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Meditation Techniques | Mind and Karma

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<https://www.youtube.com/watch?v=1ofJZqr7ibQ>

[Audience members singing *Jo Mange*] Thank you. The gloves are off. I've taken my jacket off, tie off. Lest you think I only do talk the talk, I also do walk the walk. We are ready for meditation. How many of you are ready for what we're talking about? We should have some experience in what we talk about; otherwise it'll be just empty talk. I want to... Many of you are, of course, practicing meditation. Many of you have been initiated into the particular process of listening to the sound within, particular process of controlling the mind through repetition of words, and some of you may not have done that. Some of you have done other kinds of meditation and some other introspection into yourself, but what I am going to do right now is to lead you into the place where you should do meditation. That's the most important thing. I have found that if we can learn the location where we should meditate, it makes a very big difference.

Most of us try to fix an outside location—a special chair, a little mat, some beautiful piece of furniture, a nice corner in a room, a meditation chamber, meditation room, forgetting that by doing those things our attention starts from looking at those things, being occupied by those things. It takes quite a while to move away from that. Sometimes we are stuck with that thought all the time during meditation. Therefore, you should not even start meditation unless you first fix yourself in the place in your head behind the eyes. Once you have done that, that is preparatory stage. You prepare to meditate to discover yourself by going where the door can be opened. Doors cannot be opened outside. Doors have to be opened inside.

Therefore, very first step in good quality meditation is to learn how to enter your head and be inside the head, behind the eyes in the center of the head. And if you can locate yourself in the center of the head, you will have good quality meditation. To do that we employ something that is easily available to us, the power of imagination because there is no other way we can

withdraw attention except by the power of imagination, that we imagine we are someplace—it takes our attention there. If we imagine that this body is a house, a mansion, it has several stories. And I say *several stories* because you find that when you try to enter the body and examine what it is, it automatically splits itself into the six chambers, which represent the six energy centers, which represent the six chakras, and they perform different functions. And that is why many yogis have been performing meditation using these six chakras.

I am recommending that instead of examining all the chakras, which lead into different kind of experiences—and I've personally tried that you can meditate on the heart chakra, *nabhi* chakra, other chakras—ultimately, we have to go back to discover ourselves, and we are already at the sixth floor behind the eyes. So, why go downstairs? Why take steps down and then come up again? Therefore, it's better to start from where we are, so stay at the sixth center behind the eyes.

If you imagine that your body is your house—it's not your physical body, but a house in which you live—and the place to meditate is in the sixth floor behind the eyes. And you can imagine it's a funny house, shaped like a human body with eyes and ears and all that built around it, but with imagination you feel that there is a floor behind the eyes, and you are sitting on top of that floor. In front of the floor are your eyes, the back of your eyes. In the center is all the center of the brain, it's empty...on the sides of the ears outside the house. Below you, sitting, is the throat, so you are actually inside your house behind the eyes. If you can imagine you are there, and just think of nothing else but being there, you'll have a dramatic experience right now. You'll be amazed. That's withdrawal of attention.

So, I'm going to introduce you to that space and help you as far as you can go to locate that place. Once you discover that, you will know every time you want to meditate, go there and start your meditation. Whichever kind of meditation first go to that place which we call the third eye center. Why do we call it third eye center? Because it connects the vision of the two outside eyes, the physical eyes. When we see with the two physical eyes, the stereoscopic effect of the eyes that we see depth through the eyes, we see two different pictures in the eyes, they merge. The merger notionally appears to be in the middle of the head.

If you think of it: you're looking at something, are you looking from the eye? Of course not. Where are you looking from? You'll find that you are never looking from the eyes. You're never looking from two eyes. You're looking from behind the eyes. Using these eyes, you are behind the eyes where you focus the two together. This notional experience of focusing eyes and seeing a picture inside takes place in the center of the head behind these eyes, and therefore, we call it third eye, or the single eye, or the dot, or the point, or the center of consciousness in the wakeful stage. That is the center of wakeful state, because in this state we are throwing our attention out from that point. And when we imagine we are there, we are virtually taking our attention back to that point.

So, imagine. Use your imagination. It's not as imaginary as you think, you'll find out. Use your imagination to be in the sixth floor of a building which is your house. You're in the center of that

building, and with your eyes closed, see nothing else except what is around there. If you find there's darkness, imagine there are lights and lights will come. If you find that there are windows there, you can look at the windows. If there's an outside sky, an atmosphere, which is not this sky, it's a sky. It's your imagination sky, a sky that your imagination is drawing from the astral sky and thinking it's imaginary. It takes time to discover that imagination is not that imaginary. The power of imagination is a great tool to withdraw your attention behind the eyes.

So, now if you follow with me, please close your eyes, sit upright on your chairs or on the floor, wherever you're sitting, upright because a house should not tilt around. It's your house now. Do not move your house. Do not crack the walls. So, be very still. When you're very still, if you are moving your attention around other parts of the body thinking about them, now pull it up to the head and behind the eyes. And think of nothing else but sitting in the middle of the head. You can use an imaginary chair, you can sit on the floor, you can stand there in the space, but do not lower yourself below the eyes. Do not go to sleep, do not go to the throat center, stay awake at the eye level.

If you are too forward, push yourself behind. If you're sitting on a chair, press your feet so that you can move backwards to the center of the head. Don't push too hard you'll go out on the head from behind but stay in the center. Center yourself exactly where you think the eyes are in front of you, the ears are on either side of you, and imagine you are there doing nothing but just locating yourself.

If any colors or pictures come in front of you, ignore them. Don't move forward towards them. Any memories come, don't look at them. Look at the center where you are. Stay at the center. If you hear any sounds, ignore them. Do not move away. Do not go towards the sound or towards any light or picture or color. Concentrate on being in the center. Don't think of anything else. Don't scatter your thoughts. Think of where you are. Ignore what is happening around you. Do not walk away with what you are seeing or imagining. Stay. Imagine you are in the center and doing nothing else.

