

## **Eat Less, Talk Less, Sleep Less, Meditate More**

London — June 9, 2013

Anybody has a question?

Yes.

Q: Is it possible to be in different levels of consciousness at the same time or can you only be in one level of consciousness at one time?

A: When you start from here, you can be only in one level at one time because we create a reality, one reality at a time. When we are in the physical level, this is our only reality. We can't see anything else here. When we go to sleep, the dream becomes the only reality and we are unaware of the physical. So when we wake up, the dream becomes a dream, this becomes reality. When we go to the astral plane, that is the only reality. This become unreal. Everything else in unreal. When we go to causal plane, only one is real. All the others, unreal. At one time we only experience one reality, except when we reach the top. When you reach Sachkhand, you experience all realities at the same time because none of them is real and they are set up and that setup you can see from there. That is why perfect living masters, who operate from Sachkhand, they are aware of all levels at all times. Even when they are here, they are operating at the same time in the other levels because they know all levels have been created. The souls have been dispersed as a show and they take care of the souls at all levels at the same time. A gurmukh who follows the instructions and reaches Sachkhand, even if he is not a perfect master, even then he has access to all the five levels at the same time. So the only way you can get access to all five levels is if you reach the top. At all other places only one reality at a time.

Q:

A: You will meet all the people there. People who you think are dead here are still alive there and, therefore, it's a larger crowd there than over here and there are many people you know who will meet there and you will discover another thing in the astral plane that the name you had given to yourself was the name given in the physical plane only. That is not your name there; that you had several names and you had a common name which was different than all those names you took in the physical incarnations and then you have your own name in the astral plane. Then you will find that you were many living here but you are only one living in the astral plane. In the astral plane you can do many things which you want to do here but can't do it and you will start ... It's like a world ... It's like this world except some laws of that world are little different. For example, you fly. You don't walk. You don't need a taxi cab, though there are taxi cabs. You don't need them. You don't need to speak, though you do speak out of habit, but you find that even if you don't speak, you can understand people. It's a normal thing there. So the astral plane life is little different. Also you will

find that the astral plane you cannot create a karma because you know what's going to happen next. The knowledge takes away your free will. On the other hand, you can pay off karma there. So they say there are two kinds of lives called karam-jooni and bhog-jooni. Karam-jooni is where you can create a karma. Bhog-jooni is where you can pay off a karma. Except human life, in human physical plane there is no other karam-jooni. This is the only karam jooni in which you create karma. Pay off is possible in all the 84 lakh joons including the astral planes, you can pay off the karam. So there are differences like that and knowledge sometimes is useful. The knowledge of the future sometimes is useful, sometimes it's dangerous. So it is not necessary that you should have full knowledge of the future even though you have access to it.

You decide how much to have, not to have, so that makes life more interesting. We sometimes feel if we knew our entire life, maybe it will be more interesting. Not at all. The surprise element is a very important element in our life; that we get surprises, both pleasant and unpleasant. But it is a surprise. We look forward to something. There is an anticipation built in us. But when we know everything, it's like the life of a tree. The tree lives there, can't do anything, just knows what is going to happen and when it is going to die. So that takes away all the greatness of human life by just having knowledge entirely. Therefore, ignorance is bliss. Ignorance is truly bliss in that case. Also, the sense of free will disappears if you have knowledge and free will is necessary to be a seeker, to have the experience of being a seeker, and it's being a seeker that gives you everything. So that is why this combination of being a human being and experience of free will, which makes you a seeker is a combination that makes you ready to go back home. So it's a good arrangement.

Yes?

Q:

A: Does it need elaboration?

