This went up for many months. As the meditation matured, I did not need to go to this spot; I was able to stay in meditation, even while doing my regular work at the shop.

During this time, you mentioned that you have had many visions.

Yes, I had several visions, and thereafter, the visions have continued.

There was a vision of the “Tri-Netra” (the three-eyed god) or Lord Shiva, where I got totally immersed in him. Another time, I saw the three gods, Brahma, Vishnu, and Rudra.

Many interesting incidents happened during this time; here is one of them. Usually when I sat for meditation, I was not used to performing typical rituals, for instance, I did not light incense, or offer water to the “Shivalinga.” I did almost nothing that was required for worship, just sat there and meditated. Traditionally, Shiva worship is done by pouring water over the Shivalinga.

Two young boys, Binda and Bitta, used to sit with me in meditation for a long time. In the whole bunch of lads, they were the quiet, dedicated, and focused kids. That day, Binda said that he wanted to offer water to the Shivalinga, but there was no water around; the canal had dried up, and the water tank had no water in it.

I asked him to hold both his hands on top of the Shivalinga, just as you would use them to drop water on it, and start pooja. Binda started doing so and started using “On Namō Shivay” chants as he continued the pooja. Suddenly, he exclaimed, Prabhujī, Prabhujī, look, what is happening. Although there was nothing in his hands, you could see real water dripping out of his hands onto the Shivalinga. I asked him to stay quiet and not make a big deal of this event.

Another event happened during the hot summer. Jammu can get fairly hot in summers, temperatures can cross 40 degrees centigrade, or around 104 degrees Fahrenheit, the wind can be dry, and dust storms can make things worse. There was no respite from the summer; there were no rains, and we were simmering in the heat. The cold water of the canal, carried from the river Chenab, was a good place for us to take a dip and get away from the hot summer.

One of those days, Binda said that he wanted to pray to lord Shiva for rain and as part of his reverence, he was planning to take one hundred and one dips in the cold canal water. I said go ahead and do so.

Binda started taking dips in the canal. There were no clouds in the sky, and he started his process with full dedication and faith. He kept diving in the cold canal water, with no break. As he took his last dive, the 101st dive, suddenly, from nowhere, extremely strong rain started pouring. Everyone around was amazed.

Similarly, so many interesting things have happened during the many years of my stay there. Most of the visions happened in the shop itself, including visions of Jesus Christ.

When you say rain came out of nowhere, I am trying to understand. There was no cloud in the sky. When he completed his 101st dip, did the clouds appear first before the rain started? Or did the rain start all by itself, with no signs of clouds? Did everyone see this? Did this happen over the entire city of Jammu?

It rained over a smaller area, probably not over the entire Jammu city, but in a localized area. Spirituality is way above science, so the scientific concept of clouds and rain will not apply. And yes, many people in that locality saw it and were completely amazed at the happening.

What happened to those two boys, Bitta and Binda, who were so serious in meditation? Did they continue to meditate and gain more maturity?

With time, they got distanced, although they would come to my shop once in a while.

Another time, I was sitting in my shop, I got a vision of “Sapat-Rishis”. (The seven Rishis or Sages, considered as the first yoga practitioners on earth)

Can you explain more about “Sapat-Rishis”? I don’t know them well. As per Ancient Indian texts, the “Sapat-Rishis” or Seven Rishis, represent the seven bright stars in the sky. But I saw them as individuals in deep meditation. I could not see the surrounding areas or the physical reality; all I could see was the seven sages.

Was there a message or information that they conveyed?

No, there was no message conveyed, just the vision?

Did you have any thoughts in your mind about Sapat-Rishis before this vision came in?

No.

How did you know that these are Sapat-Rishis?

This is an inner communication between the spirit.

What are Sapat-Rishis? Do they refer to seven stars? Are they people? What do they represent?

These are the seven sages. They did not come in the form of stars; they came in the form of human bodies, the spirit bodies.

I can recollect another incident. I used to write “Ram, Ram, Ram ...” on notebooks, and I filled many notebooks with the letters Ram. Once while doing so, I saw the vision of Ram in front of me. I lost any perception of my own body, and I could only see Ram everywhere. I felt as if I had become Ram, or I had dissolved in Ram; he existed, not me, as if he had given his own spirit body to me. We are not talking about the physical body; we are talking about the spirit body here.

