

Dreamer of Dreams, Part 2

1980s

...Of course there are—millions of them. There are millions of programmed cassettes of human lives, astral lives, causal lives packed and ready in a shelf to be picked up. And those records, those cassettes, those tapes have been referred to in the earliest literature of sanskrit, the Vedas, the oldest books on this science that we know of. And have been repeated in many books later on as the Akashic records. The Akashic records—have you heard that term before? The Akashic records contain a complete fate documentary, file tapes of every possible life, not every life that exists—every possible life that can exist. The soul when it comes first accepts any choice. Once it is picked up and takes the physical form, then an extra element that exists only in the physical form of life, called free will, that free will takes over and creates the rest of the pattern of karma.

Thereafter pralabdha, which is destiny or fate brought from the past, and kriyaman, which is the open spaces left in life when you can still create new action—they combine to create a life in the physical world. So the physical world is being created by a destiny brought from the past: either a total package from the Akashic records if it's a first visit, or a package brought from previous actions and previous dreams...pralabdh...with such open spaces in which you can create new karma, add on to the previous one, and when you end this dream you have a new set of programs available to constitute the new dreams, the new lifestyle, a new form of life, a new package of life. These two, pralabdh, which is destiny, past karma, [and] kriyaman, which is freedom to create new actions—these two join together to create future lives.

But supposing we create too much karma. We are indulging in so many fresh actions that you cannot hold all this in the next life—then what happens? Then we can push it back into the Akashic records to the same place where all records are held. Any excess karma goes there, is recorded in the form of sinchit karma, which translated means the reserve karma. So every individual, the individual soul that's exposed to the dream-like experiences, holds its own sinchit karma, reserve karma. So we keep on building so much reserve karma. We can always pick up a new package from there. So the Akashic records for an individual after a time in reincarnation and recycling in consciousness through levels of dreams and

several dreams becomes a separate record in the Akashic records which are its own sinchit karma and from there we pick up a package of pralabdha and kriyaman and create a new life.

What is the difference in actual experience of pralabdha and kriyaman? How can we know what we are doing now is because of a past life or it is going to be something new, to create something in the future? The answer is very simple. It is the free will, the illusion of free will, the experience of free will, the feeling of free will that creates karma. When you have no feeling of free will, how can you be accountable for anything?

You must have heard of a phrase used in law called “mens rea.” Mens rea means the intention behind the act. If a person accidentally hits somebody and he dies he is not called up for murder. Because mens rea is absent. There was no intention to kill. The intention might be the same but accidentally the person was hit. You will not hang that person. If a person deliberately kills somebody, you say, “Hang him for murder! He’s a murderer!” What’s the difference between the two? The difference is, in one case free will, intention has played a part and therefore no karma has been created. In the other case there was no intention, a past karma has been paid off.

Therefore, the distinction between pralabdha, or past actions, and kriyaman, new actions, is in new actions although a deliberative portion exists when you use free will: “Should I or should I not?” “Shall I or shall I not?” If this question is missing it cannot be new karma. So most of our life when we go through it is packed with pralabdh. Only very few spaces are available where we fill up with the new deliberative choices. Then options come up and we fill them up with deliberative choices—then only new karma is created. And this keeps on going and we keep on reincarnating over and over again.

How do we know all this? We want to know? Wake up! You will find out this there. This is not something... it’s not philosophy, it’s not speculation, it is not offered for speculation. What I am saying here is not been offered to speculate about. I am only mentioning: if we awake, what will happen? That is what we will describe—describe our own state. We will find out the truth of this dream.

If a master in the wakeful state exists and nudges us in the side and wakes us up it’s a great thing, because we can experience a higher wakefulness while the dream is not out. We can

experience dying in this body while we are still living. This is referred to as “dying while living.” You might have heard this phrase “dying while living” as a description of the highest form of meditation. Paul says, “I die daily.” Every other mystic has described this as the method of achieving higher level of consciousness, if you can experience what will happen after death while you are still living.

In fact, there is a very interesting story. To break the seriousness at this moment I might tell the story of a parrot. I like to tell the story because sometimes I myself begin to believe I talk like a parrot. After all, all I talk about is what I learned from the Great Master. I am like a parrot. You know how a parrot? Parrot repeats what it hears. So I am repeating like a parrot what I hear from the Great Master.