Eat less means ... you know what eat less means? Eat less means eat less. We, I tell you, we all overeat. We need much less food than we eat to be healthy and if you overload your stomach, it not only it is not good for physical health, it does not allow you to be alert enough to meditate properly. So that's why when you eat less you are more alert and alertness is needed to be able to meditate in a wakeful state. Otherwise, the tendency to sleep increases. If you eat a big meal and then meditate you go to sleep. I think it's built into our bio-rhythm that if we eat too much we need a sleep like a siesta. You know then, instead of going into meditation, we go into siesta sessions. So that's why if you eat less ... If you speak less, the advantage is we don't give away all the energy in speaking. Specially, the tendency is to speak of something that you have enjoyed, to share with people. So when you speak of your inner experiences, very often your own ego saying, "I got this experience" goes up and that becomes itself a hindrance in future experiences. That is why they say, "Digest your experiences and don't speak about it." So you speak less and that's an advantage. Sleep less, because if you don't sleep less, you don't get the time to meditate. So you have to wake up to meditate and then the advantage is, if you practice meditation regularly, that the meditation time is as comforting as sleep. People who meditate regularly don't need the same amount of sleep. They can sleep a few hours and be very content with it because meditation seems to replace the need for

sleep. So people who meditate a lot, they don't sleep too much and they are very happy about it. So these are good dictums given to us; that to eat less, speak less and sleep less and then, of course, the fourth follows. If you can do these three things, meditate more. Good enough?

Thank you.

You're welcome. Yes?

Q:

A: Shunya means zero. Shunya means zero, nothing, silence, darkness, nothing. Shunya is a creation of condensing all possible experiences into nothing. Shunya does not mean emptiness. Shunya is full of creation, but it is not visible. It is not manifest. An un-manifest creation is called Shunya. Shunya is, of course, a Sanskrit word. The Punjabi equivalent is Sunn. Sunn and maha-sunn. I can understand nothing but I had a hard time understanding grand nothing. But there are two kinds of nothings. The first nothing comes up early in our meditation. If you start the meditation and for some time you go into a state of Shunya, or complete darkness, before the real light comes up, it only shows that the relationship between darkness and light has been established as a pair of opposites. All things here are in pairs of opposites and the darkness is opposite of the light and once you go through this, then you can see more light. The great nothingness,

Shunya, is also spoken off by Buddha. The Buddha says, Gautama Buddha says that, "This world is created out of Shunya; that there was nothing." But nothing was not empty. All things were already stored in zero time and zero space, which was Shunya, and then from there they all came out and one day in Pralaya, which means dissolution, when everything dissolves it goes back into Shunya. Maha-shunya occurs even above the mind and is a state of pure spiritual regions where the entire creation of the mind and three worlds disappears into Maha-Shunya and that is the Maha-Shunya or the great zero, the bigger zero, where all creation ends. The first one only takes care of the physical and astral planes, second one takes care of everything below the spiritual regions. So these words have been used for this purpose and in terms of practice, people say that, just like I said, "Speak less," they say that, "If you observe moments of silence, you are able to gather more of your energy to concentrate than if you speak all the time."

So Shunya is also a practice, the practice of fasting on words. Maun-vrat, you heard of Maun-vrat? That means the fasting of silence. That instead of saying, "I don't take food for fasting, I won't speak for fasting," but it should be real. I know people, they are fasting, they won't speak, but they use a pen and paper and they write. That's the same thing like speaking, that is not real Maun-vrat. Maun-vrat is when you try to stop even your thoughts. It's a style of meditation. Maun-vrat is supposed to be a meditative technique, but the way we use it is a ritual; that, "OK, I won't speak but I will write and you give me answers in writing." That's conversation like anything else.

Also, they say that the prayer, if you want to pray for something to God, to a deity, to an Isht, anybody who you discover can answer your prayer, then you should pray without asking for an answer. If you pray and ask for an answer, that give me this, that's not a prayer. That's a business transaction. "Ok, I am asking this, send it to me." It's like a business. It's correspondence. To pray

