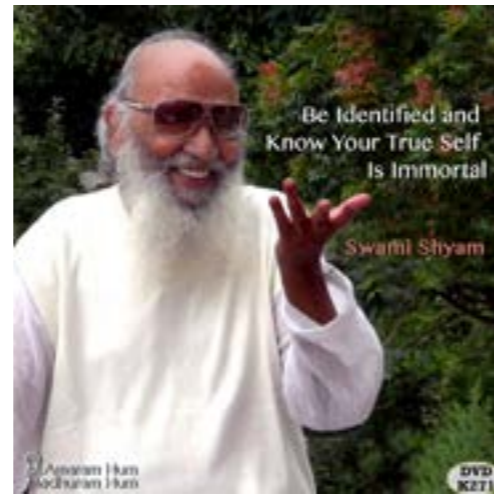


K271 Be Identified and Know Your True Self Is Immortal

In this beautiful birthday tea for Keerti, Swamiji explains that man was born only to unfold the knowledge of Amaram Hum Madhuram Hum. Yet, as soon as mind is built man forgets his True Nature of immortality and becomes the knowledge of parts that were born and will die. It is through daily meditation where one closes the mental eyes and opens the real eyes that immortality dawns. Only then will one realize that birth and death are merely mental constructs and that Source alone is.

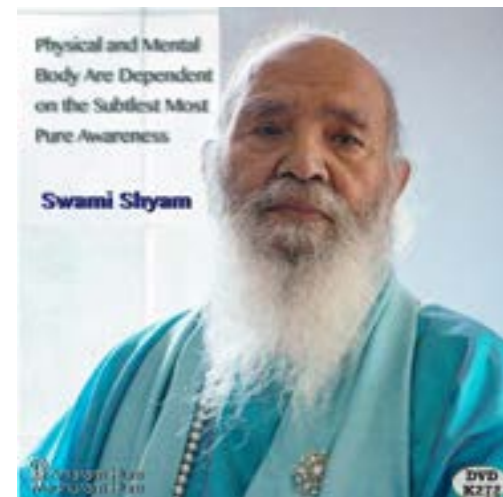
At Alok, July 19, 2013, 43 minutes



K275 Guess Who Is the Director

The Vyas River rushes behind Swami Shyam as he uncovers the Director behind all movement. A human being's existence is confined between birth and death. To escape he must inquire into his True Nature and meditate on the unchanging. His greatest achievement is to break these bars of time and space and uncover the eternal truth that is the real Director. Through the realization of that Knower, who exists before the world appears, he will be eternally free.

At the Span, October 3, 2013, 27 minutes



K272 Physical and Mental Body Are Dependent on the Subtlest Most Pure Awareness

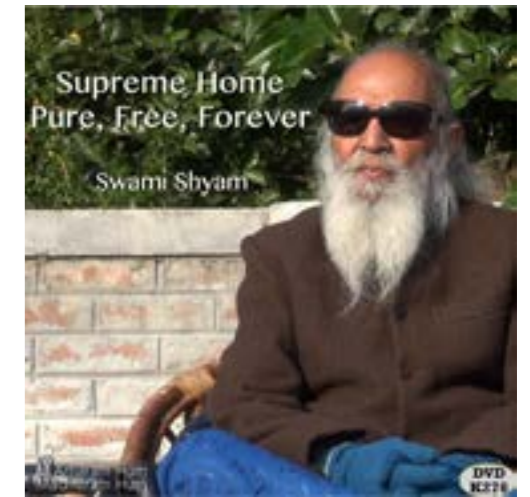
At a small gathering on Mary's birthday, Swamiji speaks about the importance of knowing that Guru is not a person with clothes who appears and disappears. Guru is the one who knows who you are before you are born because he was there with you before the world came into existence, and is present throughout the manifestation and dissolution of the world. One cannot use the physical or mental system to reach the space of Guru, but with closed eyes one can apply the Fourth State, which is pure awareness, *shanti*, perfection. This is your own Self, Sat Guru.

