

SUNSHINE & SHADOWS IN THE HUMAN EXPERIENCE

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...Thank you, Nancy. It's a very interesting introduction to the subject. When you started I felt so fascinated, I thought it best if you continue, complete the lecture.

I would like to pick up from where Nancy left. I suppose some of you have heard me before. How many of you have heard me speak before? (Pause) Thank you. How many of you never heard me before? (Pause) Thank you. How many are not sure? (Laughter)

There is bright sunshine outside, and its nice weather as we drove from the Twin Cities to Rochester in bright sunshine. I was contemplating on the bright sunshine outside and bright sunshine inside and I said, where are the shadows? There is bright sunshine outside. There is bright sunshine inside. Where are the shadows? And, how, if we don't have shadows, would there still be bright sunshine?

What makes that sunshine sunshine at all? Is there any truth that, but for darkness, we would not only *not* have light, we would not comprehend light? That light exists because of an experience of darkness. Not only that we divide darkness from light, but if there was no personal physical experience of darkness, there could be no personal physical experience of light.

I have suggested many times that we should contemplate, if there was a certain amount of light always glowing and experienced by us, whether we open our eyes or close our eyes, go to sleep or wake up, if a certain amount of light was always there, never shut off, would we ever experience it? The answer is no. That experience could be called darkness or light or neither. Or, we would not know anything is happening at all. Situated as we are in a physical realm of experience, with physical sense perceptions operating through a physical body, it seems its impossible for us to get an experience of anything of which there is not an opposite. That all the experiences built into our system are based upon pairs of opposites. This duality, or experience based upon pairs of opposites, has made it necessary for the human being to survive only in sunshine and shadows. In this juxtaposition of sunshine and shadows it is not really important to say that sunshine is more important than the shadows. Because, if sunshine were more important, and the creator of the sunshine is shadows, obviously shadows become even more important than sunshine. How would we know the value of sunshine if we did not know the experience of shadows?

Darkness and light, pain and pleasure, happiness and unhappiness, all the pairs of opposites that govern human life, they are there to stay. And that is how we are here. You destroy the system of pairs of opposites and you destroy the human experience. You may have some experience, but you can not call it human experience after that. Human experience consists of a combination of these two. Sunshine and shadows, light and darkness, pain and pleasure, high and low. Human experience is a unique experience.

One can intellectually and conceptually imagine a life of pure sunshine. I doubt if any one of you would like to stay in that life too long. Supposing I introduce you to a region, going through a tunnel and across the tunnel there'll be sunshine all the time, and I said, "Would you like to make a visit there? Through the tunnel and go into an area where there

is nothing but sunshine, a lot of light, and you just float in that light forever.” You say, “How long is the experience going to last?” A few...couple of million years, ten million years. Would you like it? If the time span moves as we experience it moving here, very soon you'd like to have some change. You'd say, “Where have we... We've been caught in a void! We have been caught in something. There is no change, there is nothing happening. There's boredom, there's loneliness, there's nothing!” This experience of a single state can be so boring that even if God were experiencing it, he would decide to become human for a while to get out of it.

The experience of human reality here has been born out of these pairs of opposites subsisting on each other and creating the experience of one and the other. One experience destroys the other if it is continuous. Therefore this change is inevitable. But that is not the plain meaning of the title. As Nancy says, the meaning of sunshine and shadows seems to be deeper than that. And I remember the story of Plato and the three shadows. The three men in the cave. Many of you must have read about it. Plato describes the condition of three men who are standing in a cave, and there is sunshine outside and they are watching their own shadows inside the cave. As they move, the shadows also move. So those men believe that these shadows are monsters out to attack them. One guy who is standing outside in the sunshine, he calls to them. He says, “Why are you so frightened? What you are looking at are your own shadows! Why don't you turn around, look outside the cave and you will see that the sunshine and light outside the cave is falling upon you and casting a shadow on the wall of the cave inside. They are not monsters, they are your shadows!” When the man tells the simple truth to these three people standing in the cave they crouch together and they see the monsters crouching together and they tell each other, “Don't turn back! This guy shouting to us is a coconspirator with these monsters. He wants us to turn around so that the monsters may attack us.” And they don't listen to the man in the sunshine. According to Plato, this is the human situation. We are afraid of our own shadows, and we create our own shadows. We use sunshine to create shadows and then we get frightened by the shadows and we live a life of fear because of the shadows. This is a symbolic story. What it means is that consciousness is a light. Awareness is the strongest sunshine and the strongest light that ever shown because it could shine up and show up anything in the light or in the shadow.

Consciousness, while the sunshine and the light, which when it reflects through our own mind, casts shadows of experience outside, and these shadows of experience outside, we take them to be real. Not only do we take them to be real, very often we take them to be monsters. And having taken the shadows that we ourselves create, with the light of consciousness falling through the screen of mind we begin to get frightened of them. And this fear creates a great big world called the world of the unknown, because nothing creates a world of the unknown except fear. If we had no fear, there would be nothing unknown. And if there was nothing unknown, there would be no fear. Fear comes from not knowing. Doubt comes from not knowing. Worry comes from not knowing. Problems come from not knowing. All the negativity that we face in this world, all the misery that we face in this world, comes from not knowing. And not knowing comes from the shadows that we cast from the light of consciousness. It is a strange game we are playing. Its our game we are playing. If we throw the light from within, the shadows are cast outside.

How can we know they are shadows? Has anyone ever turned around to see if they are shadows? We deal with human beings every day. We attend workshops, we go into psychic fairs, and we go into spiritual trances, and we go into spiritual activity, we go into meditation. We do all that considering that the monsters are real. We even think that this monster, which is our body, is also real. We are surrounded by monsters. Have we ever found out the secret of how all these came about? Have we ever really gone to the source of light and found out how these shadows are being cast?

If we were to withdraw our attention from the shadows to the light...just turn around. That is all the truth is about. Just turn around. Right now the attention, human attention, is focused on what is outside of the physical body around. That is the direction. We are putting all our attention outside. All our fears, hopes, worries, problems, happiness', unhappiness', pleasures, pains, they are all arising from what is just outside of us. That means we are not looking except in the direction of the created shadows outside. Can we call all these shadows...are we all shadows sitting here in this lecture? Is there a way to find out? One way would be, lets turn around. Lets turn to the source of light and see if the light is falling upon us, what is it that casts the shadow outside? And what is the light? As I mentioned, the light is the light of awareness, the light of consciousness, the light that makes it possible for us to know. How do we know anything whatsoever? We know everything only because of our awareness. If we were not aware, we would have no knowledge.