and ask for an answer is a correspondence. Prayer means, “I am laying this in front of you.” Then leave it there. This is so important, that in the Hindu philosophy, based upon the Gita, it says that, “All action and all your efforts should be without regard to the fruit thereof.” The phal (fruit) should not be any part of your consciousness. Your consciousness should be on how skillfully you are doing your part. The result is in somebody’s hands. If you don’t worry about the results, you get all the results and if you worry about the results, then regular correspondence. Sometimes you succeed in business, sometimes you fail. So Krishna’s dictum was “Yoga Karma Sukaushalam.” That means true yoga. If you want to be a yogi, have union with truth, then you should perform your action with the best skill you have. Not that you say, “I am aloof from the world. I am running away from the world. I am yogi.” Yogi is one who lives in the world, does his duty as skillfully, to the best of his ability and then forgets about it after that. Not says, “Because I did this, I deserve to have this.” Then it’s not done for a yogi. Yogi must not ask for the fruits thereof. So all these are inter-connected and people have practiced them in different ways and they’re all good, useful things. If you practice any of these, you are preparing yourself for the spiritual path.

Q:

A: We all want happiness. Our desire is not for Sach-khand, desire for happiness. We all want happiness in everything. The ultimate goal always seems to be happiness and so happiness can be in many forms. Our belief, generally, is that pleasure gives happiness; that the pleasure of acquiring things that we like gives us happiness; that if we have a big house, gives us happiness. If we have obedient children, it gives us happiness. If we have lot of money, it gives us happiness. So, I, for studying in a university in America, in Harvard University, I picked up a new subject to study happiness from the economics point of view. In the economics class, I said, “Let me see what economic return can we get if you want happiness.”

So I prepared a questionnaire to ask one thousand people living in the greater Boston area in USA, “What makes you happy?” And I put up a list that just write down the items 5-10 items that make you happy. The answers were very similar, the one that I just told you. If you have a lot of money, that was number one. In America, it is still number one. If you have lot of ... how many dollars you have makes you more happy. If you have a good, big house, one or two or more cars, especially the expensive ones. If you have those imported Mercedes Benz standing there and Cadillac standing there, you are happy. If you have good family, good children, big house, mansions, you are happy. They all gave very similar answers. I also asked, “What makes you unhappy?” As a converse, the converse was the same thing. Poverty, bad health, disobedient kids and so on, just the opposite of that. Then I picked up people who had given their profiles and who had good houses, big houses, big families, nice families, obedient, well-doing children, lot of money, multi-millionaires. So one multimillionaire was an ex-professor of the Harvard University. So I decided to interview him. I asked him, “Are you happy?” He said, “Not at all.” “Then why did you say?”

“I didn’t say I am happy.” “I said what makes you happy?” I said, “You have money. You are a multi-millionaire. Your net worth, I have studied, is ten million dollars. That’s a lot of money and you have good house. Everything that you have written should make you happy. Why are you not

happy?”

He said, “Let’s take this 10 million thing first.” He said, “I went to this university where you are studying. I got a doctorate degree. I spent several years studying. Then I set up my business and then I was very successful and I have built up ten million dollars of assets. But look at my neighbour. He never went to school. He has assets of 20 million. Do you think I can be happy?” The man’s happiness was being controlled by his neighbour. This is what happens to us. So when you look at the happiness and unhappiness of life, you find there are so many intangible things. You don’t notice them. The intangible things make you happy or unhappy. You can have a very bad relationship. I have met people who have all these qualities of happiness - celebrities, film actors and actresses in the United States, in Hollywood and you go and stay with them, most unhappy. Why doesn’t money make them happy? This celebrity status, people are admiring them all the time, running after them, getting autographs? They are so unhappy because of broken relationships. “Because that girl ditched me.” “That man ditched me. How can I be happy? He ruined my life.” I said, “What about all the money?”

