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Without Consciousness Nothing is Alive

Stockholm, Sweden — June 6, 2014

<https://www.youtube.com/watch?v=GVitK8oH36k>

I'm very happy to be present on the National Day of Sweden, myself. It's an honor to be here on the National Day.

Today is the second day of our three-day program, and we start today by picking up on the same subject I was dealing with slightly yesterday, which is the techniques of meditation. And I mentioned yesterday that meditation is a technique by which we can go within ourselves and discover who we are, besides just being a human body and living in a physical external world.

There are two types of meditation. One is to center yourself within the body below the eyes. And the second is to center yourself behind and above the eyes. These two are different types of meditational techniques. The ones that lead to any concentration of attention below the eyes deals with the six centers of energy, what we call the six chakras of energy. They lie behind the external eye and below. The eighteen chakras of awareness, not energy but awareness—knowing something by way of knowledge, true knowledge, and not because we are developing any energy—those chakras lie behind and above the eyes.

These two different directions are there. A lot of people confuse these. They think we get the same results no matter whether we put our attention on the heart chakra or we put our attention behind the eyes. Actually, there is a big difference. It also depends in what state we meditate.

Supposing we are meditating in a trance-like situation, the meditation becomes different. But we are talking about meditation techniques performed by us while we

are in the wakeful state. That means like we are now. We are awake. We are not sleeping. We are not in a trance. We are nowhere else. We are still in the same body, and our knowledge of our selves is that we have a physical body and we are living in a physical world, and we have our eyes open to see this physical world. This is called the wakeful state.

And we are going to have a practice of meditation in the wakeful state. So that's why the practice has always been in the wakeful state. When you go to different states, the meditational techniques become different. But the starting point is always from the wakeful state in a human being.

Where are we in this body—if we are consciousness, if we are life force, if we are the one that's living, the one that makes the body work and seems to leave the body when we die—where is that? Is it spread out over the whole body? Is it focused in one place? How is it distributed?

When we look at our body and feel it, we feel that we can feel our hands, our feet. We can feel the whole of our body. It does not require that we see it. We can feel it. We feel that we are a five-/six-foot person and we are in a flesh and bones, which are our life, our self, and we feel this is where we are living.

Now, are we living in the whole of this body equally? Or is there a difference? If we want to think about it, and contemplate, are we living at one point in this body, or are we equally spread out? It does not take very long to know that we are operating from the head, from the brain, and that all other experiences are arising because we are operating from there. If you don't look outside, just close your eyes and think for yourself: "Where am I? If I am not the body, but in the body, where am I residing in the body?" and you can travel over the whole body.

And I will do an exercise for you today to explain this point, that how we experience that we are operating from one point, but we can spread ourselves from there, that our attention is scattered, that our attention is what makes us feel we are the whole body. But we are not. Spreading the attention equally, most of it in the wakeful state, is still in the head behind the eyes.

The most powerful way we are using our sense perceptions is through the eyes. We look out and feel we are sitting somewhere in and looking out through the eyes. Therefore, it does not take very long to contemplate and find out that our notional point of existence—if we were merely a point of consciousness—would be behind the eyes in the wakeful state.

This is not always so. It's only in the wakeful state. When we go to sleep at night, we do not remain at the same point. We start coming down. When we are having a dream, we are no longer at the eye center behind the eyes. Then, our focal point—the point from where we are spreading our attention around—drops down to the throat center. All dreams take place when we are believing that this is our eyes, these are our eyes. If there was any connection between the dream eyes (the body that we make in the dream and see with those eyes), and if somebody were to touch us while we are sleeping and looking at something at the throat, in the dream we'll get a feeling that we have been attacked on our eyes.

So, the shift takes place depending upon what state of wakefulness we are in or what state of sleep we are in. This is very interesting because this movement of our notional point, of where we are, takes us all over the body and takes us to the lower centers. And we can have a practice of actually concentrating our attention in these different centers and getting different experiences.

We normally go to sleep and the attention, the point from where attention is flowing out, drops from the eyes, down. This can be verified by you very easily, that even when you are not fully asleep, but half asleep, or feeling sleepy, try tonight. When you are going to sleep and you are feeling very sleepy, about to sleep, try to touch your eyes. At this time, in the wakeful state even with your eyes closed, if somebody said: "Touch your eyes," your hands will straight away go to the eyes. You know where they are. The feeling is that the eyes are in this place. Try the same thing when you are about to sleep. Say: "Let me touch my eyes." You touch your nose and think that you are touching your eyes, already showing that even in a half-sleep state your focal point is dropping down.