If awareness can be called light, then let us go to the source of awareness, the root of awareness. Where is it shining from? We all know that if the shadows are outside the body then the source of light must be inside the body. And between the source and the shadows must be the self which creates the shadows. If that Platonic story has to be read into the human situation we have to see how our own self can become the creator of all the shadows outside using only the light source of awareness. Mystics, Masters, practitioners of higher forms of yoga, they have all told us it is very simple, that, like you are throwing your attention outside, similarly you can throw your attention inside. Just as we are getting the information of the outside experience through senses, by throwing attention on the outside experiences, similarly we can have an experience of our own real self inside by throwing the attention inside.

I would very much love that we today, this afternoon, sitting here, just decided, lets try it now. Lets throw our attention inside and see where is that light that we are talking about and how does it cast shadows. I wish we could all do it right now. It should be possible to do it in one second. Like the flipping of a switch. But I know we sit together to do it and we can't do it. Something holds us outside as if we have tied ourselves with ropes outside. As if, from the date we were born into this physical creation, into the physical being as little children, till today, we did nothing but practice throwing attention outside. We have not done anything ever to put our attention inside. Look at the habit we have formed. We have formed a habit of constantly throwing attention outside.

When a child is born new, we help the child by playing with rattles and whistles and all kinds of noises that we make so that the child's attention should be outside. We say the child has to start knowing, perceiving things. Sense perceptions must start functioning. And the help we give to the children is that they should continuously get an experience of outside stimuli to know what life is all about. I have seen little babies, little children, so

angelic, so beautiful, looks like they are communicating with something real inside that we can't see. Looks like they have access to knowledge that we cannot know. Looks like they are trying to speak and say something of what they are experiencing of which they cannot speak because of the body that they are wearing. It's a new body. They are not used to it. By the time they are able to speak we have drawn their attention outside that they should only speak of the experiences outside. We waste no time in pulling the attention outside. Why? Because that is what we are used to doing. What we are used to doing we make our children do and we keep, the whole society, functioning on the basis of a continuous pull of attention outside to stimuli outside and seeing the world of creation outside. That is why it becomes very difficult even to experiment with a simple suggestion like this,; Lets put our attention inside and see what happens. I tell people it is simple. Close your eyes. When you have closed your eyes, you still know you are conscious. You still know you are aware. Put yourself behind the eyes, from where you are operating as conscious beings, get into the center of your brains from which consciousness is operating. Get into that very spot where you feel you are conscious from and just watch what happens, see what's there. Is there any light there? Is there some special kind of awareness, some special kind of light which can create all experience outside? Is all this experience outside actually inside? Is it being projected out from there? If you can see it for a few seconds all your questions will be answered. It is not necessary to have a very long experience. If you can go in once and see what is there you'll know how it is created. You will understand the story of this light and shadows very clearly. But when we try to go inside we still remain outside. We close our eyes and see the darkness in front and we think this is the darkness inside.

One friend of mine, I think sitting here, he had a strange experience. When he did pull his attention a little bit, he felt he saw what was black light. There was no other way to describe it. Like Nancy mentioned, that there could be a more substantial stuff in what we call the blackness inside than in the light outside. That this could be called black light, or could be called the origin of white light, or it could be called the origin of all the energy that creates light. But we haven't gone into it.

When scientists go and say that there are black holes in the universe, why do they call them black holes? They are not black. They have no color. Black is not a color. They are not referring to a black color. They are only referring to the fact that such a tremendous amount of energy can collapse and go into a small spot with all the mass in tact, with all the weight in tact, it can hurl through space outside. That it can, when it expands, create so much light that we are not seeing here in this cosmos. And those unlighted dark spots are moving around the universe as potential creators of unimaginable light. Is all the light packed up into those dark spots? Then is that blackness not just the origin of everything, of all the light that we have seen?

In the old Buddhist tradition, that Buddha did an experiment with Shunya, Nothingness, and Maha Sunn, the Grand Nothingness. People wondered, what is the difference between nothing and grand nothing. Nothing is nothing! Nothing means there is nothing there. How can there be a grander nothing when there is nothing? But he was trying to explain that, before a thing was, what was there? Anything! Before there is a thing, what is there? Nothing. Therefore, nothing is the origin of everything. If the thing was already there, we can say, this was it. If there was a thing and there was nothing before, then that nothing

was the creator of the thing. That means that thing was in nothing and that nothing was not empty. Nothingness is not emptiness. And the Buddhist's concept of Shunya, or Nothingness, is not the concept of emptiness, its the concept of fullness. Fullness not manifest. When we say there is a big hole here. There are a lot of people here. They are all sitting. There is a huge creation. We are only talking of a manifest creation. Supposing it is not manifest. And where is it before it is manifest? If it is not manifest and we say it is an unmanifested form. Then, what is unmanifested form of creation? Nothing? Then nothingness would be the holder of everything. And that which can create several nothingness' must be the Grand Nothing. Hence the concept of the Maha Sunn, or the Grand Nothing, out of which all creation can take place including several nothingness' like the black holes in space which can create any number of universes such as ours. The potential for creating new universes and new human beings like us out of the space around us is so immense, there are no numbers that we can use.