But once upon a time there was a merchant who lived in India. And he used to go to Africa for business. His business was imports and exports. He used to carry silks and garments and cottons from India and bring back cashew nuts and other things, spices from Africa. And did this kind of business. During his trips to Africa he used to pass through a wonderful nice big forest in which there were large parrots and parakeets, beautiful birds. And he liked those birds so much. On one trip he decided to bring one of those birds back to India. He bought a cage, he captured one of the birds, put it in the cage and brought it back to India. He fed the bird with chilies and special kind of food they like. It's called “churi.” It's made with wheat flour with nice honey and other things mixed up. And the birds like it, parrots like it. So he used to feed good food, and the parrot used to dance and enjoy and eat and be merry.

Next year when the merchant was going to Africa he asked the parrot in the cage, “I am going to your home country Africa. Do you have any message to send to your friends back home in the forest?” And the parrot said, “Of course, tell them I am enjoying myself in my cage. I dance, laugh, eat, drink and be merry, I am very happy here.” So the merchant went off to Africa and in due course he reached that forest, that jungle, and he saw those parrots and he called them. And he said, “Come here, folks, I have a message for you from one of you who I took with me in a cage to India.” So all the parrots gathered around him. And he spoke to them and said, “I have a message from that parrot. He says he is enjoying himself in his cage. Eats, drinks and is merry and happy, singing. Very wonderful!” When he said this one parrot sitting on the branch of a tree got tears in his eyes and fell down dead. The

merchant was very sad. He said this parrot must have been very close to the one I took to India that he could not bear to hear this message.

Anyway saddened by this event after his business he came back home and he told the parrot in the cage. He said, "I conveyed your message to those parrots. But there must be one parrot very dear to you. Because when I told him that you are enjoying yourself in your cage, eating, drinking, merry, singing, that parrot had tears in his eyes and he fell down dead." When the merchant said this, the parrot in the cage had tears in his eyes and fell down dead. And the merchant said, "Oh, foolish man, if you knew these parrots are so close to each other, why did you convey this story to this one?" But anyway the bird was dead, he opened the cage and threw the dead bird out. As soon as he did so the bird flew up and sat on top of a tree. And the merchant said, "You aren't dead after all?" And the parrot said, "No. Nor is that other one dead in the forest. That one only sent a message to me through you. And the message was, 'If you want to get out of this cage, die while living!'"

What is the significance? Significance is, awake while you are sleeping. It's the same thing. Die while living means awake while you are sleeping, while you are dreaming. Because if we can awake to a higher level of consciousness we can find out the truth of the various statements awakened people have made. They have come forth with a challenge, unlike philosophers.

When I talk to philosophers they talk to me in a language that is full of "maybes." You've heard of the maybe? Definite maybes, definite perhaps. I sometimes wonder what to take from them. "Maybe this is possible...I am definite, this is a possibility." What is this? And the more we go to higher places of learning, big universities, the more maybes you come across. Nobody is certain. And here are these people, awakened people. They come up in our midst like ordinary people, we do not even know if they went to any university, got any education. They say, "Awake and you will find the reality of your own existence! This is not something we are saying by reading about it. We are saying by experience, and you are capable of the same experience."

That's so positive. Because they speak from experience, not from study. They are not learned men, they are awakened men, enlightened men. Therefore they speak from direct experience. And they tell us how we can awaken. They don't say, "There is a possibility of

waking up.” They say, “You can awaken here and now.” And tell us simple methods of how it can be done.

If we awake from the physical level and go to the astral level, not only is the world so beautiful, we have sometimes dreamt of that world. We dream of a world of such purity, such loveliness, so much full of light, so free from darkness, so much full of knowledge, so much full of certainty and lack of fear and doubt. And that world is our own real world. It's not a utopia, it's real. Anybody can wake up and see. There is a world even above. We can awake to higher level of wakefulness and find that the bodies that we create, even astral bodies, are only dream bodies in relation to the higher causal self. That the causal self requires no matter of any kind whatsoever, requires no sense perceptions to perceive, requires just one Universal Mind to be able to pick up all the experience and create all the experience.