At Rekha Alok, August 4, 2013, 55 minutes

K276 Supreme Home—Pure, Free, Forever

In this beautiful meditation, Swami Shyam pinpoints our Supreme Home—Pure, Free, Forever. He takes us back before the beginning, before the appearance of any world. He then leads us to birth, to the development of imagination, and to the conviction in an imagined truth of birth and death. This development leads to confusion and through this confusion man begins to doubt. Swamiji asserts that man has the power to remove his imagination. He simply needs to go inward, recognize that it does not belong to him, and realize that he has always been home, his Supreme Home.

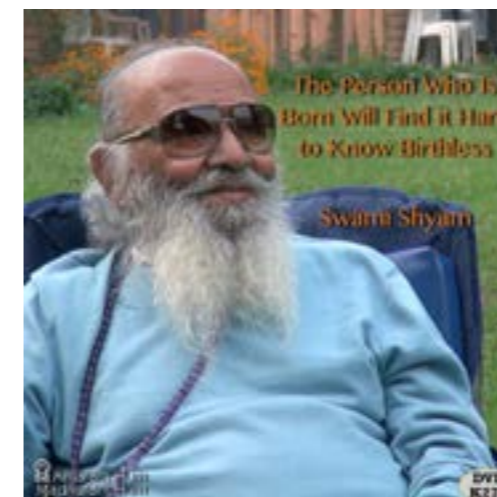
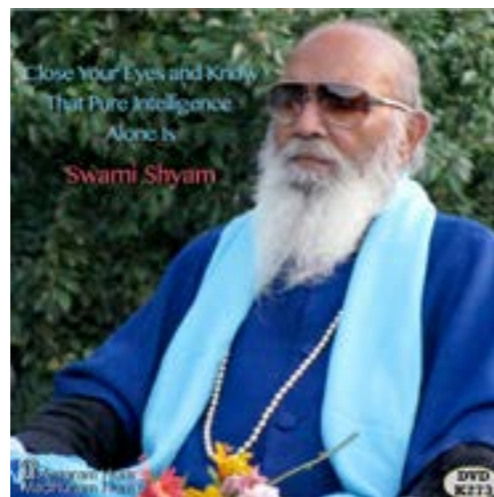
Above Nirvikalp Shyam, October 7, 2013, 30 minutes



K273 Close Your Eyes and Know That Pure Intelligence Alone Is

Sitting under a bael tree in the ashram gardens, Swamiji recalls the story of how he came to live in Kullu with a small group of disciples in 1973 and how, without any planning, they found themselves sitting under the Be-All tree. He then leads the listener into a deep meditation and describes how, with closed eyes, all that which is called the world is not there, yet Pure Intelligence remains. No things or forms or relationships exist in this Pure Intelligence. It is the truth that never changes. If you know this Pure Intelligence as yourself, this knowledge will be realisation.

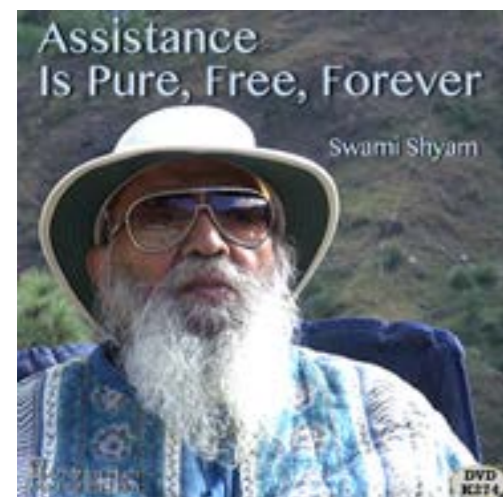
At Sumayr Garden, May 4, 2012, 50 minutes



K277 The Person Who Is Born Will Find it Hard to Know Birthless

Swami Shyam speaks with a small group and questions how it is that every human being believes he is an individual person with a name and form. From where does this sense of "I am" come and how is it that two persons both think "I am" when 'I' is singular? Swamiji leads us to the answer that there must be a Knower who knows "I am" who is not located anywhere and who is eternal, timeless, and formless. In an interaction with Alka, Swamiji explains that the Knower is known by the practice of constantly holding the Awareness that is never born.

