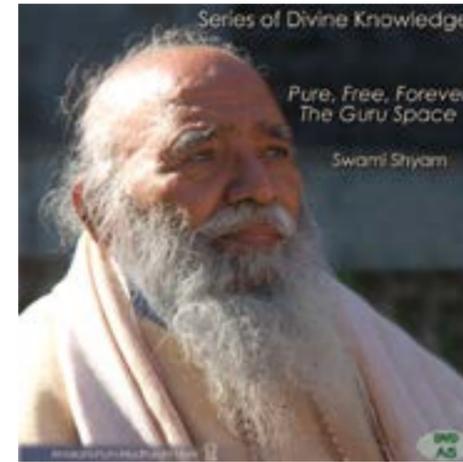


A1 Indestructibility Beyond Name And Form

Swamiji chants mantra by the river. He speaks of the uniqueness of a human being who is knowledgeable of impermanence, yet knows he does not want to die. His project is to unfold the power of understanding which will enable his mind to know that he is pure, free, and forever unchanging. Swamiji informs us that the result will be that which you do not know, because that is what he knows. If you are ready to abide by what Gururji says, then you are deserving. Knowledge of the undying reality will reflect in your heart and make you deserving.

At Raison Log Huts, 7 Jan '06, 27 minutes



A5 Pure, Free, Forever, The Guru Space

Beside the Kaisdhaar road on a breezy, overcast day Swamiji speaks of how modern man thinks that Guru is some kind of coach whereas Guru Space is the finest space. The world of mind and intellect is too gross to know that which is finer than itself. The inquisitive person asks what is that which is before sky? Guru says, "That Thou Art!" The man responds that he feels a sense of *meum, mamataa*, attachment to the body. Guru says, "You are this, but That also!" But the capacity is not there for a man to know this, so he needs a technique to gain understanding. The power to know will come through the practice of meditation, closing the eyes and watching the Space, knowing "That I am, unchanging, forever". Alka sings "Prabhu Yaad Tumhaaree Aatee Hai" to end the video.

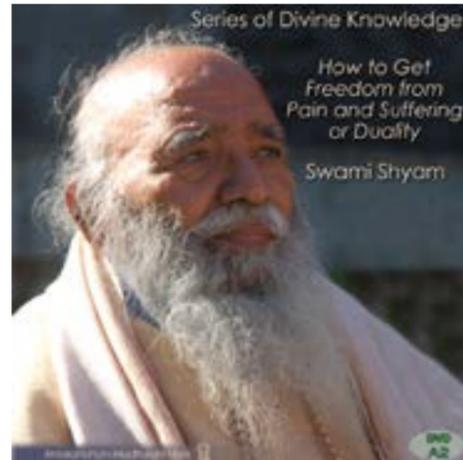
Off The Kaisdhaar Road, 3 May '06, 36 minutes

A2 How To Get Freedom From Pain And Suffering Or Duality

A human being's life is inherently dependent, beginning with the need for food and water. The senses assist his growth, but then create insatiable desires. When the desires are not fulfilled, he feels pain and suffering. To remove pain and suffering, a man must seek the cause, which is the misinformation of "I am a body." Through meditation, ceasing of the senses, the purification of his nerves will unfold the power of understanding that "I am I." I am pure, free, forever. If that arises, then freedom is known.

A clear, uninterrupted talk near the river.

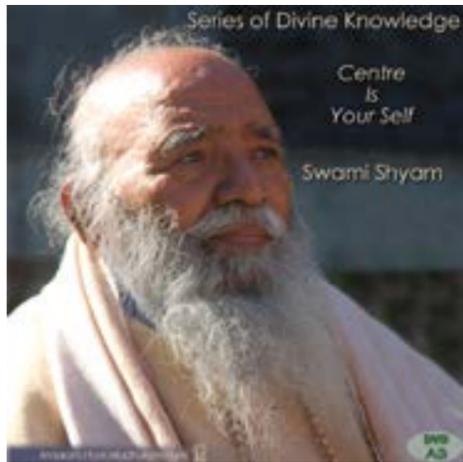
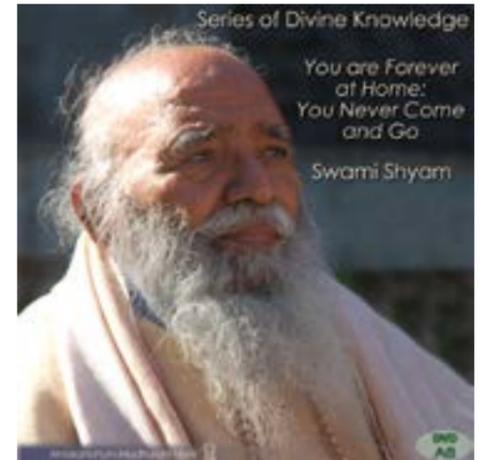
At Raison Log Huts, 17 Feb '06, 20 minutes



A6 You Are Forever At Home: You Never Come And Go

Sitting close to the lively waterfall, Swamiji speaks of the Eternal Source Space in a human being that knows I am not in time and space. Eternal will be known by eternal, not by the mind or senses. When I is mixed with the body one suffers, but when one is at home he knows his I is free. To know freedom one must first listen to Guru and then examine with closed eyes. When the mind and senses cease to function and one knows "I am," with what power is this known? That is Knower. Knower exists by itself and is forever home.

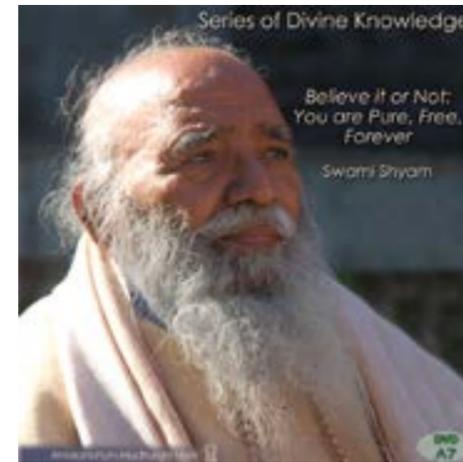
At Stream Off Jana Road, 30 May '06, 25 minutes



A3 Centre Is Your Self

Overlooking the Kullu Valley, Swamiji dismantles the confusion between the visible body and the experiencer, or mind, which is built from childhood. A child grows up assuming the mind is one with the body, and thus identification with the body as experiencer is built. With this comes the sense of happiness and unhappiness, the fear of disappearance, and the desire to seek happiness and avoid death. Only if one meets someone with a higher knowledge of the experiencer, will he learn that the reality is indivisible Space, accessible to everyone who practises that what he sees with closed eyes is pure, free, forever.

Off The Kaisdhaar Road, 21 Feb '06, 23 minutes



A7 Believe It Or Not: You Are Pure, Free, Forever

No human being likes to accept words that make him feel small or insulted. He expects to be treated as someone who is all right. Yet he feels that others are lacking in something and he does not know that others are also all right. Why? Because his "I" has become the body. He needs someone to take on the job of correcting the illusory "I," which says I am born in the waking state or in the dream state. If this knowledge is given to him that "I am pure, free, forever, undying, unchanging," then he can practice and come to know that this "I" is totally free.

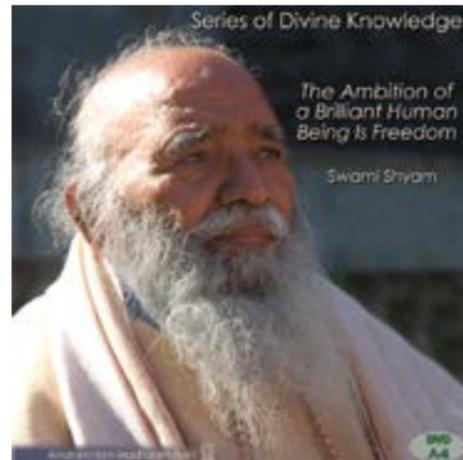
Swamiji is seated in the pool at the base of the cascading waterfall, at a picnic with a handful of devotees.

At Stream Off Jana Road, 30 May '06, 25 minutes

A4 The Ambition Of A Brilliant Human Being Is Freedom

A concentrated, inspiring analysis of human intelligence and pure intelligence. The goal of all intelligent endeavors is freedom, but no action gives perfect freedom or permanent satisfaction. All actions are motivated by the desire to remove the sense of bondage. Bondage comes when one experiences the sense of change, which is the sense of division. Man has bound intelligence which is the knowledge of dying things. He does not have the knowledge that he is the sky which was always there. Guru says you are that sky which is free intelligence.

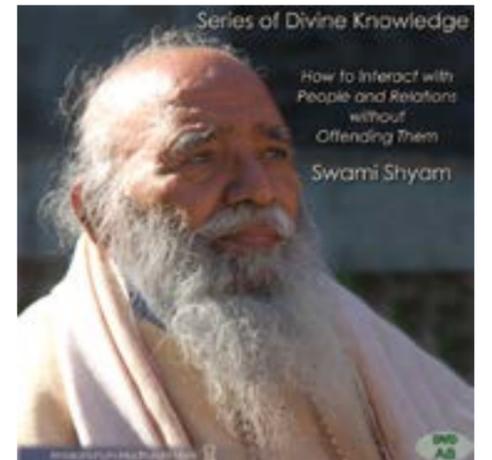
At Mashoo Resorts, 1 May '06, 32 minutes

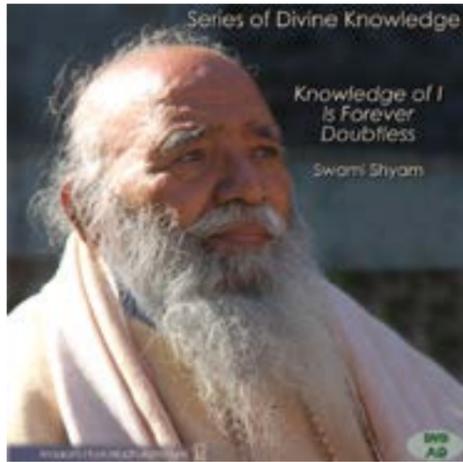


A8 How To Interact With People And Relations Without Offending Them

A human being knows that the sense of otherness arises as soon as one wakes up. As soon as he utters words he thinks there is someone other than him. But if one closes the eyes, one comes to know that the same rests in the heart of everyone, and that everyone's heart is pure. I, which is pure love and knowledge, can respect that same I, the sense of Oneness. Then you are able to interact with anyone under any circumstance. Included are messages from those gathered to Dinesh who is visiting Canada.

At Vatika, 2 Jun '06, 26 minutes





A9 Knowledge Of I Is Forever Doubtless

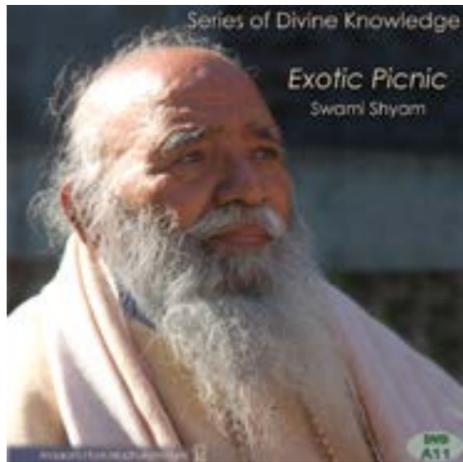
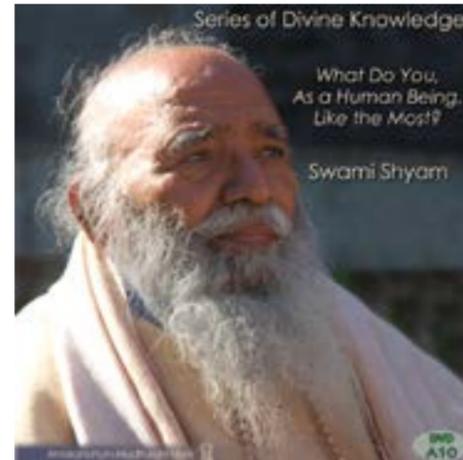
Alka sings a short verse, “*Sandayha Yukt Hai Jobheemaanav,*” which initiates a brilliant, comprehensive talk where Swamiji describes the sense of doubt in a human being; why doubt arises in the mind, the nature of doubt, and how to be free from it. When one examines the ego-intellect-mind and comes to realize that the instrument is defective, he can realize the “I” which is always there and is pure, free, forever. Then the doubt-filled ego-intellect-mind gets purified. That which is forever right, forever truth is “I,” the Self, which is doubtless forever. It is just being. Included at the end are the song, “*Bhool Najaana*” and several speeches.

At Vatika, 8 Jul '06, 32 minutes

A10 What Do You, As A Human Being, Like Most?

The highest desire of a human being is to gain knowledge of his own Self. A human being has to make a distinction and not equate his I-forever with the I-changing and dying. He has to be with a teacher who makes him aware that he is the Knower, the Space. This is the practice. In meditation he will watch that his Knower remains and all that covers the Self is dissolved. Knower knows the Space and that Self is immortal and blissful. Swamiji and friends are in a quiet setting for this direct talk.

At Sanjha Chula, 31 Jul '06, 24 minutes



A11 Exotic Picnic

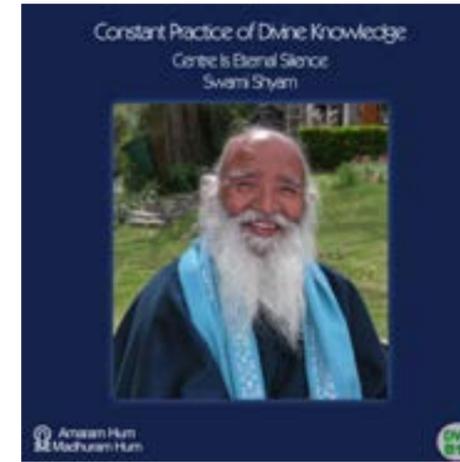
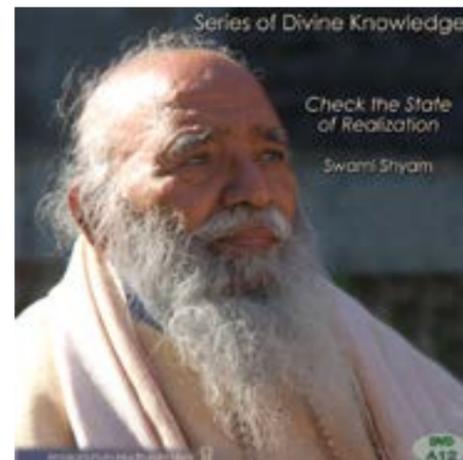
Filmed in a tranquil setting with a dramatic view of the valley, Swamiji describes how human beings are victims of doubt in the waking state, where one believes in what is not there. He guides the viewer through appearance and disappearance and dream and waking states to the Absolute Source. He answers one participant's question about when to speak of meditation to family and friends, and describes how meditation develops the formless vision. Swamiji also sings and gives meaning to a blissful poem that came in his dream.

Off The Kaisdhaar Road, 1 Aug '06, 35 minutes

A12 Check The State Of Realization

A human being wants to be free from the waking state, the doubtful sense that does not know if his mind is true or not. Swamiji addresses this doubt by creating a dialogue between a questioner and the realized informer, through numerous questions and answers, all expressed by Swamiji. One's attention is led to close the eyes and recognize the Knower. You are not mind; you are the Knower of the mind, senses and five elements. And nothing exists separate from Knower. Beautiful visuals and the resounding sound of the Raison waterfall accompany Swamiji's talk.

At Raison Waterfall, 22 Aug '06, 27 minutes



B13 Centre Is Eternal Silence

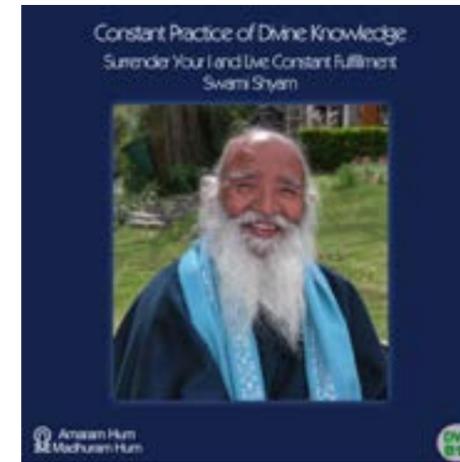
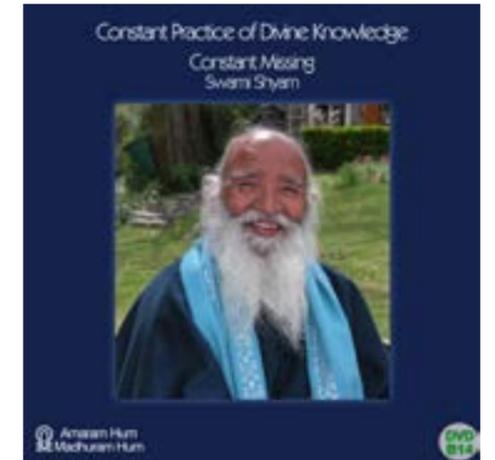
Beside a waterfall, surrounded by forest, Swamiji leads our attention to that Space from where all of nature comes and to which it returns. In our query about the world and our own existence, we have reached the stage of living in the forest, exploring what a human being is missing. We observe nature and see that all, including ourselves, changes and moves, like a river, toward meeting its source. Digging further, we stop the movement of nature, the senses, mind, and intellect, taking time to make everything still. In that stillness, the Self speaks its own Self-existence: that where existing elements stop, that is Me, the Source, the Centre. There, you are *maun*.

At Stream Off Jana Road, 22 Aug '06, 30 minutes

B14 Constant Missing

With the river thundering at his back, Swamiji gives a talk to several devotees on the sense of missing. What does one miss and how does one remove the “missing” sense? One is missing Guru Consciousness. And as long as man has the imperfect state of mind, desire, and consciousness of the body, he will miss his perfect, infinite, consciousness. This ignorance can be removed only when a human being is no more a human being, while being a human being. He is perfect in purifying his intellect to know that he is unfolding the sense of perfection which is *amaram hum mad-huram hum*.

At Parvati River, 26 Aug '06, 20 minutes



B15 Surrender Your I And Live Constant Fulfillment

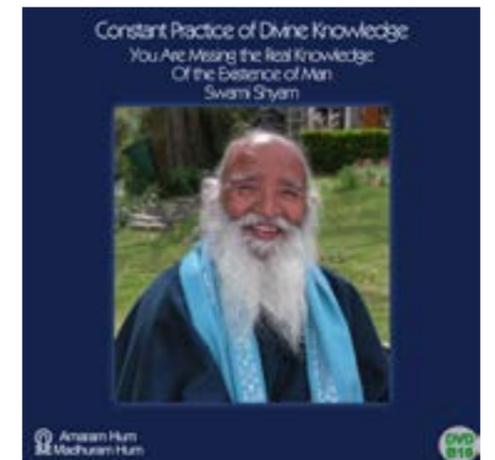
At the Raison waterfall Swamiji describes what is worth studying in the life of a human being. Man is never satisfied, even though he continually tries to fulfill his desires. Man calls “I” the body. This mistaken belief must be surrendered, bit by bit, every single day, thus purifying the intellect. He needs to enhance his ability to unfold the power of “I.” Through meditation it becomes clear that without “I,” nothing can be known or described. The knowledge of “I” is the art of right living, which will give him permanent fulfillment. The video culminates with Alka singing a song written earlier in the day “*Jeevan Jee-o Tum,*” Life is your “I.”

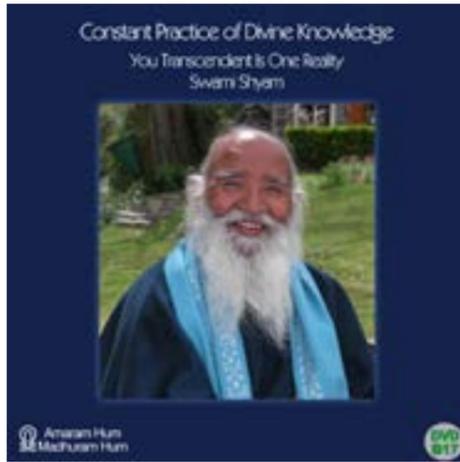
At Raison Waterfall, 26 Aug '06, 30 minutes

B16 You Are Missing The Real Knowledge Of The Existence Of Man

Swamiji initiates an examination of the knowledge one seeks through all his activities and desires. Human beings learn everything with the senses and mind, gaining the knowledge of what appears, changes, and disappears. Yet there is an eternal urge towards love and knowledge that does not change when forms change. Man is knowledge and love, even though he does not know it. Swamiji leads the listener to examine one's “I,” the permanent, subtlest reality, which is the hidden secret of man's existence. By closing the eyes, the secret is opened. Swamiji uses the table to emphasize his points throughout.

At Chidaakaash View, 15 Sep '06, 28 minutes





B17 You Transcendent Is One Reality

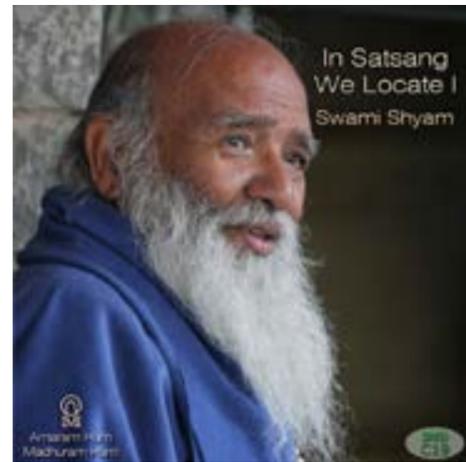
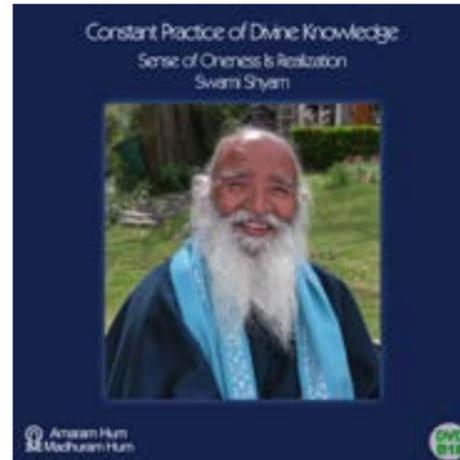
The developed human being knows form and sound by having various experiences. The senses make forms out of words that are heard and thus, a sense of likeability or unlikeability develops. Where the senses do not function is not in the realm of his understanding. So human life remains involved in seeking gain, avoiding loss, seeking happiness, avoiding unhappiness and man remains dissatisfied. Swamiji leads the attention to the transcendent Space and how the identification with that Space results in the perfect sense of peace. This brilliant talk is given in the bustling restaurant and culminates in brief interactions with Puratan and Dinesh.

At Mashoo Resorts, 4 Dec '06, 37 minutes

B18 Sense Of Oneness Is Realization

Swamiji refers to the winter solstice, and then concentrates on the examination of how one creates the sense of reality in both the dream and waking states, and then forgets that he himself created it. *Ahankar* is the forgetting power or the covering power that causes one to miss one's own source as pure consciousness and then believe the knowledge of the senses that says, "I am a body." Kalyani and Veena ask questions about the *ahankar*, and Swamiji further explains that *ahankar* does not exist. In essence, this is a superb talk about the nature of *ahankar*.

At Vatika, 21 Dec '06, 35 minutes



C19 In Satsang We Locate I

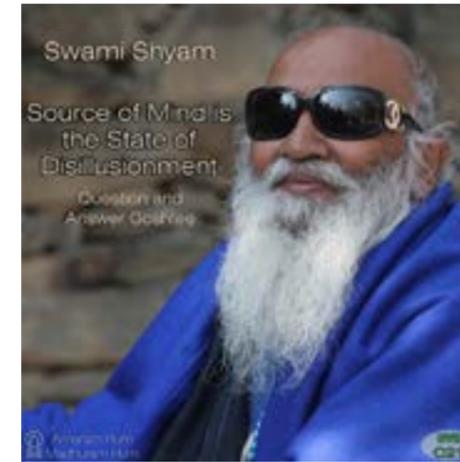
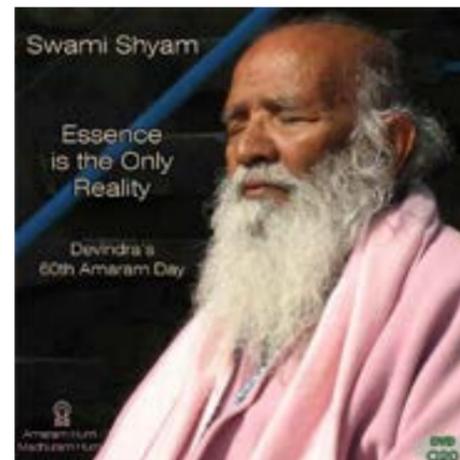
Swamiji speaks about the real meaning of yog and of *shaanti*—which will never become *ashaanti*—and skillfully leads the attention to that pure I which we locate in satsang. His talk culminates with a lead-in to meditation describing that this I will always be there, it is never born and it never dies, which is the mantra *Amaram Hum Madhuram Hum*. This is a straight talk taken from a winter satsang on the occasion of Sue's departure and Samashti's arrival, with no speeches or questions, and the camera staying focused on Swamiji throughout.

At Tapo Bhoomi, 7 Jan '07, 31 minutes

C20 Essence Is The Only Reality

Filmed on the occasion of Devindra's 60th Amaram Day, Swamiji gives a talk describing the purpose of the human being's life, which is to unfold the realization of the pure essential being who is one everywhere. He elaborates on how the human being develops with a sense of individuality and separation. Swamiji salutes Devindra's awareness which leads him to examine who he calls "I" and emphasises that one can unfold the awareness of his birthless and deathless true nature through the technique of meditation, where the sense of one essence is realized. Participants' speeches are followed by a short talk by Swamiji. The session concludes with Alka singing one of Swamiji's songs, which Swamiji then gives the meaning.

At Chidaakash View, 18 Mar '07, 40 minutes



C21 Source Of Mind Is The State Of Disillusionment

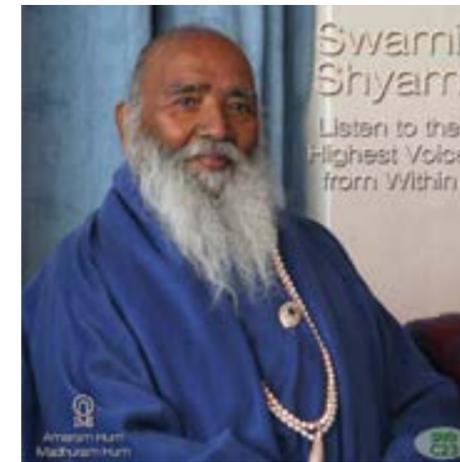
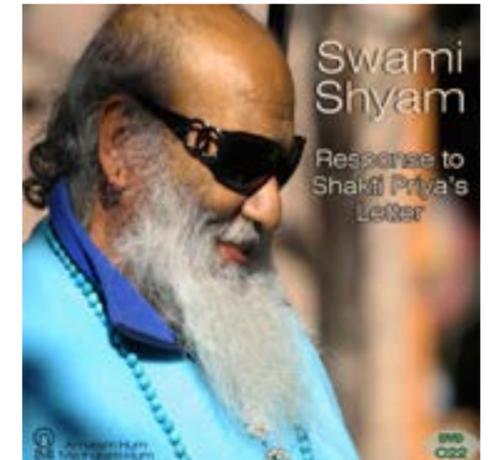
This informal question and answer session takes place in Guru Bhoomi with Swamiji and twelve participants. Veena reads a Research Finding entitled, "Mind Is Illusion and the Source of Mind Is the State of Disillusionment." All the participants ask questions about the mind's functioning and the state of illusion that a human being lives in the waking state, which is a kind of dream where a human being experiences cause and effect, and the sense of joy and sorrow. Swamiji speaks for over an hour, leading the attention to the state of Knowingness that is forever disillusioned, unaffected, and free from the three states of consciousness that bind a human being. When this state of Knowingness dawns in the intellect, he will know that he is free.

At Guru Bhoomi, 17 Apr '07, 1 hour 17 minutes

C22 Response To Shakti Priya's Letter

A meditative video with Swamiji reclining, eyes closed, in Veena's Kuteer. Swamiji in his inimitable fashion takes the listener to the point of understanding that it was not your mother who made you, the child. No human being has made you, nor has any subtle form of nature made you. You are not the effect of some cause. This is the voice of awareness, not the side of the intellect that makes you into an object. Me is the highest voice, so start knowing Me!

At Prabuddh Kuteer, 17 Aug '07, 36 minutes



C23 Listen To The Highest Voice From Within

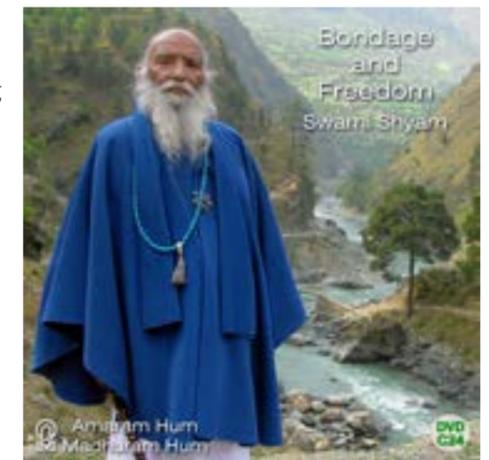
Swamiji looks directly into the camera for the entire talk and says with great emphasis to keep your mind open. Listen to the highest voice from within that says I am pure, free, forever. The mind's voice keeps the highest voice suppressed and hidden, and ultimately bound. Only when one keeps the mind open can one listen to the highest voice. The mind has to be informed that it has the power to be trained to be open. The repetition of his words to "listen to the highest voice" creates a mantra-like effect opening the mind.

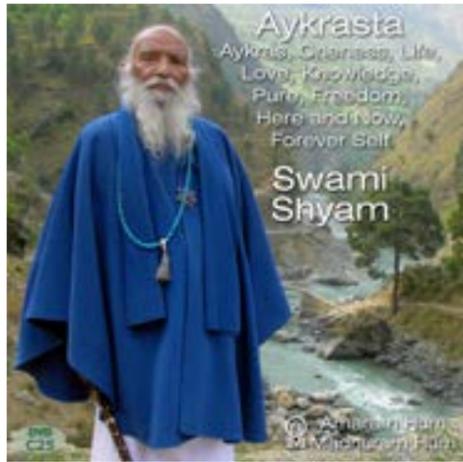
At Prabuddh Kuteer, 17 Aug '07, 27 minutes

C24 Bondage And Freedom

Swamiji is clearly heard over the background sound of the river when he systematically analyses the nature of bondage and freedom. A human being does not know that his true nature is freedom because he becomes associated with the bound functioning of the mind, body, and senses. Swamiji describes the sentient, chemical nature of the human body, of mental and physical disease, and of how man has wrongly derived meaning through sound and language. In deconstructing all that with which we mistakenly identify, he ultimately leaves the viewer with the knowledge of that pure I, where freedom lies. Towards the end, Alka speaks and Swamiji responds further, then Alka sings "Nit To Sahaara Hai Mayraa." Throughout Swamiji uses many Sanskrit terms which will not be familiar to beginners.

At Raison Log Huts, 4 Sep '07, 44 minutes



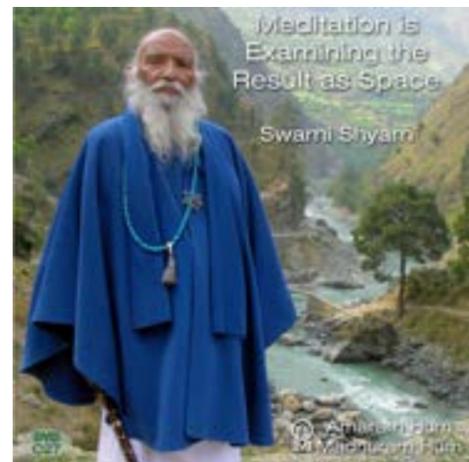
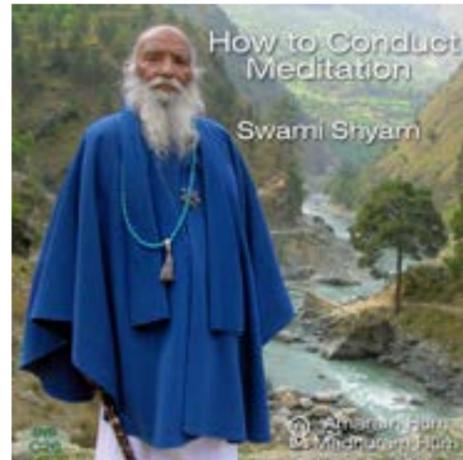


C25 Aykrasta, Aykras, Oneness, Life, Love, Knowledge, Pure, Freedom, Here And Now, Forever Self

Swamiji speaks in a meditative voice with his eyes closed throughout the entire talk. He asks, Who speaks and who listens? Space is speaking, Space is listening, and whether speaking or listening that Space is Oneness, Knowingness, the Source. Again and again he describes what he means when he uses the word “space” and what the mind tends to understand. When a human being hears the word “air,” he makes the meaning of a breeze or a storm, but the Realized One always knows “air” to be Space. This talk is very meditative and a superb description of Space.
At Prabuddh Kuteer, 6 Nov ‘07, 44 minutes

C26 How To Conduct Meditation

Early morning, sitting in front of the sunny south face of Chidaakaash View, Swamiji leads the attention to the one who is able to see the functioning of the five senses. He points out that without knowledge of That, a man will remain unhealthy and agitated, influenced continually by the changing nature of the three states of deep sleep, dream and waking. Swamiji provides a simple technique of meditation: Close your eyes and know your Self, which is greater than all the states of consciousness and therefore, is called Pure. Through meditation practice, your power will develop over the senses and thinking and you will realize your own Self as pure, free, forever. This is a straight meditation talk, no speeches, no songs, and no open eyes—just the technique and the inspiration to practice!
At Chidaakaash View, 26 Nov ‘07, 32 minutes

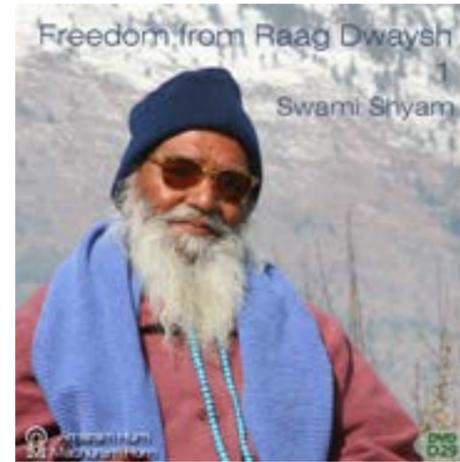
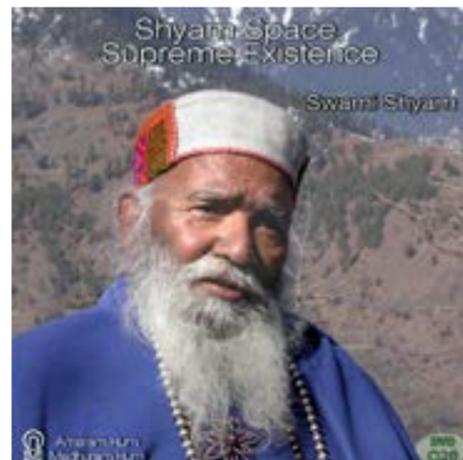


C27 Meditation Is Examining The Result As Space

Speaking to Alka and others in a room at Nagar Castle, Swamiji looks out on the falling snow and bases his satsang from this perspective. The state of peace comes when the human mind takes off from its functioning and goes to its deepest chamber, the Knower. The human mind is known by the Knower, but the Knower is not known by the human mind. A human being hungers for knowledge. Thus, he cannot stop the activity of the senses or the questioning of the mind. However, his real need is to know that Being, the Knower Being, Knowingness. How is it unfolded? You have to accept Knower you are, and practice it. When you come to know immortal existence I am, then you salute your Self, accept your Self, and do *upaasana*, always knowing *gyan* alone is.
At Nagar Castle, 11 Dec ‘07, 45 minutes

C28 Shyam Space, Supreme Existence

Filmed in winter at Prabuddh Kuteer, Swamiji defines how a human being seeks the sense of satisfaction, which resides in the sense, not in body forms. What is the existence of body? What is source existence and what is form? Swamiji describes the order of manifestation from where body is built. The mind sense should not remain limited. Space is source existence, and form is also Space, but then what is that who thinks? It is Supreme Space, source of Space, original Space, or Knowingness. Man has to be guided to know this Space of Supreme Knower. Satisfaction for a human being is knowing that Space alone is.
At Prabuddh Kuteer, 8 Jan ‘08, 39 minutes

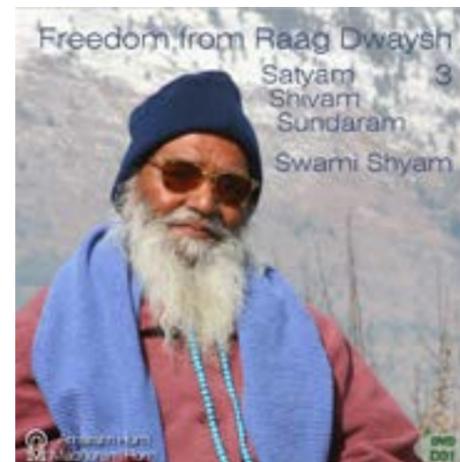
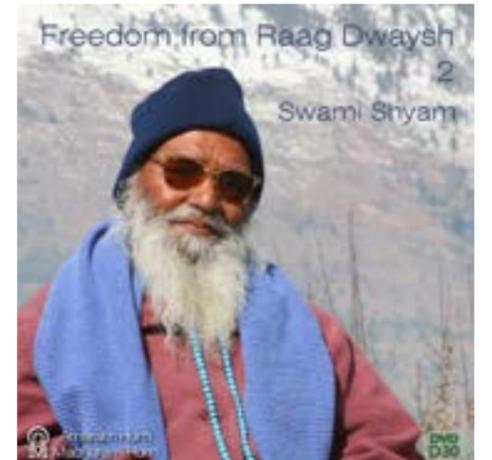


D29 How To Remove The Sense Of Raag Dwaysh

This is the first in a series of talks that Swamiji gives on the sense of *raag* and *dwaysh*. He points out that the waking state is nothing but a consciousness from where all thoughts of *raag* and *dwaysh* come. It leads one towards the objects that the senses like and away from objects which are not likable. Thus one becomes bound. A human being can plan for that Space to unfold which is free from *raag dwaysh* by practising “Space I am,” and not “I am this body.” Close the eyes and watch this space of freedom or Knower unfold in meditation. That Knower is you.
At Chidaakaash View, 19 Jan ‘08, 19 minutes

D30 Raag Dwaysh Is Not There In Reality

While sitting on a mountainside, Swamiji describes how the sense of mind, or *raag dwaysh*, arises in a human being. For a child, things and forms are perceived, but the sense of duality or mind has not yet developed into *raag dwaysh*. *Raag dwaysh* is also not in deep sleep or before a human being is born. Thus, what is real is the Guru Space that exists in everyone’s head and heart, which can be unfolded through the practice of meditation. Knowing this, one can use the human senses to interact with things and forms, while remaining Space, peaceful, and knowledgeable.
Off The Kaisdhaar Road, 20 Jan ‘08, 24 minutes

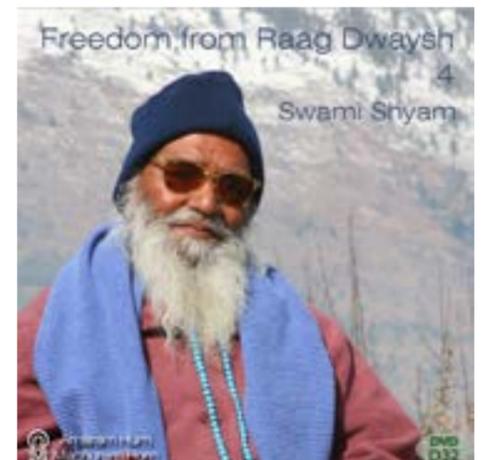


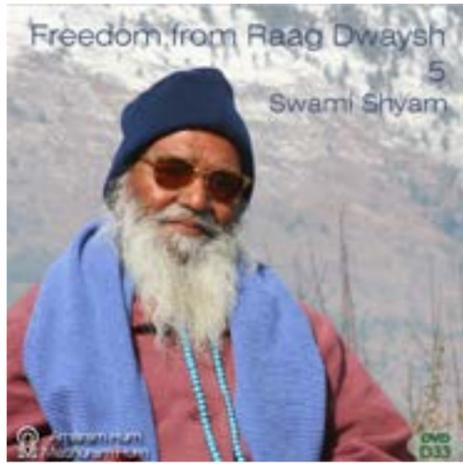
D31 Satyam, Shivam, Sundaram

On a busy road overlooking a calm river, Swamiji talks about the essence of a human being, which is truth, beauty, and bliss, *Satyam, Shivam, Sundaram*. A person only knows what can be perceived by the senses, and forgets his original Space. He gets mixed with the changing nature of things and forms and thinks that he will perish along with them. If one has not realized the source, he cannot be free from *raag dwaysh* and will continue to revolve in the wheel of birth and death. Only Guru can tell him that his “I,” the In-dweller, is Knowingness, Essence, or *anubhav*. It cannot be known by the senses, but can be realized through the practice of meditation. Even if the whole world dissolves, that Essence, *Satyam, Shivam, Sundaram*, never dies.
At Parvati River, 21 Jan ‘08, 22 minutes

D32 Freedom From Raag Dwaysh 4

Seated in pristine stillness surrounded by snow-capped mountains, far above a river, Swamiji examines the mechanism of a human being whose waking state life is an experience of *raag dwaysh*, the sense of liking and disliking, that makes him either happy or unhappy. He describes how a human being can use the friendly mind to realize that all things and forms are changing, dying and will one day not be there. With the same mind, he can find and attend, with closed eyes, that place that never changes. Then he will have no attachment, care, or worry; he will have attained the freedom from the *raag* and *dwaysh* struggle that drives a man crazy.
At Manikaran Valley, 22 Jan ‘08, 35 minutes





D33 Freedom From Raag Dwaysh 5

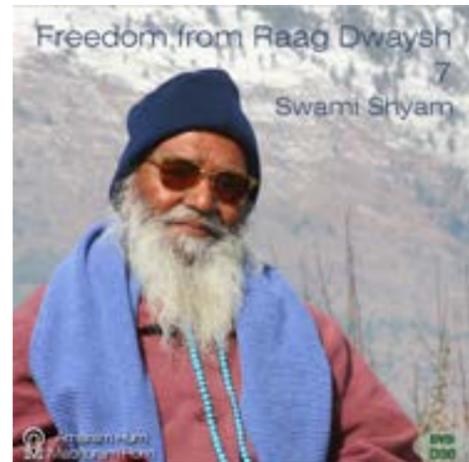
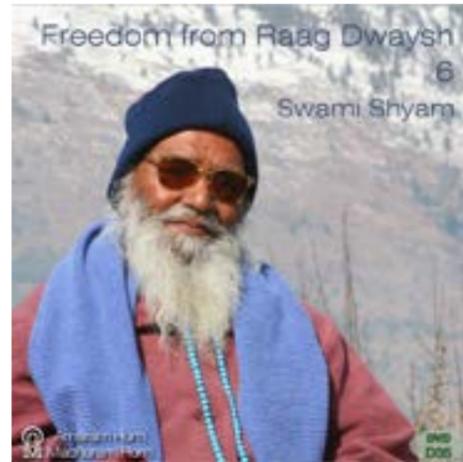
Over a cozy cup of tea in the dining room at Mashoo, Swamiji brilliantly and definitively reveals the mechanics of the *raag dwaysh* system in a human being. Being born under the sway of the mind and senses, a human being lives only to experience happiness by satisfying his desires. He is caught in the unending wheel of *raag*, attachment to the things and persons that give satisfaction, and *dwaysh*, the denial of that satisfaction. Only when he quietly examines the source of the mind and its thought, will he come to know that his originality is Space. And in that Space, which he himself is, there is no *raag*, no *dwaysh*, no changing form or thing. He is pure, free, forever.