He looked like what we see in the pictures. A very aesthetic young man with a bow and arrows. And during that time, everyone I would meet, I would only see Ram in him or her. It was as if everyone was Ram, all people, with no exception; they were all Ram.

When this incident happened, was any information conveyed about Ram, about his history, about Ramayana?

No message, the only experience was that Ram is in everything, animals, plants, other humans, all I saw was Ram in all that.

What is the significance? What do we gain from this experience? What was Ram conveying?

That I am!!! And I am in everyone, in every grain of the universe.

So, Ram did exist. And Ram is a form of the supreme creator, the "Shiva-Shakti." This combines both messages. Did you ever see Hanuman?

No, I was focused on Ram; I never focused on Hanuman.

Did you also see the location where Ram is standing? Did you see the Ramayana playing out? Did you see others around him, his family, monkey army, rakshasa, etc.?

No, this was only Ram, nothing else. And everything I would see would reflect Ram; there was nothing else.

So, let's talk a little more about how this vision works. When you are speaking to someone, a physical person, your physical eyes see the physical person. How do you see the spirit behind the physical person? What do you have to do? Does this happen in every interaction with people? Many times, when I met you in person, you have said so many things that made me feel as if you were reading my mind or you were looking into my future. At that time, are you seeing me, or do you see a mixture of physical me and some visions?

When I was having visions of Ram and everyone as Ram, I could not even see my own body. There was no physical awareness; all I would see was the spiritual body of everyone as Ram.

The same was true when I saw the Sapat-Rishis; this is the spirit body.

And how does this work in your normal interactions with people?

Sometimes there is a vision, sometimes there are words that come to you, while you interact with a person. You speak those words out and they come true.

It takes a very long time for me to reach that state, and when I reach that state, I cannot stay in both physical awareness and spiritual awareness at the same time. I see you are able to do both at the same time effortlessly. I am wondering how you do that?

Also, in my experience, sometimes when you go very deep, you suddenly see a very bright sun. This is a sun that shines just as the real sun, it radiates white light, it comes into perception for a few seconds, and then disappears. Is this the spiritual body or soul you talk about?

Yes, when mind and soul merge, we can perceive the soul.

So those flashes are your mind touching the soul for that millisecond?

Yes!!! Absolutely.

After that, you start getting answers to any questions that you may pose. Also, an eye comes into your vision in that state. What does that eye mean?

That is the third eye, the third eye of Shiva or Tri-Netra.

And the eye is not merely reflecting physical eye; it is reflecting your intuition or perception.

Absolutely yes!!!



The 'Tri-Netra' or third eye in deep meditation.

It has taken me thirty years, and I still think I am not even getting started. How would a typical person, who will only spend a few minutes per day on meditation, ever aspire to get anything out of his/her practice?

You cannot know that, when it happens, it can happen in seconds.

Fighting your own thoughts is very difficult. When I meditate, I am able to zero in on almost everything, but there is always a very small fragment, a thought, an emotion, a fear, that still exists, that spins more thoughts that spin more scenarios and drowns you in thoughts.

Yes, controlling the mind is not easy.

So, this was your primary phase, meditating at this temple, and this is where your life completely transformed towards spirituality.

Yes, this was a turning point, but more visions and experiences came in the shop, while performing my daily routines, meditating under the tree or later in the temple that was built there. Another incident that I can remember, one day, I was meditating in the temple. Probably an accident happened somewhere close by, in deep meditation, I could see a spirit or a light, starting from the sight of the accident, coming towards me and dissolving into myself. I realized what had happened. In a few minutes, a neighbor came in from that site. I inquired if an accident had happened around that place and someone had died. The person was surprised. In those days, there were no mobile phones or landlines in that area, and news would travel slowly as people moved around.

After doing so much deep work, did you ever think of building a spiritual organization and educating people about these truths? Similar to Baba Ramdev or Sadhguru?

Well, I keep doing what I can; it is ongoing.