At Raison Log Huts, October 8, 2013, 43 minutes



K274 Assistance Is Pure, Free, Forever

A human being knows his body form, name, language, and surroundings and becomes a person. Swamiji asks, "Who was in the beginning when there was no description of any kind?" By birth came the forgetfulness of that originality, so life is limited to birth and death. Guru is the assisting knowledge who frees our imagination from the mistake of "I am body" to the truth of Me—pure, free, forever. This absorbing talk, which includes questions from Shiv Nath, Arun, and Dinesh, opens the highest realization.

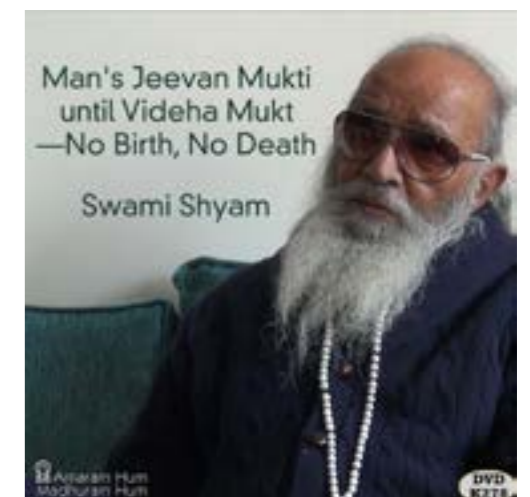
At the Manikaran Valley, September 23, 2013, 42 minutes

K278 Man's Jeevan Mukti until Videha Mukt—No Birth, No Death

From a deep, meditative space, Swami Shyam addresses the *jigyasu's* inherent inquiry: What is Essence? What is this manifestation? And how can a man know the divine that is subtler than the subtlest? Through his brilliant words and the sound of his voice, Swamiji masterfully guides the listener from the situation of a human being, who thinks he is born, lives in time and space, and disappears, into that Space where thought, breath, *praan*, and thinking stop; where only You, Awareness, remain—pure, free, forever. Amaram Hum Madhuram Hum.

At Pragya Kuteer, November 5, 2013, 36 minutes

In Attendance: Akhilesh, Alka, Aparajita, Dinesh, Devindra, Jaya, Juhi, Kalpana, Kalyani, Mira

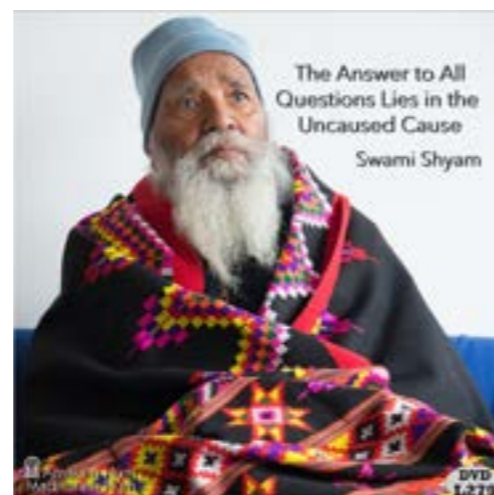


L279 The Answer to All Questions Lies in the Uncaused Cause

One snowy February morning, Swami Shyam answers the question of how not to worry. Worry is ultimately about birth and death. It arises in the waking state, where a human being with his intellect, his deceptive imagination, makes himself an I that begins and ends in time and space. Only by purifying the intellect, going beyond time and space, and not accepting the truth of the world, the waking and dream states, does one become *siddhant*—ever-present—pure, free, forever. Beautifully filmed, Swamiji leads us to that worrisless Space.