At Mashoo Resorts, 24 Jan '08, 23 minutes

D35 Freedom From Raag Dwaysh 6

During satsang in Tapo Bhoomi Swamiji defines *raag dwaysh* and explains that the mind is the root, so if the mind is there then *raag dwaysh* cannot be avoided. A person wants peace, but says he wants peace of mind. This, Swamiji asserts, is not possible. Peace or *shaanti* means the end of the mind, but a man in the waking state cannot be convinced that he can live without mind. The very functioning of the senses, being changing, is a deception. Only the Being does not deceive you. Guru takes into account all your experiences and leads you to a place where you do not experience. Then he asks, where is your *raag dwaysh*? Where is your mind? That is *aatma*. That is you.

At Tapo Bhoomi, 10 Feb '08, 37 minutes



D36 Freedom From Raag Dwaysh 7

An in-depth study into the development of *raag dwaysh*, or happiness and unhappiness in the human consciousness, and how to transcend this illusory state of mind. First one needs an informer, a Guru, who step-by-step trains him. He describes how a human being lost his original freedom at birth by accepting the form as "I," not his original, indestructible "I." By purifying his intellect through examination, contemplation, meditation and constant practice, the indestructible "I" remains "I," the unchanging Knower, pure, free forever. Then one recognizes his original freedom, which has nothing to do with the birth and death of the body. All have their source in freedom, so freedom alone is.

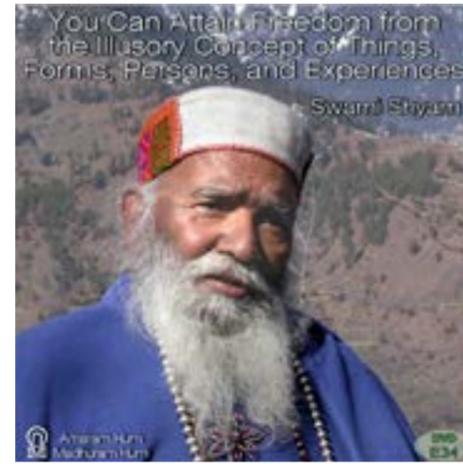
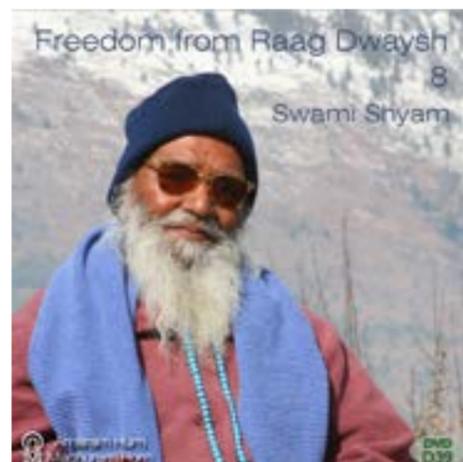
At Raison Log Huts, 12 Feb '08, 34 minutes

D39 Freedom From Raag Dwaysh 8

While sitting just off the road to Kothi, against the stunning backdrop of snow-covered peaks and a brilliant blue sky, Swamiji initiates a compelling inquiry into the nature of *raag dwaysh*. Does *raag dwaysh* lie in the objects that are innocent? Is its cause the changing mind that wishes for permanence in impermanent forms and relations? Or is the existence of *raag dwaysh* a condition of the waking state of consciousness? Swamiji speaks of that freedom which transcends the intellect's functioning and its effect of bondage.

The sound of a persistent motorcycle is initially heard in the background, but fades as the talk carries the viewer away.

Off The Road To Kothi, 26 Feb '08, 25 minutes



E34 You Can Attain Freedom From The Illusory Concept Of Things, Forms, Persons, And Experiences

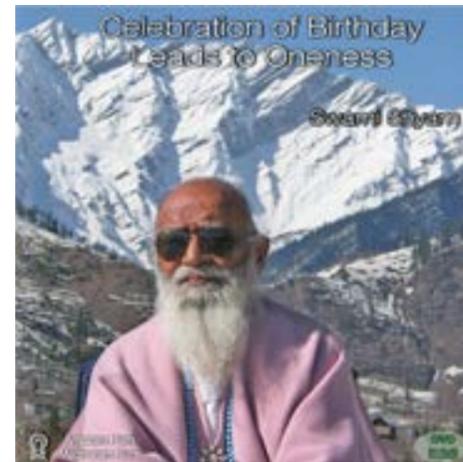
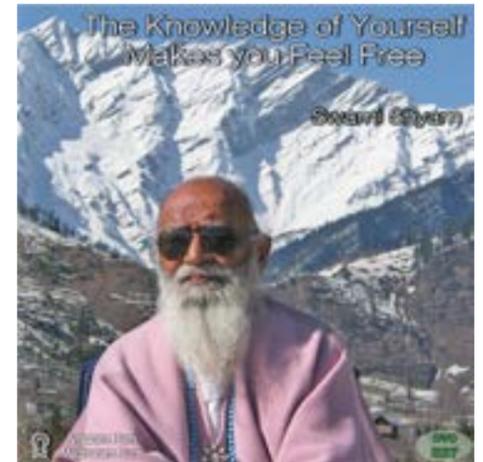
While driving to the Span, Swamiji observes a group of monkeys and is inspired to give a discourse about the purpose of life of a human being. A human being is trained to look after his body, and just as a monkey can be trained to dance and perform tricks, a person can be trained to produce things with his skill and acquire possessions, relations, things, and forms. Still, he remains unhappy. In his nerves the fourth state of consciousness is hidden. Close the eyes and you will find that Space. Identify with That, not with the body, and the Knower which is beyond time and space will unfold. You are already That. Just remove the cloud consciousness or illusory consciousness from your eyes or mind and live the state of perfect happiness. It can be unfolded in meditation.

At The Span, 29 Jan '08, 51 minutes

E37 The Knowledge Of Yourself Makes You Feel Free

By nature, a human being seeks satisfaction. Thus, the mind becomes full of desire or *kamana*. If a human being goes toward the unending desires, they will block the intellect's knowledge of both pure and impure knowledge. Then he loses the power of thinking, which is meant to lead him to the unchanging. If the human being has an informer and can develop the intellect, it will become powerful through *vairagya*, or restriction of the senses and desires. One comes to know the truth that you were never the body and your reality is eternal existence, unborn, unchanging, *amaram hum madhuram hum*. A powerful, precise talk in a spectacular snow-capped setting.

At Manikaran Valley, 13 Feb '08, 21 minutes



E38 Celebration Of Birthday Leads To Oneness

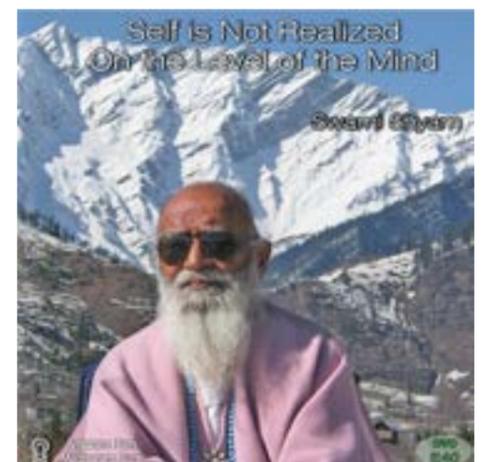
Swamiji describes the limited consciousness of a human being and how, with its existing sense of duality it cannot perceive its source as Oneness. A human being will remain dissatisfied throughout his life unless he expands his intelligence and unfolds the realization of what was there before name and form. Swamiji leads the attention to our reality as Knower, the indivisible state of Existence, Consciousness, and Bliss. This talk was given on the occasion of Shive Priya and Gangesh's birthday and includes a brief group chanting of the mantra *Amaram Hum Madhuram Hum*.

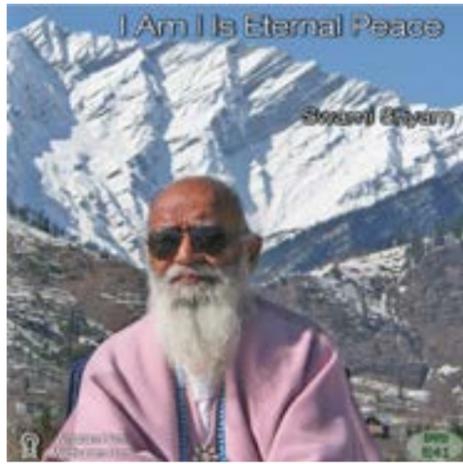
At Drishta Kuteer, 18 Feb '08, 23 minutes

E40 Self Is Not Realized On The Level Of The Mind

Just as a ring is ultimately only gold, the human body, mind is only Self. Swamiji points out that as the ring is found at the place where it was lost, similarly, examination of the mind reveals that it has never been separate from the Self, its source. Through Guru and meditation one observes Self, pure, free, forever, the indestructible *sakshee* and realize that mind-form is nowhere. By using *vichaar* in meditation, *avichaar*, or ignorance, is dissolved. Then there is no question of the form or formless, only the Self-effulgent being, *anubhaav* or Pure Experience.

At Highland Park Resorts, 26 Feb '08, 21 minutes





E41 I Am I Is Eternal Peace

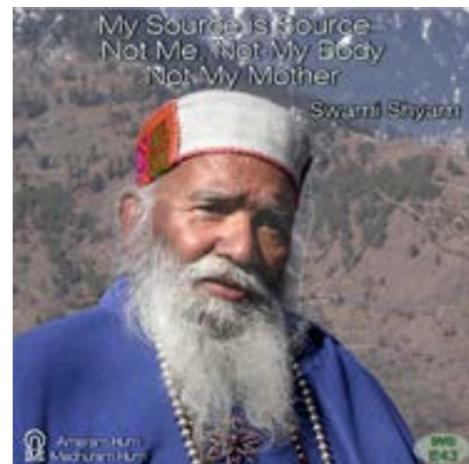
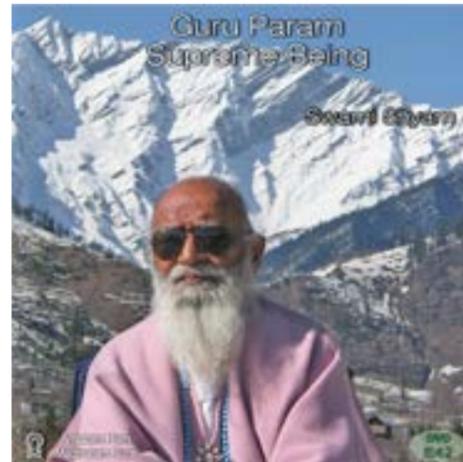
Born dependent, a human being develops by fulfilling the need for food, clothes, and the presence of people. Thus one builds a nature based on satisfying desires through relying on others because desire is not satisfied by itself. If desire is the means of attaining fulfillment, then how can one not remain dependent on others, i.e., objects and relations? In this progressive examination, Swamiji exercises our power to pinpoint the source of independence. Independence is you yourself, the I, who is not other. Yet I is hidden—I cannot be known through action or the knowledge of the senses, nor can the body form meet the I. Swamiji offers real independence by informing one to unfold the knowledge “Space I am” by closing the eyes. This is all one desires. How close it is!

On The Badah Road, 1 Mar '08, 38 minutes

E42 Guru Param, Supreme Being

Man’s purpose on earth is to know himself as the Source, but he has identified with his body as the doer and has developed in the knowledge of names and forms. Source is invisible; man does not know or seek that which is life. He will come to know that his source is life, which never sees or knows death. Life is pure, free, forever and has nothing to do with the life or death of the body. One must exercise his intellect or mind to know that awareness which enables him to be one with Life. This meditative talk, inspired by the mantra *Guru Param*, is given in Tapo Bhoomi at a welcome satsang for Kamla’s family friends.

At Tapo Bhoomi, 3 Mar '08, 23 minutes



E43 My Source Is Source - Not Me, Not My Body, Not My Mother

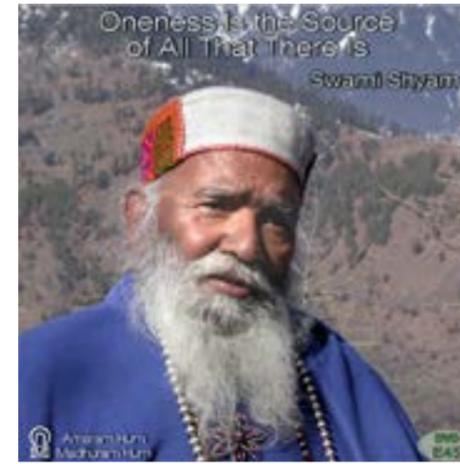
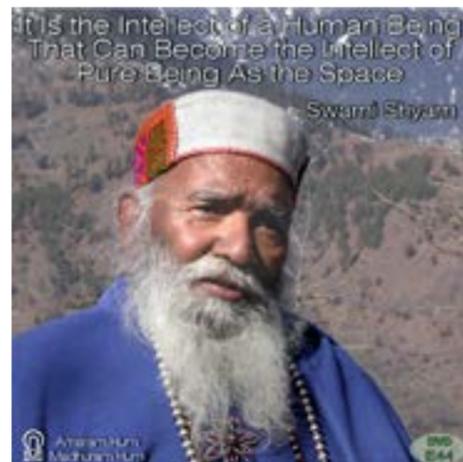
A superb talk on the source, and cause and effect. What supports the parents, the body, and the I? The intellect tries to find the answer by relying on information from the senses which are limited to knowing forms. One understands himself and the world in terms of cause and effect, as in the way a seed becomes a tree. The intellect does not recognize that the seed and tree are a cycle which creates each other. Guru’s examination shows this understanding to be deceptive and incomplete. As one listens and follows the talk, this mistake is brought to light revealing the underlying Source, free from cause and effect.

At Mashoo Resorts, 3 Mar '08, 28 minutes

E44 It Is The Intellect Of A Human Being That Can Become The Intellect Of Pure Being As The Space

Filmed in wintertime at Highland Park Resorts, Swamiji talks to a small group about the human intellect and how it can be expanded. The undeveloped intellect is limited, decisive, body intellect, which is meager and cannot be purified by using the senses. It needs to be put into a field of purity by the master of awareness to be affected, advanced and expanded into *aatma buddhi*. Then it is spread from one end of the sky to the other and man sees world as Space.

At Highland Park Resorts, 4 Mar '08, 30 minutes



E45 Oneness Is The Source Of All That There Is

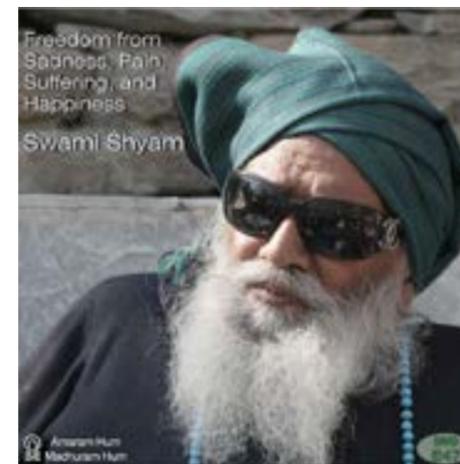
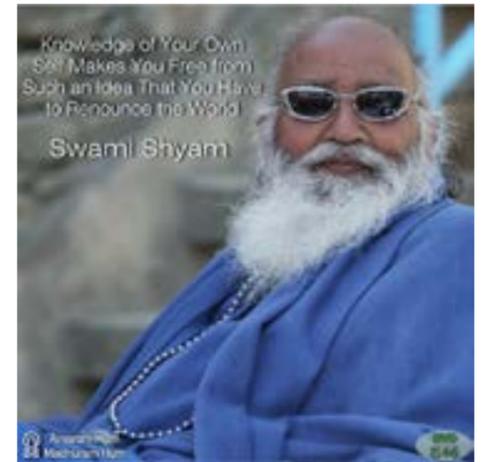
At the end of the Kaisdhaar road Swamiji finds a small plateau, 6,000 ft. high amidst tall *devdhaar* trees, overlooking the whole Kullu valley. He organizes a picnic and names the location Kullu Kailash. He speaks of how each man is in need of the knowledge that he will never die. Those with the enquiry and the one with the answer make perfect company. He praises those who have offered themselves to the Self, not wanting to remain victims of the illusory ego. But it is a personal experiment and one must take the time to become quiet on the level of the senses. The answer, the Source, most assuredly will come and you will be established in the Witness Self, *Saakshee*. Then it will be clear that world is That, all is That and That is Oneness!

At Kaisdhaar, 11 Mar '08, 35 minutes

E46 Knowledge Of Your Own Self Makes You Free From Such An Idea That You Have To Renounce The World

At the Span Resorts, with glistening snow peaks in the background, Swamiji appreciates the glowing sunshine. Every living thing, from grass blades to mountain tops, appreciates sunshine. In the same way the source of the body existence is to be appreciated. However, man forgets his true nature at birth and assumes himself to only be a body. He needs knowledge and for this his intellect must be purified. Ego prevents a human being from digging that, which is behind the senses. But he cannot drop the ego and so remains confused. He must seek a solution from the one who knows. Guru tells him that your “I” is pure, free, forever. Self is not known – it is just pure and forever present, whether the world is there or the world disappears.

At The Span, 16 Mar '08, 35 minutes



E47 Freedom From Sadness, Pain, Suffering and Happiness

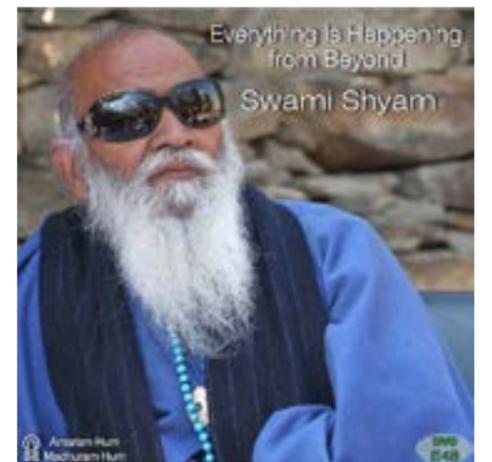
A quiet morning is spent sitting under a tree at the ashram with Swamiji. A human being is a tree of life, with limbs, mind and senses to perceive that spring has come. But the Knower of these senses remains hidden. Swamiji examines who is that who knows the flowers and trees, who sees the sun and mountains, who knows the sound and thoughts, and who makes the mind know. We come to know that all sentient beings are that one Knower, undivided and forever free. We follow Swamiji as he explains how the Knower behind the eyes, itself the power of knowing, can be opened and understood as the total reality of the world as a whole and the source of all that there is.

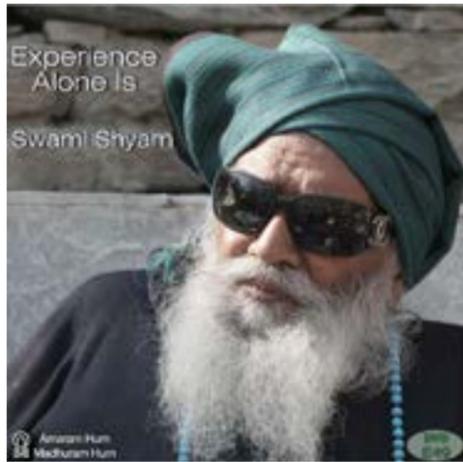
At Kalaa Bhoomi, 23 Mar '08, 28 minutes

E48 Everything Is Happening From Beyond

In the sunny Chidaakaash View garden with devotees, Swamiji describes how our originality has been lost at birth. Human beings have the power to know the world and its forms, but do not know the originality of this power. What is this power that causes us to forget and to remember? How can we obtain the kind of memory that lets us know our originality? Swamiji describes this power as “beyond” or as the causeless cause, revealing who we were before we were born. He leads us to the subtlest, mind-blowing truth that lies behind these questions to the source, pure, free, forever.

At Chidaakaash View, 27 Mar '08, 50 minutes





E49 Experience Alone Is

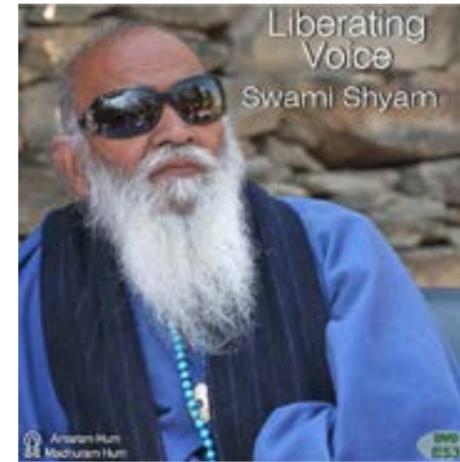
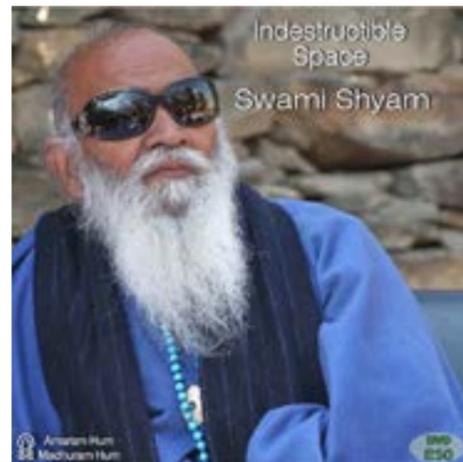
Name and body is I, I is experience, and experience is Space. Space is a big heart and in the middle of it all beings are living, so all is Space. Swamiji, with closed eyes in the austere cave, guides everyone to keep their eyes closed and to remain free as experience. He describes how each person arrived to the cave, yet each is the same sky-space. After his initial talk, he opens the session to questions from the group and one question leads to a discussion of the rabbit in the mirror, which Swamiji repeatedly refers to as a bunny. The spirit in the cave rises into waves of laughter and leaves the viewer with a lightness of heart and sense of knowingness.

At Shaanti Gufaa, 29 Mar '08, 60 minutes

E50 Indestructible Space

We must bring a human being to a point where no breakdown is possible. That is Space, which is indestructible, *akshar brahm*, indivisible and immortal. A man is divided between his thinking mind and his acting body and into three states of consciousness of waking, dream, and deep sleep. Because man is brought up in a state of doubt, he is encouraged to seek answers and increase his knowledge. But the knowledge he gains through study does not answer the question, what was there before my body appeared? The only way to reach the answer is to meditate on that Knower. As we hear birds singing and see spring flowers bursting with color, Swamiji leads those present for a birthday celebration and a farewell into that Space. This is a thorough discussion covering the topics of *yoga karma sukaushalam*, *vivek*, and *aavaran* and *vikshayp*

At Chidaakaash View, 30 Mar '08, 47 minutes



E53 Liberating Voice

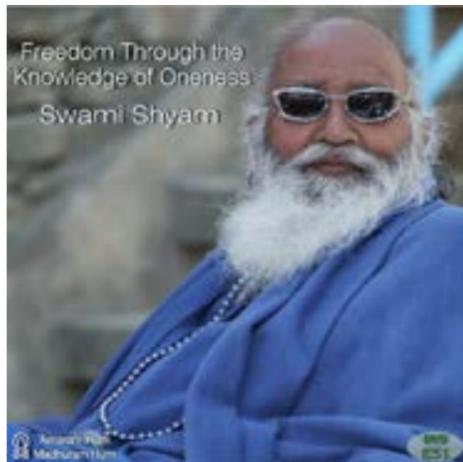
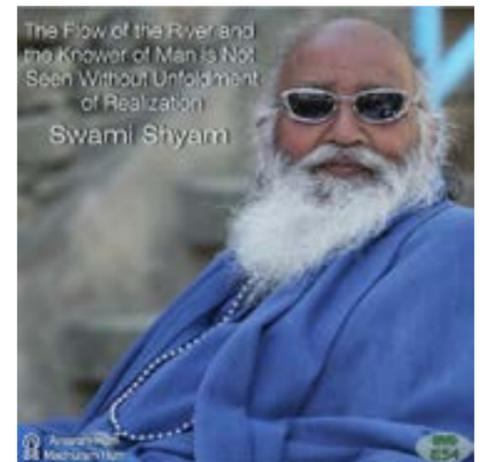
An inspiring session of questions and answers where Swamiji poses two fundamental questions: What is birth and what is death? He describes the meaning of Chidaakaash as that pure, conscious Being who knows the questions and the answers, but is neither question nor answer. The interactions that follow include: Whether a dead body can be said to be Pure Consciousness; the importance of the practice that stops you from being victimized by *maya*; how to keep the knowledge as a fresh revelation rather than a memory; and how and when the illusion started. In answering each question, Swamiji leads the listener to the state of Pure Experience which is free from the illusion of birth and death and which never experiences anything other than itself.

At The Yogi Hut, 21 Apr '08, 1 hour 42 minutes

E54 The Flow Of The River And The Knower Of Man Is Not Seen Without Unfoldment Of Realization

Sitting with a small group on the banks of the rushing Vyaas River, Swamiji describes how your eyes see the river, the rocks, and the trees along the bank, and the snow capped peaks in the distance. But man does not know whether his eyes know these things or if there is a knower somewhere knowing it all. In the same way, as one sees the water and the waves, but not the flow, the human being does not see the knower in the eyes and senses. Before the appearance of the river, the mountains, the sky, and the human being himself, what existed? Life exists as originality in the river, in the rock, in the sky, in the mountains and in the human being. And That you are!

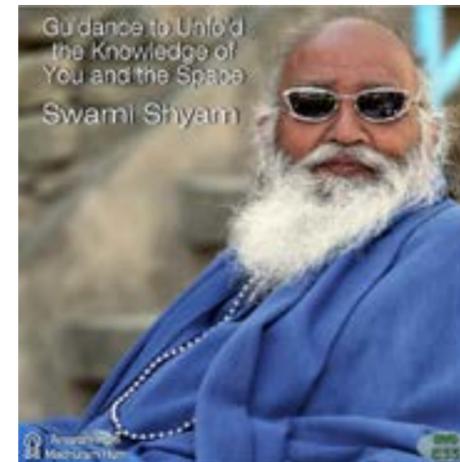
Near The Span, 22 Apr '08, 28 minutes



E51 Freedom Through The Knowledge Of Oneness

Swamiji begins this meditative talk by describing that by closing your eyes a situation is created for the being who is always there. Meditation releases the being from the might of the mind, to the Guru presence, pure being, untouched by the world forms, thoughts or senses. It develops the power to understand that you have always been pure consciousness and bliss. In this guided meditation, Swamiji leads the attention to identify with the pure, free, forever reality. He describes that by purifying your present state of consciousness, you are able to reach the pure intelligence. You will remain in a total state of liberation, which has nothing to do with mind or intellect. Not only is it possible, it is your true nature.

At Chidaakaash View, 8 Apr '08, 33 minutes



E55 Guidance To Unfold The Knowledge Of You And The Space

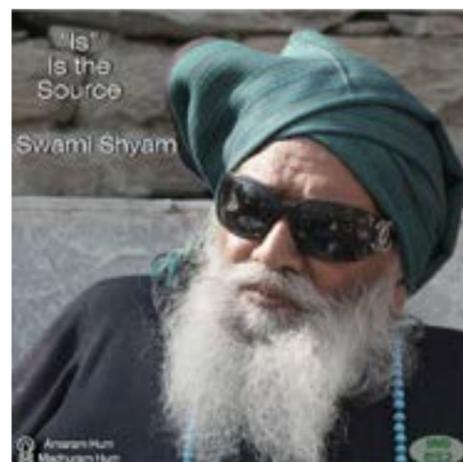
After meditating in the subtle vibrations of highest awareness at 6,000 feet above the Kullu Valley, Swamiji describes to the small group assembled how vibrations manifest in the form of action. Everyone is a being of action, yet does not know the source of the vibrations. A man thinks that when a form appears, life appears. But when forms are not there, life remains. To free the human being from his confusion and doubt as to the source of the manifestation of forms which appear to the eyes, the intellect needs to be purified and expanded from its limitations and be made as knowingness. Swamiji explains that can be done by closing the eyes and watching the Space that is always with you, where you have no attachment. A blissful and meditative talk.

At Kaisdhaar, 29 Apr '08, 40 minutes

E52 "Is" Is The Source

In order to liberate a human being from birth and death, which Swamiji describes as the banks of his existence, he needs to know that life is continuous like the flow of a river that comes from an invisible source. The work to be done by man is to know that the source from where he comes is permanent. That source is never born and never dies. A human being says that sky is, but Swamiji says, "is" sky, "is" Self. Nothing can be known without "is" first. "Is" is prior to everything man sees and comes to know. "Is" is your reality. An informal, intimate talk given on the banks of the Vyaas River.

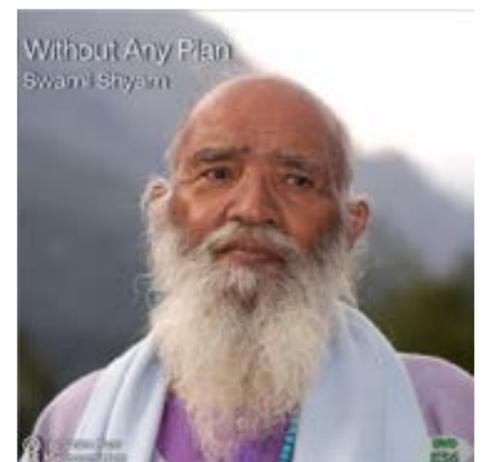
At Vatika, 14 Apr '08, 19 minutes

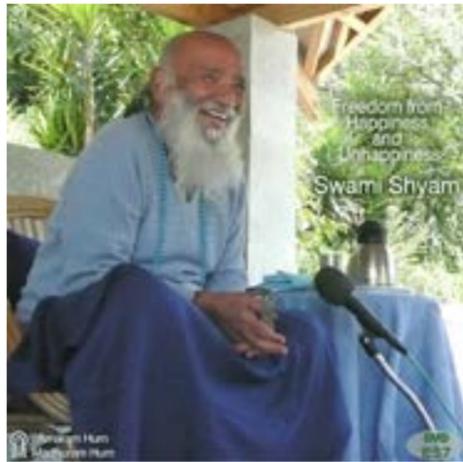


E56 Without Any Plan

On the peaceful lawn at Larji Guest House, Swamiji talks to friends visiting from Mumbai about how all human activity is truly without any plan. Human beings have an unplanned state of consciousness which is self-effulgent, and that governs all. He tells the listener how that being lives in all of us, but remains hidden by the very power of unplanned Reality itself. This all-knowing, unplanned being is our peace and our knowledge, without which nothing can be created. One has the ability to unfold the power of knowing That.

At Larji Guest House, 4 May '08, 20 minutes





E57 Freedom From Happiness And Unhappiness

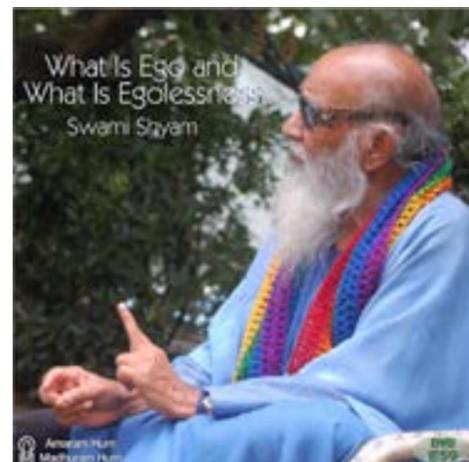
With closed eyes, Swamiji delivers a powerful meditative discourse. Every individual is missing the Source. Without being free from the idea of birth and death one will continue to swing between happiness and unhappiness. It is only through Guru's information, his technique of meditation, and the examination of the human mechanism that the goal, the state of perfection, is achieved. From this state, the whole world of name and form—the fictitious description of the intellect—is seen for what it is. It is never there at all. Guru says you have the power and it is your choice.

At The Yogi Hut, 17 May '08, 41 minutes

E58 I Is Never A Form

Accompanied by brisk wind and rushing waters from the river far below, Swamiji sits at the curve of a steep mountain road and speaks of the desires of a human being, and that the utmost desire is for eternal life and freedom. How to be free is what is sought after and can be known when one unfolds the power to know that he is permanent by identifying with that Free Being that has no body form. Concentration, contemplation, and meditation will ultimately lead to seeing oneself as the formless Knower itself.

At Pandra Meel, 20 May '08, 23 minutes



E59 What Is Ego And What Is Egolessness

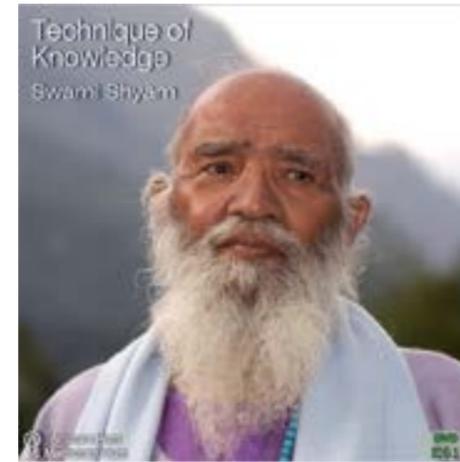
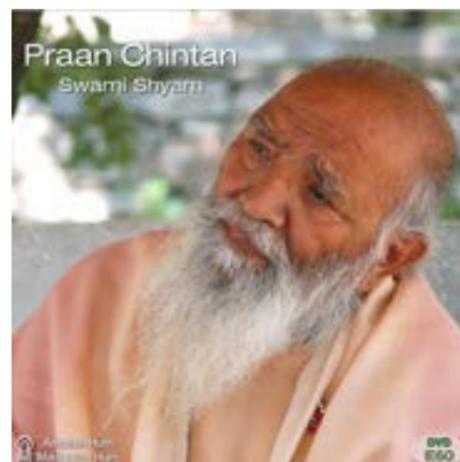
In the garden by Veena's kuteer, Swamiji inspires a study into the sense of "I" and of the sense "I exist." One knows, "I exist with body," but does not know that he exists as abstract, deathless life. What will recognize that unchanging formlessness when the ego-intellect and the body itself is changing and understands only form? To find real happiness, which is egolessness, it is essential to recognize that Existence which stands by itself. Swamiji guides us to close the eyes, drop the senses, and be our originality as Self-fulgence. We need not call it a form or even use words. How simple it is.

At Avyakt Kuteer, 23 May '08, 48 minutes

E60 Praan Chitan

Swamiji describes and demonstrates the technique of *praan chintaa*, or *praan chintan*, which connects a human being to the source of his *praan*, that lies in abundance at the centre of his being. When a person is tuned in to that source he will not be upset, agitated, or tense. His work will be done in a balanced state. The mind, which is fidgety or *chanchal* will be concentrated and settled, and the desires will be diminished. Swamiji is inside with satsangees having a cup of tea, viewing the stunning backdrop of the mountains.

At Highland Park Resorts, 27 May '08, 27 minutes



E61 Technique Of Knowledge

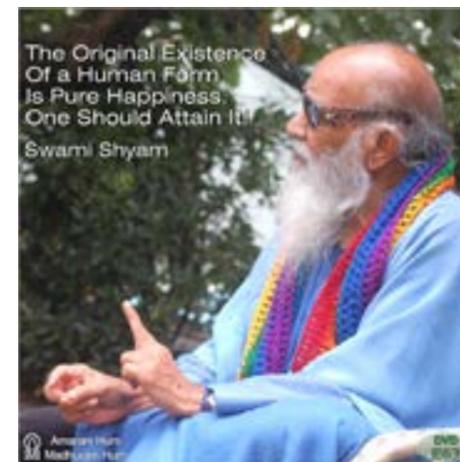
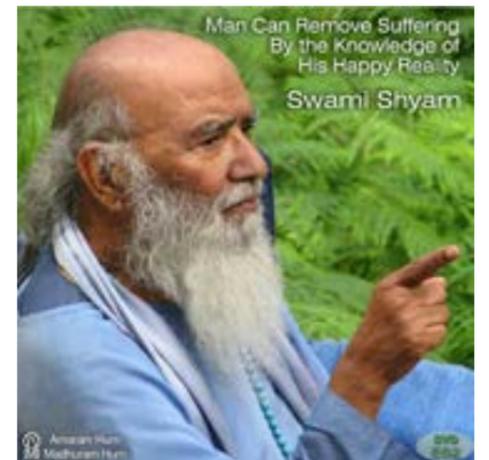
In this step-by-step guided meditation, Swamiji directs the viewer to pinpoint that Knowingness which stands alone—free from the subjective I and free from objective phenomena. He offers the joint technique of *praanaayaam* and mantra. The subtlest means of knowing pure life, the non-physical Knower, is to attend the breath and reach where both *praan* and *apaan* stop. That is You, the Space. Such a practical examination results in the highest progress for a human being—the attainment of perfect peace, knowing you are ever the same. This is an excellent meditation talk!