This movement of the notional point... It's not real point. It's just a feeling of where you are in the body, so I'm calling it a notional point. I'm not calling it a real point. It's not connected with anything in the body really. It's a notional point that creates different experiences for us in the body.

If you do deep meditation, you will discover that the body itself is a creation of that notional point. But that comes later. Right now, we are seeing that the notional point which is behind the eyes, can travel to different parts of the body and create different experiences. When you drop it to the heart chakra, you have unusual experiences including what looks like out-of-body experiences. You can see the body as if you are seeing from outside. That means the vision that you had inside can be transferred outside. You can look at your own body, but you feel you are connected to the body completely, because you haven't left it.

There are techniques that are based upon this movement of attention below the eyes. And to reach this they use the functions of the body below the eyes. There are different kinds of yoga that are being practiced by people. The most popular yoga long ago, the very first yoga, was the hatha yoga. What hatha means is stubbornness. It was the yoga of stubbornness. "Let's not give up till we get something." It was the... Hatha yoga believed that the human willpower of the mind will be able to conquer anything. And if there is a way to discover what is inside the body—people talk about it—we can discover the nature of any of these centers by our stubbornness and making a relentless effort at finding that. So, the willpower of the mind was used in a stubborn way to discover that.

The hatha yoga was popular in India, maybe in some other parts of the world, and people used to use force upon themselves. They performed austerities. They performed things which would make the mind strong so that it does not get weak while trying to find what is inside us. They would stand in a river on one leg for long periods of time. Not because they liked the river, or the leg needed the water, it was to build that strength, that we can do what looks like impossible things. So, people tried to do all kinds of things that looked impossible. They would bury themselves in the ground for long periods of time, sometimes for a week at a time, and reduce their breathing. They tried to take control of natural processes in the body so that they could develop that willpower. They could overcome any obstruction and then achieve their goal.

This hatha yoga was replaced many years ago by a man named Patanjali. Patanjali came and he said: "No, this is not the right way to perform yoga." And he introduced first the raj yoga, the royal yoga. He said it should be yoga of relaxation, not the yoga of stubbornness. Therefore, he prescribed that you can use different kind of repetition of words, mantras, connected with these different centers of energy, and you can then rise, along with those centers, and get lot of awareness—what he called awareness—of what is happening there and develop extraordinary energies in that process.

So, the Patanjali's yoga became very popular for many centuries, and still is quite popular with many practitioners of yoga today, who practice the yoga of ascending from the bottom of the body, from the lowest chakra, and then going up gradually to come to the eye center and discovering who they are. They thought that "if we discover our self through the internal process, going through the six energy centers below, we will be able to know a lot more about ourselves." And when they reached the eye center they said: "Yes, this is me. I have come to my self, and those are all experiences that are fitted into my body."

This human body is a very, very unique creation. Very unique. It's the most wonderful creation in entire creation. It is more valuable, the human body, than anything else that you can see in this universe. It is the most valuable thing that you can see in any universe, including the higher heavens, including the higher levels of consciousness. The human body is the best creation. And this creation of a human body, it surpasses creation of all heavens. It surpasses creation of the astral stage of experience. It surpasses the experience of the akashic records. It surpasses the experience of the individuated soul. It's so important.

That is why it is said that man is made in the image of the creator, that the God himself is working in the image of man. That means man has something which only God has. Nobody else has. No other form of life has. No other level of experience has. And what is that which makes man, or a human being, so distinct? When we are using the word man, we are including women. Women should not get offended, please. That there is this relationship between the human being and the creator, that we believe the creator being just consciousness, just totality of consciousness, the will of that consciousness generated everything.

All experiences have been generated by one will of God. God's will, creator's will. Whatever name you give to the creator, that one will has created everything. And then this will does not become available anywhere else except when you are a human being, and you will say: "It's my will that's working now. That I can decide what I like."

No other form of life can decide that. So the only two beings, if you call them, who have the capacity to use will to decide is God himself, who created the whole thing, or a human being who says, "I can do the same thing because my experience in using my free will is the same." And that is why this ability to experience free will, ability to feel "I can decide to do this or that," ability to choose between options exists only in a human being.

That's not the only feature that has made human being higher than all other species of life and made it possible for a human being with free will to seek anything the human being wants. No other form can seek anything they want. They all live by what is given to them. These plants, these insects, these animals, these birds, they're just flying by instinct. It's all programmed and can be seen. And therefore, they don't think, "Should we do this or should we not?" No bird ever says, "Should I fly there or not fly?" It's all instinctive, that if they need for survival, they fly, otherwise not. So therefore, this distinction.