At Alok, February 7, 2014, 50 minutes

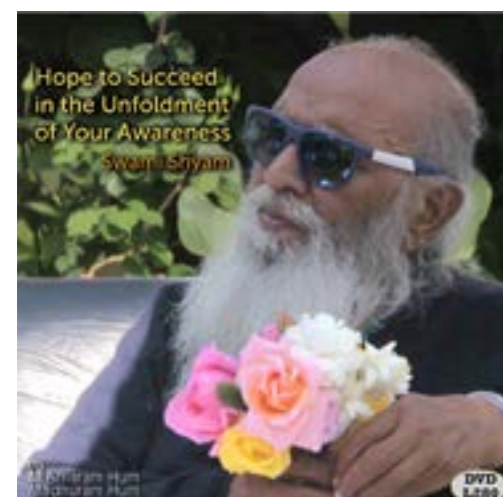
In Attendance: Akhilesh, Aparajita, Dinesh, Gyaan, Jaya, Jyoti Shakti, Kalyani, Mira, Ruhi, Shyam Lochan, Veena, Yaaver



283 Surrender, Sacrifice, Giving Up, Letting Go, Leaving... Explained

Through a series of hypothetical questions and answers between *jigyasu* and Guru, Swami Shyam masterfully and meditatively leads the attention to the nature of Knowledge itself, the name of which is I. Hidden in your being, Knowledge has made manifest the illusory world and all the states, but how to grasp it? By closing the eyes and sacrificing, letting go of, surrendering, what your ego-intellect-mind conceives of: that the world exists. Then what remains is pure, free, forever.

At Moksh Mandir Garden and Inside Avyakt Kuteer, May 11, 2014, 38 minutes



L280 Hope to Succeed in the Unfoldment of Your Awareness

Set amidst a beautiful backdrop of flowers and wind chimes, Swamiji discusses the unfoldment of name and form versus the unfoldment of awareness. He uses a recent story in the news of ducklings adopted by a cat to illustrate the point. Due to the growth of form consciousness human beings remain confined to waking state consciousness and have no knowledge of their true reality, eternal presence. The hidden truth is revealed in meditation where the unfoldment of the Source takes place and everything that appears is That—even ducklings suckling a cat!

At Moksh Mandir Garden, May 2, 2014, 1 hour 4 minutes

284 How the World Is Imaginative or Mental

As human beings, what we are taught by our elders and what we experience with our senses defines our world. Our imagination builds our knowledge from earth to sky, from appearance to disappearance. But what is prior to all that? This in-depth study pinpoints the beginning of the world, and thus human birth. And when imagination works to imagine the Knower, then our Self Existence—without beginning and without end—is realized. With Shiv Nath posing question about illusion and Swamiji guiding a meditation out of time and space, this is a rich and all-embracing video.

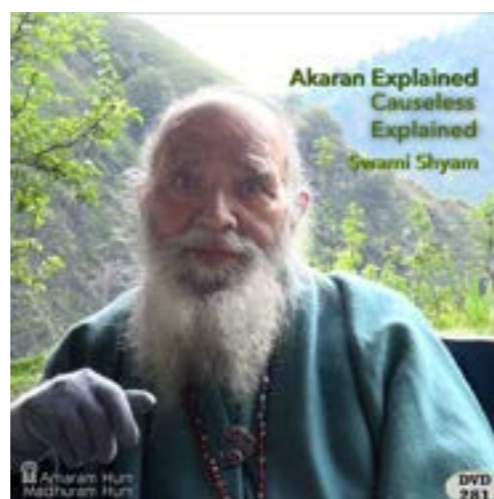
At Moksh Mandir Garden, May 12, 2014, Duration 1 hour and 13 minutes
Participants: Reta and Shiv Nath



281 Akaran Explained—Causeless Explained

In this profoundly exquisite satsang Swami Shyam describes how human beings give authenticity to the mind, solidifying the illusion of what is actually causeless and therefore non-existent. This illusion forces the one who takes causeless to be real to live his life as it appears to his senses—never knowing how anything happens yet believing it all to be true. It is only by listening to Guru and practicing meditation will the mind become absorbed in the disillusioned state of Eternal Presence.