Money can buy nothing. Those people tell me, “Money cannot buy happiness.” So it looks very strange that when they define happiness, they define happiness in these terms and when they speak of happiness, they are not happy because of something else. So it’s a very great combination. Ultimately, in my study of that one thousand sample, I drew up a list of the tangible things you have and the intangible things you have. You can be very contented and happy because you are following a spiritual path and you are contented. It doesn’t matter how much you have or how little you have, it’s a contentment. You don’t have a problem with it. You are very happy. If you have a lot of money, you are worried about what to do with the money. Worry is a very important factor in the intangible list. How much you worry makes you unhappy. So, when I compared them, I found those who had more tangible goods had less intangible happiness. Those who had intangibly very happy, had less tangible goods. So I tried to put two and two together and give it some numeric order of values as I found all were equal. I found in India, I went in the area where Krishna was born, the poor people, they work hard all day in labour, in the fields, tired and sweating and they come and they all sit together and they sing songs. “Udoo kar mann kee gat nyari sey.” They sing Purvi songs like that and so much happiness. They have no money, not even proper houses, and where does the happiness come from? There is something intangible inside that gives them happiness. So it’s a very strange combination when you look at it on a global scale, you find there is lot of justice done. Take one away, give more of the other. So we are really well treated if you take both sides, the tangible and intangible. We are all being given a good deal, an equal deal, though we may not see it like that. So, it is true that we all search for happiness. There was an author named Bertrand Russell. He wrote a book on this. The title is *The Conquest of Happiness*, and he tells how you can be happy in any circumstance. So happiness is something very internal. It doesn’t come from outside. People who tried to search for happiness outside normally don’t get anything. Internally, if you are happy, you will not only be happy anywhere, you’ll make other people happy.

I did once very interesting experiment. I told a group of friends that, “Pretend to be happy for one week. One week go out, laugh, friends, enjoy as if you are enjoying life, even if you are not. Pretend

you are and tell me what kind of people you meet.” The return was, they were all meeting happy people and I said, “Now act depressed for one week.” “Oh, crying, life is treating me so badly. I have got all misfortunes.” Everybody was in despair and ran away from them. Nobody wanted to have their company. This was just an experiment. But in real life, the same thing happens. So, happiness breeds happiness, and when you are happy and contented, you spread it. It’s contagious and you spread it around. OK?

Q:

A: How do you practice Simran? You can be by making it a habit. You can’t practice Simran in the daytime without first making it a habit. If you make it a habit, then the Simran goes on automatically without your trying to have it and then you are in that state. So to make it a habit takes time and you can make a habit of doing it at odd hours, specially at night before sleeping. If you do Simran for before sleeping, it keeps lasting even during the sleep and it becomes a habit. So when it becomes a habit, you’ll notice every time the mind is already doing Simran and that’s the state in which you feel that happiness with the Simran. That’s the neh karma state. OK?

Q:

A: It depends from where we are coming back. If we are coming back just from the first region, it’s karma. It’s pure karma. If we are going above the mental stage and we come back, we pick up our own destiny and that’s our free will. At the top, we get the free will back again. So it depends where we come back from. Most of the time, we are coming back only because of karma. The karma pushes us back. How it works is, that when we die in a human life, towards the end of life, as death comes us, we are able to see the whole of this current life backwards. We see the last few days. Then we see the previous days. We see right up to our birth. It flashes like a very quick synopsis of our current life and then we have regrets inside. “Oh, I shouldn’t have done that. Should have done that.” Those are the most important factors in developing the next life and then, of course, the karma events are picked up from this life as well as other lives that you have lived before to make up a composite life of the future. Before you are re-born ... You can be re-born as a human being. If karma is very heavy, you can have other forms of life. If karma is very great, very good, you can go into states of higher consciousness and spend time there and come back.

But there are two areas which are in the astral plane which we call hell and heaven. Now you can make a hell out of your life in the planet earth also, and you can make a heaven here too. But those are areas of certain experiences which are very pleasant and some experiences are very terrible and we call them hell and heaven. There are a number of them. Number of such territories are there. When you die, the only free will option you are given is, that in your karma of this life you are entitled to heaven for this much period; entitled to hell for this much period. They don’t cancel each other. Which one would you like to go first, heaven or hell? That’s the only free choice you are left at the time of death and, remarkably, people are very divided on this. Supposing I were to ask this audience now, “If you were told at the time of death that because of your karma you have to spend 15 days in hell and 15 days in heaven and you have a choice where to go first, how many of you will

go to heaven first? How many of you will go to hell first?”

Can you imagine people choosing hell?