What about angels? What about higher levels of consciousness? They know everything. It's all pre-programmed by God's will. Therefore, they don't move out of it either.

The only being in the whole universe, in the whole creation, that wants to make choices is a human being. Now that's a good thing and a bad thing. It's good because you feel like God, you feel you are God. And you have atheists who don't believe in God because they say: "We are making our own decisions here." But one atheist surprised me when he said: "Thank God I am an atheist." That also happens, that inwardly they are believing in something higher than themselves, but they are saying: "We are atheists. We don't believe in God."

But this whole feeling that the human being can do anything, that's a very unique thing. Of course, that's a good thing that you can, by that, become a seeker, and can seek even to get out of this system. You can seek to find out anything you want about the body, about higher levels of consciousness, and even find your true home because you have free will, because you have the ability to seek. And when you seek, you'll find. It's that simple.

I don't know about the words. Sometime you seek, you find, you don't find. But I can tell you if you seek within yourself to find the truth, you will find it. Absolutely true. Nobody's failed in that. You may find little bit of it, you may find more, you may find the ultimate, but you will find. Therefore, the qualification of a person who is on the path and wants to find the ultimate spiritual reality, and truth, is that he is a seeker. If he is seeking, he is qualified. Seeking is the main thing. How intensely you seek, how much attention you give to your seeking makes a difference to what you find.

But that is not the only thing about the human body. The human body is structured in a strange way. For example, these six centers, associated with the organs below the body are amazing because in those centers you can have so many different experiences.

But more amazing is that different points within the head which go backward and can be accessed through attention, by putting attention backwards in the eyes at different points, there are so many points there. Every point generates an experience of something that you will only see—if the body was not there, if the world was not there, if nothing had been created—you can have access to those right in the human body.

It does not mean that if you have access to that point that you actually disappeared or the creation disappeared. Creation is still here. You are still there. Your body is

alive, and the vital forces are functioning. You are breathing all right. But your consciousness has travelled to a point where it opens up a glimpse of something that you could only see if the whole world had been destroyed.

Now that's amazing that there should be points in the physical body, that there you could access those points and go to those little points inside where you can have glimpses of something way beyond the physical. So, that helps us in this physical body to have a realization, a glimpse, a knowledge of everything that is even beyond this creation and goes right up to the creator. All that is available and placed inside a physical body.

It's the most wonderful structure. The more you examine... We only examine the outside body. We only examine the organs of the body. We only examine the material part of the body. We don't examine the other parts of the body where these awarenesses lie, where different levels of consciousness are all embedded inside. And when we go to those points, we awaken those and can have experience as if we are there. We are not actually there. We are actually still in the body. But we get the same experience. So, the advantage of this kind of meditational technique where you go behind the eyes and above the eyes is that you can touch those points at will when you want with the same free will that has been only given to human beings. With that same free will, you can access those points and have all those higher experiences.

The distinction between the lower and the higher is the distinction between energy and awareness. You develop energy by going lower. You develop awareness by going up.

Yogis have been performing this through the Patanjali method of yoga. And they have found that you can access a particular center of energy and get a certain experience. But the most useful way was to draw your attention directly down, which they use the spine of the back. It's all connected with the body. These... Attention that we focus anywhere is all connected with the human body. You take it down the spine, which is like an elevator, that you go from the sixth floor, where you are awake, and close your eyes and go down with different kinds of repetitions, down to the bottom. Then use different series of mantras so that you can rise from one step to another like you are walking up a staircase.

So, these are powerful energies below. And the genitalia, for example, the reproductive organs, for example, are very powerful influence in our life. One of the strongest, the two strongest forces, powers, that influence our life are the second, which is the genitalia, and eyes which is the top. These two affect us the most, and

they are also within our will. That means we use them or not use them. We can close our eyes or not close our eyes.

Other centers work autonomously. That means we digest our food in the belly, in all these—digestive system, in the liver, stomach and all that—autonomously. We don't direct. We don't have any choice to do it or not. The heart beats autonomously. We don't have a choice. The thyroid functions autonomously. We don't have a choice.

So, these organs in the body are divided. But the ones where we use the most of our own will, and which influence our life a lot are these two. So that is why the second organ below, which is the reproductive organ, that has been used as a very powerful way, and new series of yoga is developed along with it. The yoga of the reversal of the kundalini, which is a yogic experience where you can find that you can use the force of that power at the second center and reverse it towards the spine, which is the elevator behind. And that creates a new experience, totally different.