Then we awake to a still higher level, beyond the causal. We awake to our own reality. No body is required, no mind is required, no senses are required, nothing is required. We don't need it. We need consciousness, we don't need mind. We need awareness, we don't need senses. We need to know, we don't need bodies. These physical bodies, these astral bodies and sense perceptions, these minds and thought processes, they are not us, they are covers upon us. They hide our reality from ourselves. When we awaken to these states above the causal, we awaken to our own reality and for the first time we can say we now know who we are. We are the soul, we are the spirit, we are consciousness per se. We exist as awareness without need of dependency upon these covers. Nobody can say this unless you awaken to that level. For the first time we are naked enough from these covers and can say who we are. Nobody can say he or she has achieved self-realization unless you have awoken above the causal level, above the mental level and freed yourself from the covers of mind, senses and body, freed yourself from the covers of the causal body, astral body and physical body. Till that state of wakefulness takes place we cannot even say our spiritual journey has begun. How can spiritual journey begin when we don't even know what our spiritual self is?

Q. If there were no physical bodies or astral bodies, would the causal body have awareness?

A. Yes, in fact, if there were no causal body there would be no astral bodies or physical bodies with awareness. Similarly, if there were no soul or consciousness per se, there

would be no causal body, or astral body or physical body with awareness. No way. Therefore, the dreamer must exist in order for the dream to be there. You cannot have a dream without a dreamer. Have you ever seen, heard, known of a dream without a dreamer?

Now I am coming to the real part of my presentation today. Dreamer. I haven't even talked of the dreamer. I have been talking of dreams. The physical world is a dream. At night we go to a still lower world—that's a dream. The astral world is a dream. We can awake. The causal world is a dream. We can awake to the spiritual world. The spiritual world is a dream. We can awake to the higher reality, higher than the spiritual. What can be higher than the spiritual? What do these enlightened people say who awake to a higher than spiritual?

They find the ultimate truth that consciousness, when it experiences the individuation of a soul, itself is in a state of dream. That separation into individual souls itself is a dream sequence. That there is no such thing as so many souls. There's only one. There's only one consciousness alone existing. There can be only one dreamer. There is only one dreamer. There never have been two dreamers. Never.

Now let's come back here quickly enough because we may lose track of what I am talking about. Here in this physical world where I am talking to you now when we go to sleep and have a dream and meet ten people in the dream, how many are dreaming? Only one. Have you ever seen a dream into which you have gone with more than one was dreaming? No. Who was dreaming? In the dream in which you saw ten people, who was the dreamer? You know only one. Which one? The self. Is that true? The self alone was dreaming or was anybody else dreaming? The self, the form of the ten, alone was dreaming. Not the ones who were being seen but the one who saw. Not the ones who were being heard. Not the ones who were speaking. But the one who heard. Not the speaker but the listener was dreaming. Is that true? Have you ever had a dream in which somebody else was a dreamer? Never. Yet when the dream lasted, if one of those persons have said to you, "You know, it's a dream. We are in a state of dream. And let's see who's dreaming." They'll say, "Well, maybe all of us are dreaming."

Then you will wake up and find out who was “all of us”? Only one. Self was awake and created the dream, in the dream created the ten. There’s no possibility of a dream being created by more than one dreamer. At any level. It doesn’t matter if it’s the highest level or the lowest level. Even at this physical level a dream is dreamt by a single dreamer. Who is the dreamer of our dreams? Our awakened self. There’s nobody else who can dream. Every dream we’ve ever had at any level of consciousness has always been dreamt by one dreamer. Who was the dreamer? At all times the same—the awakened self. The next awakened self.

We go to sleep at night and we come to know sometimes it’s a dream. Have you had that kind of dream? How many of you had a dream in which you felt you knew it was a dream? Please raise your hands. Great! So I am not alone. And do you know even in those dreams, when we came to know it was a dream, what did we do? We went about telling everybody, “We have found out it’s a dream.” If it was really a dream how could we tell anybody? When we woke up, did we go back to the dream to tell them we found out? Anybody did it? Nobody did this! Why? Because although we speak the truth while dreaming—“This is a dream!”—the statement is true, but there is no realization of truth.