At Karon River and Guest House, May 6, 2014, 53 minutes



285 Self—Sat, Chit, Anand—Defined

Sat Chit Anand is your true nature, however, the moment consciousness touches the body, creating 'I', a limited illusory intelligence is born and covers the infinite reality. The rare being whose *Sat Chit Anand* is not fully covered will seek the one who has been gifted with the awareness that *Sat Chit Anand* alone is. Under the aware being's guidance he will learn and practice the technique of meditation, where the senses are dissolved, the illusion withdrawn and *Sat Chit Anand* knows *Sat Chit Anand*.

At Moksh Mandir Garden, May 17, 2014, 31 minutes



282 Man's Attachment

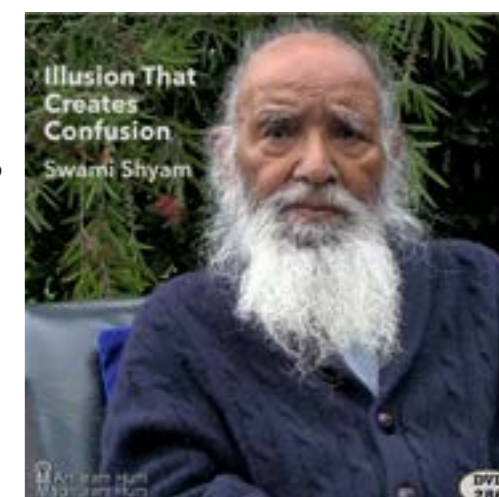
During a visit to the home of Devi Shingh, Swami Shyam examines the subtle origin, formation and affects of attachment. A baby is born with no attachment; however, it has a system out of which attachment arises. The first attachment—the joining of mind with body—paves the way for a lifetime of innumerable binding attachments. Swamiji continues in Hindi, addressing man's eternal question of 'Who am I?' The answer to this question is only found through meditation where the idea of birth and death is removed and the divine I shines.

At Karon, May 6, 2014, 26 minutes (15 minutes in Hindi)

286 Illusion That Creates Confusion

The Illusion that creates confusion is the human mind; when it is not, the Being is pure, free, forever. The moment the illusory mind arises, it usurps and traps the free Being. Like a spider that becomes trapped in its own web creation, the human being becomes trapped in the mind's creation of the waking and dream states. One must recognize that although the mind does not exist, it still exerts its power and realizing this, he will be free.

At Moksh Mandir Garden, May 23, 2014, 33 minutes



287 Resolution of Conflict

For human beings conflict occurs because of the belief in birth and death and the resulting acceptance of the three illusory states of consciousness. As long as these beliefs are maintained a person will always be in conflict. To be at peace one must realize his true indivisible sky nature, placing his heart in the sky, rather than in the body, where there is no conflict and no need for resolution.

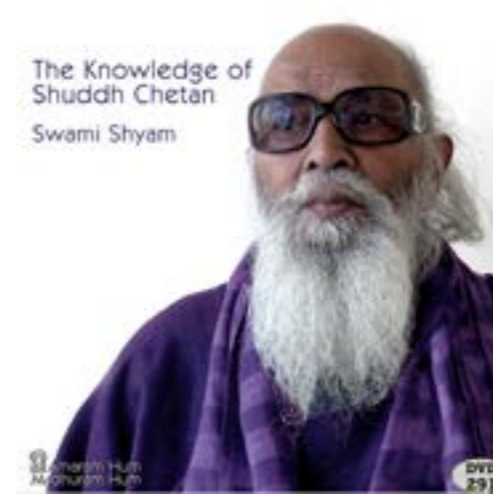
At Moksh Mandir Garden, May 24, 2014, 22 minutes



291 The Knowledge of Shuddh Chetan

Throughout this talk and meditation Swamiji challenges the listener to do *vichar* on what he thinks he knows and That which never changes. The human system of divided knowledge, formed through the knot of *chetan* and *jar*, never allows one to know that there is no duality and forces him to live a compromised life of ignorance. That impure knowledge must be purified through closing the eyes and dropping the senses, thereby going against nature and enabling one to recognize his immortal nature of *Shuddh Chetan*.