So, they said that that power can then travel up the spine. It looks like traveling in the whole body and can get kind of a vibrational experience all through the body. It is just a vibrational, powerful energy experience that people have. So that became very popular, leading to more concentration on that, leading to another type of yoga, called the tantric yoga. The tantric yoga itself was supposed to be based on sexual energies. And it became very popular at one time and then it died down mostly, though very few people are performing that tantric yoga. Meantime otherwise, people came up and one of them was Buddha. Gautam Siddharth Buddha. When he came, he taught that these energy centers are all meant for our work and the truth lies behind the eyes, inside. Therefore, we should discover for ourselves there, not meddle too much with these energies.

After he died, his own teachings were misinterpreted by some people. Some said he talked of that you should be concentrating within your eyes and therefore within your tantric self. Some said no, what he said was that it's very important to have association with creation outside. And therefore, two forms of yogic separation took place. And the Mahayana Buddhism came and the tantric Hinayana Buddhism came, dividing their types of yoga into two parts. Those are still being worked by. The Hinayana people are performing some tantric yoga and confining themselves into different places, monasteries and so on. Whereas the Mahayana arise into big assemblies, and they think that large satsangs and large assembly is the best way to do it. And they have separate monasteries where they think that by singing together, chanting together, we are raising that sound inside, which Buddha spoke of.

And therefore, they have a mantra and they chant it, and they chant it in unison. It's a very interesting experience, though. It's a beautiful experience. I have been to one of their monasteries near Tibet border, and there they have about one hundred monks. And one starts their mantra. "*Om mani padme hum.*" The next one, when he reaches halfway, he starts: "Om mani padme..." Third one starts when the second one is in the middle. And then it goes on like that. The entire sound, from hundred monks, comes like: "hummmmm..." in a big way, which they say is really the sound that Buddha talked of which takes us within.

So, they have developed that kind of meditational technique. It's based mostly on chanting. When chanting became popular, then many other religious people, who were also aware that there is some music involved in this, began to go into musical meditational techniques. And they thought that music was the best way to have that experience. So, they began to chant also. So, chanting and singing became a very popular way to say that the real secret is the sound, the real secret is music.

But there was a big distinction between music generated by them, either by their vocal chords or by musical instruments, but they began to think that is only the external sound that is going to give us all this benefit. So, in due course, they used to describe these sounds as if this is that ultimate sound which came from the beginning and was never ended, the sound that was being described in the religious scriptures. The religious scriptures said that this sound is eternal. This sound was there before creation started. This sound was there before the creator. There was such language in all the scriptures. All scriptures of religions started with this, but they thought that the outside chanting was a way of performing the kind of yoga to get union.

There were some advantages in all these yogas that were performed. The advantage was some calmness came up and people felt peace with themselves. There were some advantages. But these were advantages which people felt in their relations outside in this world. This is good for them, those who wanted just to have a little more peace, and they were too disturbed, stressed out by life. Then chanting and these things helped them.

Somebody wrote to me the other day that: "Don't you think there is a group called Hari Krishna group and they sing in the streets and they feel so peaceful, and they smile?" I said: "Yes, they feel very peaceful. They get calm also, but that has nothing to do with higher awareness. It has nothing to do with discovering who you really are, because you are singing outside. You are singing in a creation. You are not moving anywhere toward the creator."

So, all these systems of yoga, of different kinds, of getting peace of mind or getting knowledge of who they are have been practiced. And they all relate to something, either below the eyes, or they related to something that was outside of themselves. They began to even copy, to such an extent, that even when the original teachers of the spiritual path taught them, discover everything in their head. This (touching head) is the dome that is supposed to be the secret of knowledge. They went and built a dome outside. The Buddhists did that too. Buddha never talked of a dome outside, but there are so many Buddhist domes today. When he talked of the levels, they built up stupas.

So, we tried to externalize everything that was being mentioned about the inner sounds. We made the sounds there. We said that... They said there is a ringing bell inside each one of us, in the dome, in the middle of this real temple, there is a ringing bell. Go and listen to it. They built it, temples and churches, outside, and put the bells on that and began to ring external bells as if they are the same thing as the bell that rings inside.