I was seeing a show in the Chicago planetarium recently. And they want to go further out into space to see what they call the fringe of space or the fringe of history. Because there is no way to study one independent from the other. Einstein said that time and space belong to the same continuum and are merely two ordinates, but he did not say that there is no way to go into distance without going into time. He didn't say that. But astronomers are having a difficulty. If they go to the fringe of space to see what's happening, they see the nebulae, they see the stars, the quasars which have existed billions of light-years away, or billions of light-years ago. There is no difference. It is not possible for us to see what stars there are today in the universe in the sky. There is neither a telescope, nor astronomer's equipment, nor our human eyes. There is nothing that we can use to know what is up there in the sky. When we look at the sky we see what was there a year ago, which is the nearest... the nearest star is just one light-year ago. When we look at that star shining we say that is a great star shining now. It is not shining now, it shone a year ago. There's another star which was shining a million years ago. Another one, a billion years ago. Some, hundreds of billions years ago. When we talk of a light-year we are talking of seeing something that was shining so many light-years ago. We can't see what is come temporarily in it's situation in space. It is possible to have a single star move around at different times, around the sky, and now look at it and say the whole sky is full of stars. It could be a single star in different times creating a million stars in space. How do we know.. How do we reach there? Then I saw this is bothering astronomers today. And when they go to the fringe of space they say we will be able to study the origin, not only of systems such as that, like our planet on which we are now sitting and talking and sharing, but the solar systems, but the whole galaxies of systems, and the galaxies being formed out of nebulae. And when they wanted to see how many nebulae, every time they go further back in time or further out in space, which is the same thing, they find the number increases. The number of nebulae now identified and discovered shows that we could have billions and billions of trillions of universes being born all the time. Not at one particular time. You can not say that this earth, this planet, must be unique. We are sitting on it and discussing what is happening outside. There could be billions of Earths just like this, being evolved at the same time throughout space. There is no way for us to know it. And this experience could be duplicated.

When we look at this experience outside, that these potential carriers, the dark spots, the dark shadows, moving around, are the creators of so many cosmic experiences, it throws light upon what the Mystics have said. That, in fact, the origin of all known experience is consciousness. Einstein's last words before he died were very important, when he said, "I have worked so hard on indicating the relativity of matter and energy, but I failed to sufficiently analyze or highlight the importance of the subjectivity of the observer. Because," he said, "the subjectivity of the observer sets in motion the whole experience that we are trying to analyze." The subjectivity of the observer is the awareness of the consciousness of the self that is observing. He was very intuitive and his statements were all intuitive. But the Mystics of the East who went into the very nature of intuition, who went into the very nature of where this is coming from, were able to turn around and suggested to all their disciples and students to turn around, ...take an about turn in terms of the direction in which attention is flowing. They said just take a turn around in terms of the direction in which attention is flowing from inside the brain of the human body. Instead of the attention going outwards, put the attention backwards. Instead of thinking of what is there, think of what is here. Instead of putting the thoughts to stretch out, put the thoughts to withdraw in. If only this turnabout is done, and we go within, we find the light that is the source of all the drama outside. And we find a very interesting thing. We find that around the self, which is the source of light and therefore the source of all knowledge, awareness, consciousness, we have build screens which are mental screens, therefore part of the self, not part of matter. We have built mental screens that create the shadows which we call human life. That, we ourselves build our own shadows around the self and then the light of awareness flows out, participates through sense perceptions, which get tied down to a physical body, get into a physical universe, and all the experience we are having is based upon the shadows we have created on the screens which are mental within the head. It's a very bold statement. But they don't say it is our opinion. They don't say this is our hypotheses that there is a screen and there is all that experience of human life built into it. They say anyone can go in and see.

We are a sufficiently large group here. We can all try it. And if some of us come up with different readings, different experiences, we can compare and we can compile them, document them and say no, some people in Rochester, when they went inside they saw a different pattern. And people elsewhere see a different pattern. But we have seen in recorded history of Mysticism, an exploration of the self, we have seen that anybody who inverted the attention within instead of extroverting it outside had the same experience. And they are so well recorded and documented. I have not seen any alternative explanation for this. Therefore, putting the attention within one's self to the source of consciousness, or the source of light, gives us a real explanation of how these shadows are being cast and why we are afraid of the shadows because we do not turn inside. It also means that if we are able to turn inside and know how the shadows are cast we are no longer afraid of the shadows Our knowledge is not limited. Our knowledge expands to know exactly all that has been created by us and therefore we lose fear. With (no) fear we lose unhappiness and we lose misery, all the negativity that bothers us in this world.

Why do people turn to spirituality? They turn to spirituality because of the unhappiness and misery of this life. Because of the tensions that we have created around us. If we had no unhappiness we wouldn't look for anything else. We want to look for some real

answers because of the unhappiness of the experience around. The human experience is creating the unhappiness' because we made it like that. And why did we make it like that? We can go inside and see. Each individual sitting here made his or her own external human life. You made it for yourself. You want to change the pattern? Get inside and rewrite the script. Change the slides. Change the cassette. But you can't do it while sitting outside and watching the show. If we go to a movie theater and watch and say we don't like this movie, you can't do anything sitting there. And if you go and tear the screen saying now we will change the movie, it doesn't change. Because what is being projected out on the screen is what is already loaded into the projector. The screen can do nothing. It is just a shadow. We like the shadow play on the screens. We laugh, we cry, we have tears in our eyes. We get emotional, we identify with characters that are on the screen. We even forget that they are not real characters and there is a shadow on a screen. We are absorbed in the drama on the screen to an extent that we forget what is going on. We think it is a nice drama going on. And here is a five dimensional screen going on around us in which all this drama is taking place and the light of awareness is projecting all this drama outside and we don't know about it and so we take it as real. And taking it as real we create real misery and pain and suffering for ourselves.

It would be great if we could sit in the chair behind the eyes like we sit in an auditorium watching a show. If we could watch life like that it would be great. We would enjoy this drama. Irrespective of what happens, we would enjoy the drama. We would also know why we loaded that particular film. We would also find out that the film is all predetermined. We would also know that the film does not change when being projected. The film changes when its being shot. We would also know, when we don't like a particular scene we can't change it in the middle. We have to re-edit the film. This film which we are seeing outside is called human life. We try to modify it in the middle. We try to break it into pieces in the middle. We can't do it. And then people say that means we are very helpless. Are we helpless when we are in a movie theater? Helpless for what? We chose to go there. We paid for a seat. We paid for a ticket for getting into the movie theater. We pay for it. We go there. We don't go there to change it. We go there to witness it. What's wrong by witnessing this show which we paid for and got into? But we've forgotten. Our identification with the characters of this drama, of this show, is so strong that we are unwilling to see how the projection is going on. We have reached a point when we are not willing to believe its a projection. It doesn't look like a projection. It looks too real.