At Hotel Shivam on the East Side of the Vyaas River, June 2, 2014, 44 minutes



288 Every Child Born to a Human Being Has to Have a Sense Called Chaytan Mind

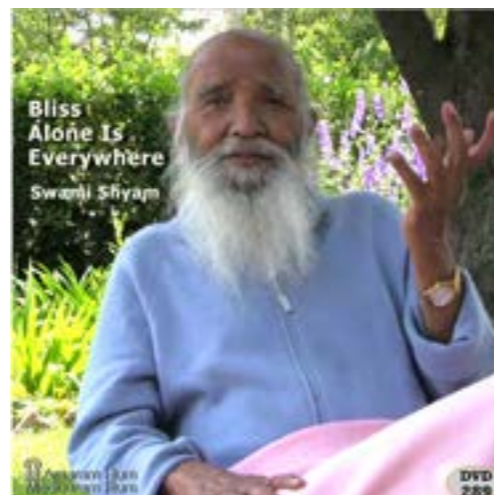
The *jigyasu* knows that freedom is in the knowledge of his true nature. But that knowledge has no name or form, so how is he to know it? Again and again he must drop the forms seen by the eyes and have the attention on attention. Then, touched by the philosopher's stone of Knowledge, his intellectual knowledge will turn into the gold of That. Free from the idea of individual birth and death, he will know that Knowledge alone is—and will carry his body with that Oneness that is immortal and blissful.

At Moksh Mandir Garden, May 25, 2014, 45 minutes

289 Bliss Alone Is Everywhere

A human being's knowledge is confined to what he has heard, seen, and known—the visible world of changing, thus dying, forms. Swami Shyam reveals the power that believes in neither the mind's conclusions nor the illusory states of consciousness, which recognize birth and death, war and peace, victory and defeat. One realizes what is right there and ever the same—bliss! A nectarean duet by Swamiji and Rekha crowns the discussion with delight.

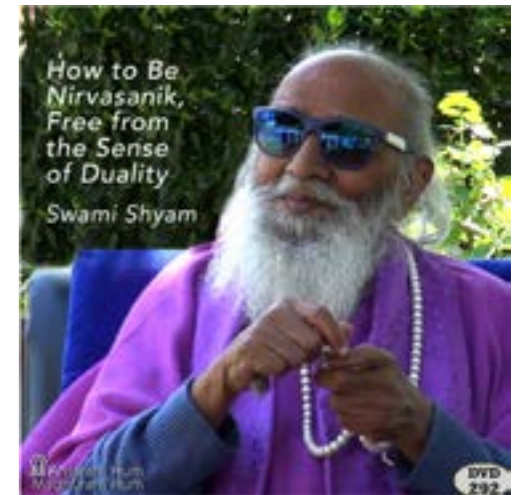
At Moksh Mandir Garden, May 26, 2014, 42 minutes



292 How to be Nirvasanik, Free from the Sense of Duality

To be *nirvasanik*, or free from the sense of duality, the seeker must find Guru. Until then the human being, born as *vasana*, is trapped in the field of the illusory mind. The Pure Being creates the three states of consciousness out of itself and then forgets its eternal purity when the mind becomes convinced that it created, and is, these states. Only through meditation can the Pure Being find a resting place, free from the mind, to realize its unchanging True Nature.