So this way in which so many people, not following that they were talking all the time about a natural temple which is the human body, where everything can be discovered, both in terms of energy and in terms of awareness, they were trying to find outside by making man-made buildings and calling them temples, and calling them churches, calling them places of worship. So that was a very big departure and so religion took that form and separated itself from spirituality. Spirituality has always said, all spiritual teachings say the truth lies within you. The kingdom of God is within you. It always says that the truth can be found within. But we, not being able to go within, are looking outside and making copies of what we hear and then we think that the union with God can take place by making external things and external ways of worship.

These different techniques of meditation that have been followed, have all led to a belief that it depends on what you want to get. You want to develop more energy, go ahead and follow these. If you want to follow the way to put your attention below, use a very useful thing, which is your breathing. They called life, which is *prana*—prana means life, the life force—they said breathing is the life force. Prana means even awareness. Human awareness. Prana actually means the life that makes you aware of what's happening. But they reduced it to prana only means the prana of breathing in and out. So, so many people have been using the technique of breathing, and putting attention on the breath, as if it will go down and take you to the organ centers, and even take you to the centers above.

Breathing is a physical exercise. Breathing is a physical, natural phenomena in the body. And you can put your attention on breathing and withdraw. And it's useful if you are going to put your attention on a center of energy below you. It is not very useful if you are going to pull your attention upwards, and not go down at all, and want to pull your attention from here.

My master used to say that if you are already at the eye center in the wakeful state, why is it necessary for you to go below that and then come back here and say you have found yourself and then try to find something higher? Why not start from here and go up?

So, the meditational technique I hinted at yesterday, that you can put your attention behind the eyes and go upwards and not downwards through the process of listening to the sound, ultimately became the easiest and best yoga for these times. And there is no hatha yoga involved. There is no exercise required that you should be standing on your head, or you should be sitting in the river, should be standing on one leg in the river, or you should be performing those kinds of exercises in order to achieve something within yourself. That if you want to achieve something within yourself, it should be done right where you already are and pull your attention from there.

These techniques were easy to follow if you want to go down, because breathing is normal and to put your attention on breathing doesn't require anything but to think of what you are breathing. Take the breath in, take the breath out. If you want to make it look more scientific, hold the breath in between for a while.

So, practices related to breathing, what they called *pranayam*, that means the *yam*, or the exercise, ritual of the breathing. So pranayam became very popular at one time. And people thought that by that they were getting higher knowledge. They were getting different experiences, but not higher knowledge. Higher knowledge only came from the top.

So, there was a friend of mine, an engineer in Burma. His name was Trilok Chand. And he was a very keen seeker of truth. And he was looking for saints and mystics and yogis all over. Whoever would come to Burma, in Rangoon or Maymyo, where he was working as an engineer, road engineer, he would try to get some lessons from them. Then he learned that in India, in a town called Madras, there is a swami who lives there who can really take you within and show you true knowledge. So, he... He was a very miserly person. Miserly, you understand? Miserly means, when he had—I am using the local currency—says one Swedish krona in his hand and he

would say, "Spend it or not spend it?" and then he would say, "Not spend it," and put it in his pocket.

By this style of living he had saved thirty thousand of the rupees currency of that country of that time. And he decided to sell everything and take his money and come to Madras to go to that swami ji and get instructions from him because he was so keen to find the truth. When he reached there, the swami ji asked him: "Have you heard the story of King Janak?" That was a very popular story at that time. It's still popular today. And that is a story in which a king, who was a great seeker in India, wanted to get enlightenment, but he wanted instant enlightenment. I suspect he was an American in a past life.

The king wanted instant enlightenment, so he asked his courtiers and his advisors, "Where can I get instant knowledge of the truth?" And they said that there are so many sadhus, mahatmas, saints, mystics, yogis, in this country. "You are a very lucky king. You are born in this such wonderful place and all you have to do is hold a *yagya*. Yagya means a big festival where you will burn holy fire and people will come. And all these yogis, you invite them. All these sadhus and saints, you invite them. And they will give you instant knowledge."

So, he held that big function and they all came. He went. He became incognito. That means he dressed up like an ordinary person. The king walked about like a tourist amongst them hoping to get some knowledge when he hears what they are talking about.

And he was horrified when he found that they were full of so much ego and haughtiness, each one saying, "I know more than the other." And he was very horrified. "These people may be learned people, and each one said, 'We know the book better than you do.' They were fighting over the interpretation of these scriptures and books. He said: "These people have lot of learning. They have learned lot of words, but they have no real knowledge."