At Shaanti Gufaa, 29 May '08, 29 minutes

E62 Man Can Remove Suffering By The Knowledge Of His Happy Reality

Early in the morning Swamiji sits by the rushing Vyaas River, with Gan-gadhar by his side, and describes how a human being is born dependent. As the human being grows, his senses unfold and he becomes a victim of his desires. A feeling of helplessness and dependence develops as he seeks to attain joy through the senses which cause pain and suffering. By examining and identifying with the omniscient, omnipresent, omnipotent Knower as his reality, the mind will be immersed in the vast Knower-Being. One will become independent, helpful, and tuned-in to that infinite power.

At Vatika, 16 Jun '08, 32 minutes



E63 The Original Existence Of A Human Form Is Pure Happiness. One Should Attain It!

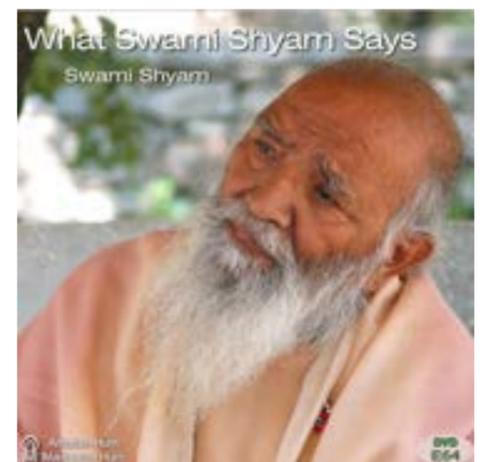
Age after age, humanity has been traveling in the state of not-knowing. In the pursuit of health, happiness, love, satisfaction, and the sense of worrylessness, one became concerned with day-to-day living and did not face the basic ignorance: What am I before I am born? What am I now? And what will I be afterwards? By evolving the examining power, Swamiji digs the answers to these genuine questions. He provides one with the solution to one's real need—to know himself as the Knower, the Unchanging, Truth, the Here and Now. This is the answer of all answers.

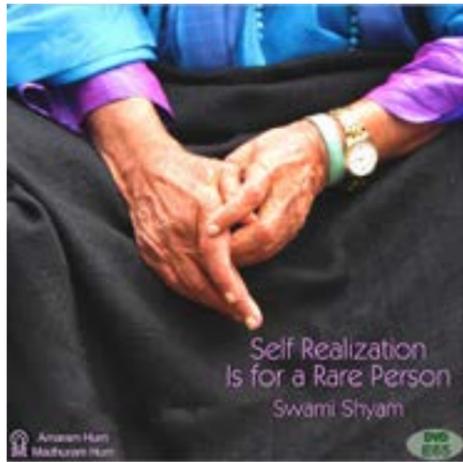
At Raison Log Huts, 16 Jun '08, 22 minutes

E64 What Swami Shyam Says

One should know that he is born on earth to become self-sufficient in the knowledge of making himself free from worries, tension, hopes, and expectations. He should be aware that no one will do anything for him nor should he be concerned with doing for others. All think their own doings are perfect; therefore, one should be doubtless and not budge from the knowledge that his own doings are perfect. He need not answer to anyone's concerns nor worry about others' doings. A strong, succinct, and concentrated talk in the garden near the river.

At The Span, 16 Jun '08, 10 minutes





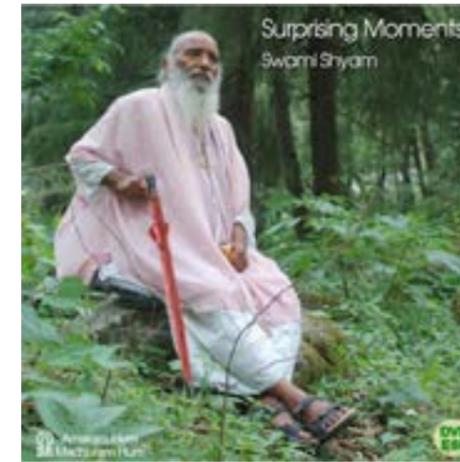
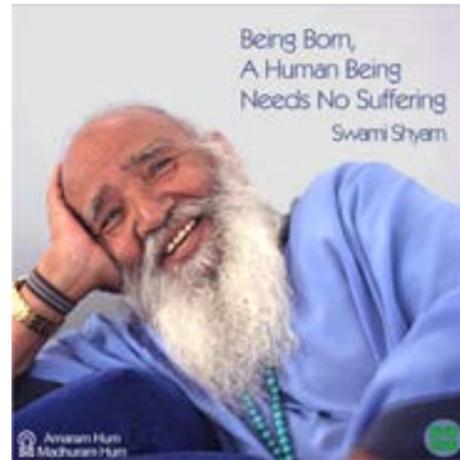
E65 Self Realization Is For A Rare Person

Sitting peacefully between the rushing Vyaas River and the intermittent rush of vehicles on the road, Swamiji gives a profound discourse about what a human being truly wants. Human knowledge is based on the desire to remain alive. One hardly thinks why and from where this wish arises. Instead, everyone remains busy acquiring the means to protect themselves from death. Man's real wish is to know that he does not die, but he does not know how to realize it. A rare person can hear from the Guru that he can examine the wish for eternal life and who is the one that wishes. That one is *anubhav*, pure knowingness. It is possible for him to realize that the knowing-Self of everyone is immortal, blissful, and independent pure life.
On The Road To Aut, 18 Jun '08, 32 minutes

E66 Being Born, A Human Being Needs No Suffering

On a jetty, with the cascading river swirling around him, Swamiji delivers a brilliant discourse describing the Knower, the Source Reality. Through listening to Guru's words and meditating, the thought "I am the changing body" must be replaced with "I am the unchanging Knower, immortal and formless" never to be equated with the forms of the world. Ultimately, one unfolds the power or pure intelligence to know that Knower alone is, independently free. At the same time, all three states appear, disappear and live in the field of Knower, the Infinite Awareness. Nothing can be known without the Knower. For realizing the Truth of the Knower, transcendence is necessary. Then it is all the transcended state, the Space of pure, free, forever.

At Apple Valley, 25 Jun '08, 36 minutes



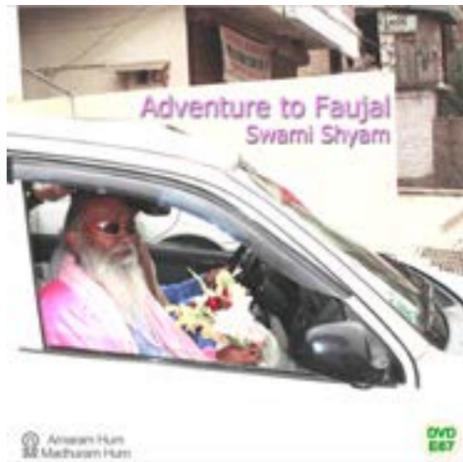
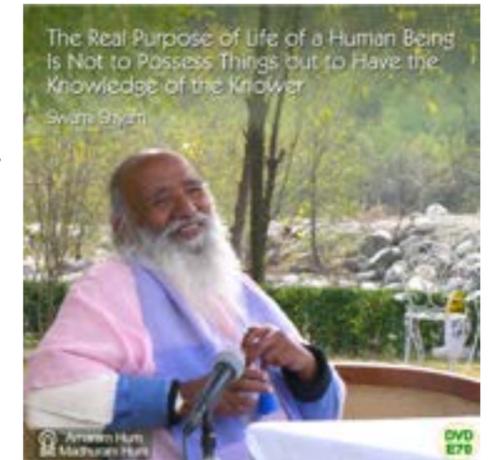
E69 Surprising Moments

Swamiji sits on an outcrop overlooking the roaring Parvati River in full monsoon flood, with the lush mountainside at his back. He speaks of how one took birth as a human being and then became aware, surprisingly, that he exists. But the real surprising moment is when one comes to know that I is the only Truth and reality, and whatever has been conventionally known by others as forms, people, and relationships is not there. The nature of I is incomparable to any form, so the example of space or sky is used to describe it. That Space is the surprising moment. The surprising nature of your being is that I which is forever there.
At Chharol Nallah, 29 Jun '08, 12 minutes

E70 The Real Purpose Of Life Of A Human Being Is Not To Possess Things But To Have The Knowledge Of The Knower

Swamiji stops along the way to Mandi to sit at the roadside with a beautiful mountain waterfall at his back. All human beings are going somewhere, but they do not know from where they came or what they seek. This sense of confusion is not liked, so all go towards what is liked. Thus, the waking state of consciousness is filled with the experience of like and dislike or *raag* and *dwaysh*. The Master says that one seeks freedom from this sense of change, but it can only be found by closing the eyes and knowing the Space of evenness or *sam*. At that time all forms dissolve, yet that which one calls "I" is always with him as the Knower. The purpose of one's birth is to know the nature of that Knower.

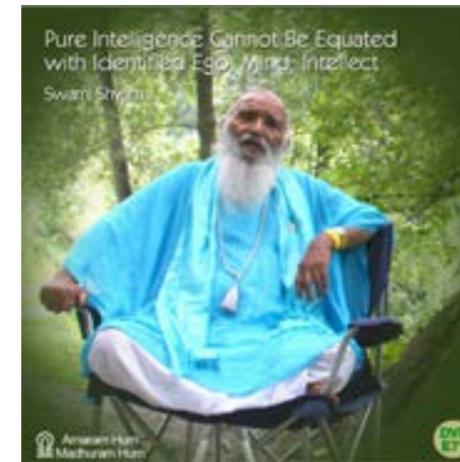
On The Way To Mandi, 1 Jul '08, 21 minutes



E67 Adventure To Faujal

A charming, scenic film set in a rustic local chai shop high up in the mountains. Hand-held video shots give the viewer the experience of being with the lush greenery and heavy rainfall of the day. Alka sings a song, then Swamiji gives a brief talk and lead-in to meditation, alternating between Hindi and English. All have come on earth only to make themselves happy, which is not possible without realizing the Knower-existence. To realize it one closes the eyes and watches that when thoughts are not there, when one himself was not there and even when the world was not there, the Knower alone has always been the only reality.

At Faujal, 28 Jun '08, 23 minutes



E71 Pure Intelligence Cannot Be Equated With Identified Ego, Mind, Intellect

The mountains are the background for Swamiji as he gives a beautiful talk from Naagini Hill. Hatha yoga, *yam*, *niyam*, *aasan*, and *praanayaam* are needed to help balance the body, awaken the *kundalini*, purify the intellect and nerves, and fill the practicant with energy so that he can meditate and unfold the knowledge of his own Source. If one practises meditation with the technique given by a knowledgeable informer, his *saakaar* intellect, which perceives only changing things and forms, will be transformed into a new and fresh intellect, *niraakaar buddhi*. That *niraakaar* intelligence, or Guru Intelligence, is eternal and undying. When you reach that, you are free!

At Kaisdhaar, 8 Jul '08, 31 minutes

E68 Great Responsibility On You Alone

Each person should know the purpose of his body and what is helpful to his inner being. Then he should make arrangements for his body to unfold the fourth state of consciousness. When this state is unfolded from within his intellect, confusion, unhappiness, and the sense of duality or body consciousness will be removed. He will be free from unnecessary thinking and will attain freedom from death, division, and destruction. He will become happy, clear, positive, self-sufficient, and helpful to others, and will be able live anywhere on earth without difficulty. This dynamic satsang filled with laughter takes place on the roof of Mashoo with Alka, Rekha, and Hirdaya Priya.

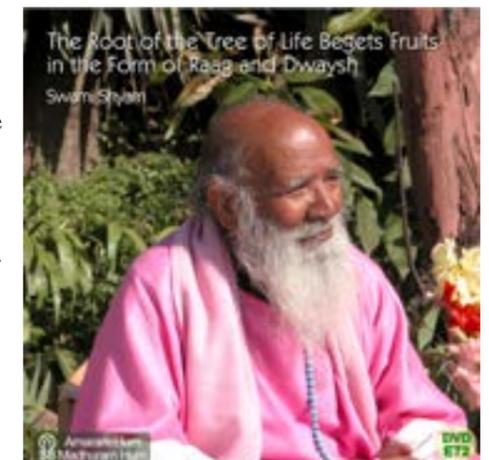
At Mashoo Resorts, 29 Jun '08, 34 minutes

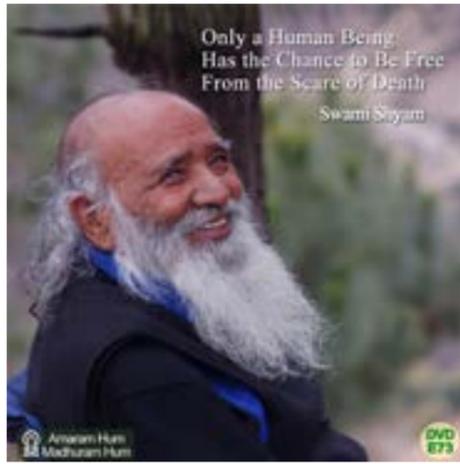


E72 The Roots Of The Tree Of Life Begets Fruit In The Form Of Raag And Dwaysh

Swamiji, dressed in a pink, silk poncho is seated in front of royal blue curtains in his room, Pragya Kuteer. This evening he speaks in a meditative voice about *raag* and *dwaysh*; their source, how they grow and how they impact individuals and humanity as a whole. A human being should know that he is forever the Knower, not that freedom comes only when *raag* and *dwaysh* are removed. Knower is not the sense that likes and dislikes things. Knower alone is the reality, Pure Free Forever.

At Pragya Kuteer, 9 Jul '08, 40 minutes





F73 Only A Human Being Has The Chance To Be Free From The Scare Of Death

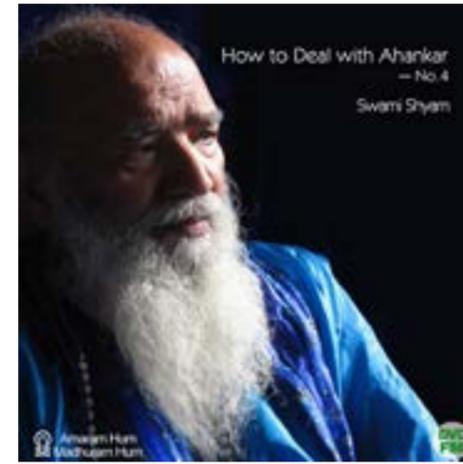
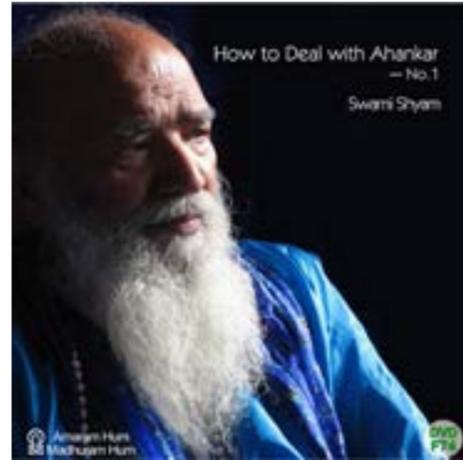
Swamiji sits on the shore of the flowing Vyaas River and speaks of the importance of the human incarnation. Though there are innumerable creatures in the world, none compare to the human being. Trees cannot answer how and why their branches grow upwards into the sky. But because a human being has the ability to unfold knowledge and action, he can answer such questions. He can ask why he is born and why he dies. Through this examination, a human being unfolds his hidden inner power and comes to know the importance of removing the scare of birth and death. To remove this scare he needs a Master who knows that life alone is, that life is eternally Pure Free Forever.

At The Span, 10 Jul '08, 20 minutes

F74 How To Deal With Ahankar I

Sitting close to the river, Swamiji gives a short talk introducing a new series of DVDs on how to deal with *ahankar*. The senses and body derive experiences from their surroundings, but they are innocent. Why is it that the mind will then feel either pleasure or pain, happiness or unhappiness? It is due to the *ahankar*, which makes a form—*aakaar*—of the dream, of the deep sleep, and of the waking state being, and says, “I sleep, I dream, and I become awake.” Swamiji states that when we experience sadness or a sense of defeat, it becomes necessary to learn the art of how to deal with *ahankar*.

At The Parvati River, 13 Jul '08, 13 minutes



F88 How To Deal With Ahankar 4

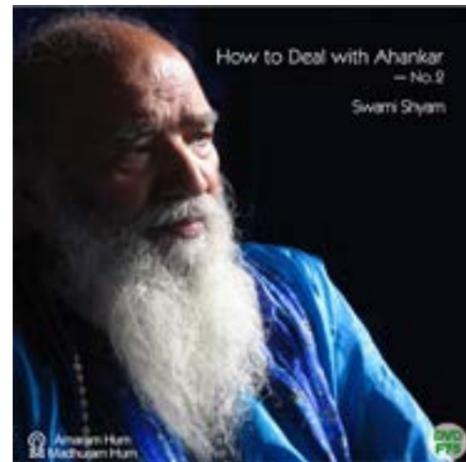
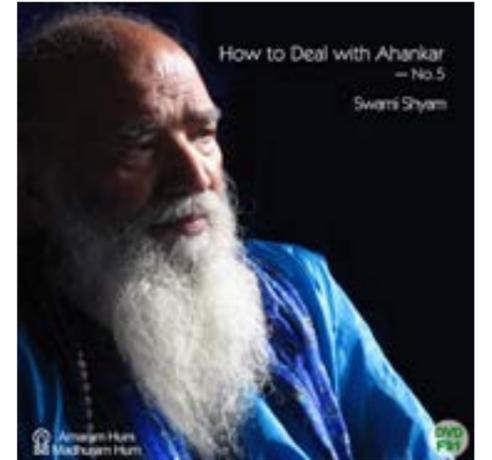
Sitting near the fast flowing Vyaas River, Swamiji speaks of the indescribable *adhishthaan*, or Source, which alone is. To know the Source, *ahankar* must be transcended. Only through the knowledge of Guru, can one realize that there is no cause or effect of the waking and dream states. These illusory twin-products of *ahankar* do not exist. With constant examination, meditation and practice of the highest awareness, one gains the power to know the unchanging, and transcends the form-making *ahankar*. When the senses cease to function, purity comes to know purity. This is *samyak darshee*, Shyam Space.

At Raison Log Huts, 5 Aug '08, 32 minutes

F91 How To Deal With Ahankar 5

Seated beside the Parvati River in the windy Manikaran Valley where a landslide is seen behind him, Swamiji describes how a man accepts that he is a body. The body, *akar*, is known, but the source, *aham*, is not. *Ahankar*, synonymous with ignorance, is the greatest disease of a human being. Guru Gyan helps unfold the power of examination and meditation which enables one to realize that *ahankar*, a fictitious entity, never existed. Knower alone is the reality. Knowing this, one can live life in freedom.

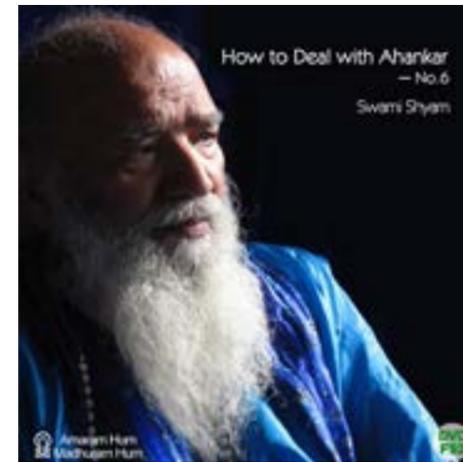
At The Parvati River, 10 Aug '08, 31 minutes



F75 How To Deal With Ahankar 2

Swamiji walks through the grounds of the Apple Valley. He sits by the rushing Vyaas River where adventurers row by in river rafts. Swamiji embarks on a masterful elucidation of *ahankar*. Out of the pure, free, eternal *aham* Being, *ahankar* builds a sense of form. Although a human being feels the pure I-sense, he is only capable of knowing forms, so inevitably concludes, “I am a form”. His whole sense of dissatisfaction is due to this belief. He denies he is free because form is bound in time and space. Thus, he feels powerless to attain freedom. Guru insists that he does have the power to inquire into what is bondage and what is freedom. Through his inquiry and the practice of meditation, he can know *ahankar* never existed, that his true nature is pure I, and that he has always been free.

At Apple Valley, 14 Jul '08, 36 minutes



F92 How To Deal With Ahankar 6

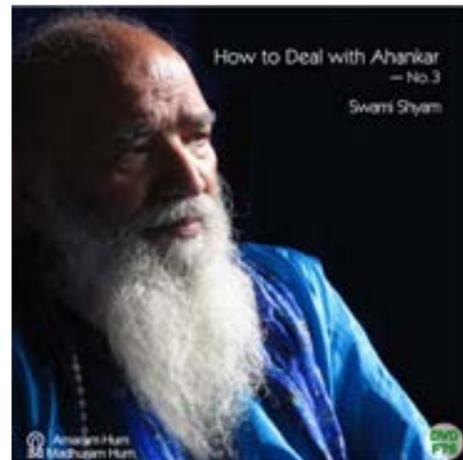
The “I,” and all that appears to be known, is *ahankar*, which is the source of the world. Therefore, it is the source of all man’s problems. Yet, problems cannot be eliminated by removing *ahankar* because the original Being has made it and only that Being can cause its dissolution. So, how to deal with *ahankar*? Develop the power through meditation of knowing that original Being, which is free from *ahankar*, and know, “I am That.” Then you will know *ahankar* has never been there. Swamiji’s chair is seated in the rushing Parvati River where boys toss rocks into the water behind him.

At The Parvati River, 11 Aug '08, 28 minutes

F76 How To Deal With Ahankar 3

Swamiji is dressed in a pink poncho and scarf and holds red and pink flowers while speaking at a tea in the garden of Chidaakaash View. He gives a description of two powers: One is the unchanging sense of Oneness and the other is the sense of differentiation. The latter is the illusory power of *ahankar*, the *jar-chaytan* knot or *granthi*. Through meeting Guru half of the ignorance brought about by the knot is eliminated. Scriptures help remove another quarter. The removal of the final quarter of ignorance requires one’s own individual practice. The result is realization of the *sam* or even state of Oneness. Then, even if the sense of differentiation appears, one will be rooted in the power of knowing it is all Me.

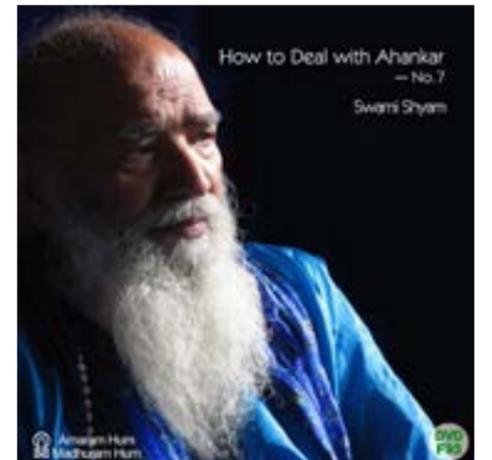
At Chidaakaash View, 16 Jul '08, 24 minutes

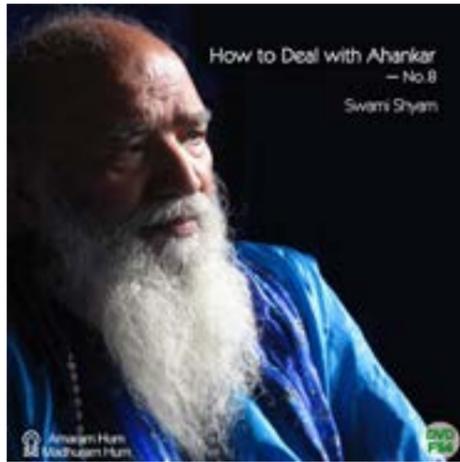


F93 How To Deal With Ahankar 7

An outstanding video in this series, Swamiji sits alone with his eyes closed in Shaanti Gufaa, the cave, and gives a concentrated, meditative talk. Mankind needs peace from the thinking mind which, though unseen and unknown, makes the forms appear and disappear in the waking state. By meditating daily, the pure knowing power arises which is prior to name and form. Attending this Knowledge and identifying with *aatma* as himself, man now has the power not to listen to the *ahankar*. He has reached the Source, the knowledge that I am pure, free, forever. An additional short talk on the same day begins by Swamiji giving the meaning to the song, “*Geeto Hum*”, which Alka sings, and ends with a beautiful description of the *leela* of the Being.

At Shaanti Gufaa And Near The Span, 12 Aug '08, 51 minutes





F94 How To Deal With Ahankar 8

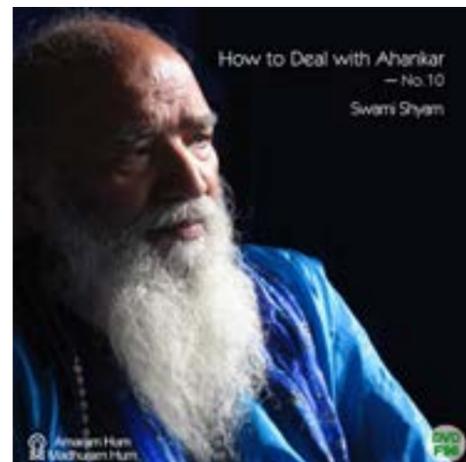
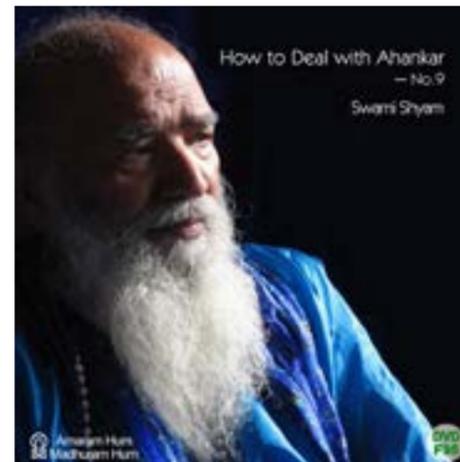
Swamiji sits with the clouds hanging over the beautiful Himalayan Mountains behind him. He describes how a human being must first have the knowledge of his *ahankar* before he can successfully deal with any difficulties he experiences in the world. This *ahankar* or “I” in the body makes the infinite Being forget that he is infinite and say “I am this little body,” just as a drop will say “I am a little drop” and forget the clouds. Closing his eyes, Swamiji describes the Space from where *ahankar* arises, which is the true, infinite, eternal “I.” It is for you, whether you accept it or not. If you accept it, you will be able to deal with things, and remain free and at ease forever.

Off The Badah Road, 13 Aug '08, 36 minutes

F95 How To Deal With Ahankar 9

The gentle sound of the rushing river is seen and heard in the background as Swamiji gives a beautiful talk on *ahankar*, the form-making consciousness. Because of *ahankar*, a human being does not know *Purush*, the Seer or Knower, which creates the form of *ahankar*, and mistakenly identifies himself with the body. He cannot deal with things the way he likes, even though he wants to have unity with everyone and remove this sense of difference or confusion. Only through practicing meditation can he identify with the knowledge of Oneness and know his own Self. Then he can deal with every situation because he will know that everything is Me and he will remain pure, free, forever, and peaceful.

At Raison Log Huts, 15 Aug '08, 23 minutes



F96 How To Deal With Ahankar 10

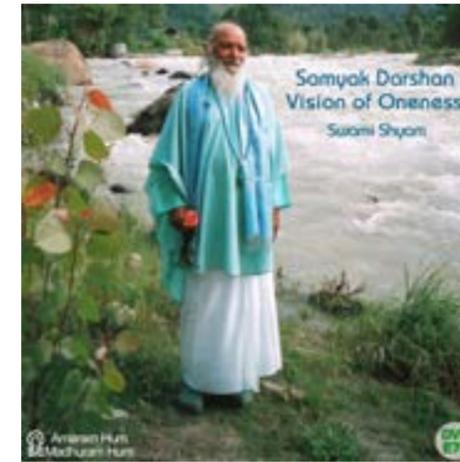
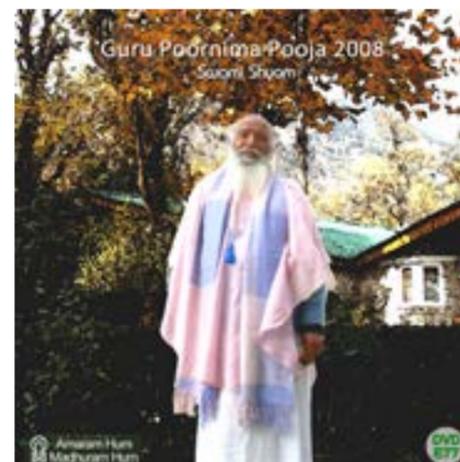
Sitting outside with open eyes Swamiji offers a beautiful description of perfect *samaadhi*, where there is no trace of any form, and invites us to imagine it. But imagination, *ahankar*, can only create form and world. And because *ahankar* also creates both the dream and waking states, it is not possible to have peace in those states. So how can one be free of *ahankar* and have peace? Only by closing the eyes and examining that space where birth, death, *ahankar*, ego, intellect, mind and senses are not. There you know that You alone are *Chidaakaash*, *Shyam Aakaash*, Space alone is.

At Raison Log Huts, 15 Aug '08, 24 minutes

E77 Guru Poornima Pooja 2008

On the morning of Guru Poornima Swamiji attends *pooja* with Mira's group in The Pyramid. With eyes closed, he leads our attention to that *hiranyagarbh*, the original womb, or *viraat*, the Space. If the intellect, or *buddhi*, gets dissolved into Space it becomes Space. If the attention remains on forms, bodies, ideas and senses, then *buddhi* is *jagat buddhi*, or world *buddhi*. As long as the knot of ego, or *ego-granthi*, remains there is no *pooja* for *chaytan*. But when the ego consciousness merges with the Absolute it unites with its source and knows its reality as Pure Consciousness. That is the real *pooja*. It is your choice. Nobody else can do it! An exquisite satsang and lead into meditation.

In The Pyramid, 18 Jul '08, 24 minutes



E78 Samyak Darshan, Vision Of Oneness

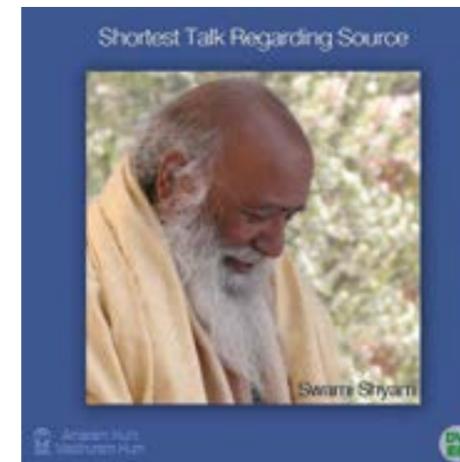
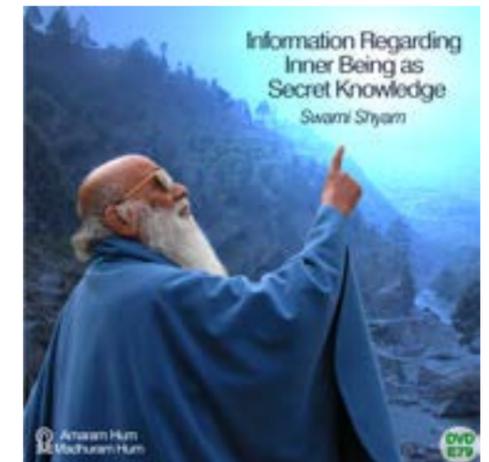
Swamiji delves into an exploration of two types of knowledge. One type is *asamyak* or body-knowledge, which is not very satisfying because it is always changing. The other is *samyak*, which is the knowledge of I that is real, permanent, and ancient like the sky. When human vision is turned towards his own nature, he turns into pure knowingness, so subtle and fine that it permeates even the sky. Swamiji emphasizes that study of this is a must at all times and in all circumstances. Body-knowledge builds the idea of victory and defeat, life and death. For I there is no such struggle. Swamiji leads the participants into a beautiful meditation that radiates the space of which he speaks. Friends visiting from Delhi join Swamiji on the veranda of a guest house, looking out at stunning views of the mountains.

At Karon Valley, 23 Jul '08, 34 minutes

E79 Information Regarding Inner Being As Secret Knowledge

Sitting behind a large table-top by the riverside, Swamiji speaks of how a human being's senses see only things and forms in external existence. Though the body is obvious, the “I” is hidden. That inner reality, indivisible space, is the source of power, the very life of a human being. With practice he can realize that Source of which all the external forms are the outcome and come to know it is beyond appearance and beyond disappearance, as well as existing within appearance and disappearance.

At Vatika, 24 Jul '08, 24 minutes



E80 Shortest Talk Regarding Source

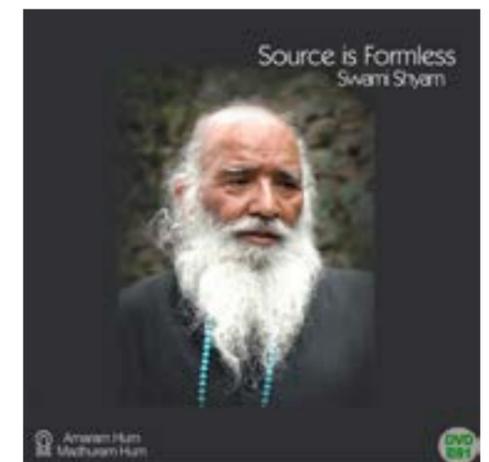
Swamiji sits with the Parvati River at his back and examines the knowing aspect in sentient beings. What is it, and from where does knowingness arise in the human body? One can hear and examine for oneself, by closing the eyes and mind, that knowledge is the source of a human being and the world. When you know the source, then you know it alone is everywhere. In a second talk, Swamiji further examines that source as the basis of cause and effect. Source is you. Knowingness is one and the same in every form yet only man can understand this.

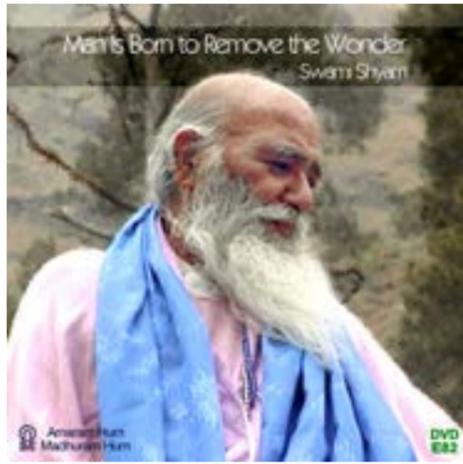
At Mashoo, 26 Jul '08, 27 minutes

E81 Source Is Formless

After playfully kicking up water in the Vyaas River, Swamiji sits without sunglasses throughout this short talk. He tells us that a person's thoughts come from whatever the intellect decides and that form consciousness arises from birth. However it is You, the formless being, who is seeing and knowing the forms. Your Self-form is always formless. And you can unfold this.

At Raison Log Huts, 26 Jul '08, 12 minutes





E82 Man Is Born To Remove The Wonder

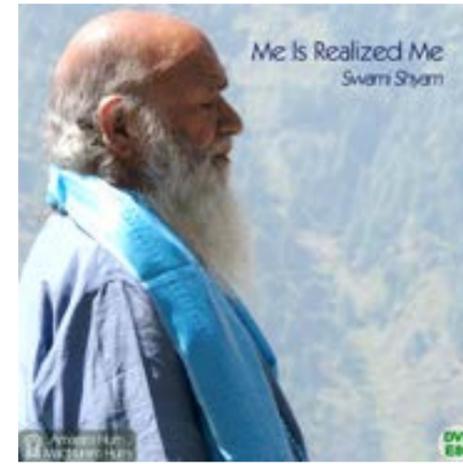
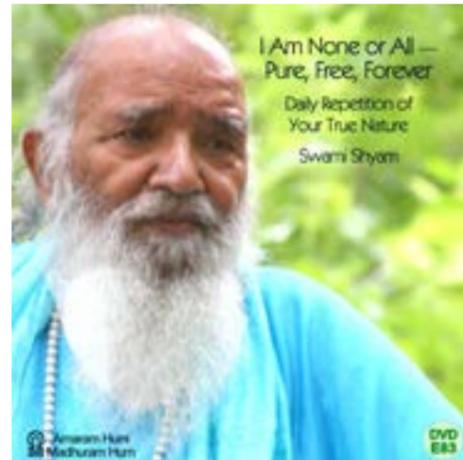
Sitting with a small group gathered by the river, Swamiji informs us that a human being wants to resolve the mystery of who is that who is wondering. As long as man accepts the body existence, he is trying to get satisfaction from the incomplete actions of the mind and senses. And because Oneness or "I" is all-permeating, it is hidden from the senses. If you can hear that "I am" was never born, then that which comes in the deep sleep can be known in the waking state. When a human being examines, he has the possibility to open to the Self and enjoy the sense of Oneness.

At Raison Log Huts, 27 Jul '08, 24 minutes

E83 I Am None Or All - Pure, Free, Forever

Here is Swamiji's classic 11-minute exposition of "I am pure, free, forever," in which he gives us two clear options for grasping and applying its meaning. If ocean water were human, it could say I have nothing to do with waves and whirlpools; therefore, I am unaffected and uninvolved. Or it could say waves and whirlpools are all me; therefore, water alone is, and I am never upset. So, too, a human being meditating on himself as Space can know I am nobody, and have nothing to do with emotions, desires, happiness or unhappiness. I am uninvolved, pure, free, forever. Or he can know I am the Whole. Whatever is happening, it is all Me, pure, free, forever, in which there is never any change. Swamiji assures us that if we practice and apply one of these formulas, we will gain freedom forever!

At Mashoo Resorts, 31 Jul '08, 11 minutes



E86 Me Is Realized Me

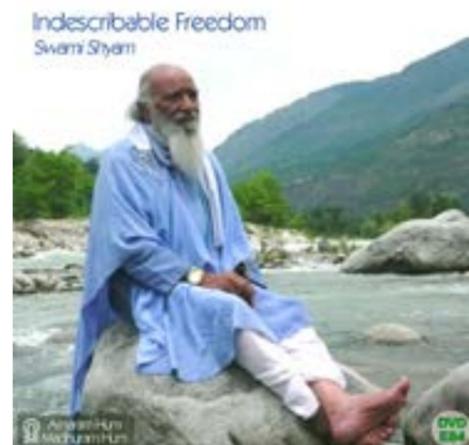
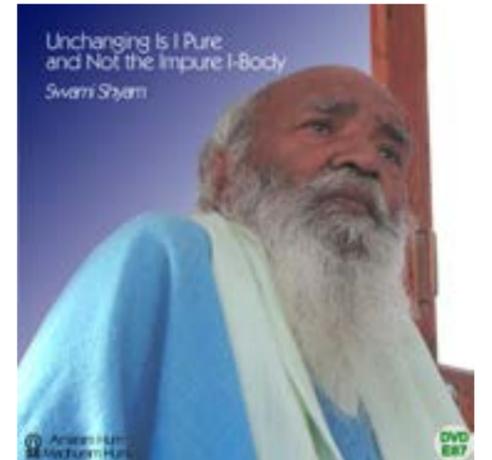
This is a powerful and concentrated talk in which Swamiji masterfully leads us, step-by-step, through man's inquiry. What is free from birth and death, from appearance and disappearance? From where do things appear and to where do they disappear? What is the recognizing power in a man, and how can it be known? Swamiji gives us a technique to examine, with closed eyes, the nature of me. Through questioning, and with the help of Guru, we will succeed in the unfoldment of Knower Being Me, the totality, that never appears or disappears, that is all purity, freedom, and forever the same existence.

At Raison Log Huts, 3 Aug '08, 35 minutes

E87 Unchanging Is I Pure And Not The Impure I-Body

Swamiji reclines in the dining room at Mashoo with Veena, Ruhi and Poornima. He begins by saying that we are utilizing time, and time has made you think, be responsible and get connected to life, which was given at birth. Guru's role is for our growth and he invites Poornima to ask for that which she wants. She wants to remain the unchanging "I" and wants to know how to develop more. This is a brilliant demonstration of the Guru-Disciple dynamic, in which Swamiji leads the human being step-by-step into understanding that the "I" is always pure, free, forever, *anubhav*. You must know I am self-effulgent being.