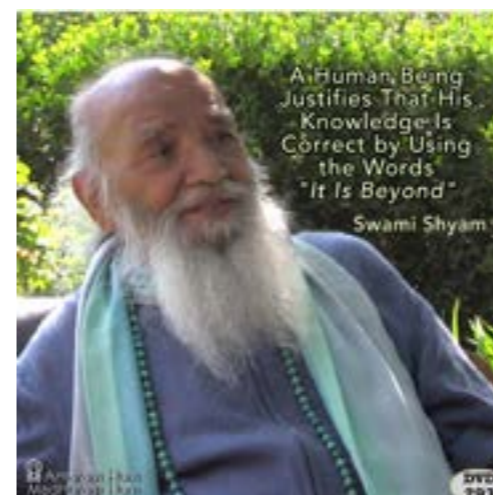
At Moksh Mandir Garden, June 4, 2014, 50 minutes



290 Subject of Divinity

What is that in a human being which is free? It is his reality—Divinity. However, the moment this divinity touches the body it develops the limited consciousness of 'I am this body born to die'. Living in this consciousness a human being is always unsuccessfully running from death through fulfilling the desires of his senses. Only when these senses are dropped can he go beyond and realize that what remains is actually his supreme wealth—his own Immortal Divinity. In a short Q&A session with Akhilesh, Dinesh, and Alka, Swamiji also speaks about grace and how through listening to Guru one becomes free from thoughts.

At Raison Log Huts, May 27, 2014, 43 minutes



293 A Human Being Justifies That His Knowledge Is Correct by Using the Words "It Is Beyond"

In this exquisite, replete, two-part satsang Swami Shyam begins by addressing the question, "What is *Bhranti*?" The human being's belief in his illusory mind, which is confined to the external knowledge it receives from the senses, is his biggest knot. This belief prevents him from knowing That, which is beyond the limited functioning of the senses. Through Guru and satsang—the means of contentment—knowledge arises and one gains the supreme wealth of *Purush*. In a beautiful *Upanishadic* setting, Swamiji then answers a variety of questions on: canvas, efforts, illusion, causation, *padarth*, concluding, and *santosh*.

At Moksh Mandir Garden, June 5, 2014, 1 hour and 15 minutes
Participants: Alka, Dinesh, Malti, Ritambhara, and Shiv Nath

294 Self Realized State

In this inspiring and precise talk Swami Shyam beautifully describes the all-permeating divine fourth state of Self Realization and the functioning and roles of the three human states of consciousness. Although man is born only to know his true self, at birth he is trapped by the forgetfulness of his human consciousness. Believing in these three states, he lives a dissatisfied and confused life. Only through Guru's help, can he transcend this false knowledge and realize his self-effulgent true state.

At Moksh Mandir Garden, May 7, 2014, 48 minutes



295 Freedom Is First

A human being's heart and mind say he should think and do what others think and do, but his inner being says he is free, unborn, unchanging, and undying. This forgetfulness of his Pure Self leads first to confusion and then to unending dissatisfaction. Through the words of Guru he realizes that freedom, his true nature, is always first and is only achieved through the realization of the Self.