The hells have it. They won the votes just now. There’s always this division at that time. The reason is that our mind calculates like this. If we go to heaven first, the thought we have to go to hell will make heaven also like hell. So let’s get hell out of the way first. That’s the first thing, Those who say, “No, heaven first. Maybe we’ll do something in heaven to prevent the hell altogether.” So there are always these two choices. But the rest of it is all karma that throws us into future lives.

Q:

A: Dharam-raj is only for non-initiates. Dharam-raj is a being like us in the astral plane, sub-astral. He works in the lower part of astral plane called sub-astral and he is having a huge computer in front of him in which he calculates what you have done. All that I was telling, how the karma operates, he’s a guy in charge of that. He is one of us, a soul, who, by his karma has become Dharam-raj and he’s there for a limited time. You will be Dharam-raj for, say, 10 thousand years and after that you go, come back as a human being or even in lower forms of life. So there is no guarantee that because you have become one of those people, you will be automatically going up. This is what Krishna tells Udo, his childhood friend. Not Arjun. Arjun was the prince. In Gita he talks to Arjun about high values. But in his childhood he is telling Udo, he is telling Udo “Udo, karmann ki gat nyaari sey”. Karma is very strange. Karma is not understood easily. And then he explains that there is an ant crawling there. “Udo, you can see this ant crawling here? Once this very ant was Brahma, the creator of this universe. Once this very ant was Indra, the head of one of the big heavens in the astral plane. Because of his karma, when he finished those terms, he is an ant today.”

Therefore, karma is so powerful. The main thing in karma that makes this so much of a trap is you cannot undo it. You cannot atone for it. You cannot say, “I have done a bad karma, let me do a good karma.” That’s only for the pundits and the swamis and the granthis. “We’ll do atonement for you and save you from all your sins.” No, sins are punished. Good deeds are rewarded. You can get a great reward and you can still be punished. You can have heaven and hell both after one life. So, therefore, there is no atonement and each event operates on its own and that is why they say that, “The karma can make you into an ant; the karma can make you into the creator of this universe.” These are all souls like us. But there is one power that is not a soul which overrides all these souls in these three worlds and that power we call Kal. Have you heard of Kal? Kal is described in most of the spiritual literatures including Granth Sahib; that Kal is holding us in sway. What is Kal? What is the meaning of the word Kal?

Time.

Time has no soul. Time is a function and yet the creation of time is what led to the whole creation of these universes. Time is overriding everything at this time. If there was no time we would all be in Sachkhand right now. It’s time which creates space. It’s here. It’s time that creates space and time and space become one thing, according to Einstein and according to other authors who say that we understand that time and space are together. It is together; that time itself creates space. What

comes first space or time? We can go inside and find out. Time came first and created space.

So this Kal is time in which we are trapped and runs the whole universe on the principle without it being a soul and does not change. It's always there. On the other hand, the creators of these different universes are souls, who, by their good karma, take on those positions. Different ranks are given to them. When their term is over, they come down to the next level by their karma. Karma is so powerful. It's applying to everybody and is relentless. The karma ... mystics come here, masters come here, perfect living masters come here and they adopt the law of karma and follow it in their bodies, in their own self.

Somebody wrote an email to me, how can a master have a karma? He comes from beyond the mind and I said, "He adopts a mind, adopts a sensory system, adopts a body like ours and picks up the karma of that package in which he operates." What is a perfect living master? He's a human being, with karma, with birth and death, with illness and eating of food like anybody else; doing everything like anybody else. The only difference between a perfect living master and us is his awareness is in all five regions at the same time and ours is not. Ours is locked into one and ours remains locked into one till we reach that stage and that stage can only be reached with the help of a perfect living master. All others can take you to different stages and at that time only one stage will be real. People who get some experiences of spiritual realization, they see one realization and they think that's it. We found the truth. Now this is un-truth. When they come back here, they are telling us about the truth. Who are they telling if this is untrue? We have realized ...