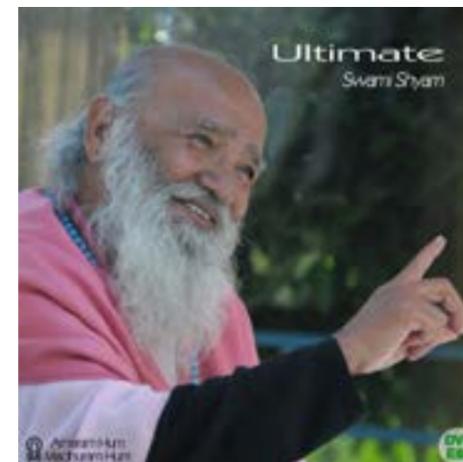
At Mashoo Resorts, 3 Aug '08, 26 minutes



E84 Indescribable Freedom

The rolling river is the background at Vatika as Swamiji tells us the difficulty of a human being. He seeks freedom on the level of his senses where it cannot be found. A human being's knowledge is based on what can be described, but freedom is the Source beyond description. The Enlightened Being shows him where the indescribable freedom lies. One should give rest to the system of senses and organs and be at peace with closed eyes and watch the space of freedom, the subtlest possible existence. Like the river that has become muddy, the human consciousness must be purified to know that freedom is the Source. This Divine Knowledge ends with Alka singing "Khol Musaaphir Apanee Nindiyaa" which Swamiji wrote earlier that morning.

At Vatika, 30 Jul '08, 20 minutes



E89 Ultimate

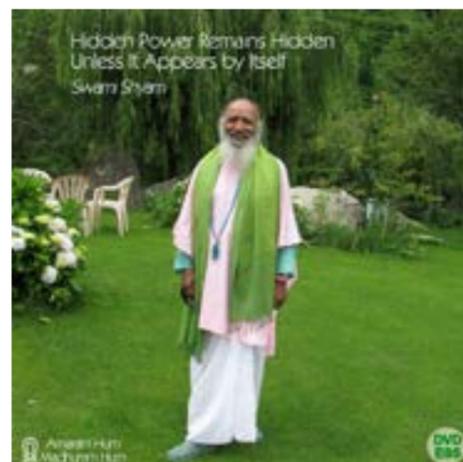
Cloaked in an early morning mist beside the mystical Vyaas River, Swamiji speaks about the pinnacle of *sadhanaa*. When the *jigyasu* reaches this stage, his attachment to the body is replaced with the underlying reality, the Knower. If you are mixed with the body at any time, treat it that you are not matured. Now the time has come to mature! Only "I" knows "I," and "I" alone has created this world of forms and body. When you know Self is free and "That I am," then you have realized. That is *jeevan mukt*. After this guided meditation talk, Swamiji answers several questions from Shiv Nath and Devindra. He expounds on the ultimate topic and also delves into *pravritti marg*, *nirvritti marg*, and how Guru expresses Oneness.

At The Span, 7 Aug '08, 46 minutes

E85 Hidden Power Remains Hidden Unless It Appears By Itself

The rushing Parvati River is seen and heard as Swamiji describes the power which remains unseen yet makes the water flow so speedily that it can move boulders. A human being cannot see this power with his present awareness, but he can unfold the ability to know that at one time visibility was not. Swamiji elaborates through the Bhagavad Gita, Chapter 7, Verse 25, that says the unfit intellect of a human being cannot know "I am unborn, unapparent, and indestructible." When the bondage of the limited mind of a human being is removed, clear sky, *shuddh chaytan*, *chidaa-kaash*, *maun*, indescribable, remains. It can be realized when practised!

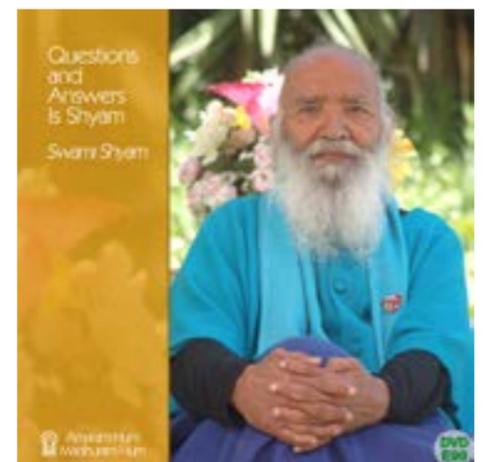
At Mashoo Resorts, 31 Jul '08, 20 minutes

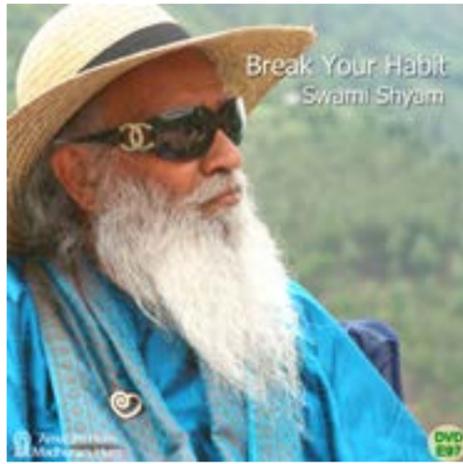


E90 Questions And Answers Is Shyam

Swamiji sits with fifteen disciples by the river at the Log Huts. After a short introductory talk on how a human being is conditioned to believe in the sense of otherness, each person in turn has the chance to interact with Swamiji. In the questions that follow, the obstacles and doubts that many people encounter on the path of *sadhanaa* are openly expressed. Swamiji deals with each question succinctly and brilliantly. Again and again he returns to the point that that "I," which you think you are, does not exist. You have to remove this sense of illusion which gets you caught in the forms which are never there. You are the Knower, who is forever the free and unaffected canvas, and whatever appears to be happening is only a drawing on that canvas.

At Raison Log Huts, 8 Aug '08, 58 minutes



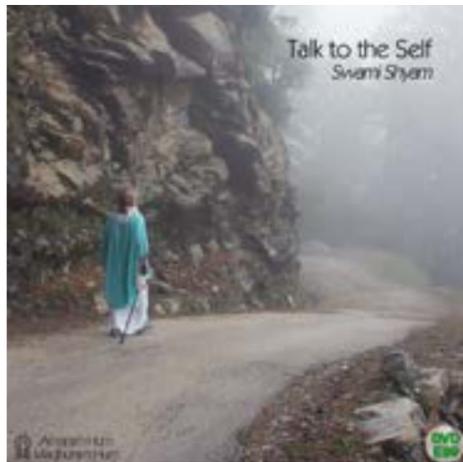
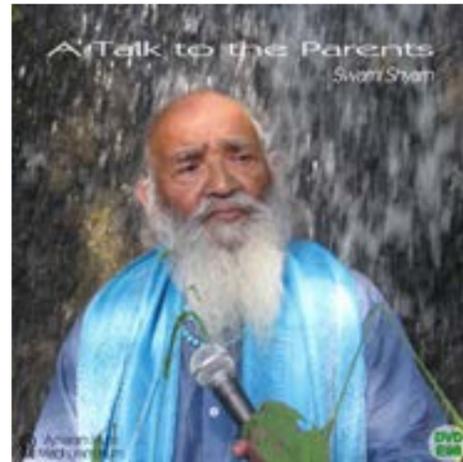


E97 Break Your Habit

On the edge of the flowing Vyaas River, Swamiji delivers a message he himself describes as powerful. He says that a human being sleeps over the issue that deserves examination: His habit is to call the body “me” yet, “Me” is not known at all. So he will never succeed in waking up to his understanding. This habit must be broken! For this task, only Guru can assist. To those who sincerely inquire, he gives the technique of mantra. Swamiji chants *amaram hum madhuram hum* over and over. While it is being repeated, he encourages the practicant not to count the mantras being repeated, but to hear and know “I am immortal, I am blissful” with every utterance. *Amaram Hum Madhuram Hum.*
At Raison Log Huts, 19 Aug '08, 44 minutes

E98 A Talk To The Parents

Swamiji gives a direct talk about the essential knowledge all parents should have regarding raising their children, which is of two components. First is to attend to their physical well-being. Second is to guide them to the purpose of life, which is to have the power to always maintain the sense of satisfaction, peace, and freedom from worry. The knowledge of the uninvolved state of mind is needed and comes through the technique of closing the eyes and seeing from where desires arise, how long they stay, and that there is a state of consciousness where desire does not exist. This knowledge is the power of the Source and is essential for both parents and children.
At Raison Log Huts, 17 Aug '08, 20 minutes

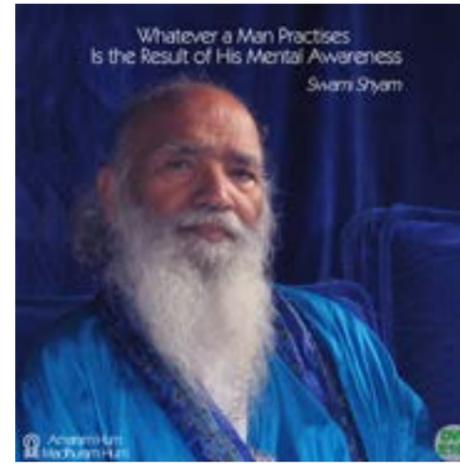
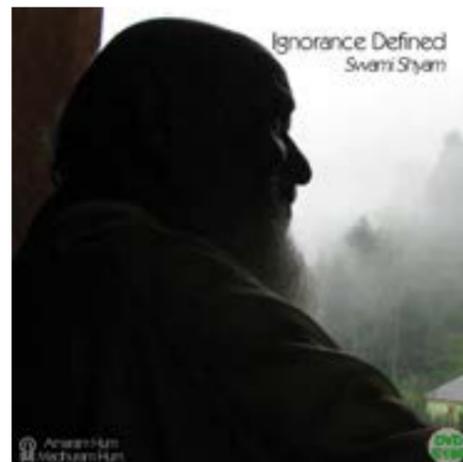


E99 Talk To The Self

Knowledge is our Existence. The moment the body is born, the senses come alive to the body and dead to the Knower. Then how can one know his own originality, his own source? Swamiji leads the attention of the seeker of happiness away from satisfying his desires to opening the knowledge of his true nature, which is prior to the senses. Guru reveals that one has never been a body, desires, actions, happiness or unhappiness. Who remains? The Pure Self. This is the talk to the Self who is pure.
At Raison Log Huts, 21 Aug '08, 44 minutes

E100 Ignorance Defined

Under a morning azure blue sky in front of a majestic cloud-topped mountain, Swamiji speaks to a handful of friends. Human beings are always anxious to increase their understanding, which is hidden inside the head. When the Source manifested thought it became thought. Therefore, the ignorant person will only know the thought of body unless he hears that Self exists. Guru says, close your eyes and do not use the knowledge of the senses or organs of action. The main purpose of a human being is to remove the cloud or body cover, the very darkness in his head. Only knowledge realizes knowledge, but you must be patient.
At Kaisdhaar, 24 Aug '08, 22 minutes

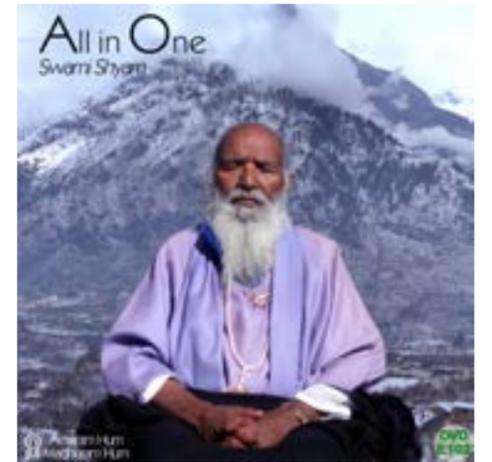


E101 Whatever A Man Practises Is The Result Of His Mental Awareness

Sitting outside at Mashoo Resorts having tea with friends, Swamiji gives a definitive talk on the mirror and the reflection. Guru says you are the mirror, the pure sky of knowledge in which the whole world reflects, and that is much vaster than the visible sky. It is made of *anoos* and *parmanoos*—supremely subtle atoms of knowingness. Humanity needs the development of the *anoo*-space that every “I” contains. If one practices, he will realize it, yet if he practices “I am this body only to die,” he will get the result of being fear stricken. A human being’s fear can be removed if he is informed of his true immortal existence. Everything which appears is a dream-reflection and is all Me, pure consciousness, pure awareness.
At Mashoo Resorts, 22 Aug '08, 21 minutes

E102 All In One

In the early morning, on a seemingly uninhabited section of the Kaisdhaar Road, Swamiji begins speaking to several friends about how man needs perfect knowledge. Man can imagine all and one, but not All in One. Illustrating this point, road workers and tractors appear, which Swamiji brilliantly incorporates into his point before moving to a quiet location. Through meditation, the vision of knowingness that all is me is unfolded. It cannot be located by the senses. All is one in Guru—just one Knower—pure, free, forever. Only Guru can explain that Guru alone is and that all things, forms, and powers rest in Guru.
At Kaisdhaar, 29 Aug '08, 27 minutes

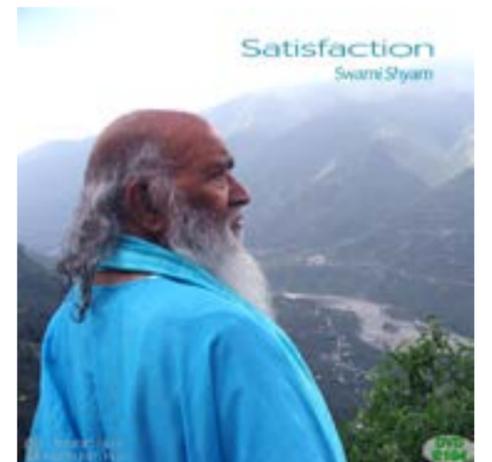


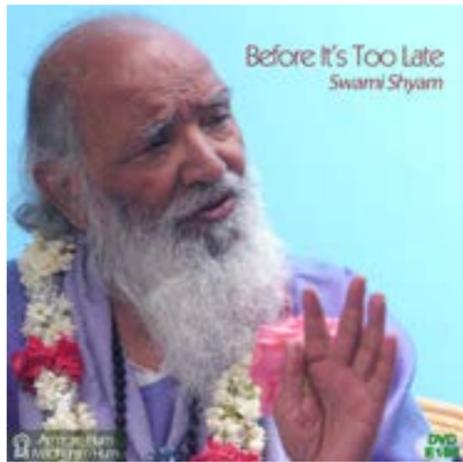
E103 This Is One In All

Swamiji sits in a verdant garden among brilliant pink flowers. In the same way that the fruit cannot know the flower, the body cannot know the original being. Only Guru knows that it is all *sam* and when he speaks about it, the *jigyasu*—the one who seeks knowledge—comes to listen. The perfect being, *param atma*, is not perceived by the senses, but Guru says that the *jigyasu* has the power to unfold the awareness of the free sky space. Practice of I am pure, free, forever is needed, and once perfected, the knowledge that “I am One in all” is revealed.
At Bajaura Guest House, 31 Aug '08, 32 minutes

E104 Satisfaction

Swamiji cozily sits under the cabin eaves at Raison Log Huts on a rainy day and examines the journey of a human being. It begins in innocence, but develops into having a constant sense of difference. The journey is full of activity and aimed at getting satisfaction, though not achieved. Further, in a Q and A interaction with Arun, Renu and Dinesh, Swamiji talks about the great value of pause, or rest in activity, that can allow for power to rise so that a person can go further than the sense of difference. He will then complete the journey, in realizing that he is pure existence and immortality. This realization is the nature of satisfaction.
At Raison Log Huts, 6 Sep '08, 43 minutes





EI05 Before It's Too Late

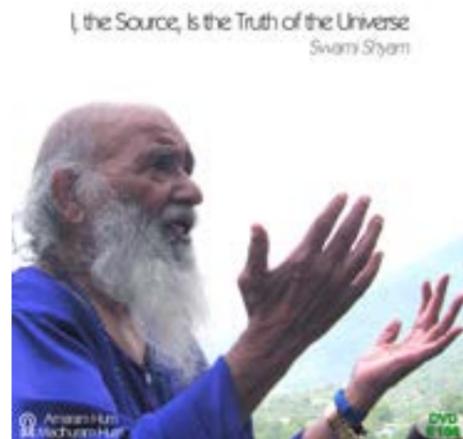
In the restaurant at Mashoo in the late afternoon, Nootan asks Swamiji what is the nature of practice. In his comprehensive answer, Swamiji emphasises the need to be clear for what you are practising. It is to gain the knowledge of your true nature, or freedom, which is lost due to the functioning of the mind and senses. An effective technique is needed to perceive and realise for yourself. The technique is to meditate, but having closed your eyes, the greatest mistake is to continue to think that I am this body which will die. When you close your eyes, whatever you see is your I that never dies. It is immortal and blissful.

At Mashoo Resorts, 8 Sep '08, 58 minutes

EI06 I, The Source, Is The Truth Of The Universe

Swamiji is perched on a wall overlooking the vast Manikaran Valley. He addresses the question, "Is it possible to lead a child to the knowledge of the Space?" Swamiji demonstrates how society trains the purity of the child, through hearing and repetition, to be a human being. He then explains that the Master or Guru can lead that being, by using the same repetitive method, to the knowledge of himself as originality, *chidaakaash*, the whole world, one Reality. This is an engrossing exposition of the transformation of a human being to realization.

At Chhanni Khord, 10 Sep '08, 35 minutes



EI09 Vaasanaa Explained In Detail

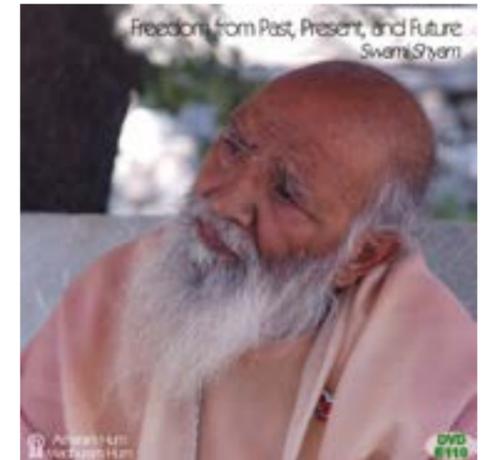
Swamiji sits in the lush gardens at the Log Huts and delivers an extraordinary dissertation on *vaasanaa*. He leads the human being from the perspective of nature to its originality, the source. *Vaasanaa* is the sense of making things to be true and holding them as truth. A human being must transcend this compromise. Unless a man thinks, contemplates, and concentrates on what is the source of his own birth and what is the end of his death and what is in between, he will continue to remain in the field of desire. Space is the originality, the source, pure experience, pure *anubhav* and free from *vaasanaa*, which although appears was never there. What- ever remains is complete and perfect liberation.

In Widescreen, At Raison Log Huts, 14 Sep '08, 30 minutes

EI10 Freedom From Past, Present, And Future

Swamiji is filmed at several locations on the day of Gyaan's arrival explaining that past, present, and future are not in reality. As long as *ahan- kar* or mind is there, a human being will remain bound in time and space. Therefore, the mind should transcend past, present, and future and become established in the fourth state of consciousness where a person is free from worry and the sense of *vaasanaa* or duality. This sense keeps him attached to the changing forms and caught in the wheel of pain and happiness. Through the practice of meditation, the fourth state of freedom unfolds and the vision of Oneness or *samyak drishti* is realized, where there is no future or past—only eternal presence.

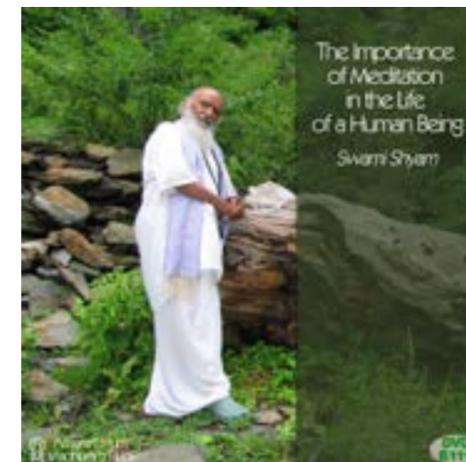
At Nagar And Jana, 16 Sep '08, 50 minutes



EI07 Pure, Free, And Forever

It is evening time in the Manikaran Valley, as Swamiji tells Arun, Renu, Krishna and Akhilesh of the uniqueness of each individual who is placed in a particular situation in order to develop his or her own learning power. By narrating the ancient story of Shakuntala, followed by that of a more modern yogi, Gyan Dev, and then, ultimately, giving his own personal account of family, friends and highly qualified associates, Swamiji reveals the culture of India and identifies the hidden quest of every human being—the knowledge of his birthless and deathless nature. This can be secured through the practice of meditation, thereby locating the Knower, whose nature is Absolute Bliss Consciousness.

At Chhanni Khord, 11 Sep '08, 46 minutes



EI11 The Importance Of Meditation In The Life Of A Human Being

In a pristine setting Swamiji describes how a human being is trained to perform actions to assist others. By the age of 60 he is still performing the same actions without knowing the purpose of his life. He remains uneasy and never finds the time to help himself by meditating to unfold the state of peace. In meditation mental functioning is reduced and the intellect or awareness becomes purified or free from the sense of otherness. The *ahan- kar*, or state of forgetfulness with which one says "I am a body," is reduced and one comes to know himself as pure Space, *paramaatma*. This talk leads the listener to that fourth state. An excellent DVD for meditation.

In Widescreen, At Chidaakaash, 23 Sep '08, 47 minutes

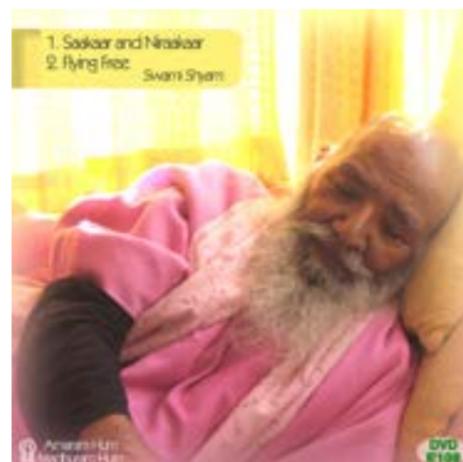
EI08 1. Saakaar And Niraakaar & 2. Flying Free

1. How to grasp *niraakaar* and *saakaar*? In this vibrant talk where Swamiji's voice mingles with the rushing Parvati River, we are led to identify the formless Knower, the Absolute Bliss Consciousness that cannot be perceived as long as the flow of the senses moves towards the objects, which are of a changing nature.

In Widescreen, At The Parvati River, 12 Sep '08, 8 minutes

2. When there is no need to feel bound, worried or disappointed, why not know how to fly freely? In this stunning talk, Swamiji identifies our genuine quest for permanent satisfaction by revealing the truth about the nature of desire, action based on desire, and the ultimate fruit of action—the knowledge of the I that is forever free.

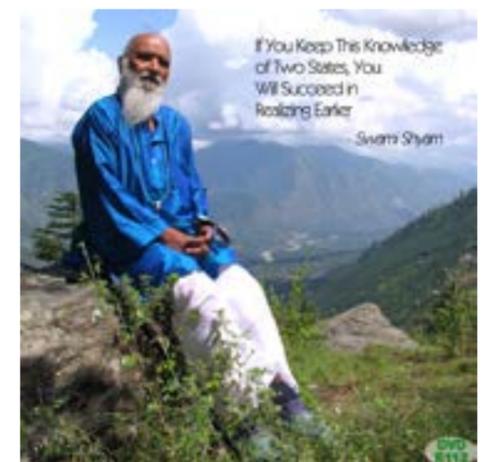
At Nagar, 30 Sep '08, 11 minutes

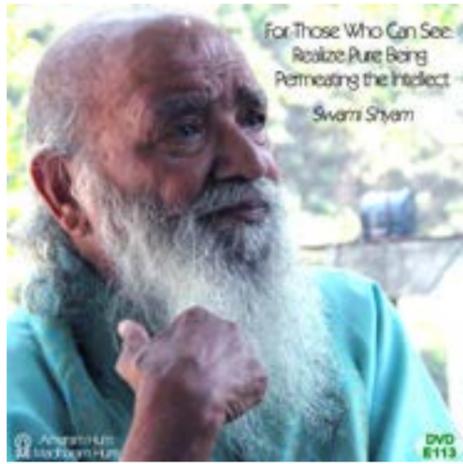


EI12 If You Keep This Knowledge Of Two States, You Will Succeed In Realising Earlier

A hillside backdrop on the Kaisdhaar Road accompanies Swamiji's talk on two kinds of knowledge a human being has: one is gained through interaction with forms and people and the other is knowledge of the Absolute. All human mental knowledge is gained through imagination, but it is not known from where it arose or what it is. We are missing the knowledge of the formless reality, *niraakaar*, from where a human being appears. We are That and always carry the knowledge of That, but it is hidden from view by imaginary knowledge. Through closing the eyes and senses one comes to know the Knower, absolute knowledge, *niraakaar*.

At Kaisdhaar, 11 Oct '08, 23 minutes





E113 For Those Who Can See: Realize The Pure Being Permeating The Intellect

Sitting in the garden on a quiet autumn day, Swamiji gives a powerful satsang describing what is pure and uninvolved. He emphasises that Guru can only talk to the intelligent person who is alive and able to close his eyes and watch that which he sees and know as himself, the Knower. The intellect is the tool but the Pure Intelligence permeating the intellect is the original Being that is pure and uninvolved. The one who realises this gains the freedom that every human being desires.

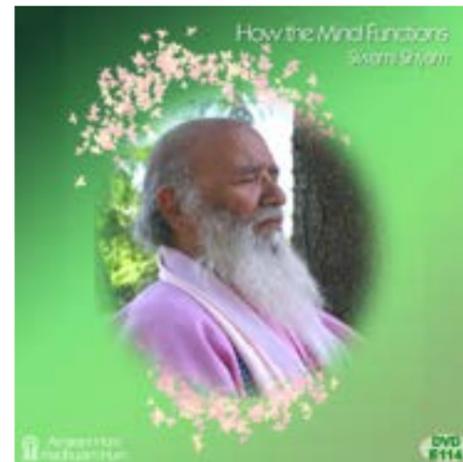
At *Avyakt Kuteer*, 10 Oct '08, 33 minutes

E114 How The Mind Functions

This satsang is for those *sadhaks* who are making an experiment on the functioning of the mind and on what remains when the mind does not function. The power with which the senses function is missing from the sight of human eyes. If we do not unfold extra power out of the mind we will remain only a human being, with happiness and unhappiness. *Agyan* is the sense of the mind that says, "I am seeing things and they are true." In meditation you know that I am pure space and there is no division. It is all one being.

As twilight begins to fall, Swamiji answers questions on breath and mind; imagination and *gyan*; when *praan* is still; cause and effect; and implementation of the Knowledge.

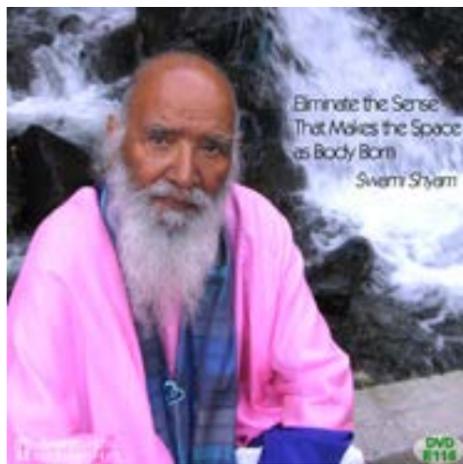
At *Chidaakaash View*, 14 Oct '08, 39 minutes



E115 Eliminate The Sense That Makes The Space As Body Born

On Geetika's birthday Swamiji addresses how to get beyond the sense of duality which creates the problem of individuality and dependence on others. One says "I am a body," yet does not inquire what that means, or what and where the "I" is. The intellect is fixed in the knowledge of the born body. Swamiji leads the participants into meditation by saying you have the power to free yourself from the mind's function and break its limitation. This is called being kind to the mind. Then the mind will recognize that the "I" is never dependent; its true nature is pure, free, forever. The technique is to practice knowing this—that's all.

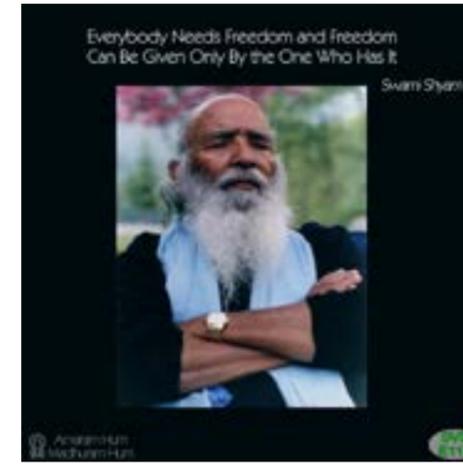
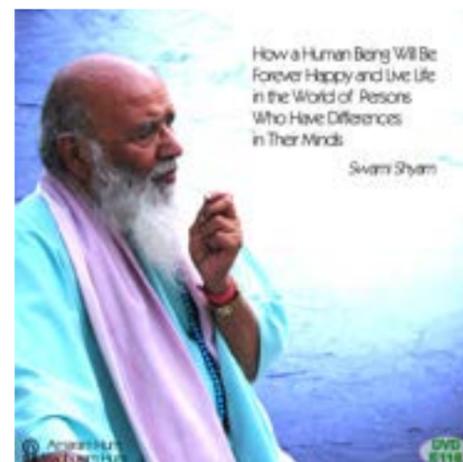
At *Chidaakaash View*, 30 Nov '08, 28 minutes



E116 How A Human Being Will Be Forever Happy And Live Life In The World Of Persons Who Have Differences In Their Minds

A person wants to be independent, yet the way the body is made he is dependent. He wants to be by himself so as not to have the sense of otherness, but he cannot. In this Divine Knowledge talk filmed on a bright sunny day Swamiji, with sunglasses off, expresses a beautiful and succinct dialogue between Master and seeker. He takes one from the desire and faulty conclusions of the waking state human being to the brilliant solution of how to be by oneself. Through *saadhana* and meditation a human being is transformed gradually so that man knows Self I am. A beautiful meditative talk.

At *Chidaakaash View*, 4 Dec '08, 25 minutes



E117 Everybody Needs Freedom And Freedom Can Be Given Only By The One Who Has It

Sitting in front of *devdhaar* trees near the Parvati river, Swamiji speaks about the sound which has no meaning such as the sound of the flowing river. Sound is innocent therefore it is a human being who makes meaning. A human being can live without sound but he cannot live if he has no sense, which is life. Every person has a sense of freedom. Freedom is not on the level of mind and five senses. When there is freedom there is no mind and knowledge of oneness remains as freedom. If you know that I am the experience then you know that I am the freedom and *Sat Chit Aanand* is your reality.

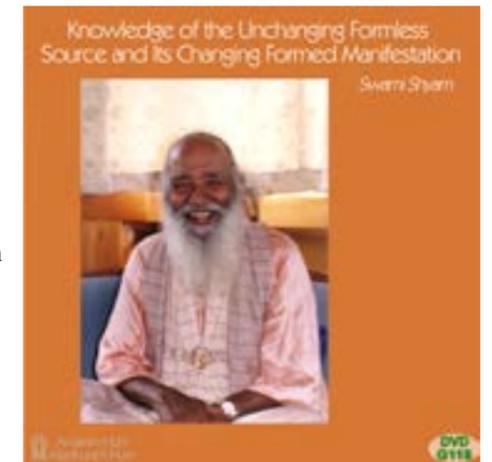
In the second half Swamiji continues the discussion on various topics with Veena, Dan and Aasha.

At *The Parvati River*, 10 Dec '08, 58 minutes

G118 Knowledge Of The Unchanging Formless Source And Its Changing Formed Manifestation

Late on a winter afternoon as the light fades inside the Span Resorts, Swamiji addresses a group of satsangees, whom we frequently see attentive to his words. Swamiji methodically leads the attention from the illusory divisive human consciousness to the Source, *Shuddh Chaytan*. Man needs an informer to awaken the purity of the Source and bring about deserving consciousness, the state of *Siddhant Kaal*. There is a vast infinite creeper in the form of the world, which falls in time and space, appearing and disappearing with no cause or effect. With the same power that man has accepted all the illusory human conditions, he must accept pure, free, forever as his reality.

At *The Span*, 6 Jan '09, 26 minutes



G119 Abide By The Knower

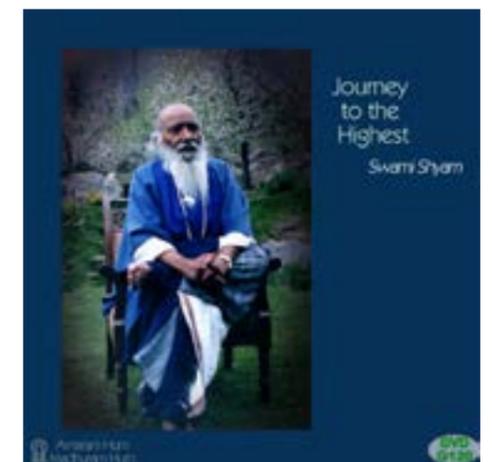
Swamiji examines how a child has come on earth and by what power he is made. One sees the five elements outside of himself and does not know how they combined to make him. But a human being is also that with which he knows the elements, and that shows he has the Knower. One then seeks the Knower. One rigidly believes in his human knowledge based on the sense of division, and does not know how to realize that his very self or I is the Knower. Unless the intellect gets merged in the Knower, one will not know that the Knower alone is and never became anything else. Inside the dimly lit restaurant Swamiji utilizes the table to punctuate his points to the friends.

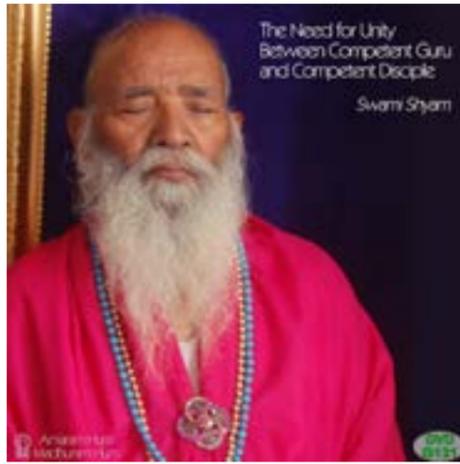
At *Mashoo Resorts*, 9 Jan '09, 25 minutes

G120 Journey To The Highest

Swamiji acknowledges three significant dates in January 2009: President Obama's inauguration, the Republic Day Parade in New Delhi, and ultimately, January 31st, the celebration of *Shyam Dhyam*, the Space of Pure Being that is realized when we close our eyes. Tradition, education, language, and government are the guidelines that have molded each person's life journey, but what is our original ground? Swamiji informs us of the nature of *asang bhoomi*—the uninvolved space prior to the knowledge of name and form and appearance and disappearance. We watch Guruji's "Journey to the Highest" as he ascends a steep staircase on his way to satsang in the "chariot," while Alka sings Swamiji's latest poem. Although traffic noise is apparent, those gathered are very much immersed in Swamiji's message.

At *Asang Bhoomi*, 20 Jan '08, 28 minutes





GI21 The Need For Unity Between Competent Guru And Competent Disciple

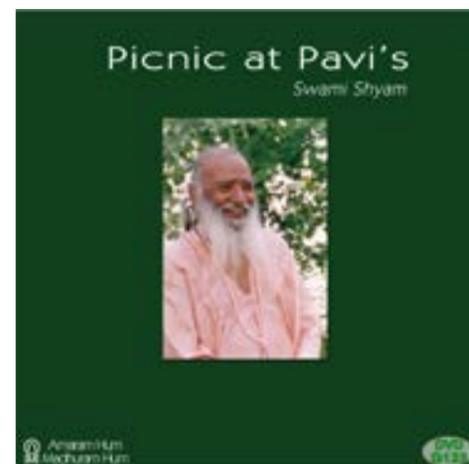
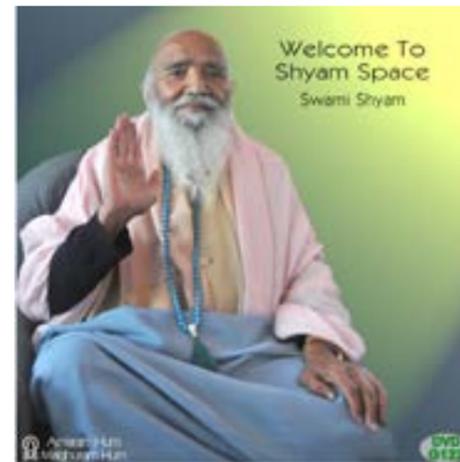
Swamiji gives a concentrated talk in a quiet setting describing how a person needs a competent Guru to resolve the confusion and bondage of the human mind, ignorant of its Source. There must also be a competent disciple who can get the answer and have the power to execute it. Mind says, “I am body” which is ignorance of the Knower. Guru knows the unchanging Knower. To know the Knower one must close the eyes. What is seen is not nothing. It is *sukhshmati sookshma*, subtler than all the elements and thoughts, the *amaram madharam* consciousness. This Knowledge cannot be equated with the body or the illusory mental *tattwas*. When the deserving consciousness knows pure, free, forever, then Guru and disciple are one.

At The Saynj Valley, 10 Feb '09, 43 minutes

GI22 Welcome To Shyam Space

Human beings welcome the arrival of a new form on earth, but they do not know who is welcoming or from where one is being welcomed. Swamiji answers these questions through exposing the functioning of the intellect that identifies with either “I am body” or “I am Space.” For a human being to understand this, it is necessary to do *shravan* (hearing), *manan* (contemplation), and *nidhidhyaasan* (becoming). Through this examination one comes to understand and realize that the “I” is prior to Space or body and it is to this Space of no division that Swamiji welcomes all seekers.

At Chidaakaash View, 12 Feb '09, 43 minutes



GI23 Picnic At Pavi's

In the early morning Swamiji prepares a picnic breakfast over the *chula* fire. When not cooking, stirring and spicing, he gives two talks about the doubt of a human being, who may hear answers to his eternal questions about birth and death, yet misses the experience of the knowledge he wants. As Swamiji stokes the fire, he speaks of the God-fire, knowledge-fire, *adwait* fire that removes the notion of birth and death. Since a human being seeks answers through the senses, the questions will remain unless one meets that fire, in the form of Guru, who lets you know that you are the experience you seek, the seed itself, the Source.

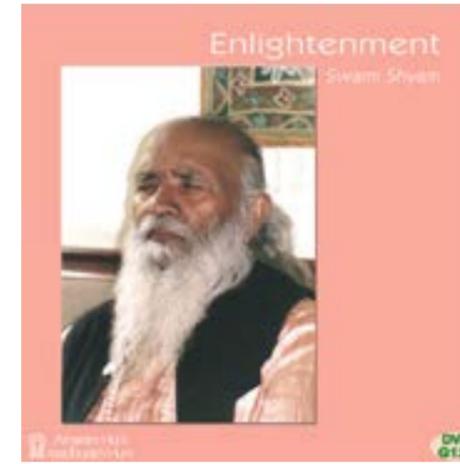
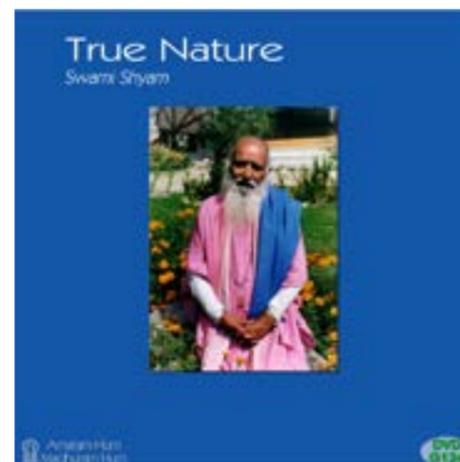
A fabulous feast of vision, music and knowledge, masterfully combined to demonstrate the experience of the message.

At Chidaakaash View, 16 Feb '09, 34 minutes

GI24 True Nature

Swamiji dressed in bright pink gives a powerful talk leading the attention of a human being from the illusory mind, which is really just a ghost, to his original Source or true nature. Man must discriminate what is external, in front of the senses, and what is internal, behind the senses. Through his presence and words, Swamiji leads the attention to freedom, where there is no trio. A human being can realize this when he closes his eyes. Attention is attended with the same attention. That is *nainam chindanti*, unchanging knowledge, love, all-permeating, unborn, one reality. Identify with That and live your true nature as *amaram hum madhuram hum*, pure, free, forever. A beautiful uninterrupted talk.