Have you seen three-dimensional movies? We know there is a projector. We have been seeing movies. We go and sit in the chair. We are conscious of the chair we are sitting on. And somebody in the three-dimensional screen throws something at us, I have seen sometimes, and the whole audience leans back as if it was really going to fall on them. A little illusion like that can create people to respond realistically. This illusion is so beautiful, so real, that naturally we respond realistically. Why is this illusion so real? Why are these shadows so much like reality? What has made this shadow play look so real that we should be like characters in the shadow play and that we cannot feel it's a play any more? Why do we take each human being that we come across, that we deal with, to be so real, and there's no way of getting out of it? Why? The reason is very simple. When we go and see a play, if the audience is a rustic, rudimentary audience from, say, a third world

country. People from the village come. They have never seen a show before. Even if the actors don't wear proper costumes, they just pretend to be actors. In the middle the barber, who is acting like a king, --He's wearing a throne but he keeps on doing a razor sharpening, and tells the audience in the middle, "Look, I am not really a king, you know. I am the same barber." They still enjoy the show because they are not sophisticated enough to see any real drama. That's good enough for them. But if the audience becomes more sophisticated, then the drama has to be more real. As you move on to Broadway and into other theaters where very sophisticated audiences come, then only those actors are accepted as acting well who act as if they are real. The more sophisticated the audience, the more the reality of the acting. Ultimately, it comes to pass that if we overhear our totality of consciousness, which is the witness of this drama, which is the most sophisticated that we can create, then the act has to be so real that there should be no mistaking about reality. And that's how it is so real.

People who believe in the existence of God, and have no particular definition of God, and who also subscribe that God is everywhere, therefore he must be total. If God is the totality of consciousness, and the totality of experience, and totality of creation, and if God is the witness of a show, the show has to be real...even if it is illusion. The illusion has to be made as real as reality. That's why it's so real. People who act in good theaters on the stage, they practice that act several times, and, I have seen interviews with these big actors who say that in order to get the right effect we had to forget that we are actors. We had to practice that act, that particular scene, that particular role, so many times that we felt it was really taking place in life, and then only we could act so well. Here is an act going on in which we are the actors and we are doing such a good job we have even forgot we are actors. That's why it's so real. The fact that we do not know its an act makes us good actors. It makes us perfect actors. So right now we are acting in perfection in this shadow play because of lack of knowledge of the whole show. What would happen if some of us came to know? Would we then destroy the act? Supposing a good actor comes to know its an act? He would act even better because he is not destroying the drama in which he is acting. Such is the state of the enlightened people, the enlightened beings whom we call Mystics and Masters and Yogis and Swamis. When they come to know what the reality of this show is, they encourage people to come to know the reality of the show without destroying the drama as such. The drama goes on. They participate in it. They participate in it to such an extent they are willing to get attacked by the very characters that they know are shadows. They are willing to be crucified by the very characters that they know are shadows, by the very creation they have made to make the drama look real. But, the awareness of the drama makes all the difference between happiness and unhappiness.

The spiritual answer to unhappiness is to go within and see how the show is set up. It's very simple. The prescription is so simple. You want to see what is the juxtaposition of awareness and that of which you are aware? Go inside and see it. You want to see how this shadow play has come about? Go inside and see it. In any case, being in the center of the auditorium rather than the center of the stage, is a new experience in human life.

Supposing you do not do meditation. You have tried. You can't do it. Or something has come in the way. You don't have time. You don't want to do meditation and find out how this happens. But you accept the theory that it could be a big drama set up from

somewhere. Look at life as a drama. Look at life as a theater without going anywhere and half your problems will be solved. But if you take it as real, you generate new problems. Also consider that, if ignorance is the opposite of knowledge, and you are using more of ignorance and less of knowledge to interpret something, and therefore you are generating fear, substitute that ignorance with more knowledge and the fear will disappear. These are tactical things anyone can do.

We have had experiments done by some scientific investigators of this phenomena in India who wanted to investigate fear. And they put people, and recorded though good sophisticated equipment, the measurement of fear from the goose-bumps and various other signs, blood pressure, other signs, how much was the extent of fear. And they put a person in the middle of a forest, very thick forest, and said there is a man-eater tiger in this forest, and you watch out. So, save yourself. This information was enough to create fear, and the fear was recorded. As different rustling sounds were made in the forest the fear increased. The tiger might jump up from this side, might jump up from this side. But when an actual, which was made up, mock up show, an actual tiger jumped out from one side, fear of that one individual, of that person, was replaced by another emotion of courage to deal with that situation, to grapple with it, run up a tree or do something else. The fear lasted till the knowledge of where the tiger is to jump from came. Therefore, they were able to come to the same finding, which had been repeatedly said, that fear lasts so long as we are ignorant. Fear is always of the unknown. Not sometimes. All human fear is fear of the unknown. And, therefore, when you can substitute that unknown with the known, fear gives way to some other emotion and some other feelings. Not fear. But fear is the most terrible of these feelings because it multiplies itself.

When you are afraid of one thing and you don't know it, that is why you are afraid. Then we put possibilities of what might happen. They are many times more than of what you are afraid. Supposing, you are to deal with a problem. Somebody is attacking you. You are to deal with that person. You can deal with that person. It's one source of terror for you and you come out and say, either I die or I kill that person or do something about it or I get him out of the way or I get help and ... You have focused in on one source of fear and you are able to overcome it because that has been identified as one source of terror for you or that experience for you. but supposing you don't know why you are afraid. Then you say, it may be this, it may be that, it may be that. It may be ten things. Thereby, multiplying the fear ten times. When we are afraid of shadows we are afraid ten times more than if we are really facing a problem. Therefore, fear of the unknown is terrible because it multiplies itself because of the alternatives possible. Because of several options that the person may attack.