No other thoughts, please. Only thought is: *where am I?* Am I in the center of my head? Is my head expanding? Do I have enough space? Is it still my head? Is there sky overhead? Is it an open place or is it a closed place? Think of just where you are. Concentrate on what you see just where you are. Don't move either way. Don't move forward. Don't go backwards. No sideways.

Keep your eyes closed till I count five. One, two, three, four, five. Open your eyes. Welcome back. Welcome back to this workshop. How many of you could do this simple exercise of locating yourself in the head? How many of you had difficulty doing it? Practice will make it. I'll, I'll give an answer to some people who raised their hands. And the answer is that you were straining too much to do this. I notice that some of you were struggling, putting pressure on your head to do this. No pressure has to be applied at all. It's not a course of forcing something. It's a course of imagining.

Now supposing I say, “Imagine you are sitting on that chair in this corner.” How many of you can imagine you are sitting on that chair? Did it cause any pressure on the head? No, it’s pure imagination. You have to use the same imagination, pure imagination. Relaxed, totally relaxed. Just imagine you are in the center of the head. That’s it. Another key, another hint, which I must say my master gave me when I had a little problem of this kind, was he raised his hand like this. He said, “Imagine you’re sitting on top of the finger, without seeing it. You don’t have to see it. You just have to imagine. There’s no pressure on the hand. There is no pressure on the head. Now bring it in front of you, in front of this, and you’re sitting on the finger—jump inside! That also works—but relax. No, it is not a physical exercise. It’s an exercise in imagination that you are to imagine you are there. We’re using a different faculty now. It’s not a physical faculty. It’s an astral faculty of imagination. It’s a sensory faculty that you can imagine something. You can imagine whatever you like to imagine. You’re imagining you are in the head; the whole head is around you.

So, what’ll happen? That you’ll be able to see that the boundaries of the head will disappear because you’re concentrating only where you are. You will not know if it’s an open garden, it’s an open place, it’s an enclosed room—it can be anything you want. Your head can become anything you want, but the main thing is you are centering yourself at the place where your consciousness is operating now.

So, try again. Okay, this time, in a totally relaxed way, no pressure at all, try it in a very relaxed way, just a pure imagination. Don’t put pressure on your eyes. Don’t try to turn your eyes around to look. Nothing to do with the body, actually. It’s only the location in the body. The rest is pure imagination. So, try again. You can try that method which I tried—and it worked—to figure yourself outside and jump inside the head. It’s easier, but you have to be there inside the head. Try again.

Keep your eyes closed till I count five. One, two, three, four, five. Open your eyes. Open your eyes. Welcome back. You can rub your face like this. It helps. In longer meditation, you’ll have to see that your body gets vacated, attention goes into the head. We will continue these exercises the next two days also, so this is just preliminary. We’ll go into more details of what we can find there and what else we should look for and how to find it.

How many of you enjoyed this exercise? You thought it was good and you liked it? Very good. How many of you didn’t enjoy it? It’s boring? Nobody wants to put a negative word. How many of you saw some lights or colors while you were doing this? Very good. How many of you heard some sounds? Very good. You’ll hear lots of this stuff as you go along. Those are natural things. As you concentrate, you’ll see light and sound, which you’ve never seen outside. There’s so much of it inside us.

It’s not been said metaphorically but literally: “If thy eye be single, thy whole body shall be filled with light.” You can actually see it. I hope you’ll be able to see it during these exercises, that there is such immense light inside us, light, visible light, not light of enlightenment or knowledge. Light that you can see and experience, which your eyes cannot see. These eyes

cannot look at them. They have to shut down with the glare. And that light which is much brighter can be seen inside without opening these eyes.

So, you'll have these experiences. They're all inside you, and right now this was just an introduction to where you should be in order to practice meditation. If you can concentrate, and if you start doing it regularly, what I just said, it'll be very automatic. There'll be no effort. Every time you close your eyes, you'll be there to start your meditation, just a practice. It's a question of practice. You know practice makes one perfect. Have you heard that story?

I'll tell you the story of a king. You know, in India we have a lot of stories of kings and queens and so on. There was a king, and he was a very good hunter, sharpshooter with his bow and arrow. He became so good that he could shoot his arrow in any direction and land anywhere he liked. He could do parabolic throwing of arrows, which very few people knew. So, one day after coming from a hunt, he saw his wife the queen sitting on the balcony of the palace. And she was wearing an ornament—some of these Indian jewelry, you know—it's an ornament they wear on the head. And he saw the big ornament on her head. He said, "I'm going to surprise my wife today. I'll shoot an arrow in such a way it'll go directly up and just take this ornament off, and she won't even know it." So, he shot the arrow, and the arrow took the ornament off, and it fell. He walked up to the balcony. He said, "Oh, my dear, I thought you had some ornament on your head." She says, "I don't know, might have dropped somewhere." He said, "Oh, look at it. It's along with my arrow on the ground."

And he was expecting a lot of praise from her. "Oh, you are a great marksman." She said, "What's that? That's nothing much. It's just: practice can do anything." He got so angry that he had performed such a great deed, and the wife was not even appreciating it. And like the autocratic kings they were in those days, he told the courtiers, "I want to banish this woman. Take her to the forest and leave her there." So, at the king's order, the queen was deprived of her status and sent into the forest, and there she lived in the forest. And when she was there, the wild animals would come around, and it was a new guest in their midst, they didn't know who she was. And there was a she-elephant there, who gave birth to a baby elephant. The little baby elephant was born, and this woman liked that baby elephant. And there was a stream of water. She went and bathed the baby elephant in that water and began to play with it and would throw up and down. Every day she would bathe that baby elephant and throw it up and down. The baby elephant was growing bigger and bigger every day, but as it became bigger, since she was playing every day, her muscles got stronger and stronger, too.