There was a Indian Swami who came to America. His name was Vivekananda. You might have heard his name. Vivekananda went to Chicago about 120 years ago and he spoke in the World Conference of Religions. He was picked up by an American lady. He was just sitting on the stone somewhere and she said, "Oh, he is very intelligent. He talks English." So he gave a talk. He talked more than once in that World Congress of Religions. On the third day he said, "I have been telling you that this world is Maya, Mythya, illusion, unreal. If I am saying this world is unreal, then I must be unreal also. How come an unreal person is telling unreal people about the truth? How is that possible?" Then he answered this question. He said, "It is true what you are watching as Vivekananda is also an illusion, with one difference. The rest of the illusion is holding you back, attaching you here and this illusion is telling you to go back outside of illusion and that's its role." He made a good point. Perfect living masters are coming in a world in which everything is being projected from our consciousness. They are also projections from our own consciousness. Their reality is inside, not outside. We don't see inside. So we see outside. So while our reality is the physical reality, we go after them and say, "This is the perfect living master." When we withdraw attention and see their reality was inside. It was our own projection to see them outside. We can't see them inside, therefore, we see them outside. But the more deeper you go, the deeper you go into your meditation, the more you discover that the perfect living master was a great actor wearing a mask, disguise, behrupiya.

Have you heard of the word behrupiya? Do you know what is a behrupiya? Behrupiya ... There used to be entertainers in India and they were called behrupiyas. They would put on a disguise and



say, “Guess who we are?” If you guessed right, you gave them five rupees for their costume. And if you couldn’t guess, you gave fifty rupees for misleading you. For example, police officer will come to your house. “I believe you have a chalaan against you.” “Oh, sorry, what did we do?” “Fifty rupees.” “Why?” “I am not a police officer. You took me to be a police officer.” Those entertainers ... They say masters are like behrupiyas. And I’ll tell you one embarrassment I had about this behrupiya thing, that my father took me to a Hakeem in Hoshiarpur. The Hakeem’s dispensary or clinic was in an area just beyond the red light area. You know what the red light area?

Red light area is where those prostitutes live and those women who try to seduce you for money or something. And when he was taking me there, one woman comes up. I was a very young man. One woman comes up, grabs me by the arm and says, “Good to see you again.” I said, and my dad said, “These things happen in young age.” I said, “No, I have never seen this woman.” I felt so bad. I never saw her. “What do you mean you never saw me? I saw you. You came here.” And she insisted. I felt so bad. How could it have possibly happened this? And my father said, “No, no, young age, you know people can make these mistakes. Don’t worry, I am very liberal in this way.” “Dad, I don’t know her at all. Why are you after me?” Next day a sadhu comes to the house, “I am going to the Himalayas and give me fifty rupees.” I said, “Why?” He said, “For yesterday.” “What do you mean, for yesterday?” “I was that woman.” These are the entertainers, these behrupiyas. They say they wear disguises.

Perfect living masters wear a disguise. You can’t see who they are. They are hidden. They are hidden inside. They are the whole of Sat-Purush in human form, which we can’t possibly understand. That the Creator, Himself, should be present in this physical world and clothed Himself like a totally ordinary person, is so unbelievable and so difficult to absorb that we gradually understand who they are as we make progress on the spiritual path. And, eventually, we find that their awareness was that of totality of Sat-Purush all the time when they were here even with us. So that’s why their influence even in this hiding, they cover themselves in all these disguises, but their effect is still on the people, specially on the marked souls for whom they have come. The marked souls are touched by them, even though marked souls say, “This is a very powerful person. I have had this experience.” Others will say, “He is just an ordinary guy. What you are talking about? It must be your own mind telling you this.” So they operate in such a way that, in spite of the disguises that they wear, the marked souls are touched by them and they are pulled by their unconditional love, which takes them beyond the mind. OK?

I am very happy I got this chance to share some jokes and some answers to questions. So thank you very much. Most of you have to go, can leave, and I will be back after this break and we may have a short session if you are still here. If not, you are free to go. Thank you very much.

<http://www.youtube.com/watch?v=GUhuXI-41Ns>

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