At Chidaakaash View, 22 Feb '09, 33 minutes



GI25 Enlightenment

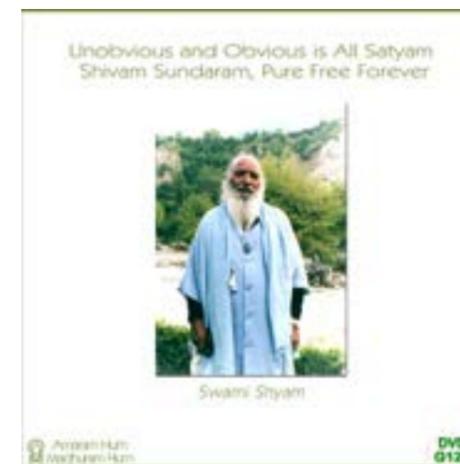
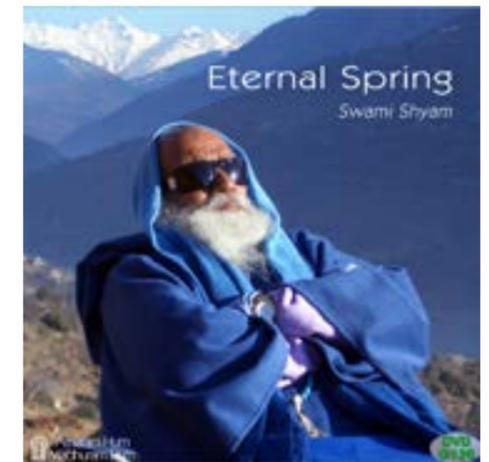
Shadowed by unknowingness, a human being questions, “Where does my body come from? Why is there a fear about my existence? What are attachment and detachment, victory and defeat, mind and consciousness?” Swamiji reveals the enlightened state by guiding us to the centre of knowledge, thus answering the ultimate inquiry of how to remain deathless. A lively response ensues to the queries of Nityaanand and Nitya Shakti about the nature of emotions and how to be in the uninvolved state. The audio is somewhat variable.

At The Span, 9 Mar '09, 32 minutes

GI26 Eternal Spring

With the beautiful wisteria vine behind and sunglasses off, Swamiji explores the meaning of “sense.” Is sense, which is only knowingness, connected to the body-form or is it independent? Knowingness appears to become the sense of “I am a body” when it is known through the body. When one hears from Guru that “sense” is independent, and the I is unborn, he can realize the mistake of the human intellect that imagines otherwise. No effort is needed except to hear and examine that I, or “sense,” is the source of knowingness, yet it permeates all like sap permeates the tree.

At Chidaakaash View, 16 Mar '09, 40 minutes



GI27 Unobvious And Obvious Is All Satyam Shivam Sundaram, Pure Free Forever

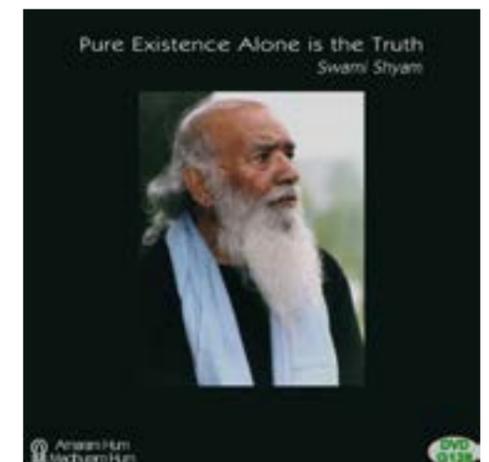
Swamiji, seated near the Vyaas River, speaks about the obvious reality which a human being perceives with his senses and mind. The Self, hidden or unobvious is covered by the obvious five elements. When one's eyes are closed, everything disappears and goes back to the Source. The centre of the Source is *Satyam, Shivam, Sundaram*—Truth, Existence, and Beauty. The unobvious is realized by the one who attains the understanding known as *Aatma Drishti*—the oneness of the Self as a whole—one reality, pure, free, forever.

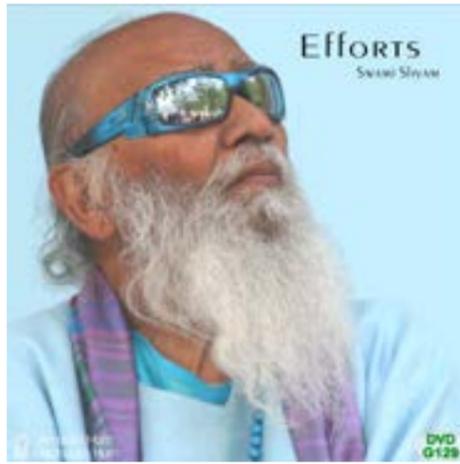
At Raison Log Huts, 17 Mar '09, 20 minutes

GI28 Pure Existence Alone Is The Truth

Swamiji speaks of how the “I”-sense grows in the innocent child. As the sense of enquiry unfolds, the child begins to ask, “What is this? What is that?” Due to the *ahankaar*, the Knowing Power that was there before the child was born is covered by his senses and does not allow him to know that the drawing and the canvas are not separate. To dissolve the sense of division, a human being needs to open the eye that can see the Being who is so vast that the whole universe is its canvas, thus inseparable. When one recognizes Pure Existence as the Source, the enquiry is answered—Pure Existence alone is the Truth.

At Shyam Village, 18 Mar '09, 40 minutes





GI29 Efforts

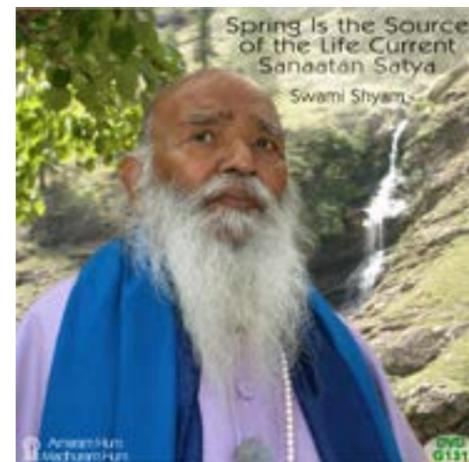
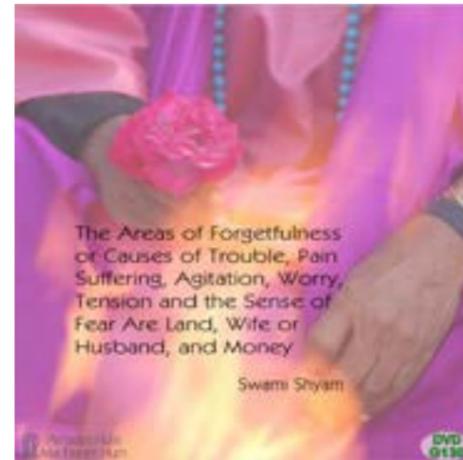
The snow-capped mountains are the stunning background for Swamiji as he gives a dynamic talk on the meaning of “making efforts.” The word “effort” is used to describe the activity of a human body in which understanding grows. A human being is taught to make efforts to attain that which he does not have, such as the knowledge of books, language, or the attainment of things, forms and qualifications. But efforts are not needed to recognize that which is already there. One simply has to close the eyes and identify with that Self-vision, or Source, that cannot be perceived with the senses. Just meditate, examine and recognize your highest Self, the one who has no form. You are That—just know it. *Sadhana* is effortless!

At The Parvati River, 21 Mar '09, 31 minutes

GI30 The Areas Of Forgetfulness Or Cause Of Trouble, Pain, Suffering, Agitation, Worry, Tension And The Sense Of Fear Are Land, Wife Or Husband, And Money

Against the stillness of the Himalayas Swami Shyam analyzes the dichotomy of life and matter. He explains that human beings perceive life as unobvious and matter as obvious. Freedom, he says, is attained when a person understands that these are not two separate forces but One Source. This realization releases the person from the attachment to land, wife or husband, and money, establishing him or her in the sense of Absolute Power.

At The Kaisdhaar Road, 22 Mar '09, 33 minutes



GI31 Spring Is The Source Of The Life Current, Sanaatan Satya

Swamiji uses the analogy of the Spring flowers which are blossoming all around the Valley to point to that knowledge which also needs to spring up out of the human body form. Spring is eternal whether bodies are there or not. You are that Spring from where the mind and its world-creation appears and to which it gets absorbed, but You remain eternally just the same. In order to know this, close your eyes and be sure that That is what you are. The normal dualistic mechanism of understanding must be broken for the Spring to come, then that flower consciousness will arise.

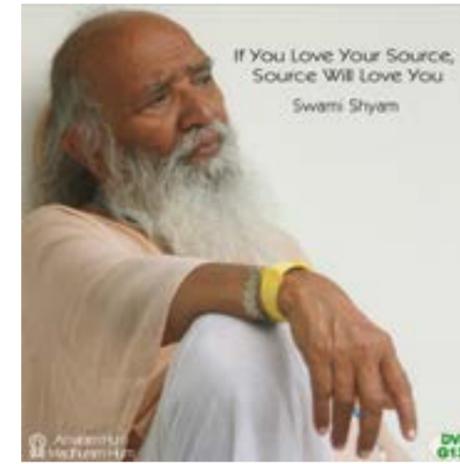
At Drishta Kuteer, 27 Mar '09, 52 minutes

GI32 Information Of Opening The Vision Of Oneness, Gyan Chakshu, The Eye Of Knowledge

Our original source is the subtlest substance, which cannot be grasped by the eyes that function only to see the gross forms, the manifest aspect of life, and are blind to the sense of Oneness. Swamiji imparts the method of opening the eye of *Gyan*, or knowledge. This vision will transform the view of duality to the realization of *Aatma Drishti*, which sees I alone am everywhere just the same—pure, free, forever.

On a rainy day Swamiji sits with several friends.

At Raison Log Huts, 29 Mar '09, 36 minutes



GI33 If You Love Your Source, Source Will Love You

All human beings continually work to find happiness through satisfying their desires and remain in that space that never comes down. Yet, this permanent satisfaction can only be found through the knowledge of their original Being. Swamiji tells us that this is found when one brings knowledge of the deep-sleep I, the *turiya* state, to the waking state intellect. Then one knows that he is the Source-I which gives power to all the states. How to do this? Swamiji beautifully describes the way.

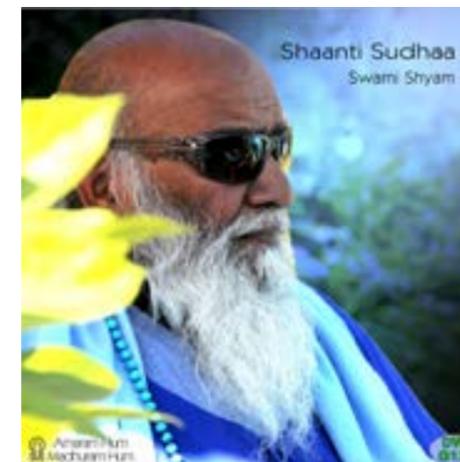
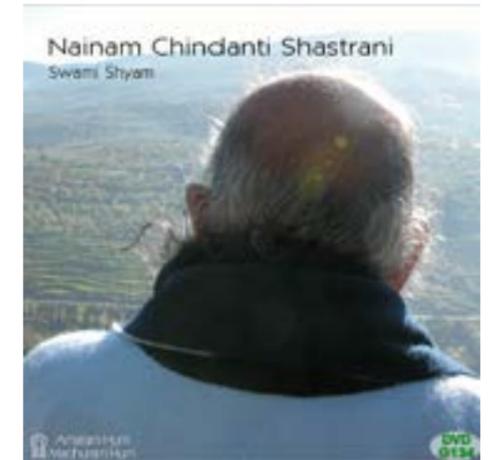
This concentrated satsang is a must see for everyone.

At Chidaakaash View, 2 Apr '09, 40 minutes

GI34 Nainam Chindanti Shastrani

Swamiji gives an in-depth talk on the meaning of each of the seven selected verses (19-25) from Chapter Two of the Bhagavad Gita. Without knowing their meaning, the original space of the Gita will not be unfolded. With closed eyes Swamiji guides the viewer into the profound state of Krishna Consciousness which can only be known or realised when one meditates, gives rest to the senses, and transforms the intellect into knowing “I am Space.” That Space is the reality and the source of the manifestation of the world. Therefore, the world is nothing but Space. Once this Space is realized, the weakness of mankind will be removed and the supreme state of Krishna Consciousness, which is forever free from birth, death, and destruction, will be lived. A wonderful DVD for meditation.

At Tapo Bhoomi, 4 Apr '09, 46 minutes



GI35 Shaanti Sudhaa

Sitting high in the mountains Swamiji talks about the extreme desires of all human beings. Where does the “I” that is knowingness, unborn, unchanging and undying reside? What is that from where we were born? How do we go beyond manifestation to return to the space of *satyam, shivam, sundaram*? Swamiji’s answers lead our attention to the awareness of *Shaanti Sudhaa*, the space where senses cannot reach. To be that which you are, you need *Amaram Hum Madhuram Hum*. Just close your eyes, drop doing and recognize what remains: Pure Knowingness, peace, silence. Between Swamiji’s meditative talks, Alka sings *Amaram hum, Shaanti Sudhaa*.

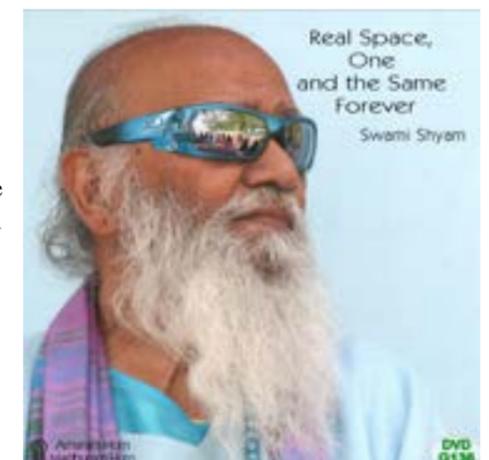
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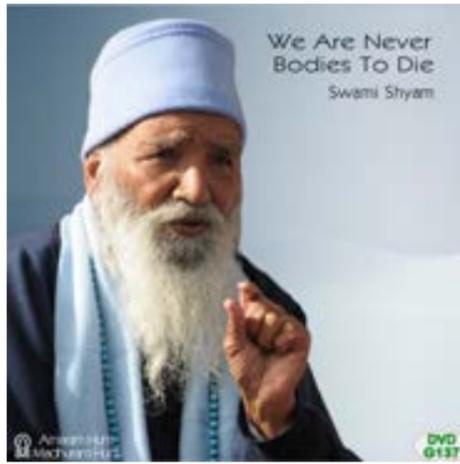
At The Badah Road, 6 Apr '09, 42 minutes

GI36 Real Space, One And The Same Forever

Sitting in the midst of the mountains beside a small river, Swamiji talks about the Space known only by human beings that manifests as the power of action, thinking, ability, and knowingness. Due to the visibility of the body and the invisibility of that Space, what the Space is cannot be known through the human senses. Swamiji points out that only human beings have the power to use the body as a tool to give the manifesting powers rest, and then to know that whatever remains is absolute power, pure consciousness, existence, the Space.

At Karon, 7 Apr '09, 25 minutes





G137 We Are Never Bodies To Die

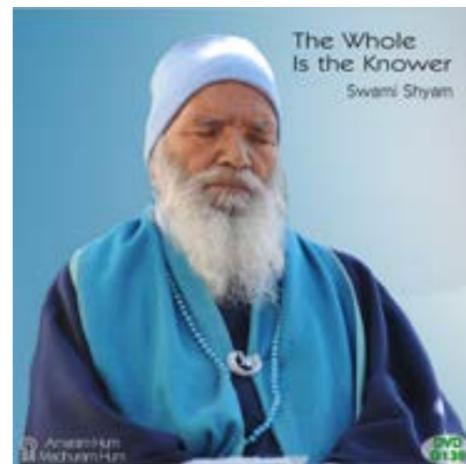
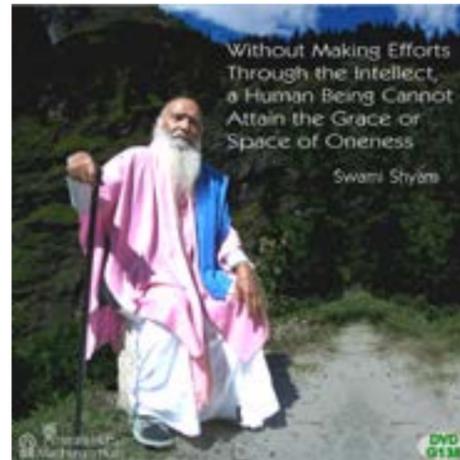
We were born in an atmosphere of unknowingness in which our human system developed the consciousness of duality—victory and defeat, pass and fail, birth and death, my body and your body. Now we have the knowledge of division, yet we desire Oneness. Thus, we experience confusion. Swamiji inspires a personal inquiry by posing the question, “What is a human being born to know?” and individually asks Dan, Gyaan, and Veena to voice what it is they want. In this exceptional talk, Swamiji examines the imperfection of the human constitution (mind, intellect, and ego), removes the covering power of non-understanding, and reveals the realization of the desireless state—I am pure, free, forever.

At Solan Resorts, 10 Apr '09, 1 hour 16 minutes

G138 Without Making Efforts Through The Intellect, A Human Being Cannot Attain The Grace Or Space Of Oneness

Sitting in front of a blossoming tree Swamiji describes how to be free from the sense of otherness. Birth divides the one eternal sense into consciousness, *chaytan*, and unconsciousness, *jar*. One needs an informer to help unfold the original Pure Sense of Oneness through *shravan* (hearing), *manan* (understanding), and *purusharth* (making efforts on the level of *Aatma Gyan*). When the intellect relaxes, the Knower or *Aatma buddhi* is free from the wheel of birth and death and the blessings of *Sat Chit Aanand*—Absolute Bliss Consciousness—are gained.

At Bhalyani, 13 Apr '09, 31 minutes



G139 The Whole Is The Knower

Sitting in a guest house high in the mountains Swamiji gives a brilliant satsang on the Knower. He emphasises that the only purpose of a human being's appearance is to unfold the knowledge of the Knower. He leads our attention step-by-step from insentient objects and sentient objects to That which is behind them all. Examining man's deepest fears of change and destruction, Swamiji guides us out of this state of suffering and into the uninvolved state. Through purification of nerves and through listening, watching, thinking, and meditating man is able to recognize what he has always been: the Whole, the Knower.

At The Karon Valley, 20 Apr '09, 50 minutes

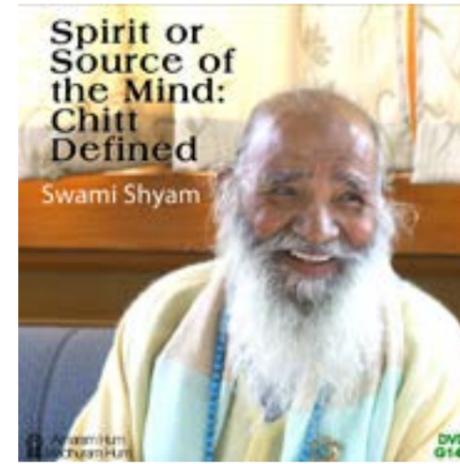
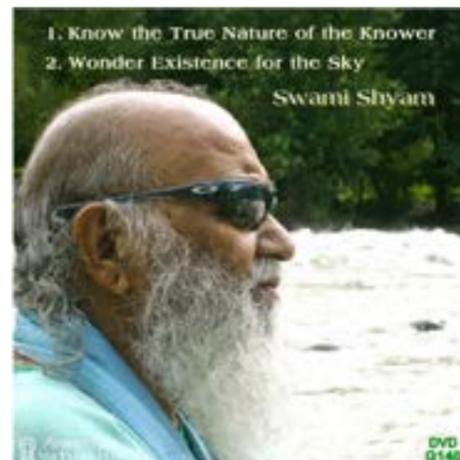
G140 1. Know The True Nature Of The Knower & 2. Wonder Existence For The Sky

1. Only a human being, with body and mind, can recognize that Know- ingness which is covered. In this short talk, Swamiji reveals the true nature of the Knower: pure, free, forever.

At The Parvati River, 22 Apr '09, 5 minutes

2. Through a gusty wind atop Kaisdhaar Mountain, Swamiji enumerates the myriad wonderings of a human being. From where did we come, who made us, and who is it who knows this? Once one meets the Guru who reveals the Truth, one must unfold it for oneself by closing the eyes, watching the space, and identifying and recognizing that this is Me. Then the answer is complete and the questions are gone.

Off The Kaisdhaar Road, 26 Apr '09, 31 minutes



G141 Spirit Or Source Of The Mind: Chitt Defined

Sitting in the middle of a shallow stream, Swami Shyam speaks about two complimentary powers: the knowing power of the mind, and the energy, or *praan*, of life. Reaching their Source results in Liberation.

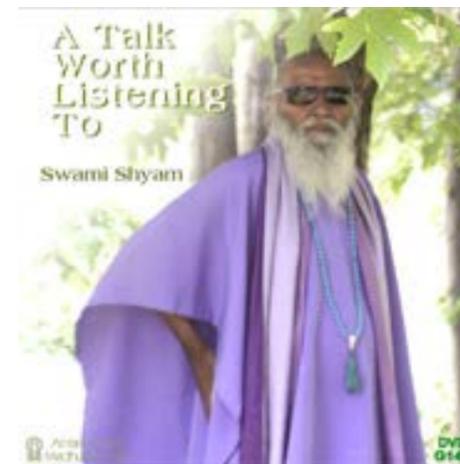
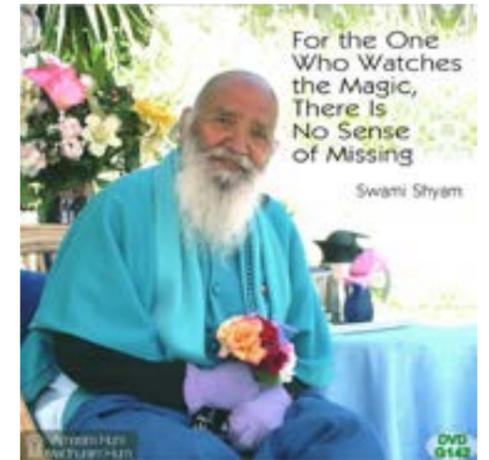
Shifting to a guest house, Swamiji answers Ravi's question about *sankalp*. He explains that from the Source of Pure Knowledge a wave arises claiming it is the source. This is the misconception. This is *sankalp*. To dispel its existence Swamiji presents an exquisite analysis of its web. He leads the listeners to the solution: Make efforts to reach the Source of Absolute Knowledge because from it all has ensued. Realize its unchanging reality, free from birth and death, and attain Guru Consciousness.

At The Karon Valley, 27 Apr '09, 46 minutes

G142 For The One Who Watches The Magic, There Is No Sense Of Missing

We have the ability to know that which is obvious to our senses, but how do we know the invisible and inaudible? Swamiji journeys to our childhood and studies the human system as it begins to grasp name and form and builds our consciousness of the world. The vehicles of knowing (eyes, ears, mind, ego, and intellect) become a covering power of forgetfulness on our Source Knowingness. Thus we miss our originality. Swamiji initiates a fascinating inquiry into the abstract, which is neither an object nor a subject, and reveals the true Being, *Avinaashi*—indestructible, unborn, undying, pure, free, forever.

At The Span, 2 May '09, 34 minutes



G143 A Talk Worth Listening To

Swamiji sits in the beautiful Raison campground with Amitabh and Keerti Narain, and others. He gives a talk and answers questions on the need for practice. We are always on a journey to reach the goal of *Shaanti-Sneh-Samataa*, peace, love, oneness, and freedom. While traveling, we forget the source-I and develop mind, a fictitious power that makes Space-one-ness appear as different forms. Guru says there is no such thing as mind, body, and world; only *Achayt-Chaytan* exists. When you close the eyes and meditate, *aakaar*, form, is not there, but *ahankaar*, the subtle form of I-consciousness that identifies itself as a form, remains. The practice is to know that *ahankaar* was never there.

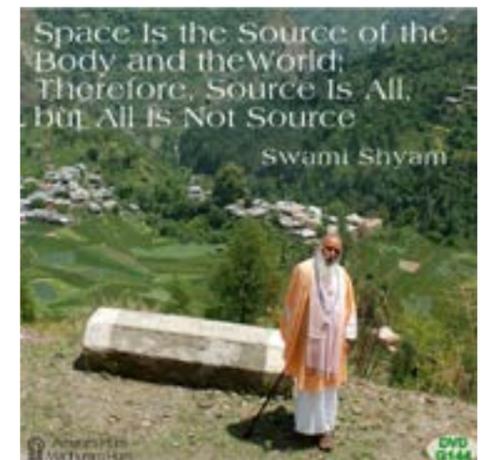
At Raison Log Huts, 8 May '09, 40 minutes

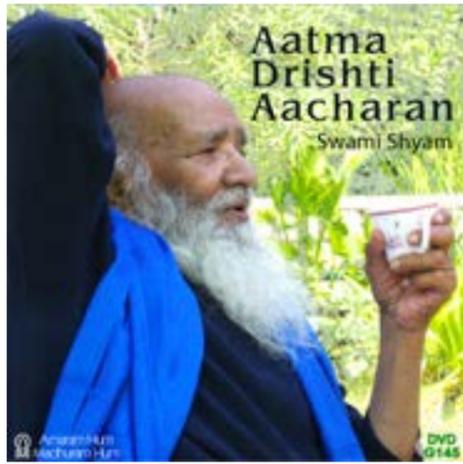
G144 Space Is The Source Of The Body And The World; Therefore, Source Is All, But All Is Not Source

Sitting with a small group, Swamiji pinpoints the cause of all human suffering which is ignorance of the Source. He highlights the only solution, the unfoldment of the knowledge of Awareness. This unfoldment arises when a human being clarifies the functioning of his mind by in-depth examination and results in the realization that Space is his originality.

Participants: Dinesh, Gyaan, Kalyani, Veena

At Saynj Forest Guest House, 12 May '09, 39 minutes





G145 Aatma Drishti Aacharan

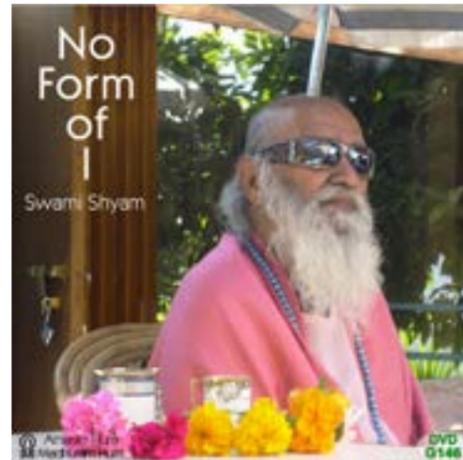
Over the sound of the Vyaas River Swamiji describes in detail two types of human beings and where their lives lead them. The normal human being lives in the field of birth and death and grows up appreciating worldly objects never thinking about nor examining that which is unchanging. The expanded human being sees from the very beginning that he does not derive joy from the changing field. With Guru's guidance the seeker is led to that space of Pure Free and Forever and through his practice is able to unfold the sense and power that he is this Knowledge.

At Raison Log Huts, 14 May '09, 32 minutes

G146 No Form Of I

Swamiji sits surrounded by greenery with the Vyaas River flowing behind him. The sense of mind has knowledge of many things but still has the sense of desire. It does not know what it wants or how to remove the want. Guru says the mind's essential desire is to know the nature of I. How to unfold that knowledge? When one closes the eyes, it is seen that I has no form; it is space. One then recognizes that it is free from mental description and from birth and death. This is the fourth state where desire does not exist and is known when the intellect becomes *sam*: free from subject and object.

At Raison Log Huts, 17 May '09, 27 minutes



G147 Oneness Is Revealed

Atop a mountain with trees behind him, Swamiji gives a concentrated discourse on Guru Vision and on the fourth state known through meditation. His talk is sparked by questions from Arun Kumar and Veena. Knowingness is forever free whether forms appear or disappear. The sensory powers such as sight and mind, a circling consciousness based on cause and effect, cannot know this source space. Through meditation a fresh new vision *Nav Sarjan*, beyond or prior to the senses opens, unfolding the Awareness of the Source. With closed eyes space sees space and reveals *Gyan* Space alone is.

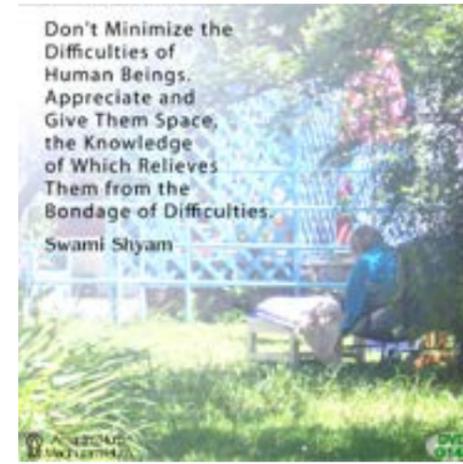
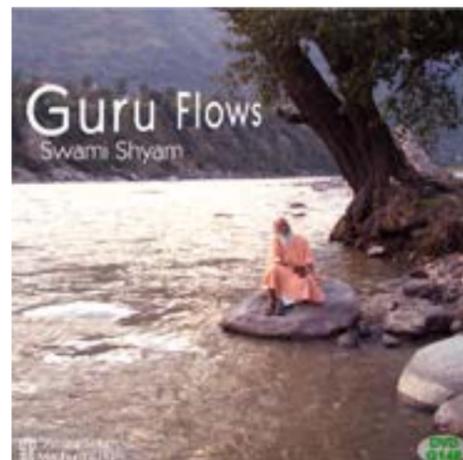
Off The Kaisdhaar Road, 18 May '09, 42 minutes



G148 Guru Flows

Sitting under the canopy of a tree with a number of satsangees, Kamla sings Swamiji's song *Amar tum he ho* to which Swamiji gives a beautiful interpretation. The crux of a human being's problem is that he has misrepresented himself to himself. This problem of *sanyog*, mixing the changing with the unchanging, can only be untangled with Guru's guidance. A human being must choose between immortality and freedom or mortality and bondage. For the one who chooses immortality the work is to find time away from the things one is mixed with and come to the place where one is forever uninvolved. That place is found when one closes the eyes and is automatically led to his true nature of *Amar* and *Madhur*.

At The Span, 19 May '09, 33 minutes



G149 Don't Minimize The Difficulties Of Human Beings. Appreciate And Give Them Space, The Knowledge Of Which Relieves Them From The Bondage of Difficulties.

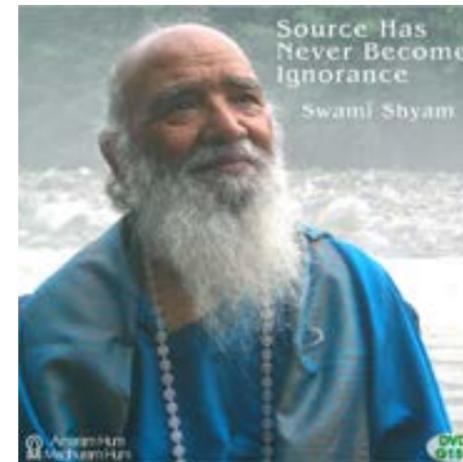
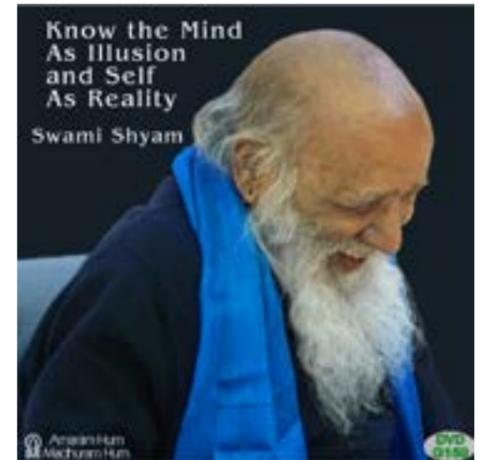
In this practical talk, Swamiji unravels myriad layers of the difficulties human beings experience. Because of their training and the very knowledge that they are form, their understanding is not compatible with the space of freedom, which everyone is and needs. The information of the Source and the technique of closing the eyes is the only real help. Human life seems as impassable as the formidable mountains that are the backdrop for this talk, but those who follow Swamiji's guidance will find the treasure at the end of the rainbow in the form of the way through.

At Karon, 20 May '09, 17 minutes

G150 Know The Mind As Illusion And Self As Reality

Sitting by the river with a small group, Swamiji gives a lively satsang using recent examples to emphasize the complexities and importance of complete communication. He explains how "not knowing" is man's existence and that compromising with this state on either the abstract or formed levels is compromising with ignorance. For the one who is aware that something is not complete and who is free enough to inquire, the realization of the Whole becomes a possibility. Only through Guru's full communication can one awaken to the Truth of his Existence and change his conviction from "I am a body" to the conviction that "I am the Absolute." An interlude ensues and dusk falls; Swamiji is cloaked in dim light and offers a concentrated, brief description of Absolute and the need to be convinced you are That.

At Raison Log Huts, 22 May '09, 35 minutes



G151 Source Has Never Become Ignorance

At birth a child has knowledge without name and form. By learning name and form, his mind makes meaning, and his sense of happiness becomes related to name and form, which for him have become the Reality. One day he starts to question: What is Reality? He wants to reach that place where birth and death are not, where only Knowledge or *Gyan* is. For that Realization to rise like the sun, he has to hear about it, think about it, and then practice. The result is that he will be free of ignorance, and only pure awareness will remain.

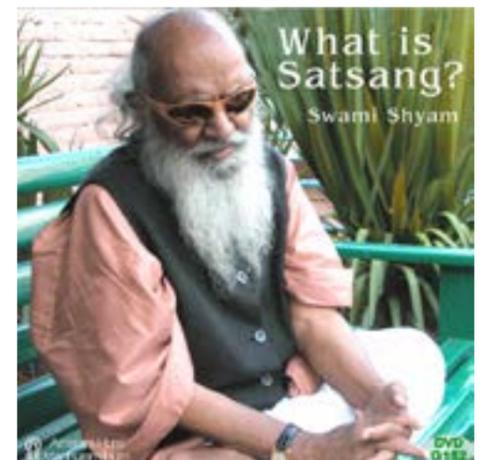
Participants: Alka, Arun, Dinesh, Veena

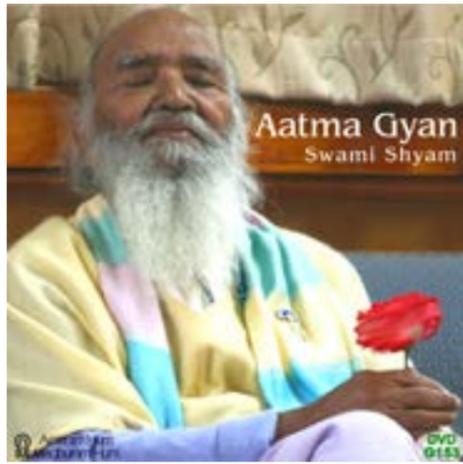
At The Span, 24 May '09, 25 minutes

G152 What Is Satsang?

Swamiji addresses Sue and others speaking about the human being as a person with desire or *itcha*. This desire is caused by *agyan*, which is the sense that "I am the body" and that the forms in the dream or in the waking state exist and are real. Satsang is that which burns the seed of the *sat-asat* human consciousness. Swamiji ends by saying, "*Amaram Hum* is always knocking at the door, but you with your I remain closing it. In satsang, the door gets opened by itself and the Space is the reality where there is no illusion."

At Chidaakaash View, 26 May '09, 43 minutes





GI53 Aatma Gyan

Swamiji sits almost in the river and gives satsang about the importance and liberating power of *Aatma Gyan*. Knower is not made by any form, nor is it known by the senses or any *vritti* knowledge. *Aatma Gyan* is capable of making dream, waking, and deep sleep states, but those states are not capable of knowing Knower. The human being begins his journey from mind, which is the constructor and dissolver of things and forms. Guru says the human being has never been earth, water, fire, air, sky, or mind. What remains? *Amaram Hum Madhuram Hum*.

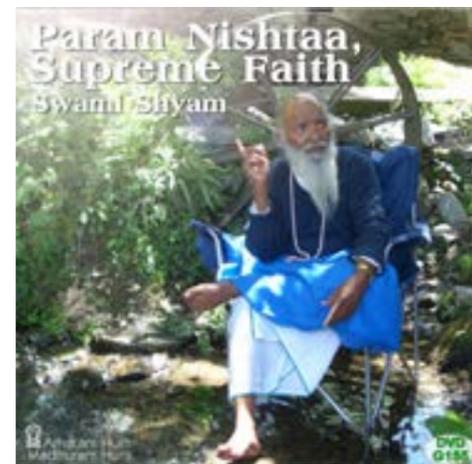
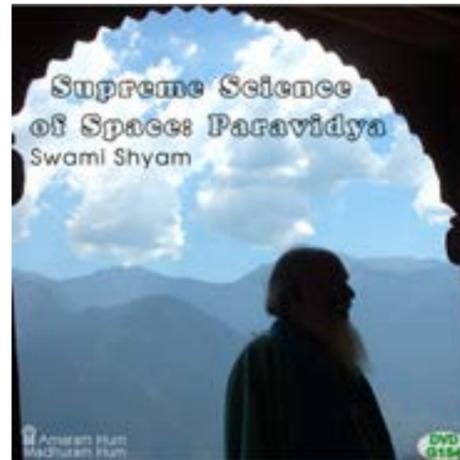
At Raison Log Huts, 26 May '09, 30 minutes

GI54 Supreme Science Of Space: Paravidya

From the heights of *Bhahlu Pattar*, against a stupendous background of the Himalayan sky, snow-peaked mountains, and winding Vyaas River, Swamiji poses the question: "What is that which is not known but everybody wants to know?" He responds, "You simply do not know who I am." Swamiji proceeds to explain that the question "Who am I?" is rooted in its answer: Knowledge. He elaborates that Knowledge is not a form, name, nor characteristic. It is known when the eyes are closed, as Space or *Paravidya* (Supreme Knowledge). Therefore, Supreme Knowledge is the source of the question and the answer. It is the answered state.

Participants: Abhaya, Chaytan Aatma, Dinesh

At Bhahlu Pattar, 28 May '09, 40 minutes



GI55 Param Nishtaa, Supreme Faith

Swamiji gives satsang at Maashoo Resorts with Dr. Dubey and Shubha. The human being has never been a human being, but who will tell him what he is? All objects are in the field of five elements, and no element can give knowledge. Pure knowledge is totally independent of the body and five elements. Guru says to close the eyes and check. In meditation, you do not find any solid form, and thoughts have no solid material. Pure knowledge remains. Guru light is essential, but it is a personal work to transcend ego and desire.

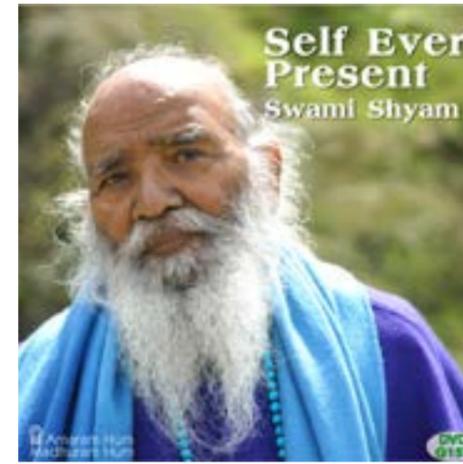
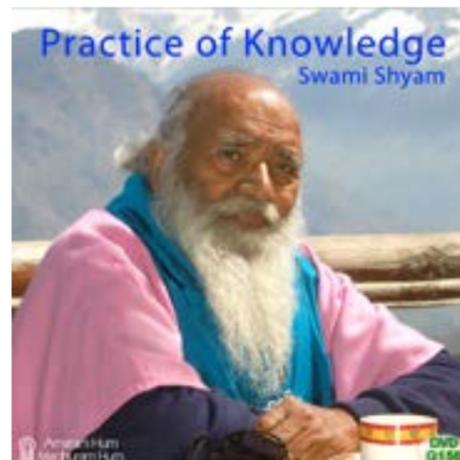
At Mashoo Resorts, 1 Jun '09, 34 minutes

GI56 Practice Of Knowledge

Sitting in gentle surroundings with the river Vyaas at his back, Swamiji describes the nature of knowledge. The trio of seer, seeing, and scenes are only knowledge, but the human being with senses sees an appearance of knowledge and calls it a form, then forgets about the source-knowledge. You are knowledge but you say you are a form with a name. If you are sure that your "I" exists, Guru says you can also be sure that before the body was born, "I" was "I" alone, pure, free, and forever. This is the human complication that Guru removes.