So, she was then after some months, after some years, playing with a big elephant, playing like this. So, some circus people, some entertainers were going through the forest, and they saw a woman carrying an elephant like this. They said, "We've never seen something like that, and this is great asset for us." They said, "Lady, come along with us. We'll give you any amount of money. We'll give you new clothes, and you can perform for us. How do you do this?"

She said, "No, it's just practice that I practiced, and I've been doing it from the birth of this little baby." So, they brought, and she was performing this act. And when the king heard a lady is

performing an act of carrying an elephant, he ordered that the performance be held in his court. So, the lady was brought to his court. All the courtiers assembled, and this lady threw the elephant up in her arms. The king was surprised. He came to her, he said, "I'll give you any reward for what you've done." She said, "No, just a practice can make you do anything." He knew this is my wife, so he got her back.

It's just a story, but it only shows practice can make you do anything. Indeed, the fact that our mind roams around so much is also practice. That our mind is attached to so many things is a practice, that our mind has got used to that, and we get so used to it that we don't even realize it. To reverse it, we have to practice the meditational techniques also in the same way. So, this particular practice we did to sit behind the eyes or the third eye center, if you practice it, it'll become very easy, and any time you close your eyes, you'll be there and become very easy. Even the rest of meditation will become easy with practice. So, practice makes one perfect.

I would like to take a little time now with you to answer any questions you have, apart from any questions you may ask in any private interview or personal interview that you may ask. Any general questions?

Q. All my life I've heard about the soul and read about it, but I've never read a clear description of it giving the specifics like when God first created the souls. Could you describe what the souls were like when God created them? Size? Color? Vibration? I don't know. I don't know anything about it.

A. Okay. Let me try to explain it. I know that there are no words that can really describe it, so I make a story, sort of a believable story. But it'll still be a story. Okay, let's imagine that God is consciousness. You understand consciousness? What is consciousness? Consciousness is life. Consciousness is what makes us experience anything. Consciousness is what makes us see, touch, taste, smell, hear, think, have intuition, move about. All the things we do as living people is done because we are conscious. When we've become unconscious, we can't do any of these things. So, you see this person has become unconscious. That means he can't do anything, can't know anything. Their capacity to know, capacity to do, capacity to imagine, capacity to create it's all part of consciousness. God originally was only total consciousness. That's it. There was nothing else besides that consciousness, but it cannot exist if there's nothing to be conscious of. So, consciousness was existing conscious of itself, that there was such a power, a power, a life force that you could be conscious of anything you like.

So, within this consciousness, it began to operate that why is consciousness one not having a larger experience? The larger experience came because the one became the many. It did not really become many. It was only one within the many. Many within the one. I'll explain that. Imagine consciousness to be like an ocean. I heard when I was young that we, our soul, is like a drop of ocean, a drop of water from the ocean. And the ocean is God, the creator. We have to... we have been separated from the ocean, and therefore, we are miserable. One day the ocean has to travel back on a spiritual journey and merge with the ultimate truth, God, the big ocean. The drop will become the ocean.

I was a very big skeptic of these things in those days, a skeptic of the whole path, I must tell you. And I felt this was a very bad deal. First of all, if I am a drop of water, I have an identity. I'm a drop of water. What will I get by merging in an ocean? I'll lose whatever I have. Secondly, the ocean is so big, full of drops. Adding one drop will make no difference to it. It's a lose/lose situation, not a win/win situation, a lose/lose situation. I'll lose my identity as a drop. Ocean gains nothing. Therefore, it bothered me. The whole concept of the soul being a drop of water separated from the ocean and has to go and merge in the ocean never appealed to me. It took me some years to discover that, indeed, the drop of water was a drop of water but never separated from the ocean. It was in the ocean. It was never separated from the ocean, only it thought it was a drop. In awareness, it lost the awareness. It was a big ocean, and therefore, it became a drop within the ocean. When the awareness expanded, it became the ocean.

So, there was no journey to be performed. It was an expansion of awareness to its original size of the ocean. The same is true of the soul. The soul is an individuated unit, an individuated experience of consciousness within total consciousness, not separated from it. We have never been separated from God. We are always *in* God, part of God, but experiencing individuation within God. That individuated experience in God is called a soul. A soul is still consciousness, but part of God, part of total. The spiritual path is not a journey anywhere. A journey to our awareness, to get to know who you are. When the awareness expands, you discover who you were. It happens gradually, you get gradual knowledge of what the ocean is.

Therefore, to define a soul it would be merely individuated experience of consciousness. That means the consciousness takes up a position of being a part of something. It's not actually part. It becomes a part in awareness. And therefore, it can experience one aspect, one angle of creation. It doesn't end there. We add to it another creative power, the mind. The mind starts the same way as consciousness. A universal mind, it has the capacity to hold all thoughts, all programs, all lifetimes, all time-space. All kinds of programs that can be made in a creation with time and space, cause and effect, are held into that we call universal mind.

Copying the experience of the soul, it also individuates and become individual mind. The individual mind attaches to the individuated soul and becomes a partner with that. The individuated soul, experiencing this within the totality, the universal mind just created within the total consciousness as individuated mind becomes part of that individual soul. That's where the journey starts into this experience we are having. Then we add on more. Then we add on a life form. Then we say this experience should be in the form of a life. To create a life, we need time and space. And we create time and space to create a life. It can be million years, it can be one year, it can be five seconds, depending upon different kinds, depending on the life form. It's a different life form. Some life forms are living with the same soul, same mind, living for few seconds. Some are living for millions of years. Some physical beings are living for long periods. Astral beings are living much longer. Average life of an astral human being at the human level when he becomes astral is one thousand to three thousand earth years. The normal life of an individuated mind is as much as three to four million years, and then after several more lifetimes of a mind, dissolution takes place. The whole show is ended and new one starts.

It's an ongoing program life this, ongoing life. To create this life, this mind was essentially used to create life in a time frame. Once it's created, events are put into this life frame through the law of cause and effect, which we call karma. Karma is created so that we can experience life in this particular way, that there should be a cause for every effect. There should be reason for whatever happens. The mind is given supremacy, individuated mind working with individuated soul or consciousness processes.