I am talking about large organizations, like Isha Yoga, built by Sadhguru. What you are doing is on a very small local scale?

It is going on, and time will come; it will happen.

I am talking about large-scale activities, not just talking in a small gathering here and there.

It is going on; this conversation is part of that process. Yes, I have thought many times that I should build a structure to do this better and on a larger scale.

What do you see in meditation on this subject?

The guidance is to keep going, our time will come. Organizations are also collections, creations, or karma. They will again drown you into “Maya” and take you further down. There is a lot of ego that you build over time when you run such large organizations. Most of them turn into hollow rituals and lack depth.

Anyone else who would have even one percent of your knowledge, experience, and wisdom would have stood up organizations worth billions of dollars and gathered a huge following. What you are doing is very slow.

You have to go beyond the mind; the mind wants you to hurry and accumulate more things. When your mind meets the supreme power or soul or spirit, that mind will be beyond the material Maya, and there will be no collection of karmas, thoughts, or Maya. If you look at spiritual giants like Guru Nanak, they had no concern for such things; they had moved way beyond the ego, their minds had already melded with the creator.

This is a very difficult balance. If you want to speed up for a larger impact, you may end up accumulating more ego, more karma. If you go too slow, you leave so many people behind; you are not effective enough to lift all. I am not sure how to attain that balance. How do we maximize our impact without building more karma?

Yes, creations create karma. Typically, we can't even cross our existing thoughts; if we create more karma and more thoughts, we will stay stuck in this cycle.

Yes, building organizations needs you to manage financials, legal, administration, taxes, and it becomes a trap that is very hard to get out of.

Yes, Sages do not do more collection or do not build more karmas.

The world urgently needs spiritual guidance. Look at the overall scenario, the wars, the climate crisis, the politics, things feel so unstable; the world needs guidance.

Most people who are new to a given area feel as if they are special and better than others; this happens in every field. After a while, they all calm down. The cycle continues. Think about Ravana from Ramayana, he read the four Vedas, he developed a big ego, and created karmas that led to his destruction.

Was Ravana real? You saw visions of Rama, but how do we know if Ravana was real too? Did everyone who was Rakshas get killed?

Rakshas merely means people who were doing the wrong things. We still have Rakshas in us.

Then, how about monkeys who fought the Ramayana war? Were they wiped out? They seem to be intelligent monkeys. Did they really exist, or did we merely refer to humans living in the jungles as monkeys?

Animals can be trained to do specific things. The story is not necessarily wrong.

It is very hard to think that there were monkeys who were so intelligent. Converting a monkey into an intelligent being who can fight a war for you would probably take thousands of years. So, can we assume we had such intelligent monkeys around? And if there were, did they disappear?

Probably their future generations still exist.

But I am not sure there are any such intelligent monkeys who would have such caliber.

How can you say that, unless you do an adequate search, you can't say that?

A long time back, things happened, and people wrote about what they saw or experienced. With time, things changed, and stories are left behind. We can say with certainty what we see today, but we cannot say with certainty either way about a past that existed thousands of years ago. The best you can do is assume that people who wrote that were not lying; they wrote that based on something.

Especially if this fight happened in Sri Lanka, there should have been some evidence of such monkeys around that place, maybe their remains or their future generations.

Probably they were reduced dramatically, they could still be around, not every monkey in the world was killed, and not every Rakshas in the world was killed. Some searches can provide us with the required evidence.

What worries me is that we have proof of Dinosaurs that existed millions of years ago, but we have no proof of the Ramayana war. The only proof that still stands is the bridge between India and Sri-Lanka, which seems to be artificial in nature to some extent. There seem to be stones on the sand that should not have been there naturally; they were carried there.

There have been layer after layer of events that have hidden the history beneath. This requires lots of research.

Once, I had a vision of very large cities sinking into the sea during the Mahabharata.

The Mahabharata has happened, and even before the Mahabharata, there were kings and empires of all kinds. There is tremendous history that is lost, that needs a deeper search.

Shiva, Vishnu, Brahma, if you check, there have been numerous books written on them. These are not figments of our imagination; they exist, and that is why there are discussions and books on them.