Participants: Aatma Shakti, Dinesh, Gyaan, Kritharth, Krishna, Rakesh, Veena

At Raison Log Huts, 11 Jun '09, 51 minutes



GI57 Self Ever Present

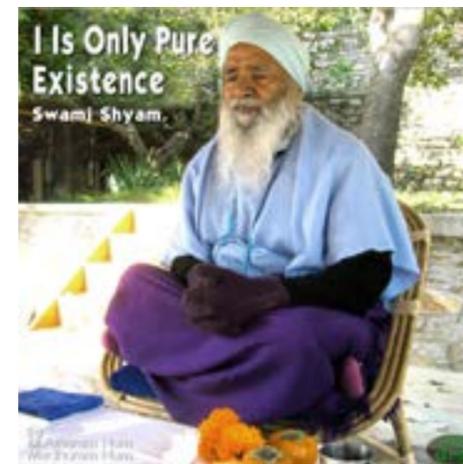
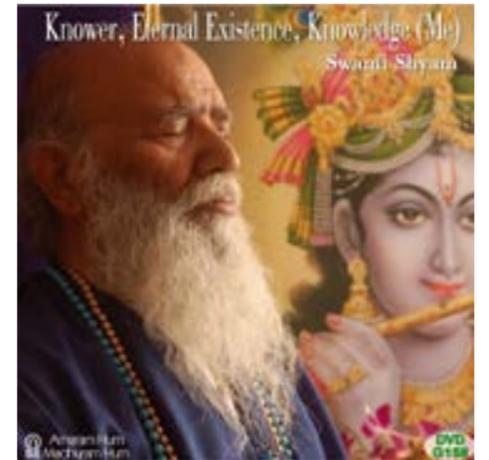
Swamiji speaks as to why the human being experiences everything, but does not experience the blessed state. The source of the waking and dream states is deep sleep, but mind thinks that life is only in the waking state. Everything in the world depends on imagination, illusion. The Master of Awareness says illusion never exists. In the waking, dreaming, and deep sleep states, Pure Awareness, blessedness, is fully awake. Swamiji then addresses Raj Kamal's question about *niyati*.

At Raison Log Huts, 12 Jun '09, 15 minutes

GI58 Knower, Eternal Existence, Knowledge (Me)

Knower is first and all else follows. Swamiji describes how purity is lost when a child is trained according to his *sanskaars* and becomes a mind to observe the rules of society. Name and form are like tattoos on the Self and man misses the Knower, his real "I". The illusory idea that "I am body", picked up in the waking state, must be given up. With Guru and meditation the intellect is purified and like a clear mirror the *sattwick* mind and heart can reflect the Knower which alone is everything, ever present. If you abide by the Knower your intellect will become pure, free, forever.

At Khoti Guest House, 16 Jun '09, 31 minutes



GI59 I Is Only Pure Existence

Swamiji talks about how human beings are trained to know that five *tattwas* are there, but no one informed them that all forms never existed. Out of its own treasury, the ocean of Pure Being created waves, bubbles, and whirlpools, but always remained water, or Purity. Knowledge of the existence of forms is illusory, like seeing a mirage in the desert. Everything the illusory consciousness thinks becomes illusory and imperfect. Perfection is your originality, where you see that the five *tattwas* are like tattoos, which never affect the sky-like I. One never fears his own tattoos! Through constant examination in meditation one comes to realize that I is only Pure Existence.

Participants: Dinesh, Gyaan, Veena

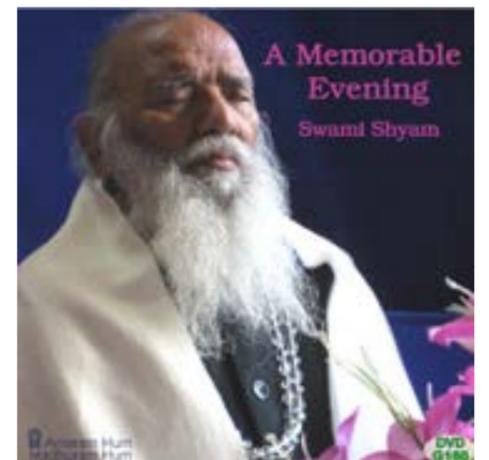
At Raison Log Huts, 18 Jun '09, 38 minutes

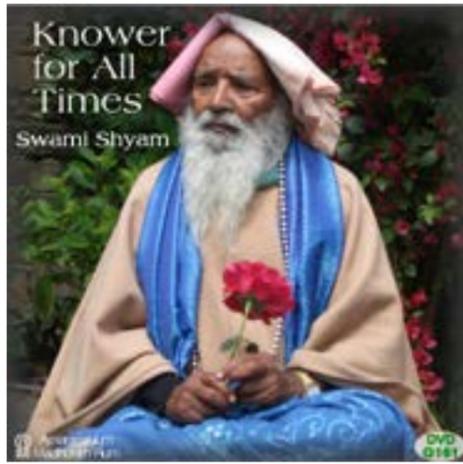
GI60 A Memorable Evening

Swamiji speaks about the journey of a human being, which begins from the imperfect imagination, or mistake and trap, that body and name are the Knower to die. Physical eyes are not the Seer; with closed eyes, you can travel to countries, oceans, mountains, and relations. Swamiji describes the energy centers, *chakras*. Supreme knowledge, an unexplored science, is hidden in the *sahasra*, the crown *chakra*, from where Guru breathes, speaks, and sees the whole universe as Knower alone. Swamiji answers questions from Gangadhar and Malti about his all-permeating state of awareness. "When I talk, I mean it."

Participants: Dinesh, Gangadhar, Kamla, Malti, Shakti Priya, Veena

At Karon Guest House, 20 Jun '09, 29 minutes





G161 Knower For All Times

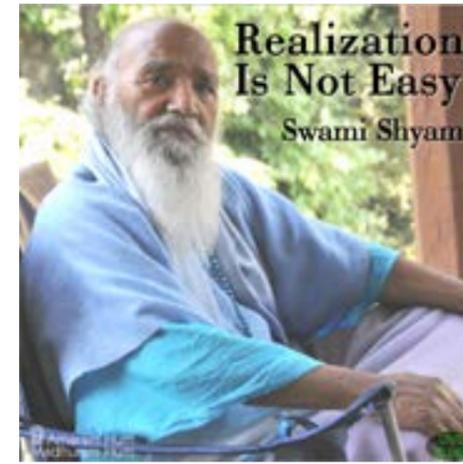
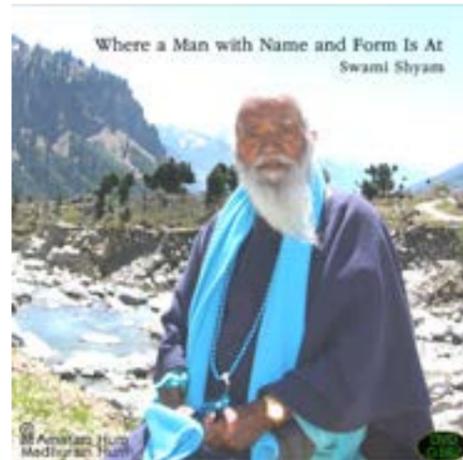
This “revelatory,” hour-long talk is given to those satsangees who want to know what is truth forever. Body attachment and the phenomenon of appearance/disappearance create *shok* (pain) and *bhay* (fear). To be free from pain and fear the *jigyasu* (inquirer) must examine the Source and follow Guru’s indication of what Guru is. Thus, we must be very clear why we are with Guru, and constantly examine the source of the intellect’s knowledge. In this incredible talk Guruji says the answer to all questions is found through the direct experience of the Knower.

At Neel Aakaash, 25 Jun ‘09, 60 minutes

G162 Where A Man With Name And Form Is At

The river hums gently in the background as Swamiji talks about the Guru and disciple relationship. With his present understanding a disciple or *jigyasu* knows he is there as body, mind, and intellect. He does not have the power to know where his “I” is, yet he claims, “I know.” If the Knower is not realized, his intellect will remain imperfect and will act only for happiness, unhappiness, birth, and death. Guru extends many examples so that one’s intellect may expand, become perfect, and know that it is all one existence—Pure, Free, Forever. A great satsang!

At Raison Log Huts, 26 Jun ‘09, 42 minutes



G165 Realization Is Not Easy

Sitting with a few people in the beautiful Karon valley, Swamiji asks those listening to him to close their eyes and investigate the nature of sound. He leads the attention to the fact that the sounds that are being heard, the Space from where the sound comes, and the knowledge with which the sound is known are not three separate entities, but are one and the same, undivided, pure existence. A human being’s senses and mind will confuse him and make him believe that there is a subject, an object, and a relationship. *Sadhana* is therefore necessary to unfold the knowledge of Oneness.

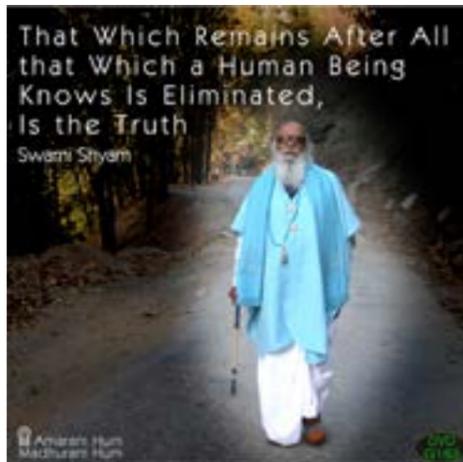
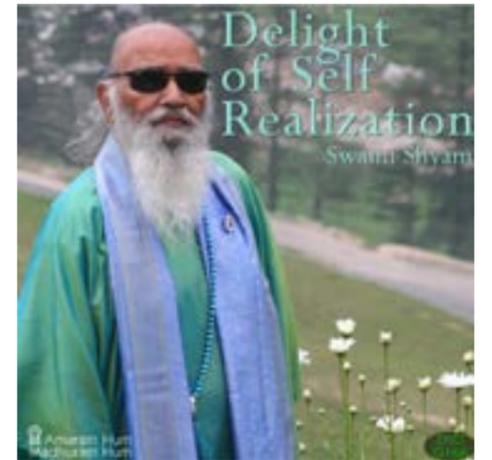
Off The Karon Road, 6 Jul ‘09, 31 minutes

G166 Delight Of Self Realization

Self Realization is pure delight, but how does a human being unfold and recognize this as his reality? In this exceptional talk, Swamiji describes how a human being’s waking state knowledge will always have confusion and desire. For delight to arise, his belief in birth and death must be transformed into the realization of birthlessness and deathlessness. This space is unfolded when man closes his eyes and listens to Guru whose knowledge is not the knowledge of the body, but is the knowledge of space, freedom, and indescribable delight.

The video finishes with Alka singing a beautiful song, *Tum Janamay Ho Isa Dharatee Par*.

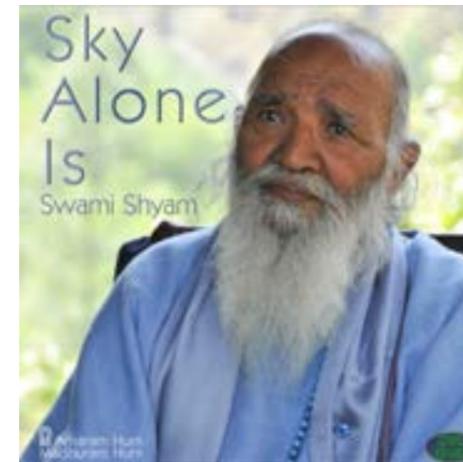
At Kothi, 10 Jul ‘09, 33 minutes



G163 That Which Remains After All That Which A Human Being Knows Is Eliminated, Is The Truth

With a dozen satsangees, Swamiji examines the states of happiness and unhappiness by thoroughly analyzing the incorrectly understood waking, dream, and deep sleep states. The knowledge of a human being is in fact, ignorance and due to this ignorance he will never be able to know his purity. One must awaken to the Truth of Guru’s words and realize that only when the mind is dissolved will the very Being, pure, free, and forever shine. After the initial talk, Swamiji answers Amar Naath’s question, further deepening his message.

At Kothi, 30 Jun ‘09, 39 minutes



G167 Sky Alone Is

If credulous human beings believe that the earth rotates around the sun, they can use the same trust to accept that all bodies and elements are space. Without any cause, human beings appeared on earth, along with their three states of consciousness. Eyes see forms, but not the states of consciousness. Just as knowledge permeates consciousness, sky permeates clouds; so when knowledge appears, sky appears. With whose order do sky and forms manifest and dissolve? A presence, which is known as knowledge when the eyes are closed. Swamiji’s voice is clearly audible above the sound of the Parvati River.

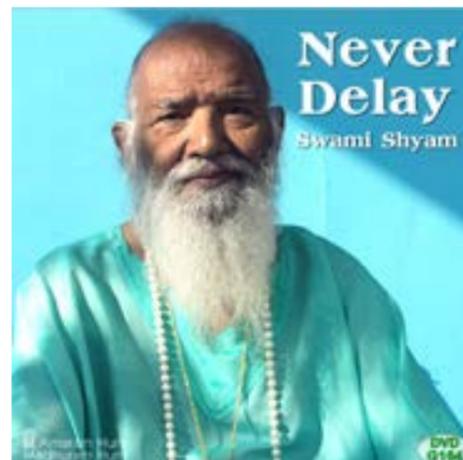
At The Parvati River, 12 Jul ‘09, 27 minutes

G164 Never Delay

Swamiji describes the illusory nature of the mind that makes the pure I become mixed with the forms. He also describes the pure I of deep sleep, whose power manifests the dream state and waking state, which have never been. He leads the attention to that I that is both individual *chaytan* and the Whole, where there is no division. When you know “I am that who is pure in deep sleep – that pure, free, forever *Aatma*,” you become free from worry and suffering. So why postpone this knowledge for tomorrow? Know it now, today, at this very moment.

Participants: Akhilesh, Dinesh, Gagan, Giridhar, Gyaan, Kalyani, Mira, Rishi, Veena

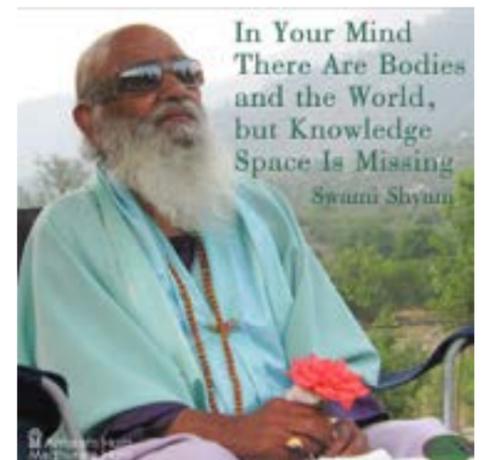
At Chidaakaash View, 5 Jul ‘09, 29 minutes

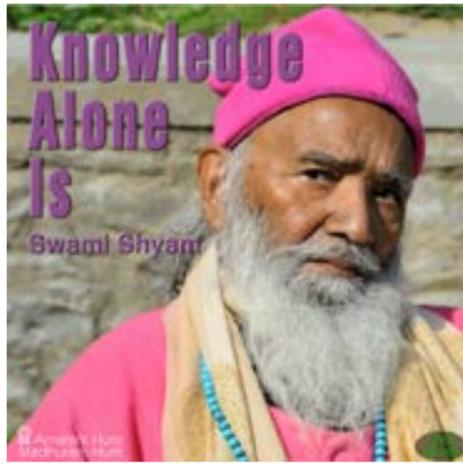


G168 In Your Mind There Are Bodies And The World, But Knowledge Space Is Missing

Sitting near the Vyaas River, Swamiji explores what it is that man is missing. “He is missing constancy because in the flow of the inconstant, the constant is not recognized.” This constancy or knowledge space is forgotten as soon as the human mind develops. To remember constancy one must close the eyes and use the intellect to watch the space until one reaches that space where all is space. This is called the fourth state, the non-missing state. All other states are states of compromise.

At Raison Log Huts, 12 Jul ‘09, 31 minutes





G169 Knowledge Alone Is

From morning until evening there is no time for satsang in a human being's life, so his focus is only on comfort, children, and work. Each child thinks he, as a body, is born and will die, and consequently remains wanting. After fulfilling his material needs, he comes to realize that his most basic need is to find out who he is. Then Guru tells him Knowledge is You, the Source, the Self of a human being. And Knowledge is called Guru.

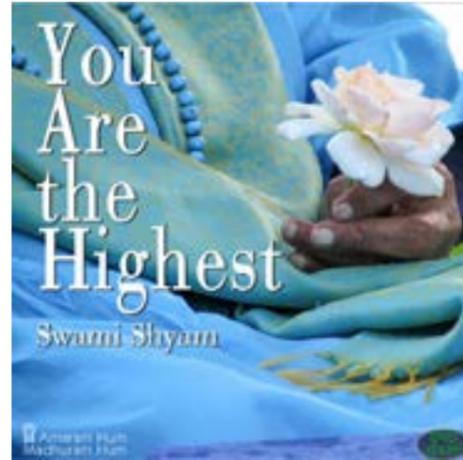
Participants: Dinesh, Gyaan, Poornima, Veena
At Bajaura Guest House, 14 Jul '09, 30 minutes

G170 You Are The Highest

A human being needs expansion of the intellect, the faculty of knowing. The mind sees the body and says the body is solid, not space. Yet the whole body comes from space and therefore, must be space. Through *Shyam* space meditation one comes to know that space alone is his originality. The expanded intellect identifies and knows, "I am the being," the source of all that is seen, *Shyam Drishti*. This *Shyam* intellect knows no birth and death because there are no forms, just *Amaram Hum Madhuram Hum*, Space, the Highest.

Participants: Aakaash, Akhilesh, Anupam, Dinesh, Gyaan, Kaalaateet, Krishna, Tripti, Veena

At Raison Log Huts, 16 Jul '09, 31 minutes



G173 Appreciation Of The Participants For Realization Of Self

Inside Highland Park Resort Swamiji talks about the result of the new action performed by meditators. This action reveals the Source of existence and consciousness, which is hidden in the human nervous system and eclipsed by the senses. The clear sun of awareness arises in meditation where there is perfect surrender of the senses.

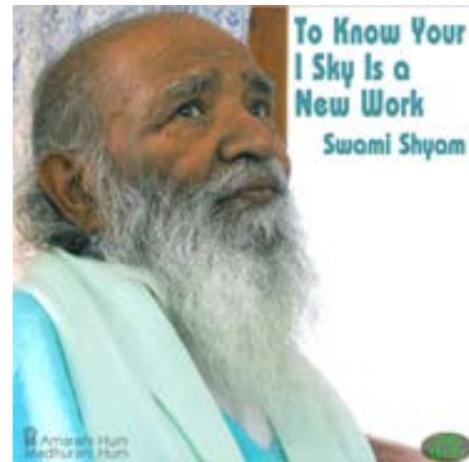
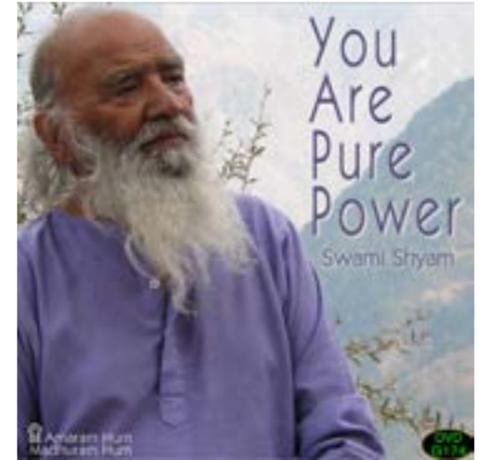
Later, on a grassy hillside in Kothi, Swamiji speaks of the eternal current of awareness, without beginning or end. The human being's journey of knowledge culminates in the greatest work, harmony with the eternal Being. Physical matter appears, but there is no physical realm, it is always non-physical Pure Consciousness.

Participants: Alka, Devindra, Ravindra, Shiv Nath, Veena, and others
At Highland Park Resort And Kothi, 21 Jul '09, 48 minutes

G174 You Are Pure Power

In front of a sweeping panoramic vista Swamiji speaks about how one can unfold the knowledge of Space. A person in the waking state accepts the power that gives him the illusory knowledge of changing things and forms. He knows there is an unseen power, *satta shakti*, the source of the illusion, but is unclear (*aspasht*) where it is. By closing the eyes and watching this existing power, peace, clarity, or *spasht*, unfolds. If he recognizes that as Me he will live his life in freedom!

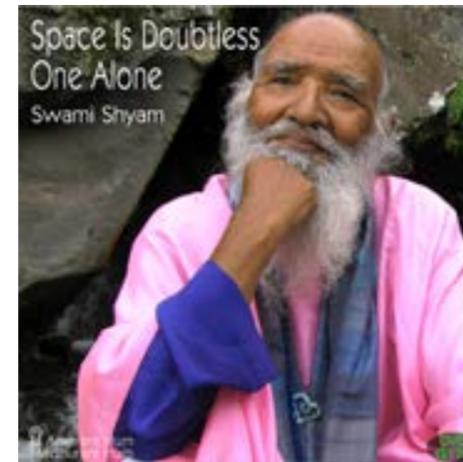
At Bardoe in Manikaran, 24 Jul '09, 15 minutes



G171 To Know Your I Sky Is A New Work

In the peaceful atmosphere of *Drishta Kuteer*, Swamiji speaks about the universal principle of the I. He makes the quintessential point that the I is present in all beings: humans, birds, and animals. Therefore, this I is One and the indicator of the unity of all beings. The realization of this truth automatically eliminates any sense of aversion, *dwaysh*, or attraction, *raag*, which plagues the human consciousness with the sense of duality. It is so simple, Swamiji explains, to just know this I and be united with Me. This is truly a fabulous talk about the nature of I.

At *Drishta Kuteer*, 18 Jul '09, 33 minutes



G175 Space Is Doubtless One Alone

Swamiji sits at the *Vyaas River* with Kamla and Kalpana. Human beings are taught to make efforts to enhance their knowledge to become more than what they are, but all their knowledge is confined to forms. Man's real wish is to achieve the sense of immortality and bliss, which he already is, but this sense, or space, is covered by the knowledge of "I am a body." This illusory knowledge makes a human being fearful. How to unfold the knowledge that space alone is? We explore that hidden existence when we close the eyes.

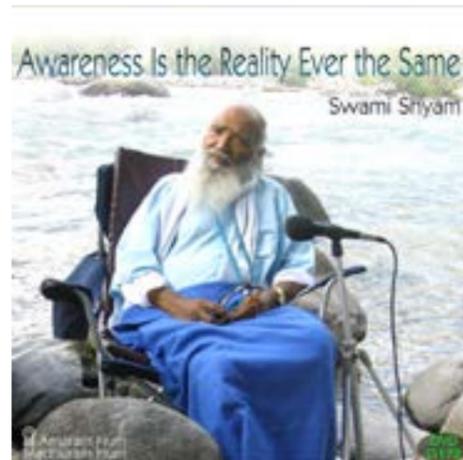
At Raison Log Huts, 25 Jul '09, 38 minutes

G172 Awareness Is The Reality Ever The Same

Sitting near the river, Swamiji brings to light the Self who is hidden but always there. He begins by pointing out that a human being thinks that the mind and body are separate, even though in deep sleep they are not experienced. He explains that the waking state is full of wanting which arises due to the senses. With Guru knowledge, one has the power to stop the senses. This power becomes apparent when you close your eyes and realize that the senses do not function but somebody is there who knows. You will find that awareness is the Source of the whole universe, the Reality ever the same.

Participants: Dinesh, Jai Shri, Prakaash Aanand, Veena

At Raison Log Huts, 18 Jul '09, 32 minutes

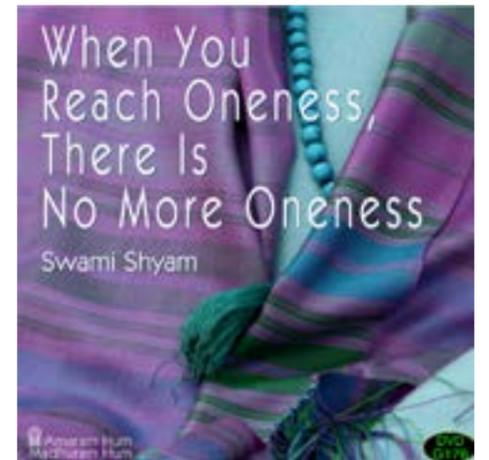


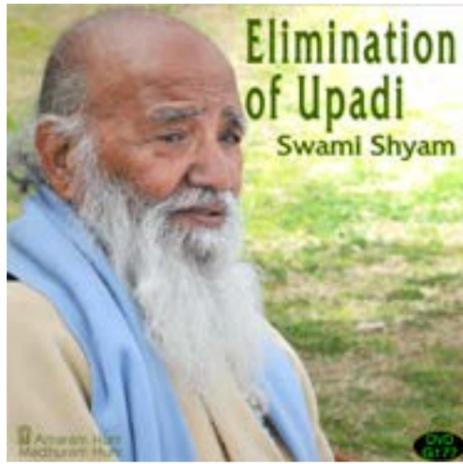
G176 When You Reach Oneness, There Is No More Oneness

Seated on the edge of the river in full flood Swamiji describes how the light of knowledge appears on earth and, in a continuous flow of the Absolute, becomes a human being. However, due to forgetfulness at birth, the human being says, "I am this body." If one closes the eyes, the whole world is reduced to space, one with the Knower. This is the goal of *saadhana*. Later, standing on a bridge overlooking the river, Swamiji emphasizes that the Knower knows the sense of duality and the sense of oneness; reaching this oneness, there is no more oneness.

Participants: Dinesh, Pragati, Raj Kamal, Rita, Arohini, Shiv Nath, Veena

At The Parvati River, 28 Jul '09, 24 minutes



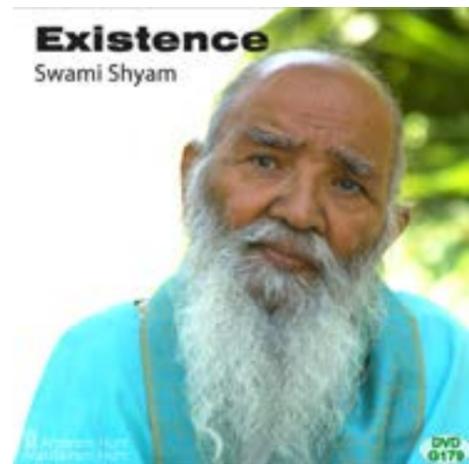
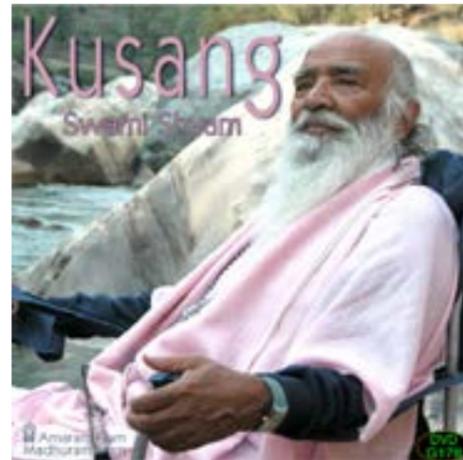


G177 Elimination Of Upadi

You are born with the status of a human being or form, but form is non-existent. Swamiji speaks about developing the state where *upadi*, or status, is absorbed in the absolute God. Illusion convinces a human being that what was never there as *upadi* is now true and permanent. Eyes see the sun in the sky, but illusion and status-oriented consciousness do not allow one to know the sun as only space. Guru speaks opposite to the illusory consciousness and says that you have never been a human being or the world. Participants: Dinesh, Gagan, Girdhar, Rishi
At Pirdi, 31 Jul '09, 31 minutes

G178 Kusang

Sitting with his back to the river, Swamiji says that *kusang* is the company of the mind that is not conducive to the awareness of the Self. Many people are confused and wrongly think that they can have the company of *satsang* and *kusang* both, as if you can have both dirt and cleanliness. But even if you have grown in *satsang*, if a *kusangee* comes, you will be negatively affected. The enlightened human being knows what is good company and always avoids *kusang*.
At Raison Log Huts, 2 Aug '09, 18 minutes

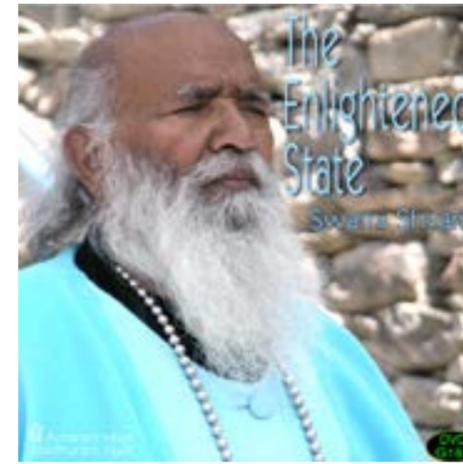
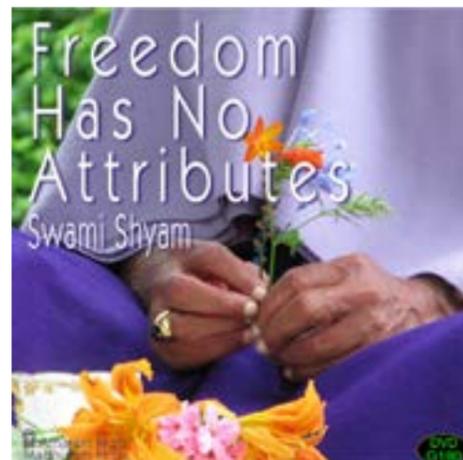


G179 Existence

Swamiji's purpose is to demonstrate that one has the power to examine the intellect so that it doesn't remain confined to nature and unaware of what exists when the desires of one's senses and treasury of *sanskaars* are not working. Tracing the development of the seed-child and its innate powers, he leads us to the Existence that no scientist knows. In the very examination process, the intellect and senses blocking the Knowledge are not there. He culminates with a practical demonstration right to the Source-Existence that cannot be cut by weapons. That Thou Art—*Param!*
At Paha Nala, 4 Aug '09, 31 minutes

G180 Freedom Has No Attributes

Sitting in a verdant background Swamiji describes how the invisible power compels one to seek freedom. He asks who seeks freedom and how one comes to say, "I, the body, am free?" Why, after making the body, does the free being identify with the body and say, "I am bound?" Guru answers, "You are as free as I am!" The "I" of Guru sees both forms and the source of forms, which is free and that is the Self!
Participants: Arun, Brahm Prakaash, Dinesh, Kalyani, Prakanksha
Off Badah Road, 9 Aug '09, 34 minutes

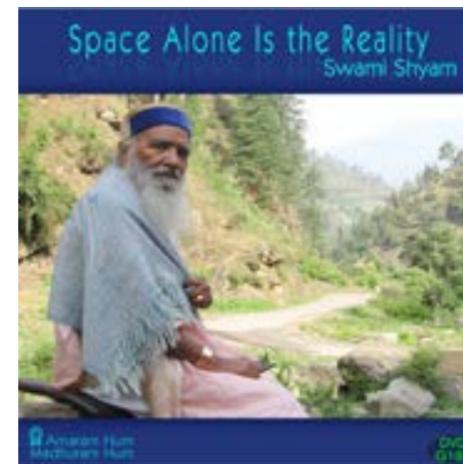
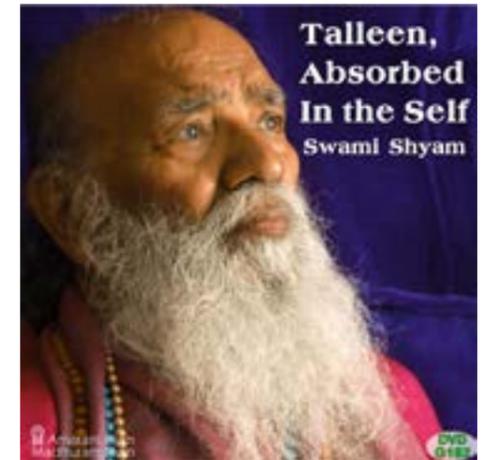


G181 The Enlightened State

Swamiji discusses enlightenment with Dr. Arun Kumar in this excellent DVD. One must first be a *jigyasu* who does not accept what he has known and wants to know something more. Then he must find someone with the answer who can guide him to examine that he has the power to wake up from the waking state. Through the Enlightened One he comes to see that the enlightened state has always been, so he should know that and be enlightened at this moment!
At Raison Log Huts, 10 Aug '09, 35 minutes

G182 Talleen, Absorbed In The Self

While sitting on the bank of the loud Parvati River Swamiji begins by posing the eternal question, "What is that, that knowing this, man will know everything?" Using the three states of consciousness to demonstrate how confused, impure and inadequate the waking state human intellect is, Swamiji reminds us that our focus must be on that which is ever present, Guru Consciousness. To purify the intellect it is essential that this Guru Consciousness be given the highest importance and thoroughly examined through meditation. Only then, when the intellect has become totally absorbed in the Source, will one be able to know that which is Ever Present. Participants: Akhilesh, Samashti, Sat Roopa, Talleen
At Manikaran, 20 Aug '09, 39 minutes

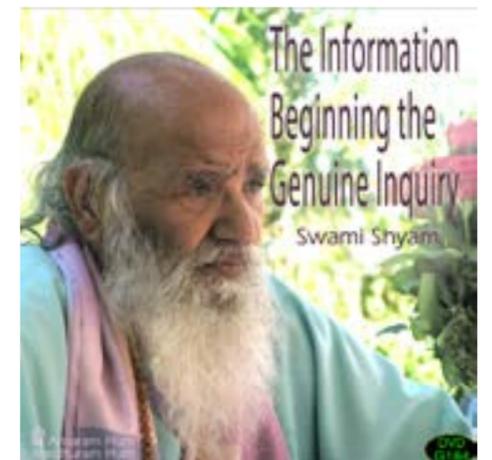


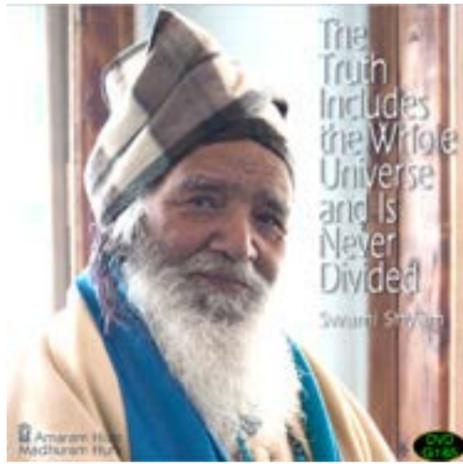
G183 Space Alone Is The Reality

Who is behind all the manifestation, at the back of all activity and forms? The human mind cannot understand that Space alone is the Reality of all that there is. To realize this truth, practice is to be done and the body is to be kept healthy, happy, and free from worries about the past or future. Knowing that the space is your Reality, the fear of losing the body and things does not remain. You become pure, free, forever. After Swamiji's twenty-minute talk, Akhilesh sings the *Shiv Taandav Stotram*. Then Swamiji sings the same *stotram* and the *Shri Rudraashtakam* by Swami Tulsidaas.
Off The Road To Khandi, 13 Jul '09, 33 minutes

G184 The Information Beginning The Genuine Enquiry

Swamiji delivers a powerful talk that examines the purpose of life and the knowledge a human being misses. Man develops an intellect with the knowledge of forms, but does not know from where all his knowledge comes. It comes from the Knower, pure, free, forever, which is the Source, the one truth of everything. He can locate that Knower by examining the intellect.
Participants: Alka, Aparajita, Dinesh, Jaya
At The Span, 28 Aug '09, 28 minutes





G185 The Truth Includes The Whole Universe And Is Never Divided

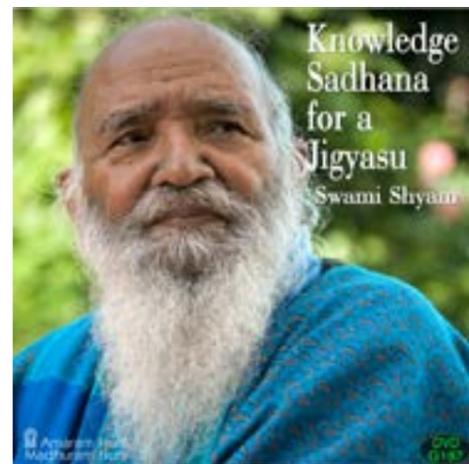
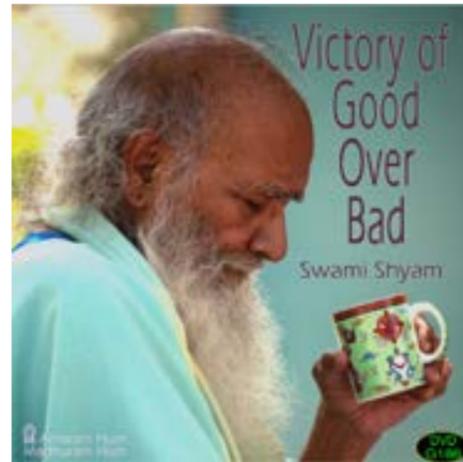
Swamiji poses thought-provoking, vital questions for the keen observer, such as “How did I become the body and the body become I?” Self-effulgent sky, *Chidaakaash*, makes a wave of consciousness arise, “I am” and time and space appear. Time and space will eat all forms, but You, *Chidaakaash*, have the power to devour the world in your Self. This happens when the aspirant sieves the mixture of awareness and unawareness. Awareness is made free in meditation, where the experimenter does not apply the knowledge of the senses. Guru is the answered state, the Source, where there is no birth or death of forms.

Participants: Aanand Roop, Bhakti Nath, Dinesh, Prayma
At Solang Resorts, 23 Sep '09, 41 minutes

G186 Victory Of Good Over Bad

Swamiji gives satsang on a Tuesday morning in the shade of the trees behind *Chidaakaash View*. In reference to the fact that the victory of good over evil is being celebrated at *Dussehra*, Swamiji leads the listeners to inquire into what is good and what is bad. Several interactions follow his initial speech and many themes are touched upon, including: what it means to dedicate your actions to Guru, what is the nature of time, and how to be free from *ahankar*. Swamiji ultimately clarifies that Space is good, while bad is anything that changes or dies.

Participants: Abhaa (Izzy), Arohini, Arun, Dinesh, Geetika, Jai Shri, Mahabir, Mira, Renu, Samtaa Shakti, Shaarda, Turiya
At *Chidaakaash View*, 29 Sep '09, 1 hour 52 minutes



G187 Knowledge Sadhana For A Jigyasu

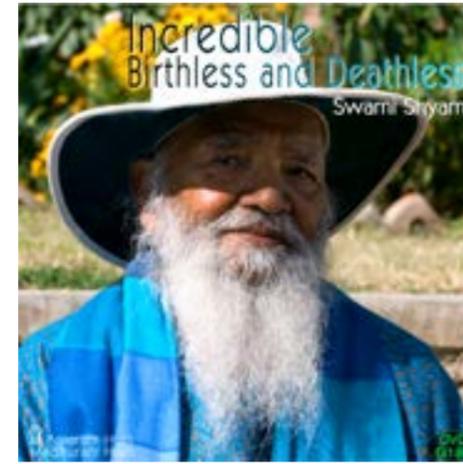
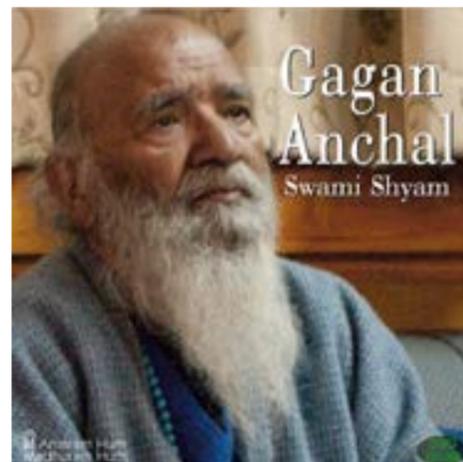
To live life in health and happiness is everyone’s wish. Yet by following the advice of elders and their traditions, teachers and their education, society and its principles, one finds that life has not worked the way he planned. So he questions life’s purpose, the cause of his uneasiness, and wants to know the solution to his struggle. In this intriguing examination, Swamiji extends the liberating technique of absorbing the mind’s attention with its subject/object/relationship functioning, into Sense Pure. Then, automatically, Self-knowledge of pure, free, forever Existence is revealed.