Another change to experience life in time frame, and that new process is called adding on sense perceptions. That means what you could know at once—you could know something at once—is split. You have to see it, touch it, taste it, smell it separately. These are divided perceptions for the same thing, for same absorption of one knowledge, absorption of the information about something, you divide it up. This division takes place, and that makes sense perceptions come up as a separate form added on now to the individuated soul, which is in consciousness with the individuated mind drawing its strength from the large consciousness, which is universal mind. And then getting added on with the sense perceptions, it moves on further to create the present reality where we are chatting here with each other, the physical universe, which means it gets enveloped in a body.

Sometimes this has been described in a different way. There's a light bulb, because we associate light with consciousness, with life, with knowledge, with awareness. A light bulb is covered with... one of those strange kind of bulbs they have in the discos and so on which move and they throw the pictures on the side, so that colorful thing is there. As it moves, we think that the light is moving. The light is not moving. The light is stationary inside. It's the cover upon it that's moving. We begin to believe the light is moving. Then we put a second cover upon it, and then it dims that light and throws it in one direction. Then we put a third, a big brown bag on it, we can't see the light at all. We think light has gone out. Neither light has gone out nor those colors have gone out, we just covered them up with another level.

Our body is covering our soul exactly in the same way. Our mind creates the colors that move, and our senses divide the colors into different parts. And our body covers it all up, and the little bit that shines through, the little glow that shines through that black or brown bag, is all we are seeing here, and we think light is very dim. Light has never been dimmed. So, that is why the soul's strength, if you go within your meditational experience and go above this physical realm, you'll find that your body is shining. Obvious it's not this body, but a body similar to this body is radiant, shining. It's shining in the sense you can see it in the dark. In the astral plane, there is nothing invisible. You can't make darkness make things invisible, which you can do here. So, everything has its own light. Not only the body. Houses, roads, buildings, cars, planes—everything that is here is also there. We don't use them too much. They're obsolete because we can fly, but we have everything. Everything you see here in the physical world is a replica coming from there.

So, that astral plane experience—your sensory experience—the light is different. You go one step higher to the mind to the causal plane where you find that the mind has a bigger light and

radiates. The whole sky turns into an orange colored sky, a golden sky. If you take a setting sun—you've seen a setting sun, orange glow on the sun, the golden glow—now make the sun stretch and make the whole sky. That's exactly the nature of the sky that you experience just by moving one level higher inside yourself. Then you go above that there's immense light. Even the soul that is without the mind has a shining, compared to the worldly sun. The light of sixteen of these suns put together is the light of each one of our souls. And you can see it.

So, you can have an imagination that there is immense light inside, but we are covering ourselves up and seeing, staying in a dark, dingy room and thinking we are in a great world. We are in a very small, confined place right now, and the opening is through the door inside us. We call it the tenth door to open into that because the nine doors, the nine apertures—the two eyes, the nostrils, the mouth, the two ears, the two lower apertures—these all open outside, these nine doors. The tenth door opens inside. That's why they recommend you must go into the tenth door to open that.

The soul itself is powering all this. Soul alone is conscious. Soul alone has the power to make the mind work, to make the sensory systems work, to make this body work. If there's no soul, it goes away. When we say a person has died, his soul has moved away, we are not talking of the soul, we are talking of his astral body. But we make a common usage of the word *soul*. We say, "Oh, his soul has gone away there." Now that soul which has gone away there has some characteristics of its own. It is a different kind of being. It has a vibration. It has colors. It has halos. It has all that stuff. That's an astral body. But ordinarily we call it a soul because we don't go any further than this, that there's a soul in this body, and when you die, the soul goes somewhere else. We do not realize the soul doesn't go anywhere. The soul has never gone anywhere. The soul remains in eternity at no place, zero place where there no places created, no time and space exists. The soul exists.

But the soul is surrounded by others which create these experiences. So, that is why the definition of soul is different and different by different usage. So, when we say, "He died. His soul went there," we're really talking to the astral body alone. Rarely do we talk even of the causal body. Rarely we talk of the mind and all its apertures going away. When we are sitting here today, all these things are operating simultaneously. If the soul were not operating, I wouldn't be able to talk to you. You wouldn't be able to listen to me. We wouldn't be alive. If the mind was not active, we wouldn't be able to think. We wouldn't be alive. If the sensory perceptions were not there, you wouldn't see me. I wouldn't see you. If the physical was not active and alive, we wouldn't be sitting here. So, when we say...it does not mean that if you are in the physical body the others are sleeping. Everything is awake and active. It's only covered up. The soul is functioning, that's why you're alive. The mind is functioning, that's why you can think. The sensory body, astral body's active and alive, that's why you can have sensory perceptions. This body is alive because of all these. That's why you can function as a human being in a physical body.

But if you take away any one of these elements... Supposing the astral body dies, the physical can't exist. It only exists with the astral body. If the causal body or the mind dies, astral and

physical cannot exist. They exist because of the life of that. If the soul moves or soul does not extend itself into these different forms, everything dies. So that's why this is a cover upon cover. And we normally use this expression *soul* just to describe anything that is living inside us and moves to another body, moves away, goes to heaven, hell, or anywhere after this. That is technically the astral body, not the soul. Soul is the motive power, the conscious power that makes all these bodies alive.

Yes?

Q. Can you say something about karmas and how karmas work out in relationships in our lives?

A. Yes. It's a nice way to set up a pattern of life based upon karma. Karma is simple rule: As you sow, so shall you reap. It's an action and reaction. The difficulty arises when we talk of a soul coming from an area where there's no karma because karma's in the mind, entirely. Soul has no karma. Never had, never will. The mind has all the karma. Now, when we descend in our experience from the soul to the mind, we pick up a life, and that stage where we pick up a life is called the akashic records, which means all permutations, combinations of events are possible. We get a choice to pick up, and we see what life would suit us best, and we pick up that. That life which we pick up has a past life to create this life, has a future life to follow from this life. It does not mean that we have lived that past life, but we have to have it in order to have one present life. So, we took up a present life, and the present life carries with it unlimited number of past lives to follow the law of karma. And all the causes are in that past lives, and the events are here. And the events that are here carry on further.