So, disappointed he came back to the palace. And then he asked his advisors: "What shall we do? These people have no knowledge, real knowledge. I want real knowledge." They said: "King, you didn't call all the people. It's a big country. You called local people. Now, by beat of drum, we'll call all the people of the country and have a big festival for seven days. And then you will be able to get true knowledge."

So, he had a big festival, and people from all over the country came. He again became incognito. He hid himself with disguise and walked amongst them. And he found the same thing repeated for seven days. "Those people are full of ego of their

knowledge. They were all boasting about how much they know. And there was no humility. There doesn't seem to have any awareness."

And he was so disappointed that all these holy people who he thought were all enlightened people, they're only full of just words, words, words, from their scriptures. They learned scriptures by heart but had no true knowledge. Very deeply disappointed, he told his advisors and ministers in his government: "I am very disappointed that none of them has true knowledge which I want." They said: "But there is one man. He can give you true knowledge. He sits on the bank of the river. And he's a Perfect Living Master. He will not come to these festivals. But you can go to him and ask him to come if you invite him. He said. The king said: "Why didn't you tell me first?" They said: "Well, because you had to have the experience of all these other people. Now you go and ask him."

So, that man, who was sitting on the bank of the river, whose name was Ashtavakra. Ashtavakra means eight folds. He was a hunchback and there were eight folds on his back. Deformed body, but his eyes were very beautiful and sharp. So, he went and asked Ashtavakra: "I am come as a beggar, as a seeker, to get instant knowledge from you. Will you come and teach me?" And Ashtavakra said: "King, you have come yourself. I will certainly come to your place and show you whatever you want." He said: "I want instant knowledge." He says: "Okay. I'll give you instant knowledge."

So, the king was very pleased. He invited all the other princes of other kingdoms around. He invited everybody, and all his family, and all nobles, and they assembled in a large auditorium. And Ashtavakra, with his five or six followers, came to that meeting.

The king had placed two chairs on the dais of that auditorium, one for himself and one for the master. So Ashtavakra walks in. He takes his shoes off at the door, which was customary in those days. Also, customary today. He took off his shoes and began to walk toward the stage. The king was waiting to welcome him. And when all the people saw a hunchback coming to teach them something, they all began to murmur: "What has happened to the king? To call this guy, kind of guy, to give us knowledge. How can he give us knowledge?"

But Ashtavakra didn't listen to them. He came, sat on the stage. He said: "King, what is the price of leather today?" And the king said: "I am surprised, sir. I thought you have come to give us spiritual knowledge. What has price of leather to do with it?" He said: "Are they not all leather merchants sitting here?" He said: "No, they are nobility. They are royalty. They have come from all over to listen to you." He said: "I thought they are leather merchants the way they are looking at the skin of my body."

Then everybody realized this mystic has some sense of humor, so they began to listen to him.

He said: "King, what kind of knowledge do you want? King Janak said: "I want instant knowledge." He said: "You have to pay the price for that." He said: "I am willing to give everything that I possess. All my coffers, all my wealth is yours if you give me instant knowledge." Ashtavakra said: "I want three things." "I can give you ten," the king said. He said: "No, I only want three things. Give me your body, give me your wealth, and give me your mind. If you can give these three, I'll give you instant knowledge."

What a strange price tag. But the seeker in the king was so strong. He said: "I give all three to you." He said: "All right. Is this body now mine? I can place it anywhere I like?" He said: "Yes. Yes, Master, I have given it to you." He said: "All right. Take this body that now belongs to me and put it on my shoes near the door from where I came in."

The king thought it was a strange request but anyway he got up. He had given the body to the master. So, as he was walking, all the people began to murmur and say: "This is a stupid game we have come to see. A hunchback comes and tells the king to go sit on his shoes and he is giving knowledge like that?" So, the king thought... He said: "These people don't know. They only see my wealth, my palaces, and all those and think I am that guy. Actually, they don't know who I am."

When he was thinking like that, Ashtavakra shouted from the stage: "King, you have no business to think of those palaces and wealth. You have already given them to me." The king said: "Oh, my God, I forgot. That wealth is not mine anymore and what am I thinking about?" Ashtavakra shouted: "You can't even think what you want to think. You've given your mind to me."

And he put his hands on his head, and he said: "I can't even think." And when he did that, he got instant knowledge, when he couldn't think. Then Ashtavakra said: "King, don't have to sit on the shoes. Come back." And he called him back to the stage, and he said: "Did you get instant knowledge?"