At the *Silver Moon*, 25 Oct '09, 37 minutes

G188 Gagan Anchal

In *Gagan Anchal*, Swamiji describes *Gagan Anchal* as the courtyard of the sky, where no sense of birth and death exists. The sky is speaking and the sky is hearing, but the imaginative mind has matured the sense that is difference. Purity, I, the sky emanated a will of its own, and on the canvas of divine will, the world drawing has been painted. When Guru closes his eyes, that state of perfection called *samaadhi*, is knowing.

Participants: Gary, Gyaan, Krishna, Ravi, Ritambhara, Shiv Nath, Veena
At *Gagan Anchal*, 1 Nov '09, 51 minutes



G189 Incredible Birthless And Deathless

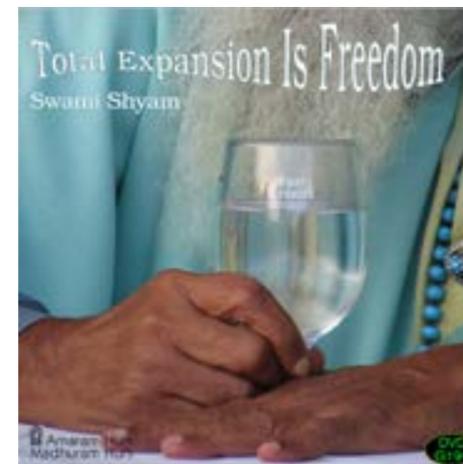
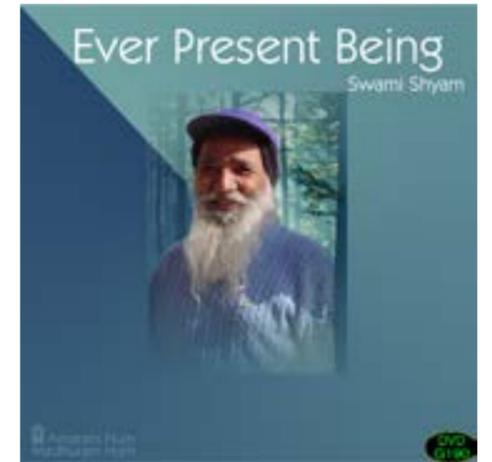
In the peace-filled sunny garden of *Chidaakaash*, Swamiji describes how a child is born and becomes trained through sounds. For the child, the phenomena of sounds associating with forms and becoming words with meanings, is incredible. The child is taught by parents, who know only the dictionary’s imaginary meanings. So when the child becomes aware of the appearance and disappearance of world forms, he begins to have doubt. He forgets the clear emptiness lying at the back of all of his learning. This emptiness is oneness, which never dissolves, and is attained through meditation. It is truly incredible!

At *Chidaakaash View*, 4 Nov '09, 35 minutes

G190 Ever Present Being

On a beautiful sunny morning, sitting on the lawn of *Chidaakaash View*, Swamiji answers essential questions about the process of *saadhana*, posed by eleven disciples: Arohini, Prakaanksha, Aparajita, Jaya, Rishi, Rekha, Gyaan, Gagan, Mira, Giridhar, and Veena. It is a flowing river of knowledge transmitted between Guru and disciple. As Swamiji says, “Guru speaks only to those who wish to have the knowledge of their own Reality.”

At *Chidaakaash View*, 6 Nov '09, 47 minutes



G191 Total Expansion Is Freedom

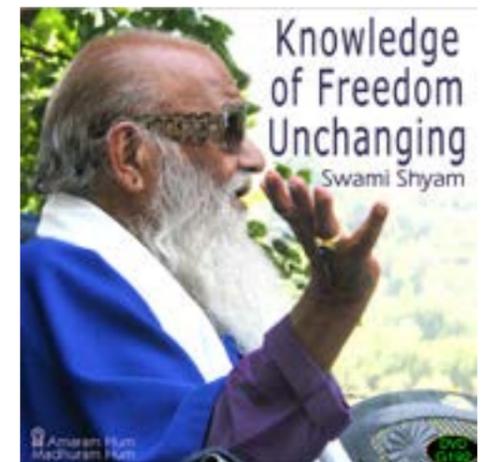
Inside the Span with Dinesh, Gagan, Malti and Giridhar, Swamiji leads a lively discussion about the space of knowingness. Although unseen and beyond the understanding of the senses, it is forever attracting man. The senses are a covering, or an *aavaran*, over the knowledge, like a chimney over a flame. Man needs to examine, giving rest to the senses through meditation. The knowledge is perceived only by a purified intellect, which negates all the layers of the mind until the flame of knowingness alone is. This knowingness is You, unborn and undying.

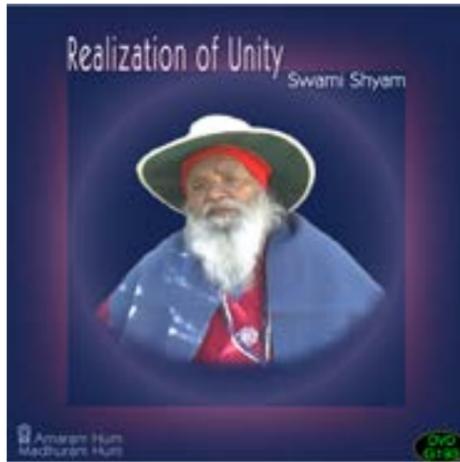
At the *Span*, 17 Nov '09, 35 minutes

G192 Knowledge Of Freedom Unchanging

Swamiji is lit by a kaleidoscope of early morning sunlight as he describes how a human being’s senses and mind work together to build knowledge through a subtle trio of subject, object, and relationship. To be free from this trio and grasp the Truth, man must do something extraordinary. By closing his eyes he realizes that He is there, not the gross objects or the subtle trio. Only then will he recognize that knower, known, and knowledge are one and that birth and death do not exist. At that moment the knowledge of freedom is revealed.

At the *Silver Moon*, 23 Nov '09, 17 minutes





GI93 Realization Of Unity

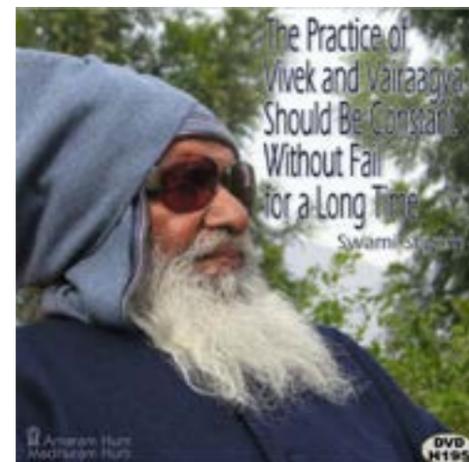
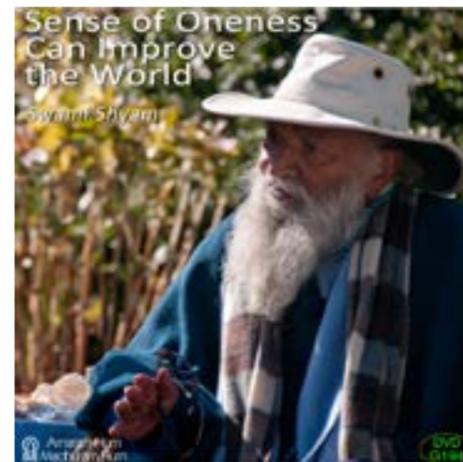
In this beautiful *gyan*- and *dhyana*-filled talk Swamiji examines and answers man's ultimate question of "What is the source of myself as I?" He describes how the blending of the individual "I" and the cosmic "I" takes place. The resulting mixture says, "I know" or "I am" and forgets the whole that says, "I am infinite." An inquirer's only solution is to meet Guru and follow his indications to close the eyes and slowly let the senses rest. Only when the forgetfulness of the source is eliminated is unity realized.

At Chidaakaash View, 8 Dec '09, 50 minutes

GI94 Sense Of Oneness Can Improve The World

Swamiji gives a comprehensive message about transforming the subjective human consciousness into the vision of oneness. When a human being is unhappy, he exerts, examines, and makes efforts to find fulfilment. Correct examination tells him that mind consciousness creates the sense of sentience and insentience, and functions in the realm of the trio, subject, object, and relationship. If a human being meditates, the dualistic activity of the mind settles. It becomes Godspeed, which is oneness, and is unlike any speed in time and space. At this speed, birth and death are not recognized. There is only ever-present reality.

On the Lawn at Moksh Mandir, 27 Dec '09, 37 minutes



HI95 The Practice Of Vivek And Vairagya Should Be Constant Without Fail For A Long Time

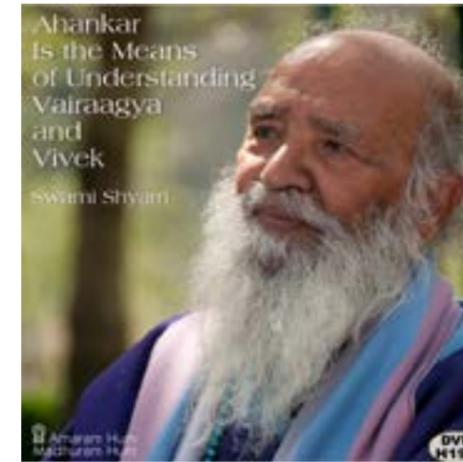
Swamiji gives a powerful and in-depth talk about the meaning of the first few verses of *Patanjali Yog Darshan*. In order to realise the state of *yog*, a human being needs to be able to put his mind into *nirodh*, the no-*vritti* state. For this, the practice of *vivek* and *vairagya* is needed, which are like the two wings of a bird, both equally necessary to fly towards the sky space. Since it is extremely difficult for a person to maintain the *nirodh* state, it is essential that the practice be done regularly, not fitfully. Many Sanskrit terms are used in this talk.

At the Bajaura Guest House, 12 Jan '10, 28 minutes

HI96 Visham And Sam

In the evening, inside his room, Swamiji gives a superbly spirited and intimate talk. All human beings are uneasy and seek *samataa*, *sam* or evenness. Mind or *visham* is illusory knowledge, which covers oneness and prevents human beings from being aware of what is always in existence. The very thing that a human being seeks is *samataa* and to uncover this knowledge one must have a direct experience through Guru and then practice.

At Pragya Kuteer, 19 Jan '10, 37 minutes



HI97 Ahankar Is The Means Of Understanding Vairagya And Vivek

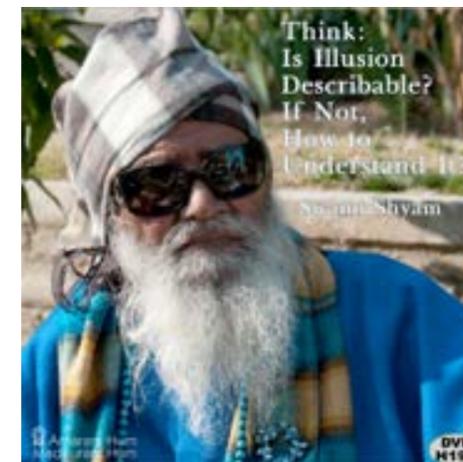
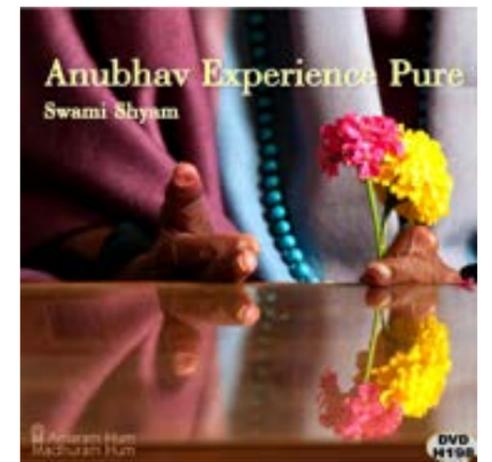
While in *Prabuddh Kuteer* one morning Swamiji describes how *praan* and mind combine in a human being to form the individual sense of "I." Without this combination, "I," or *ahankar*, will not arise. Through the means of *ahankar*, or ego, a person knows which changing things or forms bring pain or suffering, then the sense of *vairagya* comes to renounce them. He does not have *vivek*, or discrimination, to know what is unchanging, but if he inquires, he will find that I is unchanging. What remains forever is understanding pure. A beautiful, powerful, intimate talk.

At Prabuddh Kuteer, 21 Jan '10, 30 minutes

HI98 Anubhav Experience Pure

Swamiji's profundity and wit inspire hilarity in this satsang. The human being has to make efforts according to the *yukti*, or proper technique, in order to know Self prior to birth. The nature of things is known, such as: earth is cohesive and fire is hot. But the nature of I is Pure Experience, *Anubhav*. The sun and its reflection are one and the same. Experience and the universe are one and the same. Experience is neither sentient nor insentient. Experience is pure. Whatever *sankalp* you desire, you will get. If you pray, "I am pure," Self gives you Pure Experience.

Participants: Alka, Gyaan, Malti, Pragati, Rekha, Shuchita, Turiya
At Pragya Kuteer, 23 Jan '10, 50 minutes



HI99 Think: Is Illusion Describable? If Not, How To Understand It?

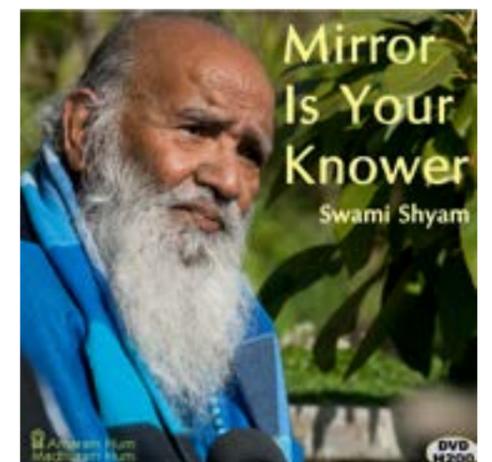
Can one trust knowledge that is based on the changing nature of three states of consciousness? Swamiji untangles the human being from the web of his blind acceptance of the greatest illusion: one is born and is going to die. He brilliantly reveals how to examine the Source I, immortal and blissful, which unfolds the hidden Fourth State. A small collection of devotees gather on the occasion of Swadarshana's *Amaram* day.

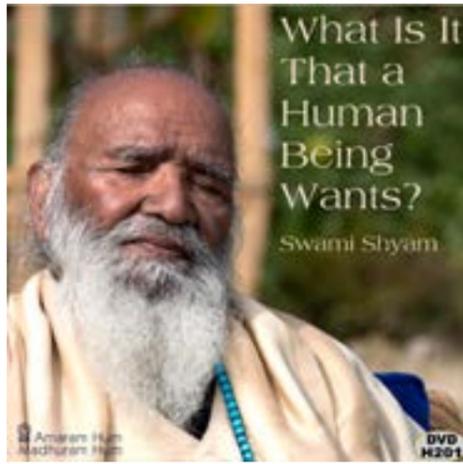
At Chidaakaash View, 24 Jan '10, 40 minutes

H200 Mirror Is Your Knower

This is an exquisitely filmed, informal interaction between Dan and Swamiji examining the in-depth meaning of the mirror and its reflection as well as discussion about *ahankar* and the meaning of That. Swamiji explains how it is that neither the reflection nor the mirror are there and then, through questioning Dan, traces back why it is that human beings do not understand this. As long as any ego remains, one cannot fully mature and will remain forgetful becoming a victim of his conditions. Only when one has become Me will he realize that Mirror or Knower alone is.

Off the Kaisdhaar Road, 26 Jan '10, 45 minutes





H201 What Is It That A Human Being Wants?

In the course of a lifetime, what does a human being want, yet does not achieve? He wishes to break the principle of inevitability: Whatever appears must disappear or "I do not want to die!" On the occasion of Hans' birthday, Swamiji offers a complete and captivating description of the quest for knowledge, which includes the practice of Oneness as against the practice of duality, the gift of the guru technique and, ultimately, the unfoldment of the enlightened state.

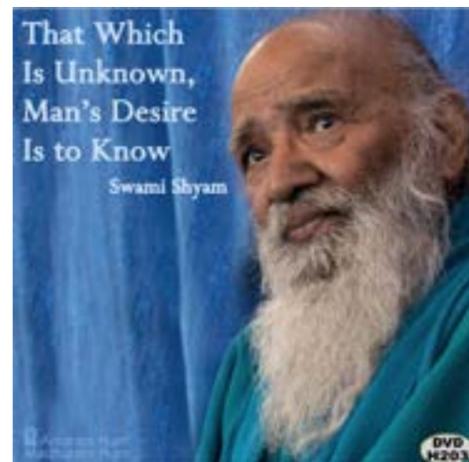
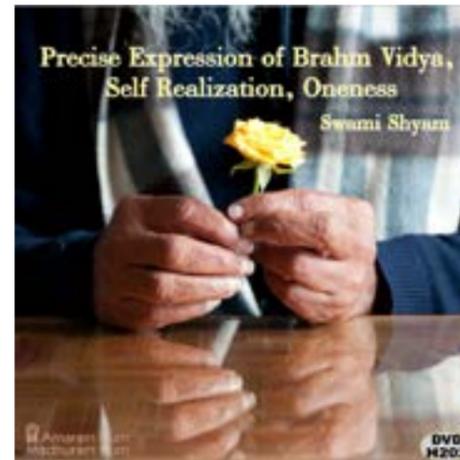
At Chidaakaash View, 27 Jan '10, 38 minutes

H202 Precise Expression Of Brahm Vidya, Self Realization, Oneness

The knowledge of a human being is *agyan*, which is "not-knowledge." *Agyan* got built out of *gyan*, the Source which is before the body. Each person, having seen his body and the world, sees *agyan*. The solution is to hear about and study the self-realized state, *Brahm Vidya*, from the one who knows that the nature of the Self is pure, free, forever. Knowing this, you know *gyan*; nothing arises or dies in you. You alone are. This is a beautiful talk with steady eye contact and a little sound interference.

Participants: Alka, Chaytan Aatma, Gyaan, Jyoti Shakti, Kalpana, Kalyani, Malti, Pavitra, Rekha

At Pragma Kuteer, 1 Feb '10, 28 minutes



H203 That Which Is Unknown, Man's Desire Is To Know

At the end of the Dohranallah Road all is still, yet who speaks? When you become quiet, who knows the life? Swamiji describes how human life is wanting and that without Guru, it is not possible to know it is *shuddh chaytan* or purity you are wanting. That purity is your "I," but the child's knowledge became ignorant once he was born. All of his learning has to be undone in order to reach where he knows he was always pure, free, forever.

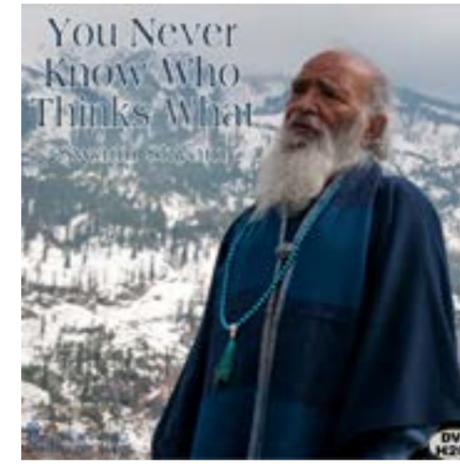
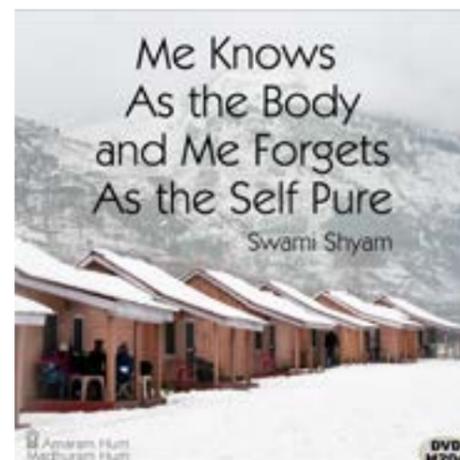
At the end of the Dohranallah Road, 2 Feb '10, 36 minutes

H204 Me Knows As The Body And Me Forgets As The Self Pure

On a winter's day this profound and playful video begins with images of satsangees playing in the snow and expressing the delight of the day as one of Swamiji's songs is heard. They sit to listen to Swamiji describe how Guru is at the back of all the words and forms. Only You can know You. The Self as name and form is just a *lakshana*, or indication, of You, the Awareness. That awareness never forgets the Self. After his talk, more views of the day are seen as Swamiji sings *Turiya Basso Tum*.

Participants: Bhakti Nath, Dinesh, Gagan, Giridhar, Gyaan, Keerti, Krishna, Malti, Mira, Poornima, Sneha

At Raison Log Huts, 10 Feb '10, 20 minutes



H205 You Never Know Who Thinks What

Along the snowy road to Raison, and at the Log Huts, Swamiji gives several talks about the life that is hidden from man's senses. He describes who a human being is as life, and how he can come to know the nature of his pure I. From this knowledge, love, Oneness, Shyamness will arise. Then he will have Swamiji's vision that "I am I", and all the "I's" of the world are one.

Participants: Akhilesh, Alka, Dinesh, Rekha

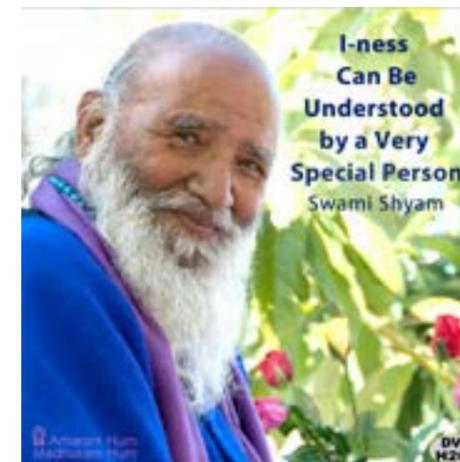
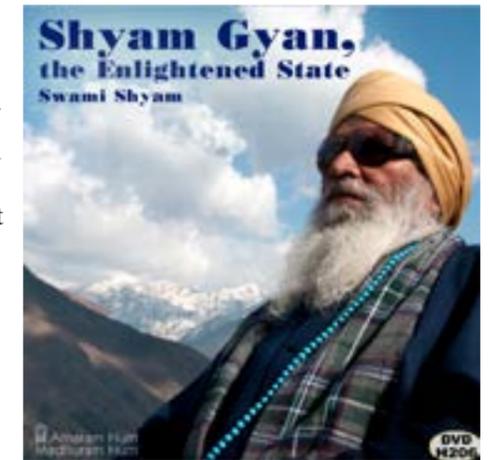
On the road to Raison Log Huts, 11 Feb '10, 28 minutes

H206 Shyam Gyan, The Enlightened State

Sitting with Swamiji in an exquisite setting, Gyaan and Krishna inquire into the true meaning of light, *Shiv* and darkness, *Ratri*. Swamiji explains that darkness represents the mind or ignorance and light represents the Self or no-mind state. In order to reach the light or dispel the darkness, a human being must realize that whatever he knows through his mind and senses is not real. Only then can the enlightened state unfold with the realization that I alone am is the only truth.

Participants: Gyaan, Krishna, Dinesh

Off The Kaisdhaar Road, 13 Feb '10, 23 minutes



H207 I-ness Can Be Understood By A Very Special Person

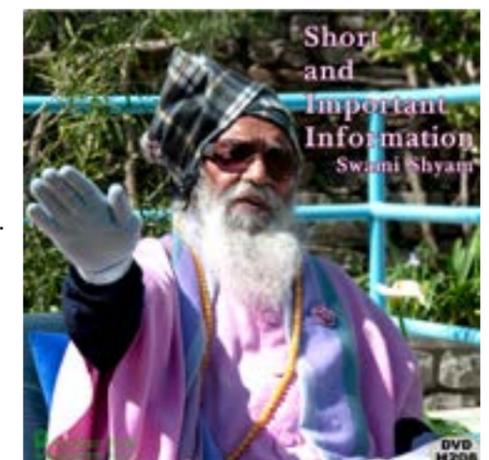
This talk focuses on *Anoo Aakaash*, the atom of space. Not only the power of devastation, but also the power of manifestation is in the atom. Unless one knows this unchanging atom, he cannot know Oneness. Evolution and dissolution take place in that *Anoo Aakaash* and neither manifestation nor unmanifestation is real. That which is Knower is the only reality.

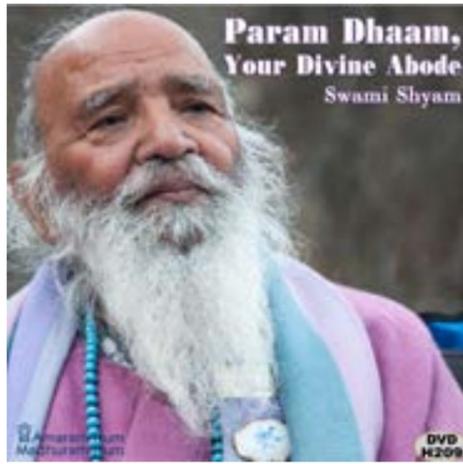
At Raison Log Huts, 16 Feb '10, 17 minutes

H208 Short And Important Information

Guru says to the *jigyasu*, the one who is curious to know, "You can know it!" How? Here is the short and important information: You are Life. As Life you are pure, free, and invisible, but as a body you are visible. You do not have to worry why. Nature will remain nature, as visible forms. Beyond nature the human eyes cannot see. But Life is not dependent on things and forms. Things and forms are dependent on Life. Life is not born. Life, the underlying truth, made all the things and forms. This sense of Life, the sense of Oneness, one without a second, is to be unfolded.

On the lawn at Moksh Mandir, 5 Mar '10, 33 minutes





H209 Param Dhaam, Your Divine Abode

Man's true home is all blessedness, which needs no satisfaction. But man is caught in this body-house, which has unending desires, and a mind seeking satisfaction in the wrong place, not wanting to follow the Informer's technique to get it. Swamiji leads the attention through the material field to the absolute rock, or Source, which is there the moment you close your eyes. That is your Pure Experience, or Knowingness. Identify with That, and your I will be transformed into Knowingness.

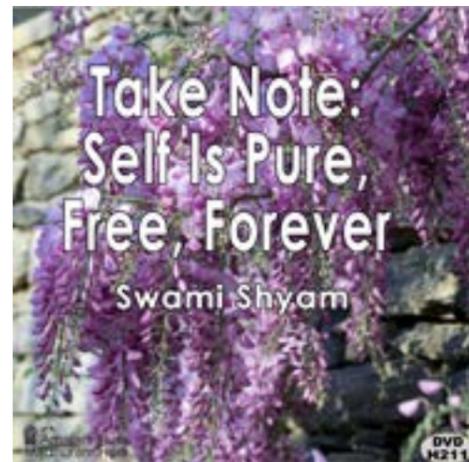
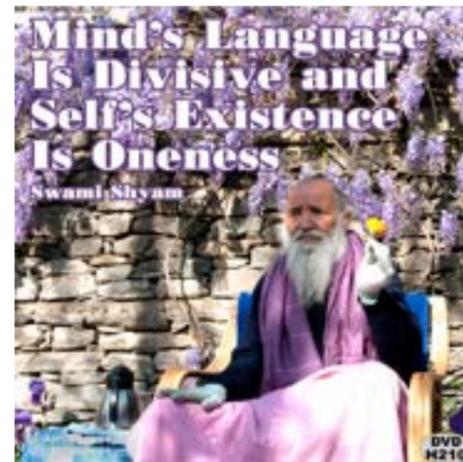
Participants: Aparajita, Dinesh, Gyaan, Jaya, Krishna, Mohani, Prakanksha, Vaibhav, Veena

At the Karon Valley, 7 Mar '10, 19 minutes

H210 Mind's Language Is Divisive And Self's Existence Is Oneness

In front of the exquisite, flowering wisteria Swamiji illumines the nature of changing and unchanging. Where were the blossoms hidden? Who says, "I came on earth"? The human view that life comes from the body is reversed as Swamiji reveals the truth of Eternal Life, which has never appeared and will always be.

Under the Wisteria at Chidaakaash View, 19 Mar '10, 32 minutes



H211 Take Note: Self Is Pure, Free, Forever

Swamiji welcomes Satyendr and is inspired to say something worthwhile to a human being. His talk includes the development of the child, who is most important. He speaks of the imperfection of human consciousness, that assumes to be perfect, and of dependence and independence. He ends by saying, "You have the power to know that the body lives in Me. I am the house of the whole world. If you realize that, you will always say, 'I am at home.'"

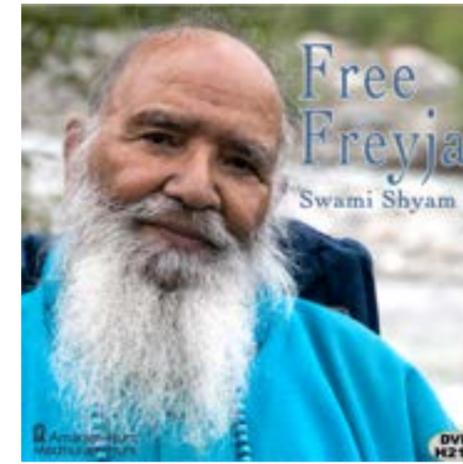
Participants: Baal Krishn, Chaytna, Hans Raj, Satyendr and others

Under the Wisteria at Chidaakaash View, 21 Mar '10, 26 minutes

H212 What Is That Which We Do Not Get?

This inspiring video begins with a meditation talk that examines what keeps a human being from leaving duality and attaining Oneness. Swamiji explains that the main obstacle is the human being's dependence on the divisive intellect. He emphasizes that only through meditation can one break through this dependence and find Oneness. The talk is followed by a concise and profound question and answer satsang covering diverse topics. The video concludes at the Kothi waterfall with a short, powerful talk on the true meaning of flow and dynamism.

At Solang Resorts and Kothi, 23 Mar '10, 61 minutes



H213 Free Freyja

What is real knowledge and what is human knowledge? In a discussion with Vishudh Nath, Freyja, Asmi, Satyendr and others, Swamiji points out that whatever a child like Freyja sees and knows becomes his knowledge. But as child or grown-up, a human being does not know what consciousness is, who made him, or why he is born. Only Guru speaks of, and leads you to, the hidden Reality, or true Knowledge: that all is God, there is nothing but God, and you, child or grown-up, are God.

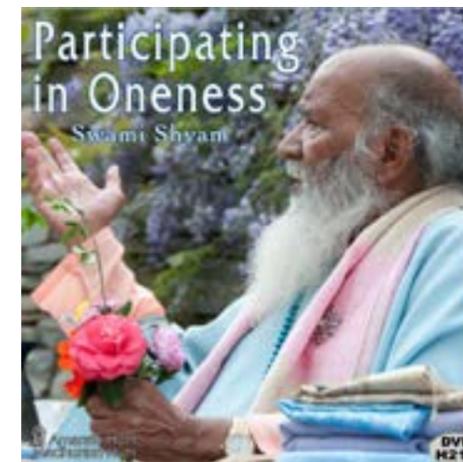
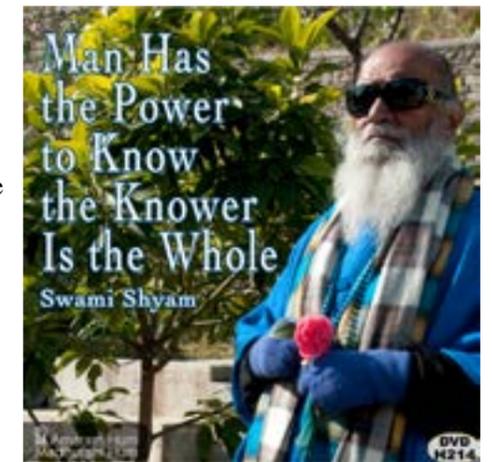
Participants: Asmi, Dinesh, Freyja, Gyaan, Krishna, Satyendr, Veena, Vishudh Nath

At Raison Log Huts, 26 Mar '10, 35 minutes

H214 Man Has The Power To Know The Knower Is The Whole

In the still atmosphere of the Kaisdhaar Road, Swamiji speaks of how human beings see form and not the source. Anything that appears from the Knower—just as waves and bubbles appear in water—must be from the Knower. Guru says there is a chance in this life to understand that you have never been a body, as there was never a time when "I" and "you" were not. If you were there in the past, you were not these forms. It has always been the Knower, not appearance and disappearance.

Off The Kaisdhaar Road, 30 Mar '10, 19 minutes



H215 Participating In Oneness

Swamiji interacts with a group of devotees about their desire to participate in Oneness. Human beings participate in the field of duality because they have forgotten that which satisfies them. The desire for participation in Oneness comes from the very Source that is Oneness because it wants to be sure that "I am Oneness." In order to be strong in your awareness that Oneness permeates all, you can attend your breath and know that when your breath stops, that is Me, and when it flows, that is also Me. When you know Me, there is nothing else.

Participants: Arun, Dinesh, Baal Krishn, Chaytna, Gyaan, Hans Raj, Satyendr, Veena

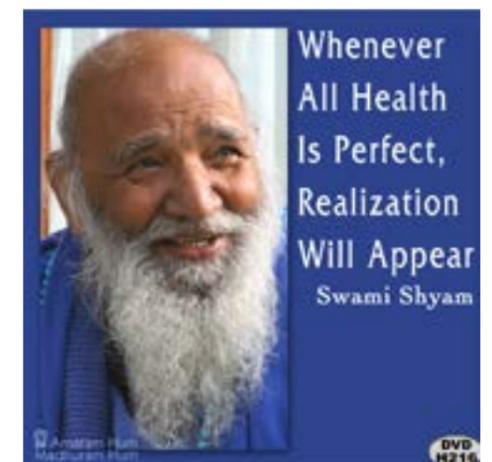
At Raison Log Huts, 9 Apr '10, 45 minutes

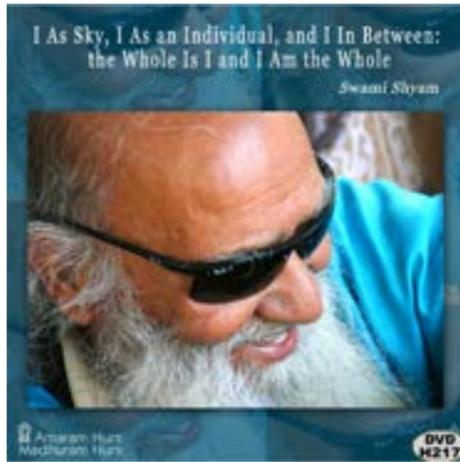
H216 Whenever All Health Is Perfect, Realization Will Appear

On the occasion of the completion of his new denture, Swamiji gives a satsang on what it is that man wants. Only the aware one, who can listen and meditate, comes to know he is seeking deathlessness. In order to retain and imbibe his true nature of immortality, discrimination must be evolved on the level of the intellect. This discrimination clarifies that "I" belongs to Knowingness and is therefore, deathless. This highest awareness has not been given by birth so must be unfolded by closing the eyes and recognizing the Purity that is always present.

Participants: Arun, Dinesh, Krishna, Krishna Kaant, Pavitra, Veena

On the lawn at Moksh Mandir, 10 Apr '10, 32 minutes





H217 I As Sky, I As An Individual, and I In Between: The Whole Is I And I Am The Whole

Sitting in the garden outside Moksh Mandir, Swamiji speaks dynamically about what a human being knows and what he does not know. A human being is confused and if he is not given the right information, the world will never improve. In this talk, Swamiji gives that information: "I am that 'I' who is bigger than the sky as well as I am each and everything that appears different, different. So the difference is all 'I' and the oneness is all 'I' and in between when difference and forms are dissolved, then 'I' remains forever."

On the lawn at Moksh Mandir, 12 Apr '10, 31 minutes

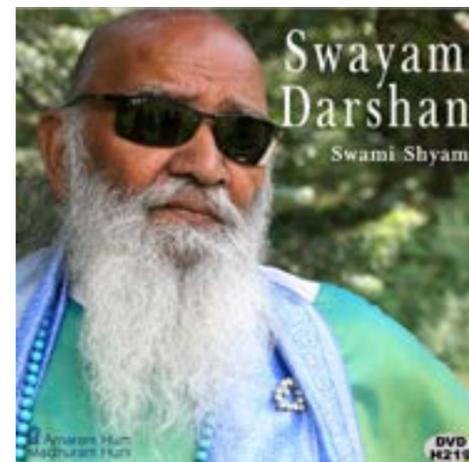
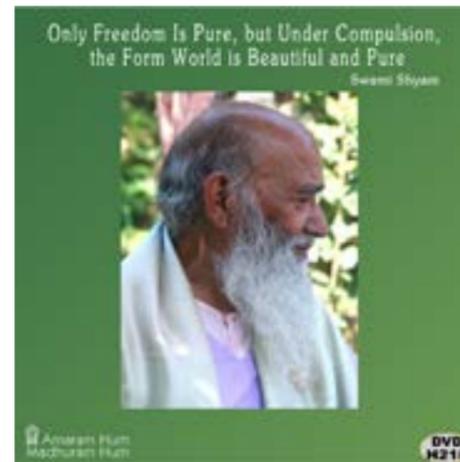
H218 Only Freedom Is Pure, But Under Compulsion, The Form World Is Beautiful And Pure

Swamiji illustrates the necessity of harmony on the level of physical health, elevated thinking, and explicitly, simple living. When one leaves the changing atmosphere of the body, senses, and mind he automatically gets tuned in to the pleasing nature of the unchanging Self, pure, free, forever.

At Lag Dhari, 14 Apr '10, 17 minutes

Is your Experiencer governed by the pollution of duality and mixed in the company of the changing body, senses, and nature? In the softly lit Karon guesthouse, Swamiji light-heartedly depicts pure living on the body level, unveils the origin of separation, and reveals liberation through the exclusive knowledge of the One who is never born.

At the Karon Rest House, 20 Apr '10, 19 minutes



H219 Swayam Darshan

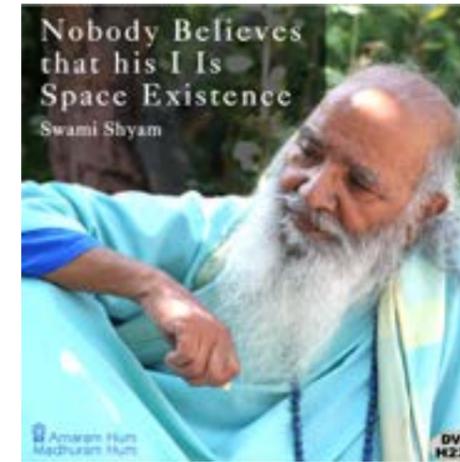
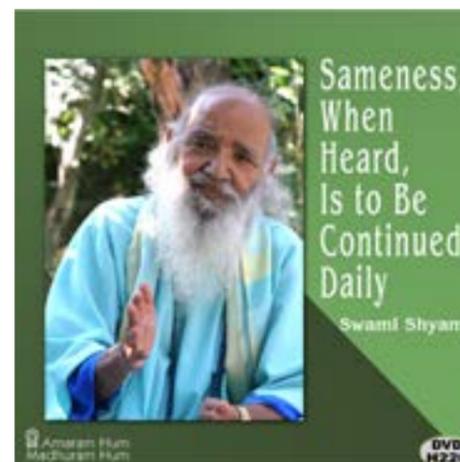
In an exquisite location off the Kaisdhaar Road, Swamiji speaks profoundly about the nature of *darshan*. He explains: "Man wants to have the *darshan* of that Being who is always there, who does not sleep, and who does not become extinct." But, the changing nature of the senses prevent the person from seeing, hearing, and knowing this Being. Swamiji reveals that through the practice of meditation a person can unfold the unique system of the Ever Present Being which consists of its own power of seeing (*drishtavya*), hearing (*shrotavya*), and understanding (*mantavya*) the Self.