Now, during the one life that we have, we have three kinds of karma going on. The first is *pralabdh* or destiny. That means events that will happen to us in this life over which we have no control. And we have no volition in that at all. For example, where you'll be born, who'll be your parents, what'll be the environment, where will you go to school, what accidents you will have, what relationships you'll have, who you'll marry, who you'll fall in love with. All these things that will happen, as if without your volition are called destiny or *pralabdh* or fate karma.

Then there's a new karma called *kriyaman*. In Hindi we call *kriyaman*. It means making of a new karma through free will. When you feel you have a free choice, then the choice decides. Do this and that becomes the cause of something to happen. That is sowing the seeds of future destiny. So, whenever you have a new karma, it is always preceded by making a choice. Supposing an event is happening in your life, and you had no choice to make, it's always from the past cause, not from the present. When you are accosted with several choices, and you have to make a choice, it's always a new karma. Whenever you have to deliberate upon something and then make a decision, it's creating a new karma. And then that follows up with an effect, that cause.

The third type of karma is that since all the karma that we create cannot be accommodated in one lifetime, some of it is stored and some of it is put into the *pralabdh* or the current life. What cannot be accommodated in one lifetime is stored in a cloud. (Even the telephones are now setting up. I heard from Apple that makes these iPhones that from next July, there'll be no more Mobile Me and all that, there'll be iCloud. All the data will be stored in the Cloud. I thought

“Where are they getting this from? Must be from the akashic records because the akashic records not only hold all the permutation-combination, but the *sinchit* karma, which is the reserve karma, which cannot be accommodated in one lifetime gets stored.

Now since once we are here, we have innumerable past lives. It's very easy to pick up the events of one life from several past lives. It need not be from one life. We want to have one event coming from the previous life, one event coming from third, fourth life, one event coming from way back. In one of the epics in India, *Mahabharata*, there is a blind king, Dhritarashtra, the blind king, and he has the power to look back into his past lives. He looks into past lives to see what made him blind. He goes through 100 lifetimes and does not see anything that he did to become blind. So, Krishna, who's the avatar and can give answers to these questions is there. He asks Krishna, “Krishna, you tell me that every event taking place here is based upon something we have done in the past. I have looked at 100 of my previous past lives. I did never thing to be blind. I did never anything to become blind in this life. How do you explain that?” Krishna says, “Look further back. One hundred and fourth life, you hit the eyes and made the person blind. So, this segment of your current life has been drawn from a life way back and put in.”

So, the advantage of having several lifetimes available to make one lifetime makes it very flexible. What can you put into a destiny of one life? So, it is not merely that from one life you go to another life, the life is created from that. All those unplayed-out karmas go into a reserve called the *sinchit*—in the cloud—and from the cloud anything can be picked up again to make a new life. So, the karma is a very complex thing that way. Again, talking of Krishna, he was a shepherd, cowherd, actually. He was looking after cows as a young boy but was enlightened at an early age. So, there's a conversation reported about something that he was talking of karma as a young boy to his friend who was also a young boy, and he said, “Udo,” which was the name of his friend, “Udo, the nature of karma cannot be understood by anybody. It is so powerful. It is so irreversible. That look at this ant walking, and going on, crawling on the ground. This ant has once been the ruler of one of the heavens, Indra, has at one time been the creator of a universe. Because of his good karma that he did and became that, because of bad karma came back here as an ant to crawl.

So, this particular incident is quoted again and again in Indian mythology and Indian literature to show that karma does not cancel each other. Two karmas do not cancel each other. Indeed, it is said that after we die, we have done something so good that should qualify us to go to heaven for a little while. And we have done something so bad that we should go into hell for a while. The only option given to us before the new set is made up for us, a new *pralabd*, new destiny is made for us is “do you want to go to heaven first or hell first?” And I have sometimes taken a poll from people. Now if you were told at the time of death that you have one month to spend in heaven and one month to spend in hell and then you're going to your new form, a new human being, would you prefer to go to hell first or heaven first? Those in favor of heaven first raise your hands. Those in favor of hell first raise your hands. Hell wins.

It's such an amazing thing. I have found it always divided opinion on this because those who say heaven first, they say who knows what'll happen after that. Let's not miss the heaven. Those

who want to get the hell first, they say if hell is coming later, even heaven'll become like hell waiting for it. Heaven will become like hell just like we make hell and heaven right on earth. Our life can sometimes be so hellish, and then we draw the inspiration from real hells, but we make hell right here. And we also make heaven right here. You'll see the enlightened people who can look at this show as a show. They make it heaven right here. So, you can really make your heaven and hell here, too.

But the karma works not by incident. Karma works by intention. That means it is not what you do that creates karma, it's what you intend to do that creates karma. The intention is so important. And that's why the implications are if you do something unconsciously, it does not create karma. If you do something consciously, it creates karma. If an accident happens, you feel you hit somebody, and you had no intention of hitting. You had been hit earlier and just paying back. So, it's one of those pralabdh karmas.

Yes?

Q. What if you do something out of ignorance? What if you do a karma out of ignorance not even knowing that it's...?

A. That's not a karma. It does not create anything. It's the past. Ignorance does not create karma. It's intention—known intention—that creates karma. Karma itself is a big subject because the way it operates and how the storehouse of karma is in the cloud.

Yes?

Q. I'm always, like, moving around. You know, I have my chair and I have the same room always. It changes a little bit, but I can't very often I can't sit still. I want to go out to the pad to the porch, and I want to fly out to the...