There’s a difference between knowing and realizing. You must have heard these two words. Knowing and realizing. You can know a thing without realizing it. You can know the truth without realizing it. Realizing the truth means knowing it in its depth and becoming part of the truth. When we wake up in the morning, even if we don’t say, “That was a dream,” we still realize it. Because we have become part of the truth of wakefulness. The dream becomes a dream automatically without knowing about it by realizing the wakeful state. Similarly, if this physical Universe we are going through now is a dream, and we look at everybody and say, “Very true, could be a dream,” these feelings come to us. Do these feelings come to you? How many have felt that this physical world itself is like a dream? Oh, again I am not alone. I’ve got company. I am in good company.

But when I raise my hand and tell you, and you raise your hand to respond to me, do you realize if we were awake we would never do this? While we will know, who are we telling? We are telling our own dream creatures. In the dream, in any dream, there is only one reality—that’s the dreamer. The rest part—the creatures of the dream. The rest is the dream. Have you examined this? Even in this dream. Even in a dream below the physical

level. Whether the physical dream or the dream within the physical level—in any dream of any kind anybody has ever had there has been only one dreamer, and the rest part—the dream. Understand it?

If this is true, wouldn't it be true all the way long? What would happen if we kept awakening to our final reality? And our final reality discovers there is nothing existing in reality except one consciousness. What would that mean? It means there is only one dreamer. And the rest of creation is the dream.

Q. Carl Jung talked about in kundalini yoga sometimes there is an experience of a secondary personality. It would seem there is more than one source of generation of imagery. I'm wondering if that could also be possible in a dream at night rather than in a meditation state. So that might mean there is more than one dreamer.

A. It looks like that. I'll explain that. This is a question specifically directed to dreams at a level lower than the physical dream. This question has been examined in relation to dreams...I suppose everybody is interested in that?

What are dreams made of? We are not talking of the higher dreams, because I am trying to demonstrate to you with the testimony of the awakened people, with the possible testimony of each one of you if interested in dying while living, wakening through a dream. Through this testimony I am proving there is nothing else except one reality. The rest is a dream, the dream within a dream within a dream within a dream within a dream. It can go on. And as you awaken to higher awaken, higher awaken, higher awaken, higher awaken... you come to the highest awakening. There was nothing else except one consciousness. If you understand that pyramid of consciousness, wakening to one point at the top...if you understand that. Just realize that, understand that, awaken to that and go back and read all the books on spirituality and religion—they'll all make sense. If you don't have the experience—read them, they'll confuse you. Did you know that it's as simple as that? Realization of this state, how the dreamer is the only reality and all the rest is a succession of dreams. Dreams within dreams. This explains everything.

Now people are interested: how do we get dreams? How many of you get dreams? Please raise your hands. Dreams at night or have sometimes got a dream. Oh, great. Then I can talk

about dreams below the wakeful state. With full realization that you will refer to your own dreams when I mention these things.

Dreams are of three basic kinds.

1. Dreams induced by us in order to go to sleep. Those dreams are induced at the time when we go to sleep by a setting-in-motion or a chain reaction of memories of recent events or some pleasant events in the past in order to gloat over them, ruminate over them, to allow the thought imagery to be formed around them. And that with the lowering of consciousness lead to the sleep dream state. It becomes a pattern of the dream and goes and forms the first dream sequence. Incidentally it has been discovered through studies that we go through several dream sequences every night. And none of them last more than 12 to 14 minutes. And it's interrupted, and the second go through a second one. Generally, we dream four or five times every night, sometimes six or seven times. Different dreams. But we don't remember any. When a person is sleeping, you can watch that person's eyelids and know when the person is sleeping and dreaming, when the person has just ended the dream, and the next dream has started. And you can predict the kind of dream also by careful watching. These dreams which come induced because they carry forward the events of the wakeful previous day or previous days to the dream state are called business dreams. We call them business dreams. They carry the business of the day, business of wakeful life into the dream state. They are mono color. In those dreams you will only see range of reds, pinks, buff colored, skin colored. In that dream isn't that color. They are not black and white, but they are one color. You will never see blues and yellows in this dream.