Supposing we worry, what are we going to do tomorrow? We don't have a job, we don't have this thing...little...little worries of this life. We start counting up what is possible. We can count up ten possible terrible things that may happen. Actually none may happen. Or at the most, one may happen. But we are suffering the effect of ten of them. If we had knowledge, not only it would be contained, that emotion would be contained, but we would be able to deal with it ten times better. So this lack of knowledge, and living in shadows and therefore in fear of shadows, has heightened our problems more than anything else. If we really experiment with this, experiment with knowing how shadows are cast, nothing else, just come to know how these shadows are being cast from the light

inside. Discover it for yourself ...once. Go inside, concentrate, look how..., what is this consciousness we are speaking of? Is there a soul? Is there mind? Is there some other system? The brain automatically ferments into consciousness? What is happening? Don't make any assumption. Don't ask...take any body's word for granted. Find out for yourself. Find out, I am aware, I am conscious, I am alive, I can see, I can hear, I can be...even if I close my eyes I can imagine. I have got all this awareness and consciousness in me. Where is it coming from? Just investigate...once. Go as deep as you can into the ...in the direction from where it is coming. Not any other direction. Spend a little time on that and find out how consciousness operates and how things come into awareness around us...once. And then lead the same life again, you'll have tremendous happiness and no fear. It's a big gain. Even if this is a fringe benefit of meditation its worthwhile. It's worthwhile meditating just for the fringe benefits. Even if you got nothing else out of it, this amount of information you can get about consciousness inside and the shadows outside is enough to alter one's life.

Light is a strange thing. This light that we are seeing here...We talked about these things when laser was not known. And we talked of the fact that if this light was just made into a thin beam, that concentrated beam, it could cut into metal. Today it does cut into metal. We see it's actually doing it. We felt if the light could be so focused that it could carry the energy of light on a very thin beam, but, exactly as near traveled as possible without splitting, without scattering, it could really carry anything with it. Today we are able to carry all other kinds of energy on it. Including attention, which we have used ever since we were born, ever since we walked upon the earth. Human attention, which is scattered, looks like it is so lacking energy. But when the same human attention is put together it is like a laser beam. The principle is the same. In fact, this light is symbolic. This electromagnetic vibration which we call light, which travels at a fixed rate, is symbolic of the nature of human attention in consciousness. It is the material counterpart of the intangible, non material consciousness. Whatever we can do with this light we can do with consciousness. Consciousness operates in us through attention. When we want to let our consciousness flow in a certain direction, we put our attention in that direction. If we do not allow our consciousness to concentrate it scatters. And scattered consciousness has no energy in it, no power. When we concentrate it, it gets all the power that we need. There is such tremendous power possible in concentrated attention that we have no idea right now, it can be used. A very inadequate study on a scientific basis, has yet been done of the effects of concentrated attention. We hear of many psychic people, gifted people, people with special powers, who can look at a thing and change it, who can touch a thing and effect it, who can think of a thing and affect it at distances, who have telepathic powers, who have many kinds of things which are unexplained to us now by known laws of nature. But if you just use this one law of concentrated attention it would explain everything. Every phenomena can be explained by understanding what would happen if we raised our attention, get concentrated to where its like a laser beam of light. And the effect is identical. And you will find, just like we learned so much about light in the last decade, in the next two decades, so much scientific work done, experimental scientific work done, on concentrated attention and what it can achieve, that people will use it as a matter of course.

Some changes have come in our life so suddenly we never plan for them. Because they were based upon some technological breakthroughs that came suddenly and changed the whole course of events. Such as the transistor, such as the radio waves, such as the x-ray. These things which came like the computer today, these things have come and changed our whole way of working, our whole way of doing things. In the future you will see that this particular utilization of a human resource, it does not have to be taken from outside. The equipment is already there, the raw material is there. But training and skill is needed. Once it is done we have access to energy and access to achievement such as was never possible before. Some of you may be forerunners of that technology. You could try it even now. Because some remote, obscure Mystics, human beings sitting in some caves, some mountains, somewhere far away, have actually done it, demonstrated it. Therefore, it is not that the skill is not known to us. It has not been accepted as an empirical scientific skill with demonstrable results as the material scientists would like us to have. Therefore, it is not being made popular. But the value of that experiment is exactly the same. And why not do it for yourself? Experiment with putting attention together. Study the scattering effect of attention. And how the attention moves.

The best example of seeing the scattering effect of attention is when we are angry. When we lose our temper and we get mad at somebody, watch out what is happening to your attention. You'll see how it scatters. It scatters very fast. That will give you an identification of what is meant by scattering of attention. If you get mad and angry at somebody you can see what it means to call scattered attention. Your own attention. If you do something wrong and feel guilty, you can see what it is to have a scattered attention. Try and read a book which needs attention. And get mad at a person and come and read the same book again and you'll find your rate of reading the lines on the pages becomes less. Because the attention, even the little attention that is required to pick up the information from those pages, is not available. It is scattered. When you can identify what is scattered attention and what is concentrated attention you can practice upon this and concentrate your attention. If you can concentrate your attention then you can learn how to withdraw attention. Withdrawal of attention is the secret of finding out the truth of all that I have said. If you want to understand the real meaning of sunshine and shadows then the best thing to do is withdraw attention. Practice identifying how attention scatters consciousness. Find out how you can withdraw attention. Withdrawal of attention is the opposite of focusing attention. We are used to focusing attention on something and therefore we do not experience withdrawal.

If I suggest to a friend of mine, who's, all his life, expert in focusing attention, if I say, now you withdraw your attention back within from where you are focusing it out, he says, O.K., now I'm going to focus it there. When you say, I am going to focus it there, it means you are not withdrawing. If you tell somebody, when you try to do something, that means you are putting your attention on trying to do that thing. Now you don't try, but withdraw attention. He says, I'll try hard to withdraw now. It doesn't work. What we are used to habitually doing is always putting the attention out. And we think withdrawal of attention is the same thing as putting the attention out. It is not. So withdrawal of attention is a different experience. It can be achieved by being attentively, what we are. By being attentively what we are, not by trying to find anything. Relaxing back into what we are. Not trying to struggle to be something. When we try to be something we don't withdraw