A. Now, flying around is not bad. Eventually, I will, myself, take you on a flight inside. During this workshop I hope I'll get the chance to tell you how to fly, but to practice centering yourself, it's good to sit down. If you feel like getting up, take an imaginary rope, tie yourself with it with a tight knot.

Q. That's a good idea.

A. And you will not fly. You will not fly. When you want to fly, then you untie. It takes time to untie, so you'll get a chance to center yourself. Okay. Any other comment or question on what we've been talking about? Yes, Jack.

Q. Can you give us more specifics, clearer things about God, about God's size or nature or the full creation and why God created us?

A. The size, God has no size because God lives in a space where there is no space. God lives in a time where there's no time. So, God cannot be defined in terms of size and space, but God is the totality of our consciousness. If we experience that we are a conscious being, and you can experience you are a conscious being. We are all conscious beings. We all think, we talk, we do many things which are arising from consciousness. We are alive because of consciousness. Imagine you can put all this consciousness, and all that has been created by consciousness, into one whole. That would be good definition of God.

God is whole. God is complete. God is total. There's nothing outside of God. All creation has taken place within God. He has not put anything outside of himself. So, the real nature of God is that he is totality of consciousness, totality of creation, totality of everything we can see, but in order for us to seek that realization that we ourselves are part of that, he identifies himself as separate from us. We think that we are separated from God and we are to find God, so God has to be separate somewhere else. Now people point out like this, and I sometimes look up and I also look up. Where is God hiding up? God is hiding nowhere outside. He's inside our consciousness. He's inside our self. Not only inside the body, inside consciousness itself. He's hiding in the individuated consciousness and is total right there. So, totality he's experiencing individuation.

There is a temple on Lake Michigan. The governor of Michigan state went to India and went to the River Ganges, which is considered a holy river. So, he wanted to see what is holy about that river, and he found that Swami Vivekananda, one of the very great swamis of India, he had sat there and practiced, and his teacher Ramakrishna had also given discourses. He felt very pleased. He saw a temple. He said, "I want to take this temple to United States. I don't have the River Ganges, but I have a lake. I could put the temple on the Lake Michigan."

So, this was a good idea. He brought this idea with him and set up a temple on Lake Michigan in the state of Michigan right next to Illinois. If you go close to the shore, you'll find the temple. It's called Ganges. They named it Ganges. Now in the temple... I visited the temple to see how this American tourist was so affected by it. In the temple there are some very nice books, some very nice pictures of Vivekananda and other masters of India, but there's also a painting in stained glass. The stained-glass painting is of a tree, a large tree with beautiful green leaves and some red flowers coming out of it. But there's a bird sitting on top of the tree chirping with happiness and there's a bird sitting at the bottom of the tree struggling, struggling hard. And there's a poem written alongside. The poem says, "I am that little bird struggling at the bottom of this tree. I don't know how I can be like the bird that's sitting up there. Look how happy that bird is, and I'm so unhappy. I am struggling so hard. Everything is a struggle for me. I can't even climb this tree slowly, slowly branch to branch I'm going. Look at that happy bird on top of the tree."

So, the bird slowly climbs up. Ultimately, when it reaches there, it finds it was the same bird. There was no other bird. It was the bird in that state. This is the truth about our own self, that we struggle here because we are individuated. When we reach the top, we find that what we thought was God, separated from us, was an image created so that we can reach the top and we find that it was our own reality. It's our own total reality, higher reality. We were living in the

lower reality. So, it's a change of our experience of reality that makes us realize God is. Somebody asked a question, "Can a man see God?" The answer is no because by the time you see God, you are God. That's the only way you can see, you can experience God. So, you become one with God, then you can experience. Below that, you are separated, God is always separate if you are separated.

So, the separation is in consciousness. Separation is in your awareness. It's not a physical separation. There never has been any physical separation. The God that we talk of, that religion talks of, is manmade. We make a god because we like to worship something, so we make our own god. We make many gods. We make as many as we like. And they said, "This is my god. I don't like your god. I like my god only, and your god is Christian. My god is Hindu. My god is a Muslim. My god is Allah." We make our own gods, and these manmade gods we worship more than the real God that sits inside us, that's totality of consciousness who's accessible to us inside us. And we are looking outside at the concepts and images we have made ourselves. And we make these images and try to find the reality in them.

So, that is why the true nature of God is our own reality. It's our own total reality, and it encompasses everything. There's nothing outside of it. But in order for us to seek and to become that, to discover that, we create an image separated from us, and we say, "There is a god sitting up"—we call him Sat Purush—"sitting up in a high state." And when we say *high state*, we are, our hand goes up like this. I'm at this level. I'm at this level, this level. I've always felt guilty when I say that because not correct. It's not correct that there's levels sitting like this. The level is within ourselves... more within ourselves... more within ourselves.

So, the further we go within our consciousness, we discover more and more. So even these levels are just a description, good for the mind. Our mind loves classification. Our mind loves levels, and therefore, we use these similes of levels and say these are levels of consciousness, and God sits on top. Actually, the top is right within ourselves. It's not above or below, it's within. So, the key word is: *Go within*. When they say the kingdom of God is within us, it's actually within us and not anywhere else. It's not outside, not anywhere else. The more you can go within yourself, the closer you are to God.

So, I think one can find God within oneself. Till then what we do is, if we can't see God... Mother Teresa used to say, "If you can't love a human being whom you can see, how can you love God who you cannot see?" And we are pretending that we love God. It's easy to pretend in our mind because God is not there. If God were there, we would be very trembling with what we have done, say he knows. When we suspect somebody knows something, we tremble there. If God is always with us and we are worshipping God, why do we do things that we know even a little child standing, we won't do those things, we'll feel guilty about it, and God is with us and we do those things. It's a great hypocrisy to think that we are with God, that God is with us, and we do all those kinds of things. Our life does not support that.