2. Then there is the second kind of dream which is pulled out from a different pressure. These [first type of] dreams are created by the pressure of wakefulness. The second is created by the pressure of forgetfulness. In the subconscious or in different compartment of the human consciousness exists a memory house which contains all events that have ever passed including the whole of Akashic records of every past life, even of other lives of other people. But the more recent things which have been stored into that recess of the unconscious or subconscious, which we call forgotten events—they exercise a pressure to come back in the dream state.

Supposing the event forgotten was a traumatic event, frightening event, painful event. We don't want to remember it. We try to forget it. It is not really forgotten. We think we have forgotten it, it's not really forgotten—it comes up in the dream. And those dreams are often called the subconscious dreams in which the hidden stored memories come back again and relive the part that they were supposed to play in real life. Sometimes they come up to the stage as it actually happened before the forgetting. Sometimes they complete the action which could not be completed before we forgot it. Those dreams are pulled out from the memory sections of the subconscious. They are also mono color. Always one color. If the memory is very traumatic and we do not want to face it, we could not face that event even when it happened. Most of them relate to childhood experiences in this life, some of them relate to past life experiences. Lot of people have dreamt of dreams which went into several hundred years past: second, third, fourth, tenth past life. They have pulled up those dream sequences. When those dreams come in mono color and if they are very traumatic, we may not see the characters as they occurred but see them symbolically. And they change their face, change their form to be palatable, acceptable to us. And these symbolic dreams are also mono color.

3. Then there are vivid dreams which have blue and yellow color. And occur in the violet end of the spectrum—green, blue, yellows. Very clear blue sky, yellow corn growing there, yellow canary birds singing there. Those look so real. They don't even look like a dream. Those dreams occur by being picked up from the astral experience. Not from the forgotten memories or from the physical day-to-day business dreams. They look so real, they carry with them a strange pleasant experience of having gone into higher world or having a great moment of happiness. Or they are prophetic dreams: you see things which have not yet happened. A week later the same thing happens. And you say, wow, I dreamt of it last week. If you examine that dream it will be of that time.

Therefore, the dreams that you have are constituted of many ways. They are drawn from different sources. In all the dreams there is a principal dreamer. A principal dreamer may create a puppet as a second dreamer. The puppet does not become a dreamer.

I mentioned in a talk the other day about a movie my friend has seen in Chicago I haven't personally seen. A very interesting movie which has some bearing on the subject of my talk today. A puppeteer (a man who works with a puppet) puts his hands in a puppet and makes that puppet do various things. When we watch that we know it's just a puppet. The

real man is the one whose hand is in the puppet. The puppet is talking and moving because of what the man is talking. He is a ventriloquist; it's his voice. And he makes different voices to make it look like the puppet is real. But in this movie the puppet puts his hand into another smaller puppet. And when we watch the small puppet movie we begin to feel that the first puppet is real. We forget that we have moved two levels down in a puppet. If the second puppet were to put its hands into a teeny-weeny puppet, then that puppet would make us believe, if not the second puppet, the first one is definitely the real one. That's showing if action is transferred to a puppet and the puppet transfers to another puppet, and another puppet transfers to another puppet, the last one makes the next one real, that reality is relative. And that's the truth about our living here.

Every level of wakefulness makes the next lower only as dream. The next higher becomes more real. When we awaken this becomes dream. When we are here the next below becomes dream. When we go to causal the astral becomes dream. When we go to spiritual the causal becomes dream. When we go to the Total, the spiritual becomes a dream. Therefore, the succession makes even the unreal look like real. Therefore, reality has been described as a relative experience. And we must rise from the relative unreality to the relative reality at all times.

We cannot say that any part is totally unreal. When the teeny-weeny puppet does something, is it real or unreal? The puppet is unreal, but its actions are not unreal. The actions are the actions of the real puppet who is there all the time. If the real puppet did not act, the last puppet, puppet could not act. If the first original dreamer, the only dreamer, the only reality did not dream—we wouldn't be here. We wouldn't be conscious, we wouldn't even know we are here. And one who knows we are here is no other than the original dreamer.