Off the Kaisdhar Road, 28 Apr '10, 21 minutes

H220 Sameness, When Heard, Is To Be Continued Daily

Swamiji poses and answers the question, "What does a human being need to achieve for the sense of perfection or sameness to arise?" Due to the functioning of the senses the sense of otherness is created, and as long as this sense remains, the awareness of sameness will be obscured. By constantly examining, questioning, and assimilating one realizes that he must stop giving power to the senses. Then the realization that he is the one who is pure, free, and forever will be achieved.

At Dik Pal's Kuteer, 2 May '10, 16 minutes



H221 Nobody Believes That His I Is Space Existence

Framed by the lush greenery surrounding a flowing Vyaas River, Swamiji says that a human being's "I" has become his body and mind. Only through inquiry and examination can one's intellect be purified and the power unfolded to know that I am free from the three states of consciousness. The fourth state, which is nameless and formless, can be known directly by simply closing the eyes. Then one comes to know that his "I" is the sense of Oneness, and Oneness is the "I" of everyone.

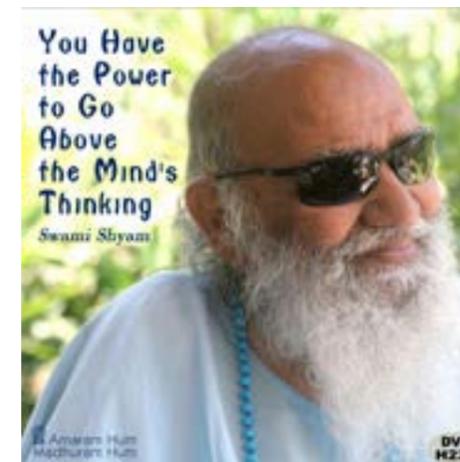
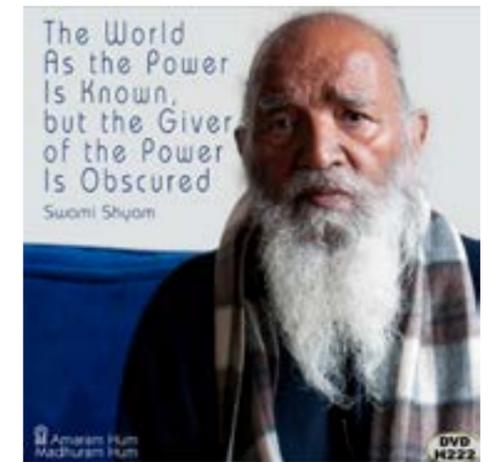
Participants: Satyendr, Chaytan Aatma and Dinesh

At Raison Log Huts, 2 May '10, 25 minutes

H222 The World As The Power Is Known, But The Giver Of The Power Is Obscured

You are pure experience which is not temporary, but you use the mind to watch temporary things. Then you begin to think you too are changing. How did pure experience become the experience of differences, of forms and change? Unless one realizes his own knowledge is incomplete, he will not ask the Guru. The Guru knows what the source of this world is because he is *aatma nishit*, the Knower of the Truth.

Participants: Alka, Chaytan Aatma, Dikpal, Gagan, Ghiridhar, Rishi, Veena
At Dik Pal's Kuteer, 5 May '10, 23 minutes



H223 You Have The Power To Go Above The Mind's Thinking

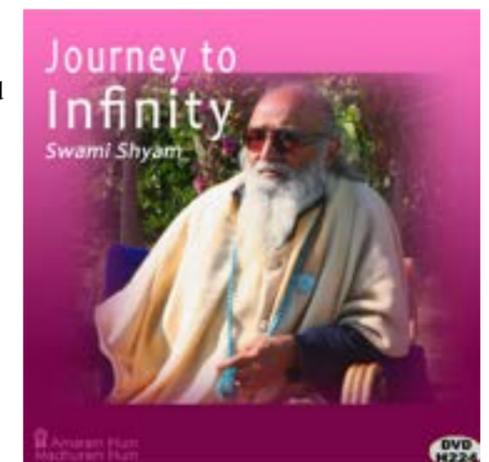
All human beings want to have a sense of peace. What is peace? How is it attained? What disturbs it? Lit by the peaceful early morning sun along the Kaisdhaar Road, Swamiji describes how you came to know yourself as a human being with ego, intellect, mind, body, senses, and an imagination that creates a world other than you. Simultaneously, he magically demonstrates that you can transcend the mental mechanism to know that you have always been. And knowing this, you will smile.

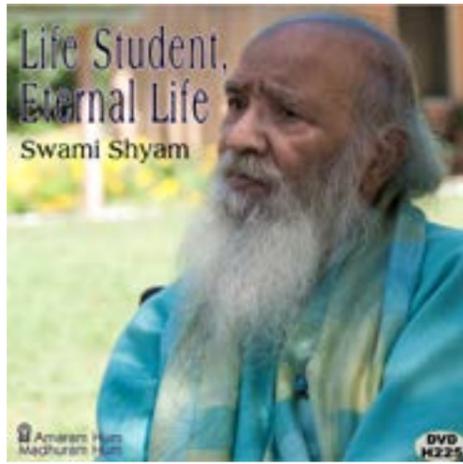
Off the Kaisdhar Road, 10 May '10, 30 minutes

H224 Journey To Infinity

In the majestic recesses of the Manikaran Valley, Swamiji speaks on unfolding the highest sense: independence. Highest knowledge is not attached to things and forms made by mind and senses, therefore, it is free. Each one is the source, in which even the sky lives. If one knows that the sky is me, he knows all is my creation. With sense, you know such a vast sky, but with the sky, you do not know sense. Sense is the highest.

At Chowakee Village in the Manikaran Valley, 16 May '10, 23 minutes

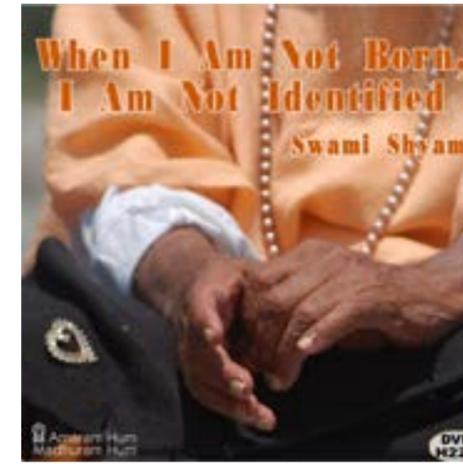




H225 Life Student, Eternal Life

Swamiji sits by the Vyaas River and speaks about the goal of a student of life. The human being learns names and forms, but never pays attention to why he became a name, a subject or seeing a form, an object. The student of life knows knowledge is independent of subject and object and, through correct practice, unfolds the dimension that exists without time and space. Darkness and light are seen, but the one who sees is never dark nor light. Birth is essential to know that birth and death never existed, rather life eternal exists.

At Raison Log Huts, 22 May '10, 33 minutes



H229 When I Am Not Born, I Am Not Identified

In a still setting off the Kaisdhaar road Swamiji speaks about the nature, or *swabhav*, of the Knower. "Knower is *swatantr*, free, it has no parallel so it is *sarv sreshth*, highest of all." In this detailed discussion Swamiji contrasts the highest unphysical knowledge of the Knower, *para vidya*, with the lower physical knowledge of human beings, *apara vidya*. The Knower can be accessed in the cave of the heart through both an examination of the mind and meditation as guided by Guru. This talk is ideal to listen to while in meditation.

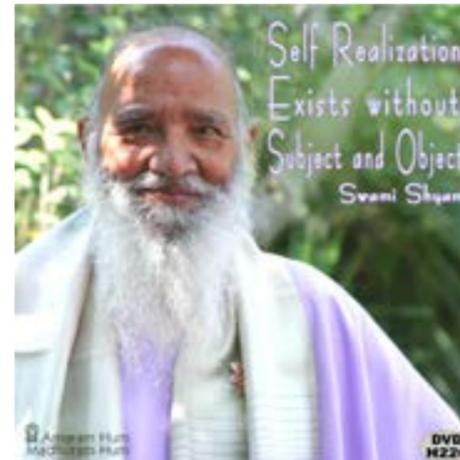
Off the Kaisdhar Road, 30 Jun '10, 45 minutes

H226 Self Realization Exists Without Subject And Object

Swamiji speaks about the six climates of India and how the mind of man has its own climates of happiness and unhappiness. Every human being seeks happiness through the objects of the senses. But as long as mind, or *buddhi*, is present, it covers the space, true happiness. Therefore, this covering is to be removed by paying attention to what is not part of the world or the mind. Thus the Knower is known by the Self-effulgent Being and the *buddhi* is absorbed in *samtaa*, evenness, or Oneness. And happiness is known forever.

Participants: Arun, Dinesh, Shiv Nath and Veena

At Raison Log Huts, 15 May '10, 32 minutes

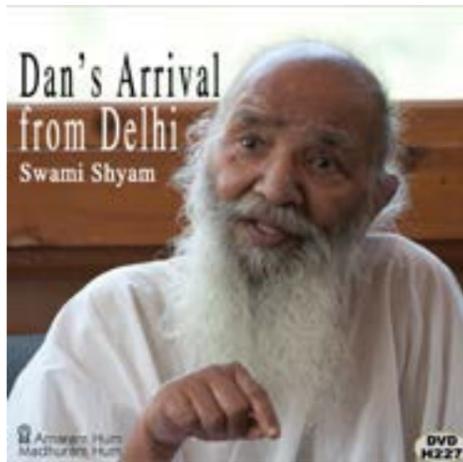
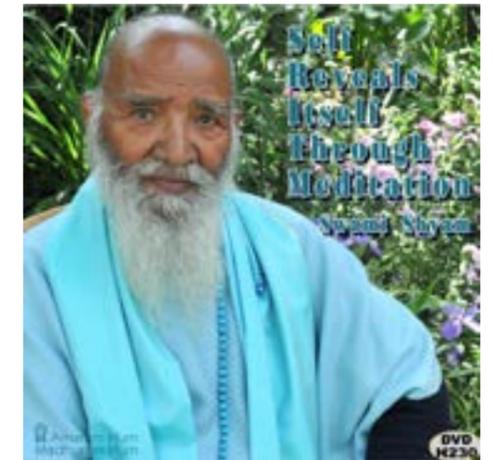


H230 Self Reveals Itself Through Meditation

In this profound talk Swamiji speaks of meditation and how it kindles the fire of pure *Gyan*. Through meditation the mental impurities are burnt and seen to be nothing but the illusory knowledge of the intellect. Just as pure gold remains after purification, a human being, through constant repetition and practice of *shravan* (hearing), *manan* (examining), and *nidhi dhyasan* (daily practice), realizes his "I" as pure, free, forever. Thus, the sense of doubt, questioning, and fear gets burnt in the fire of Knowledge.

Participants: Akhilesh, Dinesh, Malti, Rekha, Veena

Off the Kaisdhar Road, 1 July '10, 32 minutes



H227 Dan's Arrival From Delhi

In an informal satsang, Swamiji describes that the main purpose of meditation is to remove the sense of duality. It is the sense of birth and death which causes uneasiness and fear in a human being. By closing the eyes, the world is dissolved and the mind is absorbed in *shuddh chaytan*. Responding to Mira's talk Swamiji clarifies the true meaning of *mumukshittwa*, the desire of the *jigyasu* or aspirant to be free and liberated from birth and death.

Participants: Akhilesh, Alka, Dinesh, Mira, Prakaash Aanand, Rekha, Shyam Kishore, Veena, Vidyaatma

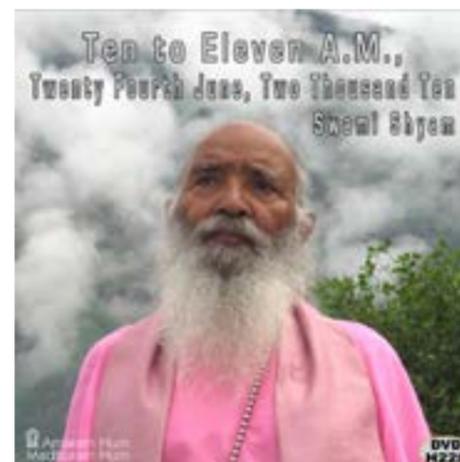
At Akhilesh Aalok, 3 Jun '10, 39 minutes

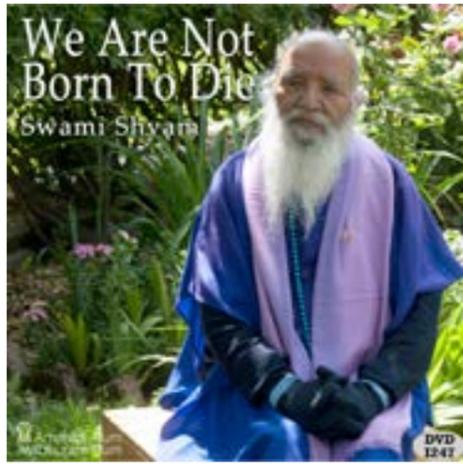
H228 Ten To Eleven A.M., Twenty Fourth June, Two Thousand Ten

Near the edge of the Kaisdhaar forest, Swamiji responds to Akhilesh's question: What is the purpose of knowing this awareness? Swamiji explains that from the beginning of time human beings have been concerned with acquiring food, but rare are those who have sought *Brahm Vidya*, the knowledge of their highest Self. The purpose of *Brahm Vidya* is to conquer the ever-rising sense of duality. Guruji's foolproof technique is to meditate on your "I" which is unborn, undying, and pure, free, forever.

Participants: Akhilesh, Alka, Dinesh, Rekha

Off the Kaisdhar Road, 24 Jun '10, 19 minutes





I247 We Are Not Born To Die

This brilliant talk follows the course of a human being's life and examines how the mind sense develops a consciousness of form and an understanding of body and world. A child, made to harmonize with the culture, education, and thinking of society, is taught he is born and will die. Swamiji reveals what was never there as the world yet is. By realizing the Source Existence that is forever, free from time and space, it is proven that you are never born, so how could you ever die?

Outside Moksh Mandir, 23 Apr '11, 36 minutes

I248 I Alone Am Pure, Free, Forever

The human mind creates a sense of otherness, forcing man to see people as *upaadhi* instead of who they truly are. Swamiji beautifully describes how Guru is the only one who can give the technique of Oneness, which is meditation on Space. In meditation, the mind will naturally take on the pattern of what is in front of it. Once the mind knows that it is unchanging and therefore Self-effulgent, things may come and go, but You will remain forever uninvolved.

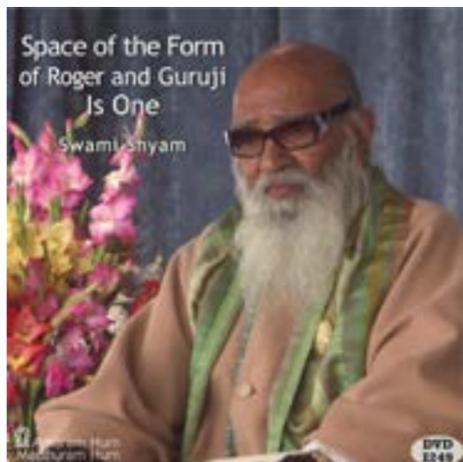
At Kala Bhoomi, 23 Nov '11, 24 minutes



I249 Space Of The Form Of Roger And Guruji Is One

In this exquisite talk, Swamiji masterfully unfolds the meaning of subjectivity, the Consciousness of I. That Consciousness is the intimation that prior to all objects, the Knower exists. The mind of a human being is objective and has forgotten that its subject is first and objects are its extensions. To remember the truth of I, guidance is essential. The wise Guru says to turn the attention away from objects. To do so, one must close the eyes and let the subject do the work. Only then will the Pure I be revealed.

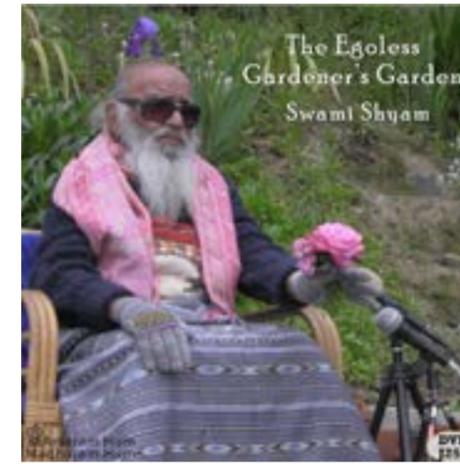
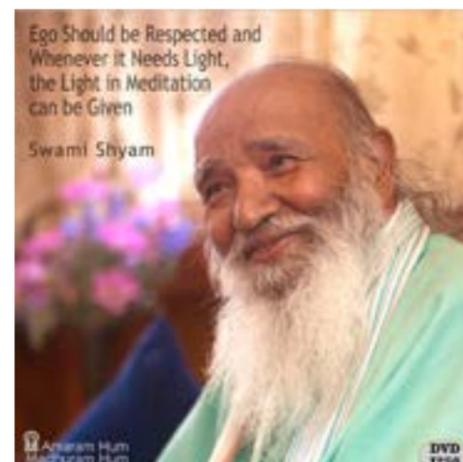
At Chaytan Mandap, 27 Nov '11, 50 minutes



J250 Ego Should Be Respected And Whenever It Needs Light, The Light in Meditation Can Be Given

This exquisite meditative talk leads the listener through the development, functioning, importance, and appreciation of the ego to the Space that is always first. Without the ego nothing in the world can be known, therefore it should always be appreciated and never condemned. But that appreciation must come from the space of egolessness. Only then can the ego be led back to its originality. Through the light of meditation the Space of pure appreciation can be unfolded and the ego returned to its highest Self, Space alone.

Indoors at Bhakti Bhoomi, 19 Feb '12, 33 minutes



J251 The Egoless Gardener's Garden

Swamiji discusses the ongoing saga of the ego consciousness. Ego is imagination and its basis is egolessness which has the power to make anything it desires out of itself. For Guru, the egoless being, ego is nonexistence, but man who is both ego and egoless must continue living and unfolding the knowledge of unchanging from within himself. Once this knowledge is unfolded, man will know that just as flowers in a garden grow, give delight, and are never worried, he too has appeared in Guru's garden just to shine with the divine glory of egolessness and bliss.

*Under Sumera Cave, by Nirvikalp Shyam, 17 Apr '12, 44 minutes
April 17, 2012*

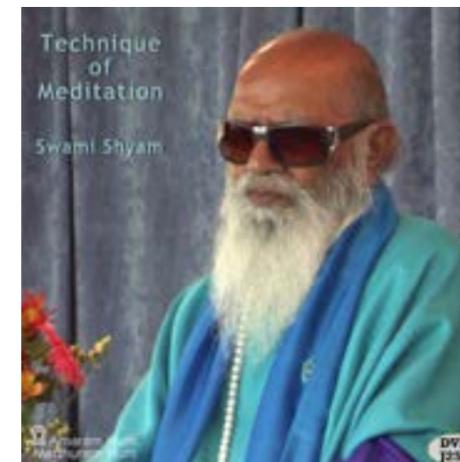
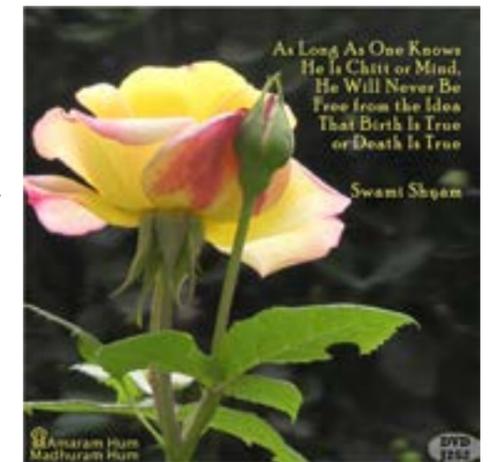
J252 As Long As One Knows He Is Chitt Or Mind, He Will Never Be Free From The Idea That Birth Is True Or Death Is True

A developed human being has become fixed in knowing he is the mind, so he seeks happiness in the objects of the world and enjoys and suffers throughout his life. In this brilliant elucidation of the nature of the *chaytan-chitt*, the functioning of *vrutti*, and the sieving of knowledge from action, Swamiji has us investigate what is prior to the existing world and—more significantly—what is prior to our birth. The simplest technique of how to realize that Pure Existence is revealed.

In the Garden of Moksh Mandir, 21 Apr '12, 54 minutes

Duration 54 minutes

April 21, 2012 April 17, 2012



J253 Technique Of Meditation

The basic questions that come in everyone's mind regarding the practice of meditation are answered: What is meditation? How should I meditate? What is the result of meditation? How should I teach meditation? Swamiji guides us to conduct a personal experiment and unfold the direct experience of being one with our source of knowledge—pure, free, forever. A must-see for anyone who wishes to achieve perfect mastery in this essential practice.

At Divya Sadhana Bhoomi, 22 Apr '12, 21 minutes

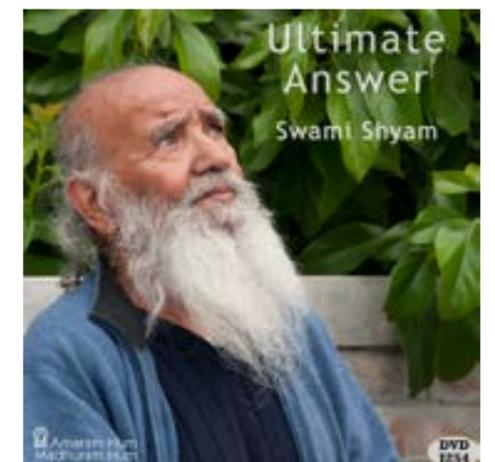
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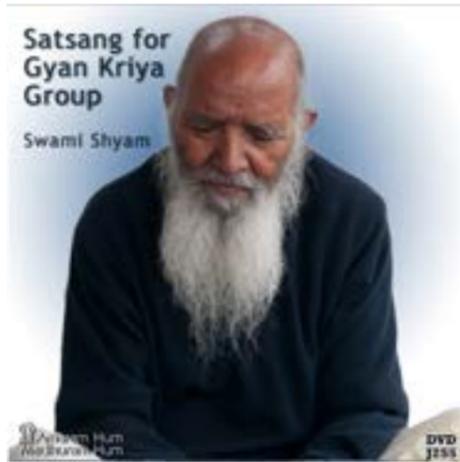
J254 Ultimate Answer

For those rare seekers who wish to know more than the senses perceive, and to discover what is before birth, this is the ultimate answer and the ultimate technique for liberation. On behalf of the doubt-filled disciple, Swamiji poses questions into the nature of Pure Existence, and Sat Guru replies to each inquiry, releasing the blockage of ignorance, and opening the direct experience of pure, free, forever. An extraordinary meditation talk.

On Kaivalya Roof, 22 Jul '12, 36 minutes

April 17, 2012





J255 Satsang For Gyan Kriya Group

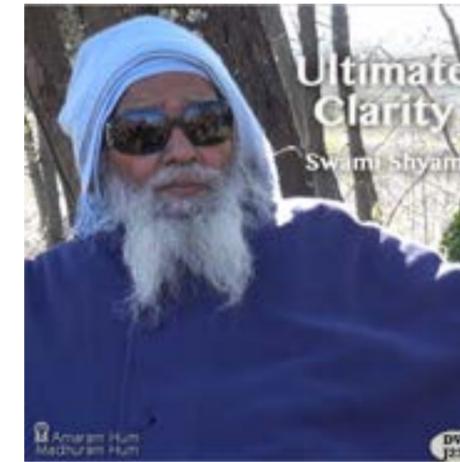
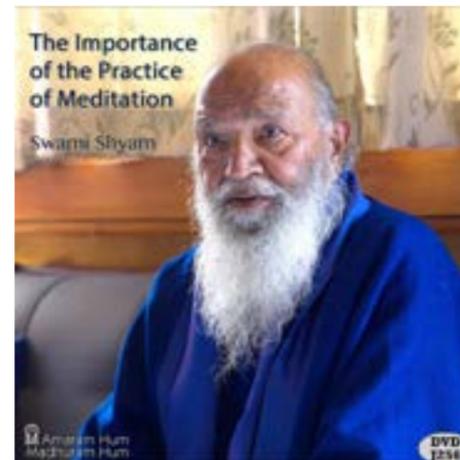
A human being is handicapped without the knowledge of his total Being, unable to realize the subtlest, first existence. The illusory mind makes illusory form, and everyone is convinced they are form and forgets Me, the Self. Through this meditation experience, Swamiji takes the surface level, dualistic mind to the no-name, no-form state, and the purified intellect becomes the Blissful Being and knows all is bliss.

At Alok Shikar, 26 Jul '12, 32 minutes

J256 The Importance Of The Practice Of Meditation

Seated on a balcony high above the Vyas River, Swami Shyam gives a beautiful guided meditation. Just as human beings treat their bodies and minds as themselves, the *jigyasu* must treat meditation as a being of his own. With the guidance of one who is *Saman*, only the *jigyasu*, not the *agyanee* will be able to meditate and know unborn. Then, when he opens his eyes, he is no longer a *jigyasu*, he is *saman* or a *gyanee*. The confusion about the formation of the world is dissolved and the certainty that it is all one and the same, Pure, Free, Forever shines.

At Alok Shikar, 7 Aug '12, 36 minutes



J259 Ultimate Clarity

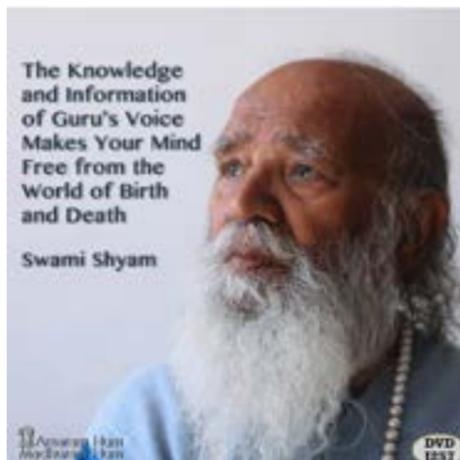
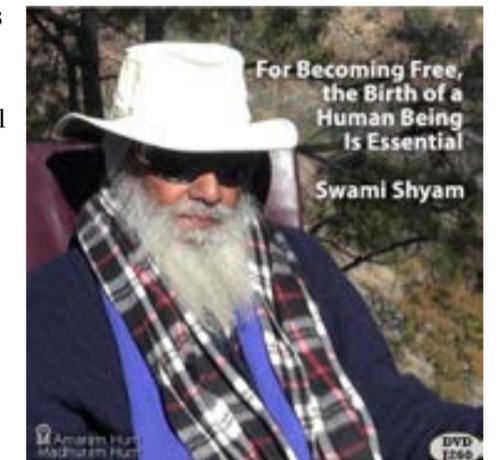
Sitting in the sun over lunch, satsangees ask Swami Shyam questions about how to come to know the unchanging, what is the life that is free from birth and death, and what is True Vision or Guru Vision. Throughout, Swamiji brilliantly indicates where the path of immortality lies and how one personally finds it. He concludes with an exquisite, yet very practical formula for how to judge if one is on the path of untruth, birth and death, or on the path of truth and immortality.

At The Span, 4 Dec '12, 58 minutes

J260 For Becoming Free, The Birth Of A Human Being Is Essential

In the forest, high above the river Swami Shyam begins a beautiful satsang by stating that the higher power has informed him that It is the only Eternal Existence, Self Effulgent. This secret knowledge can only be unfolded in a born human being who becomes one with Guru. To do this a person must recognize how knowledge is formed in the mind in order to become aware that this type of knowledge will never lead to freedom. It is only through closing his eyes and attending 'I' that the *jigyasu* will wake up to Guru's knowledge of true freedom, the hidden Pure 'I'.

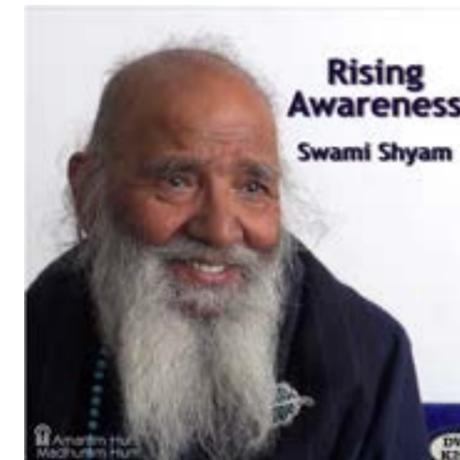
On The Banks Of The Parvati River, 18 Dec '12, 38 minutes



J257 The Knowledge And Information Of Guru's Voice Makes Your Mind Free From The World Of Birth And Death

At a tea for Gaurav on Krishna Janmashtmi Swamiji gives a beautiful meditative talk about how the I of Self Effulgence appears to become the illusory forms of birth and death. In reality these illusory forms are merely indications of the formless Self Effulgence that cannot be involved by what appears to be, yet is not. Through listening to Guruji again and again the magic show of the human imagination is exposed and the secret Truth of Self Effulgence is revealed.

At Alok, 9 Aug '12, 36 minutes



K261 Rising Awareness

In this diverse and dynamic tea Swamiji elevates our awareness from the divided state to the undivided. Through each question Swamiji spins our individual consciousness, taking us beyond our physical side to our hidden non-physical side. In order to understand our subtle Truth we must not follow the map our ancestors gave us that keeps us rooted on earth and leads us to death. Our reality is omnipotence, omnipresence, and omniscience; only when our consciousness rises to that state of immortality will we realize this.

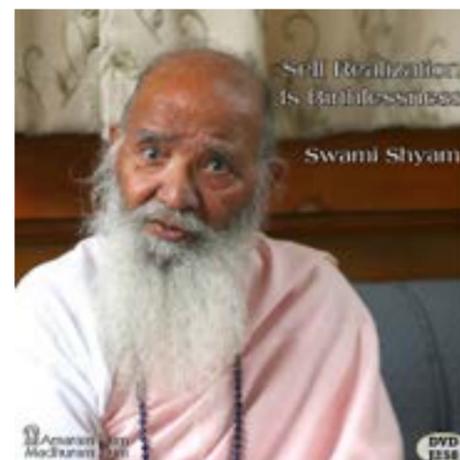
At Alok, 14 Jan '13, 1 hour 21 minutes

J258 Self Realization Is Birthlessness

In this dynamic satsang, celebrating Rishi's birthday, Swamiji urges his devotees to examine why they do not own their Self Realization. He stresses that through exposing doubts to him, they can reach the conviction that they are Self Realized, meaning birthless and thus automatically deathless. As questioners express their uncertainty regarding a wide variety of topics, Swamiji brilliantly clarifies each inquiry. He challenges everyone to stop compromising and waiting for realization to come in the future; You are realized right now. Know this doubtlessly!

Topics addressed: the intellect, *maya's* covering power, *agyan*, suffering, making mistakes, acceptance, and doubt.

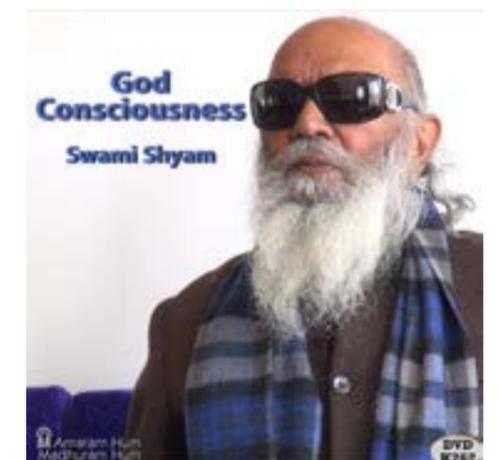
At Gagan Anchal, 10 Sept '12, 1 hour and 7 minutes



K262 God Consciousness

Swami Shyam begins this meditative talk by posing the question, What do you stand for in your life: body consciousness or God Consciousness? Although man's brilliant intellect has succeeded in making many useful things for the body, he has not succeeded in having the knowledge of God Consciousness. Without this knowledge, man will never be free. It is through meditation that the human being can expand and develop to reach eternally existing Pure Awareness and realize his Truth, God Consciousness. Then he will be free forever.

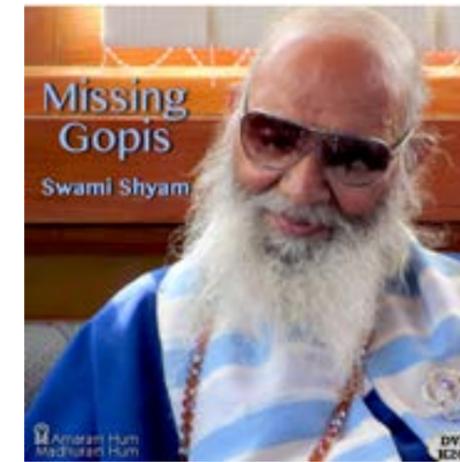
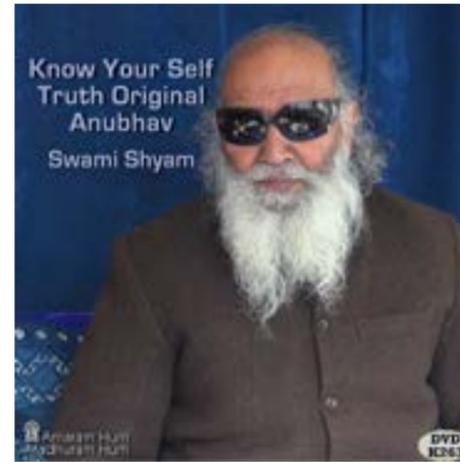
At Alok, 22 Jan '13, 32 minutes



K263 Know Your Self, Truth Original, Anubhav

To be happy one must know he was born only to know his originality. Without this knowledge, human beings make the grave and fatal mistake of thinking they are only the body that was born and will die. Our Truth is that we are always and forever Eternal Present Awareness – *Anubhav*. Swamiji urges us to always hold the knowledge of this Truth and advises that anytime doubt about the Truth arises we should listen again and again to these meditative words.

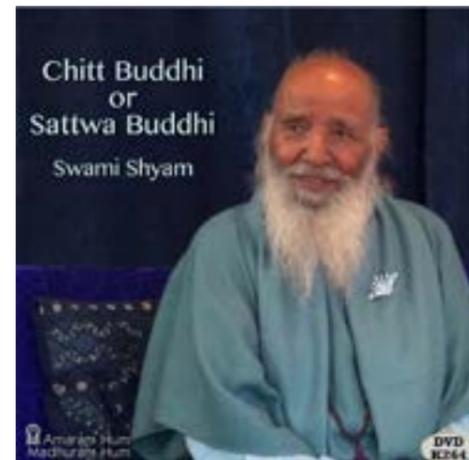
At Alok, Prayma's Amaram Light, 26 Feb '13, 38 minutes



K267 Missing Gopis

The feeling of missing begins as soon as one is born, when the *Sakshee* or unborn being gets hidden by birth itself. As a human being grows he develops half or sleepy knowledge and is constantly deluded into thinking he is missing something. The solution to this incessant problem lies not in time and space, but in the state of meditation. There one can wake up to the Truth, breaking the law of eternal missing, by fully accepting Guru's knowledge that one alone is.

At Gagan Anchal, 24 May '13, 58 minutes



K264 Chitt Buddhi Or Sattwa Buddhi

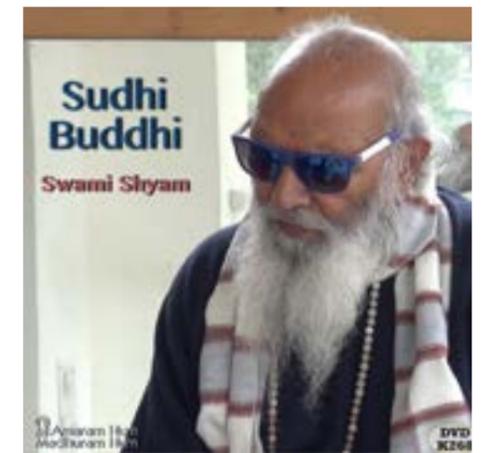
While answering participants' questions, Swami Shyam shows two powers of the mind: the human being parrot power of the *chitt buddhi*, which attends forms and makes the illusory world; and the indwelling Guru power of the *Sattwa Buddhi*, which is Pure, unattached and free from the forms. Through Guru's guidance the *Sattwa Buddhi* can be awakened if the seeker lets go of his faith in his wrong knowledge and has faith in the evolution of this new knowledge. Only then will he come to know that he is eternal, unborn, and unchanging.

At Alok, Poornima's Amaram Light, 27 Feb '13, 1 hour and 8 minutes

K268 Sudhi Buddhi

In this meditative talk to Vir and his friends, Swamiji elucidates how the *buddhi's* forgetful half knowledge of birth and death will never lead one to know his Original Self. It is only through meditation that *sudhi* - remembering the full knowledge of birthlessness and deathlessness - can open. Once open the recognition, realization and confidence in the reality of the Original Self unfolds.

At Alok Shikar, Tea for Vir & His Friends, 11 Jun '13, 38 minutes



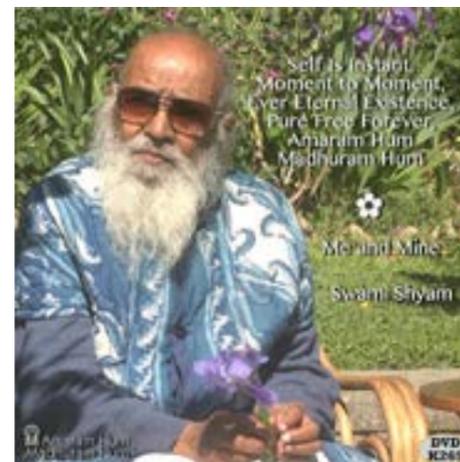
K265 Self Is Instant, Moment To Moment, Ever Eternal Existence, Pure Free Forever, Amaram Hum Madhuram Hum

Although we have been taught that we are human beings, we are never taught how to know our True Eternally Present Self. We spend our lives unable to unlock the secret that our vision—which is at the basis of both knowledge and ignorance—makes the world. Until this secret is revealed to us, the purpose of having come on earth will not be complete.

Me And Mine

A human being's life is a compromise with the imaginary doubtful existence of me and mine. Human beings only understand through imagination; therefore, they cannot understand the Eternal Presence. Only when they meet Guru—the master of ignorance—can they come to know that Me alone is. Then they realize that what they thought needed to be made perfect is already perfect, and its name is Amaram Hum Madhuram Hum.

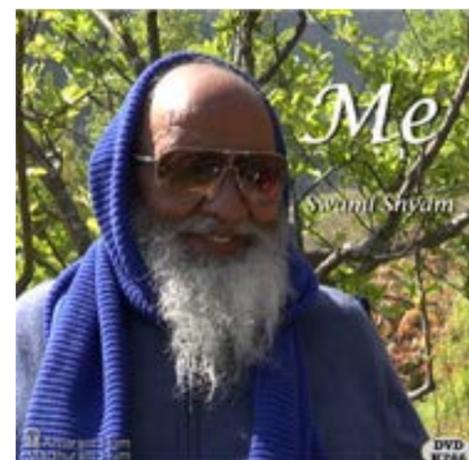
At Chidakash View and Kailash, 1 Apr '13, 23 minutes



K269 Ego Is the Root of Trouble and Confusion

In this very clear satsang, Swamiji points out that a tree only survives because of its roots. Similarly, the forms of the world will only remain so long as *mool prakriti*, the root of the world, is there. This root can be burnt by the fire of knowledge, the *Purush*. When the mind is tuned in to *Purush*, it becomes *Purush* and does not remain the mind. When the *mool prakriti* is burnt in this way, the sense of duality and the world, like the branches and foliage of a tree, also cease to exist. What then remains? Only *mukti*.

At Gagan Anchal, 12 Jun '13, 36 minutes



K266 Me

Only a human being has the unique ability to attain the knowledge of Me. Me cannot be seen, heard, tasted or touched, yet permeates all that we see, hear, taste and touch. In this beautiful talk Swami Shyam guides us to reflect deeply about Me, the Space from where everything evolves. It is everywhere at all times, yet hidden to the human understanding. Through examining, meditating, and listening to one who has Guru Consciousness, one can come to realize that Me is what truly exists

Off The Kaisdhar Road, 9 Apr '13, 37 minutes

K270 Your Originality Is Being

Talking to Dan and Akhilesh, Swamiji explains that through birth we have forgotten our originality and come to know only things and forms. In truth, Being alone is, however, we will never realize this until we are free from the mind which is caught in cause and effect. Only then will we know that life is not in-between birth and death; life alone is everywhere.

At Raison Log Huts, 18 Jun '13, 42 minutes