Therefore, the truth is that we make these things with our mind, but the God is our totality of consciousness beyond the mind. Now, I say so easily in these easy words, "God is beyond the

mind," as if a lot of people have journeyed to areas beyond the mind. The truth is very few people have journeyed beyond the mind, because most of the spiritual discipline that we have practiced are only within the mind. Many of them are only physical and astral or sub-astral. When we have an experience of out-of-body experiences, these are the lowest form experiences at the sub-astral level, not even astral level. They are just a reflection of this world that we are going into, and we think that we have achieved spirituality. And those people who have gone just above that, they have some mental happiness, mental, they have seen lights and sounds, which are only at the mental level. But God... To know who God is and to have an experience of God, not merely knowledge of God, experience of God, you have to go above the mind, beyond the mind. The mind will not let you go there. The mind does... Mind will let you into a concept of God, give you different concepts of God, but will not lead you to God.

So, the secret again lies in going in deeper into yourself, into your consciousness where you are beyond the mind, beyond this thinking machine which you think is yourself, and you will experience God. God is nowhere outside. Somebody asked me how long is this spiritual journey? I said, "In terms of distance or time? Time? A lot of time. Distance? No distance because we are right there where God is." We are right there in terms of consciousness. Our total consciousness never moves. It's not that it's hanging in space or somewhere. Space is created by consciousness. Time is created by consciousness. And therefore, it does not have anything to move about. All movement is created around it by the mind. Then when we are seeing things moving, we move alongside. We are moving an experience around ourselves. The body's an experience around consciousness. And therefore, the consciousness, per se, never moves. All experience moves it around.

Similarly, when we think we are approaching God, we are not going on a journey. We are opening up doors of higher awareness and going further and further into our own total awareness. As it is, total awareness does not lie outside and less awareness inside. It's the other way around. Total awareness is hidden and generates outside itself individual awareness, generates outside that a cosmic or mental awareness, and then creates outside of it the sensory awareness. So, everything is being created outside, creating more and more space as we experience it here.

But the truth is all lying inside. Moreover, in the physical body we think this is a big universe around us. Just go one step inside. Just one step. By withdrawing your attention to your astral self, you'll see this whole physical universe with all the billions of quasars and stars is a very small fraction of creation. The bulk of creation is outside of this whole system that we see, and we think this is the whole of creation. A little insect that lives in a little drain thinks that's his whole world. He can't see anything else. You bring it out. We wonder what happened. There's a little fruit in India, like a fig, but actually there's lots of living organisms in it. When you open the fruit, they crawl out. And some people eat that fruit, but they have to eat it whole, otherwise they'll be crawling all over their face. So, when they eat the whole fruit, it just goes in. It's a little fig like that. But when you open the fig, open that fruit and see them crawling out, then you wonder these are individuals living in that fruit, what was their world? What were they seeing? What are their point of view? They're confined and that was their entire world. They could see

nothing else. In a way, we are like those people too, we are like those little insects because we are thinking this is the whole creation. This is a very small fraction of total creation.

But the beauty is that while we're in this small fraction, we have the ability, indeed the unique ability while in this fraction, while in the body, while trapped here, to open up the doors and see the rest of it. What else could be greater gift than this? The gift that we have been given of being able to seek in a human body and find the truth is the greatest gift that has been given to anybody in the whole universe. No other part of universe has this gift. We have been gifted as human beings to seek—do nothing else—just be earnest seekers of the truth.

And first requirement of course, is you have to feel this is not your place. If you like this place, go and have a good time first. When you get fed up, then you are seekers. You can't be seeker of something else when you are seeking the pleasure of this world alone. So, that is why somebody asked me once. He said, "Why are you trying to tell us to meditate? Why are you trying to tell us to go the spiritual path? I am very happy with what I am doing here."

I said, "I'm not telling you at all. I'm telling people. You go and have a good time. You enjoy life. When you get fed up and you feel this is not your place, come back to me." He came back next week, and he explained to me how terrible the life was, how terrible his relationships were, how many disappointments he had got, how he had lost money, how he had been cheated by his own siblings. He told me all the stories, yet he thought he was living fine. But I knew he was telling me that just to challenge my theory that this is a good opportunity for us.

Okay. Anyone? More questions? Yes.

Q. You kind of answered it right there. But have you ever in your life been afraid to die?

A. No.

Q. I didn't think so.

A: No, and I'll tell you this thing. If you are able to withdraw your attention and vacate this body, you'll never be afraid of dying. It's as simple as that because you will have experienced death while living. It's the same experience that you will have when you die. When you know it beforehand, what'll happen, you will find out you never die. And as you leave the body, you still are not dead. You leave all your bodies, you're still not dead. You can never die. The soul is immortal, and you can experience it and then you are never afraid of dying in this world. The best thing is that you can see it and have knowledge. Death is merely change of clothes. It's like changing clothes. Nobody is afraid of changing clothes. It's a change of costume.

There was an American seeker of the same teacher as my great master. His name was Julian Johnson, and he was a surgeon, and he went, and he wrote some books also. *The Path of the Masters*, he wrote. *With a Great Master in India*. He wrote some books. You might have seen some of them. And he went to India, and he was a minister also. So, he worked in a charity,

missionary organization in Calcutta, and then he heard about Great Master, and he decided to go and visit him in the dera. The dera means the ashram, the place where Great Master used to do his work. So, he wrote a letter to Great Master that I am a missionary and I've heard about you from my friends in the United States who have been initiated by you. And they praise you and they say that you are a real man of God, and that you can lead us to God. And I want to know... I have been not only worshipping God, I have been doing missionary work to bring people to God. I have been on a certain... I teach them the gospel and I teach them this, and I would like to come and see you.

So, the Great Master told his secretary to write back to him, he's most welcome, but he can come by train. In those days there were no planes or something. From Calcutta to the dera the train came, very express train, it did not stop at the Dera Beas station. It stopped 25 miles earlier at Jalandhar or 25 miles later at Amritsar, another station. So, the secretary wrote, "You can come over to see the Master, but Master is living in a place, small town where trains don't stop. You have to get down either at an earlier station or later. I recommend you get down earlier. Why go further and come back? Get down at Jalandhar station and there's an attorney living there, right next to the railroad station. His name is Bhagat Singh, and he's an old disciple of Great Master. He will receive you, and he'll bring you in his car to the dera, and you can meet Master."