We want to awaken to our own original self. We do not know if there is another original self. We do not know this is a cover. And we are trying to fall in love with puppets, not with ourself. We are trying to find the reality by watching more puppets, shaking hand in puppets. It's high time we found out whose hand is in the puppets. Let's fall in love with the puppeteer, not the puppets. If we find whose hand is in the puppet—we'll find the dreamer. There is only one real love affair. A real love affair which leads us to reality shakes away our superficial relationships, shakes away doubt, fear and uncertainty. There's only one

love affair. That's the love affair which we can have with our own awakened reality at our levels. The highest love is the love with our highest awakened reality. And surprisingly, when we find the highest awakened reality we find it's not a separate highest awakened reality for each one of us sitting here. There is only one. The highest awakened reality is only one.

What is the advantage of having a love affair, falling in love with our own highest awakened reality? The advantage is we can wake up. I mentioned to you the characteristics of the different levels of dreams. The dream world: inconsistent, following no laws, arbitrary. Physical world: bound down by laws, gravity, laws of motion, laws of space and time. Astral world: free from the physical laws, governed totally by the laws of sense perceptions, governed by the laws of time and space of the astral world. The causal world: totally governed by the laws of a time movement and the laws of beginning, middle and end, totally governed by mental process, totally governed by logical sequences. The spiritual world: released from these, governed by the law of love. Our highest reality is governed only by the law of love. Above the spiritual, the Total world, consisting nothing but of love. Love is the ability in human consciousness to identify so completely with another as to forget yourself. If human beings, if the human conscious being is able to be so concerned, so occupied in awareness, in consciousness with another as to forget the self, it's an experience of love. If you had that... How many of you had that experience? Great! So you know what I am talking about. Do you know that experience holds the secret to higher wakefulness? Why? Because the original dreamer is nothing but that experience.

That experience in the covers is being attacked by the covers. The physical body is trying to reject that experience in preference to experiences of the body. The astral body, the sense perceptions are rejecting that experience and preferring sensory experience. The rational mind is rejecting the intuitive and love experience of reality and prefers the logical experience of thinking. The soul is rejecting the Total Love in preference to the individual love. And Totality consists of nothing but Love. As we rise in wakefulness which is the same thing as rising in spiritual development we go closer and closer to the reality of that very experience which we are attacking now. The experience of love. The ultimate Dreamer is Love. Therefore, the true love affair is the love with the ultimate Dreamer. That is why they say "Oh, Dreamer, you are my reality, you are also my beloved." If I have a beloved at least I have an inkling of my reality. Because through a beloved I get an experience which can only

come by the experience of reality, experience of love. Experience of love is a spiritual experience. At all times there's no such thing, "This is...dirty, bad experience, and that is good, divine, high, love experience." Love is love, love of any kind. But not attachment. Let me clarify again. I've done this many times before, that do not mix up attachment with love. In love the experience is of loosing your identity and taking over the identity of the beloved. It comes from the beloved. The beloved attracts you and makes you part of the beloved. The Persian mystic says, "Love is first born in the heart of the beloved." Don't think you are giving love to somebody. You can't. Love is a drawing out of yourself to something which is holding you. Therefore, love is an identification with another. Whereas attachment is togetherness. I love you. You hear these words. In "I love you" you are conscious, aware of "I," "love" and "you." You are most conscious of "I," next of "love," a relationship, and third of "you," or the beloved.

In attachments it's an ego trip, to tell you the truth. And yet we use the word "love." I love you. It's an attachment. Supposing "you" says, "No, but I don't." And I says, "Then I hate you too." What kind of love? But in real love you forget "I." "I" is no longer relevant; you forget yourself. If you forget yourself and are so preoccupied in awareness with the beloved, that's an experience of love.

Let me remind you, that is an experience of higher wakefulness. When we awaken to our highest self we will find we were made of nothing but that experience. That is why the highest self which through the process of dreaming has created the entire Universe... We use the word "dreaming"; you can say "creating." What's the difference? We say this is Maya, Mithya, unreal, illusion. The reality is one; this is illusion. What does it mean? The dreamer is real, the dream is unreal. The dream sequence creates unreality, the dream sequence creates the illusion of reality outside. That material reality is nothing but a dream. Therefore, the highest Dreamer is the Creator himself because his dream created all that we can see. And the highest Love is to be identified with that. When we identify with the ultimate Dreamer, we have awakened to the highest level, and we have an experience of nothing but Love.

Thank you very much.

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