Advanced Meditation Concepts

Coming from the professional world, I have tried to live most of my life using projects, tasks, and calendars, and my management background has ingrained the principle of what gets measured gets delivered. I use precise metrics to track almost everything, my financials, workouts, long walks, career progression, especially life in the west, can be extremely structured and mechanical. We live to pay mortgages; we buy insurance to protect ourselves from surprises, and we start planning the future of our kids before they start walking on their two legs.

I have tried hard to use the same mindset to build a framework or structure around meditation, and I probably have a good one in place, but when you talk to Prabhujī about this, your structure unravels and becomes irrelevant quickly. Probably that is because my structure comes from a limited understanding of reality, the measurements and metrics do not work well when you start moving towards infinity. It feels like measuring an ocean with a twelve-inch scale.

Let's talk about meditation. Is there a way for us to divide the typical journey of an advanced yogi into steps that reflect his/her progression? Can we define a few intermediate stages so an aspiring yogi knows where he/she stands and what work is needed to move forward? Is it possible to build a structure, a map, or a guideline?

There is no way to do so. There is no limit on how far you can go, so there is no way to define intermediate stages. The deeper you go, the more knowledge you gain and the more you experience. This will not work, since there is no destination.

Trying to gauge how much meditation I have done, how much I need to do, and where I need to reach will have no meaning.

I understand that, but you cannot guide an average person without a framework. Even if this is very hard, we still need some structure to guide people.

This is countless and endless. How will you put a percentage completion milestone? I don't think you should try this. The more you work on it, the more peaceful and relaxed you will become. Even that is not measurable or countable.

Who are you meditating on? If you focus on this world, that is what you are going to get. If you focus on the creator, he is infinite. How are you going to measure that? You don't know what knowledge he will provide.

What does it mean when you say that your meditation or "Dhayan" has matured?

That would mean that you have stabilized. You have gained stability; you are not distracted by thoughts.

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After working for several decades, you have gained good control of your thoughts, and you are able to move beyond the image or form you see in the visions. If you take this further, what will happen if you go even deeper? Would you be able to go so far that you would drop this body and stay in meditation?

शब्द ब्रह्म

सत पुरुष शब्द ब्रह्म का ध्यान द्वारा और अभ्यास
द्वारा प्राप्ति करते हैं ! यह शब्द ब्रह्म एक रस है !

ये शब्द ब्रह्म न ओंकार है !

ये शब्द ब्रह्म न कोई मंत्र है !

ये शब्द ब्रह्म न कोई बीज है !

ये शब्द ब्रह्म बिना आधात के बजता है !

ये शब्द ब्रह्म बिना चिंतन के बिना उचारन प्रकटता है !

ये शब्द ब्रह्म अनाहत नाद शब्द से जाना जाता है !

कैसी तेरी साधना, कैसी तेरी फ़कीरी,
कोई बेचे नाम तेरा, कोई बेचे तस्वीर तेरी !

कान छोड़ ध्यान में सुन, बजती है अनाहत धुन,
न कोई धात न कोई बात, बाजे ये दिन और रात !

जैसी प्रभु मुझको मीठी लागे तेरी प्यारी धुन,
अंतर मन मेरे धुन, अनाहत बाजे मन तू सुन !



एको ब्रह्म निराकार

एक शब्द ही नाम आधारा,
एक शब्द ही संत विचारा,
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एक शब्द ही सबसे न्यारा,
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एक शब्द ही सत् निरंकारा,
एक शब्द ही सबे तेरा ही तेरा,
साधु एक शब्द से बंधा, सब तेरा परिवारा,



Yes, absolutely, that is possible.

The thought you will leave with when you drop the body will define your next creation.

That is not what I was talking about. If we again end up in the birth-death cycle, what would be the use of the entire effort? I was asking about the possibility of dropping the body, staying in the energy body or astral body, and continuing our work.

Yes! That is what all saints are working towards. There are two cases here -

If we are focused on something while the body drops (Not on the supreme creator), we have to cycle back, based on where our focus was.

If we can completely control our focus, we do not need to jump to the next cycle; we can control that jump.

So, where would that soul go, the soul that controlled the jump and did not get carried to another birth? If your plan is not to get back into another body, you should have 100% control over your thoughts. Could you move straight to the supreme creator?