attention. The secret of good meditation is withdrawal of attention, not focusing attention. If you want to have a higher experience of your own consciousness and want to know how it operates, withdraw attention back to where it is being stretched out from, scattered from. That point is easily identifiable. Behind the eyes, these two tips of the fingers are the eyeballs. Just like this...fingers meet here. If I put them like this, these eyeballs are in the same position. Behind the eyeballs, almost like a triangle, in the center of the head, is the point where we are operating from in scattering our attention out. Attention is not being scattered from the skin or from the eye, or pupils of the eye, or from the ears or from the eardrums, or the fingers or the touch system. It is being scattered from a single noble point, a single focal point, where we feel we are as conscious entities when we are awake. And that point has been referred to as the third eye center. The reason why it was called the third eye center by the old Mystics was that they felt that these two eyes are being used for seeing, and seeing is a good, basic, perception, a good basic sensory perception, to start with in order to understand how attention goes out. Because the act of seeing scatters the attention in a very systematic way, and we can watch it more easily. Other forms of scattered attention are more difficult to see, but when we want to see how attention flows through sight, it is more easy to see....We want to look at the wall, we want to look at a particular edge on this cup on the table here, we can put our eyes on it. When we put our eyes on it, and concentrate on looking at a certain spot, it becomes easier for us to experience the flow of attention to that particular spot. That is why seeing was considered a very useful device for understanding how attention flows out. It was found that when we see a thing, a thing comes into being....We want to see this cup. We are all seeing this cup. When you see this cup you know there is a cup here. This knowledge of the cup sitting there comes to you there. Cup is here, you see the cup here. Where do you know that you have seen the cup? That was the question. When you see something, you are seeing that thing, where are you at that time when you are seeing the thing? The question was a very interesting and deep one, because it gave many answers. If the eyes are seeing, are you sitting in the eyes? Have we ever felt that we are sitting in the eyeballs and therefore we can see this? Nobody has ever felt that. It's never happened. We have an explanation of how we see with the eyes, but then we say the eyes are not really seeing, eyes are an instrument of seeing, and the eyes convey the inverted image of the cup, through the optic nerve, behind into the brain, and its the brain that sees. Have you ever felt that you were sitting up in some molecule and seeing from there? Nobody has felt that. How do we feel? In terms of consciousness, awareness, not in terms of the mechanics of perception. When we look at the cup we feel we are behind the eyes. There is nobody who feels they are in front of the eyes. Nobody feels in the eyes. Whenever we see anything, we see it as if we are behind the eyes. Some people are afraid. They might say they are behind the head. Then they say, no, no, but we are not there. We must be inside. This position that we take in visual perception, this position is obviously behind the eyes and not in front, not at the eye level, and not way behind, outside the head. Therefore, a search was made when we see things, and we feel we are seeing them, as if from big hollows that we do see the structure of the eye as such, The refracting substances, the cornea and the refracting substance in it, the aqueous humor, the vitreous humor, the lens - all of them help us to create an image which is way beyond a simple two holes in a camera. Looks like, that we are seeing along the edges of the nose, and along a hollow, as

if they are big hollows which overlap and we see through those hollows sitting behind somewhere. We all see like this. Where are we really seeing from? What is that point from where we see? The simple experience of seeing was investigated thoroughly by these Mystics, by the Yogis and they found that the structure of the body might be, we are always seeing it from a single point behind. Not two points. We have never seen from two points and we don't see from two points. The two eyes are used to create depth. The stereoscopic effect, only, it is not used to see from two eyes. That we continuously, as the viewer, as the seer, are located behind the eyes at a single spot where we see as a single entity, a single conscious being, whatever we are seeing. So, the cup becomes real to us outside, being seen by us inside at that point. That point might vary depending on whether we are awake or asleep, but when we are physically awake, that point is almost in the center of the head behind the eyes. That is how they found out that the real eye that sees things is not the biological eye that is a tool for it, and they called it the third eye. And since the third eye can see even when the eyes are closed, like seeing in imagination, like seeing in thought, like seeing in dreams. Therefore, they considered that seeing as a perception, was more important than the physiology and physical nature of seeing, and the third eye became more important than even the eyes that see from outside. That is why they called it the third eye. The third eye, which is the center behind this triangle, of these two eyes, where we feel, where we experience actual seeing, at all times, not necessarily in wakeful states, in every state. That became a very important source. It became a very important source of information, not only because of seeing, but they found that we even hear from there, in spite of two ears. We think from there, we touch from there, although the hands are far away, we know the experiences there. And that third eye center became the center of consciousness, not the center of seeing. The third eye center became the center of the self, and became the real point where attention could be withdrawn. That simplified matters a lot. Otherwise it was a very tough philosophy, but finding out that behind the eyes there is a spot where you can withdraw your attention made the whole process very simple. That process becomes further simplified when we find we have a strange power called imagination. Imagination is a strange power because it does not require the same utilization of scattering of attention as looking at something requires.

Supposing you want to use the attention the same way as you look. Then you can imagine that there is a door on that wall. We can all imagine that. We can look at the wall and imagine there is a door. When we imagine there is a door on that wall, we are using the same strategy for scattering our attention or putting out attention on the wall as we are doing now to see this cup. The attention flows the same way. The attention flows imaginatively to create the door there and to see it, and this attention is flowing here to create the cup which we don't think is created because we touch it and use other sense perceptions and verify it's not being created. Also, we can't change it. This cup is being created by a screen which is already printed and therefore, when we say, I want a green cup now, it doesn't become green. So, this must be real because I have no volition over it. That imagination I can change. I can imagine it green door, it becomes green. I imagine a red door, it becomes red. So I say, that is my imagination, this is not. That's the only distinction we have. We have no other distinction between something that we imagine and something that we perceive except in perception we say we have no control. Except to perceive it or not to perceive it. We are not controller of the pattern. But imagination in

terms of utilization is the same thing as this. So, what is the advantage of imagination? That you can not only imagine something that is external to your third eye center, you can imagine you are there.

Supposing one can imagine one is there. What happens to attention? Attention gets withdrawn. There is no other way of withdrawing attention. Because you can't focus your attention on something. You focus your attention, you are putting it there. It is a stretching out of attention from the origin. But, imagining you are there withdraws the attention back to there. Therefore, the Mystics simplified the meditational practice to understand this drama and to understand how it is created, by recommending: Realize that there is this point behind the eyes, in your head. That point has not been made by somebody. No surgeon made it. You didn't make it. Its natural. You were born with it. The body grew up with it. It's biologically there. It's naturally there as God made. It's there in everybody. We all operate from there. It's a third eye center. It's the center of consciousness. It's the center from where consciousness spreads out through the various chakras below, and at the chakras below the whole body, and to various experiences outside, to the various apertures of sense perceptions, it picks up things from outside. It's scattering all the time from that point. Imagine you are there. And keep on imagining. Imagine so hard that you forget anything else. Imagine that you are there and be there. Just be there. If you can achieve this you have achieved the highest goal of meditation. If you can imagine you are at the third eye center behind the eyes, all the light, all the awareness, all that I have talked of, can be experienced there. You don't have to get any confirmation because it is personal experience. A personal experiential validity of this can be found by withdrawing attention to the third eye center behind.