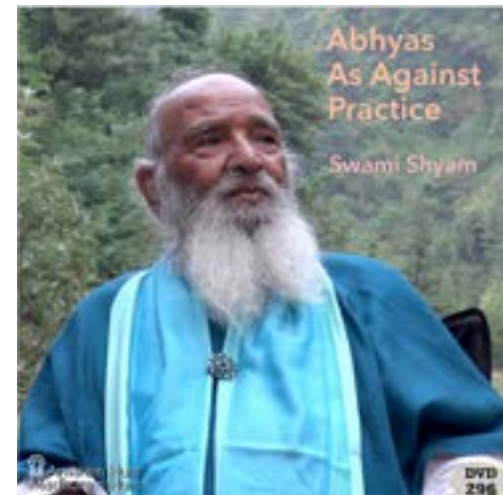
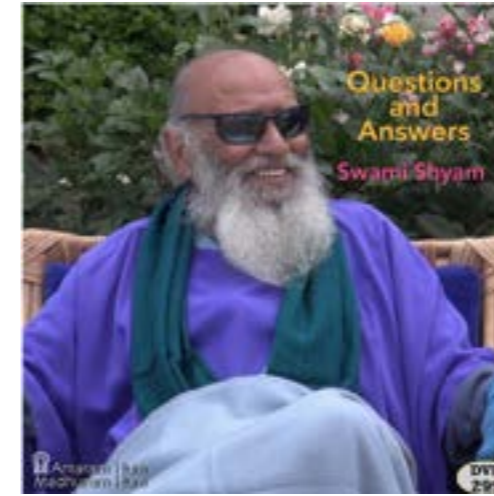
At Moksh Mandir Garden, June 8, 2014, 31 minutes



299 Questions and Answers

Swami Shyam begins this dynamic and full satsang by inviting the participants to ask questions. He divinely addresses the following issues: Realization, efforts, application of knowledge, freedom from duality, unformed reality, *avarana*, unmixing the mixture, and knowing the unborn. Later, during a beautiful meditation, Swamiji talks about Pure Awareness and illusion citing a dream he had when he was a boy. He emphasizes that a human being must annihilate his mind by knowing it does not exist, and then, whatever remains is *Atmawan*, his True Nature.

At Aykaki Garden, July 1, 2014, 1 hour and 16 minutes



296 Abhyas as Against Practice

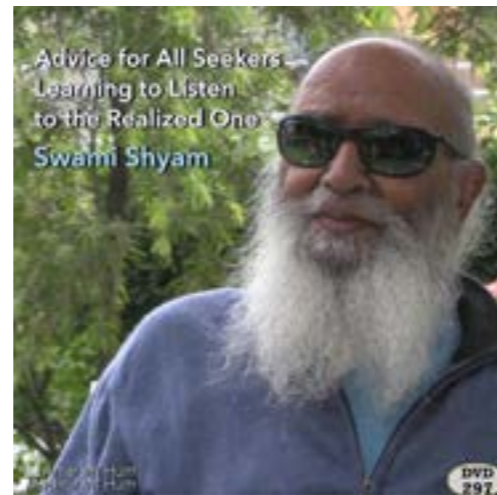
Referring to Chapter 18, Verse 73 of the Bhagavad Gita Swami Shyam elucidates the difference between the meanings and results of practice and *abhyas*. All human beings are trapped by birth to practice *agyan* or body consciousness resulting in a chronic sense of separation and suffering. However, the *jigyasu* is born to do the *abhyas* of his originality, *Atma Bodh*, resulting in the realization that this illusory world was never there. If one hears Guru, and *Atma Bodh* is grabbed through *Atma Bal*, then *abhyas* is successful.

At Paha Nala, June 14, 2014, 33 minutes

297 Advice for All Seekers Learning to Listen to the Realized One

The human being, created from name, form, and illusion is taught from birth to recognize and be interested in sounds, actions, and forms. While listening to Guru with this sense of duality he only hears the illusory meanings and conclusions he creates. To truly listen, Guru advises all seekers to drop name and form thereby shifting their attention from the surface level of the world towards that which was first, the Knower. When the seeker steadfastly attends the Knower, holding Knower alone is, he has learned how to listen.

At Moksh Mandir Garden, June 16, 2014, 29 minutes



298 Greatest Value of Living in the Himalayas

The saints and sages who dwelled in the mountain caves in the highest Himalayas unfolded the supreme understanding of a human being. Through focusing on their breath they found the answer to man's eternal question, "What is that which is ever present?" Life! With this awareness that life and breath were one, they realized they were not individual human beings. They were the eternal present reality whose name and nature is Amaram Hum Madhuram Hum.

At Aykaki Garden, June 29, 2014, 33 minutes