Yes!

It is possible. If we are in 100% control of our thoughts and cross the intermediate distractions, we directly connect with the supreme being; we do not need to drop the body. It will happen for a limited time, a few seconds, or a few minutes.

Meditating for 24 hours does not mean you are in touch with him all the time.

Would there be people around today who reached those stages, who dropped their bodies, and who still exist around us?

Yes, there are, and there will always be!

Specifically, there is a person called “Mahavatar Babaji” or “Nagraj Babaji,” who is said to be thousands of years old, who is said to have dropped his physical body, and who has met many advanced meditators. He has been mentioned in Yogananda’s “Autobiography of a Yogi” and several other conversations. What do you think about him?

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In that fairly advanced bodyless state, what exactly would you do? Would you do more meditation? If yes, why? Can you do physical things? What would be the capabilities of that state?

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Yogananda had mentioned three bodies: the physical body, the astral or energy body, and the Soul or the causal body. He also mentioned that even if you move into the astral body, you have to work to drop that and get into the causal body. At the causal level, you are all powerful, you can do literally whatever you want, you have the same power as the creator. Is that what you understand as well? At the causal level, you will have dropped all attachments, so your understanding will be very different and broad; you will probably not be able to think like a normal human. You will not do things that humans do?

At the causal level, everything is automatic; there is no need to do anything.

It is similar to growth from a child, through several stages, to a mature human being. Thoughts will be changed at that level.

The soul has nothing to do, since there are no needs; there is no need to eat, drink, find shelter, etc., the soul will not think the way we think.

Life, the way we understand it, won't exist at that level. The way we define life is based on the needs and dependencies that we face because of our physical and astral bodies. With all that gone, life, the way we define it on our level, does not exist at that level.

Sometimes the soul may be requested to take another birth, to lead and guide others, and it may agree to do so, thus starting another cycle.

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So, I should ensure that I fully enjoy my journey while it lasts. In addition to optimizing my journey, I should also fully experience it, since this is a one-way trip, I am not going to get another chance, at least within my current identity and context, this is my only chance.

Of course, you can cycle through birth and death many times and keep enjoying the experiences, but there would be a risk in doing so; you could lose control, fall back, and go completely off your plan. So, optimizing and expediting your journey is probably the best bet!

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The staircase to infinity...

Coming from the professional world, I have tried to live most of my life using projects, tasks, and calendars, and my management background has ingrained the principle of what gets measured gets delivered. I use precise metrics to track almost everything, my financials, workouts, long walks, career progression, especially life in the west, can be extremely structured and mechanical. We live to pay mortgages; we buy insurance to protect ourselves from surprises, and we start planning the future of our kids before they start walking on their two legs.

I have tried hard to use the same mindset to build a framework or structure around meditation, and I probably have a good one in place, but when you talk to Prabhuji about this, your structure unravels and becomes irrelevant quickly. Probably that is because my structure comes from a limited understanding of reality, the measurements and metrics do not work well when you start moving towards infinity. It feels like measuring an ocean with a twelve-inch scale.

Let's talk about meditation. Is there a way for us to divide the typical journey of an advanced yogi into steps that reflect his/her progression? Can we define a few intermediate stages so an aspiring yogi knows where he/she stands and what work is needed to move forward? Is it possible to build a structure, a map, or a guideline?

There is no way to do so. There is no limit on how far you can go, so there is no way to define intermediate stages. The deeper you go, the more knowledge you gain and the more you experience. This will not work, since there is no destination.

Trying to gauge how much meditation I have done, how much I need to do, and where I need to reach will have no meaning.

I understand that, but you cannot guide an average person without a framework. Even if this is very hard, we still need some structure to guide people.

This is countless and endless. How will you put a percentage completion milestone? I don't think you should try this. The more you work on it, the more peaceful and relaxed you will become. Even that is not measurable or countable.

Who are you meditating on? If you focus on this world, that is what you are going to get. If you focus on the creator, he is infinite. How are you going to measure that? You don't know what knowledge he will provide.

What does it mean when you say that your meditation or "Dhayan" has matured?

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