"Yes, Master." The king had defined earlier what the instant knowledge meant, when he asked: "What is an instant?" He said: "When I step on a horse, when I put my foot in the stirrup and jump on the saddle, that's an instant." So, he said: "Was the instant the same that you mentioned?" He said: "No, it was faster than that. Was less time than that." So, he said: "Do you have any questions?" King said, "I have no questions." "Do you now know it was instant knowledge?" He said: "Yes, I know. Thank you very

much.” He said: “What you got was a sampling. Now you can meditate for twenty years, you’ll get the same result again.”

So, what he mentioned was that masters can give gifts like these. This story is a popular story. And when this friend of mine, the engineer from Burma, Trilok Chand, whose name was Trilok Chand, when he reached the swami, the swami said: “Have you heard the story of King Janak?” That is why I told you the story. And he said: “Yes, sir.” “I follow the same principle. Give me your body. Give me your wealth. And give me your mind. I’ll give you instant knowledge.” So, he said... Now, such a person who would think of every rupee before spending, his seeking was so strong, he said: “Master, everything is yours. I give you my body. I give you my wealth. I give you my mind.” He said: “All right, let’s start with the wealth first. How much do you have?” He said: “Well, I came with about thirty thousand rupees which I have been saving.”

He said: “First thing is, transfer those to my account. I have to start building a temple.” He transferred the whole money to him. And then he said: “Now, you give me your body. Wealth was first, now body.” He said: “Yes, sir.” He said: “I have to teach you meditation by the pranayam method, by the method of breathing exercises, but it has to be an internal breathing. Not that you can use your hands or something. And breathing has to be alternately with one nostril and another. One breath inhaled and exhaled from one nostril, the other breath from the second nostril. And you cannot use your fingers, because if you use your fingers your attention will go to the fingers. It should be done internally because everything is inside you. So, it should be done with your tongue.”

So, the swami took out his tongue. It was like a snake’s tongue. He says: “You see, I have got the tendons of this tongue cut off so I can fold it back. And from internal nostrils, from inside, I can do the change, the rate of breathing from one side to the other, I can change it. You have to do the same thing.”

So, poor Trilok Chand underwent that surgery. It wasn’t ordinary surgery. He said: “I won’t do it with a simple clipping of the tendons. I’ll sandpaper it. Not only will I sandpaper it, I’ll use a plant, nettle rash, which we call *bichu buti* or something, which is a very stinging nettle. And he said: “I’ll use that to cause pain. Because unless you have pain, there’s no offering, there’s no suffering.”

And for more than a month, every day, he went through that and suffered that torture on the body. Then, he said: “Now give me your mind and I’ll teach you the mantras while you are breathing like this.” So, he performed the mantras and he was able to see some lights, some colors and all that but no higher awareness. He told

the swami: "I have got some experiences, but I wanted real knowledge. I wanted to go beyond. I want to go who I am. I want to see the totality. I want to see what this is. What I've read about is that there is eternal home of ours to which we belong. I never got any glimpse of that." The swami said: "That's all I can give you. You have to wait for some other teacher then."

Eventually this Trilok Chand came struggling along and began to come and follow the same master I was following, whose picture is here, the Great Master, Hazur Maharaj Baba Sawan Singh. And he met him. He got initiated. He made rapid progress because of what he had been doing so far.

And then one day he was sitting in a meeting with the master. I happened to be there, and I remember his folding his hands and saying: "Master, if I had known that you are the real one who would give me this knowledge, I would not have given those thirty thousand rupees away to that swami." Great Master laughed and said: "Trilok Chand, you don't know. The day you came to me I transferred those thirty thousand to my account." And he mentioned: "No amount of effort ever is lost on the spiritual path. What you did there was also a step in your development."

So never feel that you did something which was not appropriate by saying: "I tried this. I tried this." Each one is a step that's adding up to the total, and therefore, when Perfect Living Masters come, they see the whole work you have done through your seeking. And it's all taken into account.

I was talking to you earlier about the different types of meditational techniques and telling you the distinction between the techniques that involve the lower centers of energy and those that deal with the higher centers of awareness. I'll tell you a little true story about a swami who lived in Karachi. Currently that town is in Pakistan. At that time it was part of India. And my uncle was a meteorologist there. He was a weatherman there. And he invited Great Master—this master whose picture you see here—to visit his home in Karachi. That's a long journey from Dera Beas in Punjab, but Great Master accepted the invitation.