Now this is the first visit of Julian Johnson to see the Master. After this letter has gone and Julian Johnson is on the train on his way to the dera, Master says to this attorney, "Let's play a game." You know, most people who have heard about gurus and masters don't think that they play games, but the truth is Perfect Living Masters always play games. Those who are not perfect masters, they pretend to be very high and holier than thou and so on, they can't afford to play games. Because if they play games, they'll say he's not a master. The true Master never cared about that because they don't have to prove anything to anybody. So, Great Master said, "Let's play a game on this newcomer from America. Now he's expecting to come and be driven to the dera. I'll come along with you and hide in your house." He told the attorney, "I'll hide in your house, and when that American surgeon comes, you'll receive him at the station and tell him, 'Let's go and have a cup of tea. You are tired after a long journey,' and he will say, 'No, no, no. I don't want any tea. I want to go quickly and meet the Master.' But you'll say, 'What's the hurry? Don't be in a hurry.' He'll get very irritated with you because he'll be keen to see the Master, and you are trying to detract him and distract him to having a cup of tea, so distract him so that he'll get anxious. 'What is he doing? What is this guy doing preventing me from going to see the Master?' Then you bring him to your house, and then you tell him, 'Doctor Julian Johnson, I have a surprise for you.' Then you bring him and say, 'Here's the Master come to receive you.' So that'll be big surprise. It was all planned."

Julian Johnson has recorded all this incident in his book. He said he came, and this attorney received him. He was an English-speaking attorney, no problem talking to him. And he said, "Doctor Johnson, I recognize you. There are not too many Americans traveling on this car, White Caucasian getting down, so now let's go home. My house is just nearby, and we'll have tea, some refreshments, and then we'll go to see the Master." And Johnson said, "Of course not."

Let's go straight. I have come for the Master, not for a cup of tea." "No, no. You are so tired after a long journey, and let's go home and have tea."

So, he played the whole game. And Julian Johnson went to his house irritated, that what is this man doing? He doesn't realize I have come only to see the Master. And then when he goes there, he says, "Doctor Johnson, I have a surprise for you," and he takes him into the living room and the Great Master sitting on a chair, and he gets shocked to see this. And he said, "Master, you come all the way to see me?"

And Master says, "You've come thousands of miles to see me. I just came 25 miles." He had a sense of humor. All Perfect Living Masters I have seen have great sense of humor. So, they're not serious like we imagine a Master to be. They're different than what we think masters are. Then Julian Johnson after that became a great disciple, but in his records, he writes that "the time I spent with this man has changed my life, and I could never imagine this kind of experience can happen by looking at a man. He's as ordinary as we are. He lives this life, but his love and compassion is unbounded. His love is so unconditional that I see people trying to say anything to him and he's always loving them. It's a unique feature." He describes that, he says, "I think that's God living in human form."

He made a description that if you want to see God in a human form, go to a person who is living God in a human form, who's actually having the experience of the highest level of consciousness. And that was... He had so many stories, I could tell you many more stories. Maybe later during your stay here I'll tell you more stories of Dr. Johnson, and tell you some stories of another veterinary doctor who was also dera, a great guy and one of the brightest seekers that I have come across, and his stories are even more interesting, including a story of how he used a rope, which I recommended to Gene to tie up in meditation, he tied up his father in real physical life. We'll come to that story.

I even go to the extent of saying supposing all that I've said about meditation about higher regions about higher levels of consciousness were all made up. Let's imagine some bright imagination that has made up the whole story. There is nothing at all, that life is just this short, brief period in this physical body. We come and we die, and everything ends. Let's suppose that is the truth, and all the rest of the stories made by saints, mystics, and so on about afterlife, about souls and so on, there's no such thing. It's all made up. If this proposition is put to me, I'll say, "Great! If that is so, and by imagining these things we can be happy forever, I will still recommend it." That if you can imagine and make up these stories and gives you happiness continuously in this life, it's still worthwhile.

At Harvard, the university, there were two professors in department of philosophy and psychology who used to discuss with me. There we would say, "How do you know that what you talk of as an inner experience, as a spiritual experience is not an auto suggestion with your very great imaginative mind, and you're making up this experience. Not that we are denying that you're having it, but you can make it up, the mind is capable of doing all of this. It may just be an auto suggestion creating these experiences. How do you know it's not that?"

I said, "It may be that. I don't deny it, but if it is that, it's a wonderful thing because it made me happy and you guys are all unhappy, still worthwhile." And of course, if you get into a certainty of experience which comes only by the experience, then nobody's questioning, nobody's skepticism can affect you. It is the same thing, like waking up in the morning from your bed and somebody says you are still sleeping—nobody can tell you are sleeping. The experience of wakefulness, the experience of shifting from a dream state into a state where you remember you went to sleep and have come back to that state does not require any more proof or any argument from anybody.

So, spiritual experience is like that. It carries its own certainty, but it comes when you have the experience. Till you have that, you can argue as much as you like, and you can argue back. If the professors want to argue you that, say, "Yes, we agree with you, but we are happy, and look at you."

Okay, thank you very much for spending time with me, and I am very happy to see so many of you. We'll have personal interviews also, and you can reserve any questions. And as always, you know that this is sort of an informal meeting that I have with you. You can ask questions anytime. You can interrupt me when I'm talking if something needs to be interrupted and you want a clarification. You can ask me questions on what I have spoken or what I've not spoken. And you can give me answers instead of asking questions. You can give me answers for your own questions. You can give me answers to my questions, so it's very informal. This is a very informal seminar and very informal gathering, and we'll spend the next two days doing this.

Thank you very much. God bless you.