When you withdraw attention there, it will be very difficult in the beginning for the simple reason that our mind, the thinking machine around us, has constantly been trained to scatter attention. When we want to imagine we are there, we can do it momentarily and immediately we are knocked out in remembering something outside. What are the things that pull us outside? Our own desires, attachments, fulfillment of pleasures, senses, something that has been giving us pleasure, all those things that are outside, which have been created as our own history in this body, they pull us out very quickly. The moment we want to be there, we are somewhere else. So, its very hard to be there even momentarily. Even for one moment. If we can be there for one moment we come to know what that place is like. Even if accidentally you stay there for a few moments you'll find yourself filled with light. Not only light of knowledge and light of awareness.

This light, the light which resembles physical light, light that shines bright like this, light that doesn't hurt the eyes, though. But it's light. A strange kind of light. A light that carries with it the information that this is the same light which we couldn't see. It was invisible when we use it as attention. That, the attention is flowing along the same energy current which is called light, and we don't see that till we assemble ourselves, gather ourselves, withdraw ourselves, behind the eyes. One experience of being behind the eyes in the center of the head is good enough to understand the nature of light and the nature of attention, the nature of spread of attention through these various sources that we are using around the body. Its a great experience. Call it by any name. Religions have spoken it. Spiritual Masters have spoken of it. We have heard it said in the scriptures. If thine eye be single, thy whole body shall be filled with light. It's not referring to some metaphor. It's referring

to the body. Single eye, the whole body getting filled with light. It isn't said in Hebrew only, its said in Sanskrit. It is said in Arabic. It is said in all the whole languages of the world. It is said in the modern languages. It is said even today. These are not allegorical statements. These are practical truths which can be experienced by any one of us now.

Therefore, if we merely experience the real light within by being there we get the answers to all the questions. Once we have access to that light which fills us, which fills us in such a strange way, and it is so beautiful! That light has a resonance. I can't describe that light fully. Words fail me, believe me. I can tell you a little bit of that light, but, accept my confession, that, what I am trying to tell you is not really worthy of the actual experience. But you can have the experience then compare whether I made a good effort or not. You can go within, put yourself attentively at the third eye center and experience the light and then tell me, did I make a good effort to describe it.

That light has a resonance and vibration of creativity. That light shines in a way that you can see the waves of that light creating all the patterns of experience that have taken place outside. That light, not only creates dream-like conditions it creates life-like conditions. That light opens up your eyes and shows how you carried with you the pictures of the very people who become alive before you when you walk out. That light opens you out and you walk out into a street after that and you see how that pattern of a street where you are walking came into being because of that light. That light almost has a feeling it can love you. That light is a feeling. It's a personality. That light looks like it is a conscious being, like yourself. That light feels you can talk to it. That light has a resonance and a music. That light has a vibration like the sound of bells. That light has a vibration like there is a big song going on. And there is a huge music playing which is sustaining what you are seeing. That light seems to be the creator of everything. That light, as it flows, you can see how it can turn into creation. That light creates energy. That light creates matter. You can see it. You can see the nature of matter, how these so called particles, these so called molecules, electrons, the energy, how these basic building blocks of matter, as we have understood till now, and as we will understand ten years later, operate. You will see things and you will keep quiet and marvel, and ten years later you will hear scientist speaking about those things in terms of nature of building blocks of matter.

I spent 50 years waiting for scientists to talk of these things and they talk of the same things now. Every ten years they bring up things which Mystics have been talking of ever since the beginning of time. Therefore, it is not ordinary light. It is not like you see a flash of color of light. It's not like that. That light is something different and that light represents consciousness itself. That is the light that creates the shadows of this creation.

The most interesting thing is that the light creates everything but it is only in human experience and as human beings in a human body that we can have access to that. I don't know whether human beings have been specially gifted or that God was partial to them or gave them this special gift, and gave to no one else. But that particular gift is open to human beings alone. The human body and the human set of faculties of consciousness, like mind, senses, physical body, these are so assembled that they are the only proper recipients of this knowledge. Why is that? You can see other animals, other insects, and other birds, flying around also experiencing things. And all acting, reacting. But if you study the life of each one of them carefully, they are all acting on instincts. They are all acting on a

program. And it looks that the program is so well set that they have no option to go anywhere.

If you are lucky enough to fly to the heavens, if you have out of body experiences and you fly into heavens, into astral regions, into causal regions, and you see angels and gods flying there. You will find all those angels and gods are following a fixed program. They have all the knowledge of their future program. They have all the knowledge of the past. They know nothing about it. Here is a human being, called, extensively, lower than the gods and angels, in the midst of other animals and other living creatures, and the only being to have access to that light and to this particular knowledge. Why? Because of a very subtle gift given to human beings called free will. None of these beings has that subtle gift. The gods can't have it because they know what's happening. How can they have free will? If you knew what you are going to do the next minute, the next hour, tomorrow, the day after, for the rest of your life, you would have no free will either. Thank God you're ignorant, and therefore you have free will. If we came to know exactly what's going to happen, we would lose our free will also. And if we did not know anything of what is planned, we would be like the other animals and just follow the environment and the different responses and stimuli that come around us. We would just follow mechanically. But human beings are in a very unique position. They are in a position that they are ignorant of what has happened and yet they have enough consciousness and awareness about what's going on around. In that situation, having been given a mind which thinks, a mind which not only thinks, but thinks of options of action, options of decisions, make the human being unique. A human being who can say, I can do this or that, this is the uniqueness of the human being. Nothing else in the whole creation does it. No other living creature, or any other kind of creature, living or non living, performs this function of, "Should I do this or that?". This choice making is unique to human beings.

The only other being that we associate this choice making with is God. The creator. He must have decided what to do. And we assume that he must have decided because he set up the whole system. And this assumption is pretty valid because if somebody set up the whole show and he decided what to do, his free will must have been real. Besides God, the only other being that we know of in the whole of creation, who has this free will is human being.

Surprisingly, both of them can not coexist together. If there is a God sitting somewhere and there is a human being sitting here, God says, "I want this to happen.", and human being says, "No I want this to happen." What will happen? Surely somebody's will must be real. If God's will prevails always, forever, and he has set up the whole show, human beings free will is not real then. It's an illusion. If human being's free will is real, human free will is real, then God must always be wondering what the man will do next. He can't know what's happening. But the definition we have given to God, the definition we have given to the creators, in every tradition, is that He knows everything. Having given the definition we have lost real free will. If we didn't give the definition we could keep free will. We can't have both. You can't say, God is all knowing, all pervasive, everywhere, and the whole show has been set up by Him, and He knows what is going to happen, what has happened, not a leaf can move without His will, we can't even think a thought without His will, we can't even decide something without His will, He knows everything! Once having said that and accepted, we've lost our free will. At least the reality of free will. Then we

have to say, although it looks like we make decisions, we can only make those decisions which God has already willed. That means God knows beforehand what we are going to do with our free will and we don't know, but the illusion looks pretty real. And since this illusion of free will looks as real as the rest of shadows of this world, we are very content and happy with it.

This illusion of free will of human beings, that they have a free will, they can make choices, they have to make choices, they are bound to make choices, is holding human beings here in a distinct position like God. Therefore, the human being has been called as having been made in the likeness of God. There is nothing else created in the entire creation to the best of our knowledge which is more in the likeness of God in this respect, that the human being. And it is this uniqueness of human beings that gives him the choice of withdrawing attention or not. Nothing else can withdraw attention. It's this uniqueness of the human being that he can withdraw attention to the third eye center and discover all the reality.

What would happen if all the reality was discovered? You may gradually find light, more light, more light, more knowledge, more awareness, more inside information of how this life of shadows, human life comes about. How this world is created, how that everything that we are seeing outside, including the nebulae and the cosmos, and the universes outside is all actually inside. The imprints are there, and the light makes those prints outside in a multidimensional screen. If we find out all that and still keep on finding out more and more and more, what will we eventually find? Eventually we would find that the very thing we were defining as God, the very thing we were calling as a creator who has all these powers, was the core of this very consciousness. That there was no division between God and man. That God, himself, created illusions around himself and became what looked like a human being. That there was no difference. That, therefore, it is even inaccurate to say, there is God's free will and there is human free will. That there was no difference. There was only one will. And what looked like human free will, the illusion of human free will, was merely a grand design to be able to withdraw from illusion into reality whenever we liked. So, God set up an illusion of this creation without losing hold over it and kept control over it to go back into reality whenever he liked by pulling back into it through this gate, through this door, which is sometimes called the tenth door, sometimes is merely called the door, sometimes it's just to knock and to open, and left it in such a beautiful and dramatic way, for re-entry into reality (like we are describing today) is the re-entry of human beings from the shadows of illusion into the reality of light within.

I hope what I have said today and shared with you will fascinate you to the extent that you will at least try to close your eyes sometime and wonder where it's all coming from. Go within and have an experience. If you have a real experience, share the beauty of it with somebody who doesn't know whether it's worthwhile trying or not. If you don't have the experience, share with me why it didn't happen so I may find out what's wrong with my presentation. The people didn't try it.

The subject that Nancy had suggested was different but I commented upon it in a very spontaneous way as it came to me. I hope that you enjoy the sunshine outside and the sunshine inside and don't be frightened of any of the shadows. Thank you very much.

If there are any questions on the presentation, I would be very happy to answer. If there are any questions on whatever I have said today or on previous occasions, I'll be glad to answer. If there are any questions on what I have not said, I shall try to answer... Yes?

Q: On your last occasion you had mentioned duality and the nature of the universe. A number of years ago it was becoming fashionable in science to think of the triad as a third force, a catalytic force in the universe... That which stands out from the yin and the yang, but yet, affects it. What of that idea?

A: The question raised is, that I talk of duality and pairs of opposites, and what about the triangle? The trinity? The third force? The fact that there is pairs of opposites, gives rise to the possibility that there could be no pairs of opposites. That's the third part of the triangle. The fact that we are in a world of mind makes us live in pairs of opposites. But the fact that we are in a world of mind means that we could be above the mind, without the world of mind. Therefore, without duality. That becomes the third point in the triangle. The mind and material world represents two corners, and therefore, is a direct opposition. The world of spirituality above, which is beyond duality is the third corner of the triangle. At all times we have the three corners. When we talk of God and man, then God and man represents only two corners of the triangle. But the link between them, which we spoke of, which reduces that duality into one, is the third corner. Sometimes we refer to it as a Holy Ghost, the Sound, the Light, the Shabd, the Nam, the Nad, the Logos, the Shabad. So many words have been used for the third corner. The third corner is always there. Any other questions?

I must have talked too long... There was a man, there was a speaker, he used to talk too long. He used to miss out the hints given from people from behind. See, I also missed some hints that came to me. Its time to stop. But he had something to say. He kept on saying till he said it. So one day when he talked so long people were just so bored with him he said, "Oh, I'm sorry. I forgot to bring my watch with me." Somebody in the audience said, "But there is a calendar behind you." And one speaker was so fond of giving statistics that unless he read out all the statistics he wouldn't stop. So when he used to rattle off, people used to see how many pages, how many sheets of paper are in his hands. If there were too many sheets, most of the people used to leave. So he went on speaking, page after page, the people began to leave. But he had to finish all that. He never used to stop in the middle. So, ultimately, only one friend, like Jack Bommel (sp.?), stayed here and everybody else went away. And when he finished speaking he said, "Thank you friend. At least you have the patience to listen to the end of my lecture." And the gentleman there got up and said, "No sir, I wasn't listening to you. I'm the next speaker." With these two lighthearted comments, I hope I can wish you best of luck, God's blessings, and enjoy yourself. Thank you.

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