Now, my uncle and auntie there used to go to a certain swami, Sri Swami Brahmanand Ji, and Sri Swami Brahmanand Ji used to teach the meditational techniques of the lower six chakras. He also taught Kundalini yoga. He taught some other forms of yoga. But he was also a very good Ayurvedic practitioner. He gave Ayurvedic medicines. My uncle and auntie were not following him for his teachings because they were initiated by the Great Master, but they went to him because of the very good Ayurvedic medicines he gave for treatment. So, they knew him very well.

Then once this master accepted the invitation to go to Karachi to their home, they went to that swami ji and said: "Swami Ji, our Master is coming from Punjab. We would like you to go and meet him." He said: "Certainly. Bring him to me. I'll bless him." That's not what they were suggesting. But anyway, they were in a little quandary how to handle this now. They wanted to get the swami ji blessings from the Master, and here the swami ji wants to give the blessings to the Master.

So, they came upon an idea that we'll invite both of them to a lunch in their house. And they had a love seat, a little sofa with two seats on it, and they said: "We'll make both of them sit on that and then they can bless each other." So, they organized that. The Master was staying in their house and Swami Ji came. And they said: "Swami Ji, please sit down here. Then they told the Master. Master came out of his bedroom. And they said: "Master, sit down here. This is Swami Brahmanand Ji we have been talking to you about. So, Great Master folded his hands and bowed like this. And Swami Ji raised his hand, above his head, and said: "I bless you." I happened to be there. I witnessed this scene myself. And they were all surprised. "What is this going on? We thought the Master has come to bless the swami. The swami is blessing him."

After a while, Great Master says: "Swami Ji, isn't it a pity that so many swamis, yogis, mystics in this country are all tied up and enslaved by service to these six centers of energy which are supposed to be our servants. They are supposed to be serving us and we are worshipping them, and we are calling them by names of gods and goddesses? We are calling the lowest chakra, from where we defecate, we call it the Lord Ganesh chakra? We call it reproductive organs, merely meant for reproducing, as Brahma, the creator? Just because we can create babies, the Brahma is sitting there? We call this navel point, which is merely for digesting our food, and we call it Vishnu or Sustainer? It's only supposed to sustain a little body? And we call the heart, just pumping blood in us, as Shiva the destroyer? And we are giving the name to our own gland in the throat as the ultimate goddess, Shakti? And yet, we realize we are above all these sitting in the eyes? How people have been lost in these chakras and nobody knows about the eighteen chakras. The twelve chakras behind are the real chakras."

Swami Ji looked at him. He said: "Master, I have never heard of these twelve chakras. I have only heard of six chakras. Sometimes, we refer to a seventh, the *Sahasrar Dhar*, the thousand petaled one. Never heard of these twelve chakras. Where are they?"

He said: "Don't you know? There are... These are six chakras of Pinda. Pinda means the body. They are referred to as six chakras of the Pinda. Their whole experience is that of the physical body in the physical universe. Then there are six chakras of

Anda, of the astral plane, which are sensory planes and does not require any material there. Then there are six chakras of Brahmanda and Sachkhanda, our true home. You've never heard of them?"

"No, sir, I've never heard these eighteen chakras. There is something new for me. Will you explain them in little more detail?" And Great Master says: "Well, you know, we have very limited time here, this is a big subject, but if you come to Punjab, to the dera, I'll explain them to you."

The swami, that night, could not sleep. He said: "What is this I have been practicing this yoga all my life and here he is talking of eighteen chakras? Never heard of the eighteen chakras." But he got so entangled in this discussion in his own head. He said: "I have to wind up my ashram."

And he wound up his ashram and he came to the dera. He told all his followers: "You want to come and visit with me, you can. I am leaving. I am going to find out these twelve new chakras that are being discovered by a white bearded man who came from Punjab and has totally confused me about these chakras."

Anyway, he reached the dera—that means the ashram of the Great Master—and he reached the dera, and he was given the best guest house in the dera. And Great Master said: "Give him the best, finest guest house we have in the dera, and treat him with the dignity of a VVIP. There should be an attendant on him at all times. He will sit next to me when I give discourses. He will have access to me to come and see me 24/7, any time of the day or night."

So, the swami was given real royal treatment and he felt so happy. He used to wear those orange colored robes, those saffron colored robes, and a little muffler kind of thing, which he used to hold with his hands and walk, you know. It's a very nice style of walking. I love that. There was some... Beautiful, a little dark skin, but he was a beautiful man and eyes were very bright, that swami.

So, in those days, I used to practice little Homeopathy. So, the Great Master had set up a small hut for me for a Homeopathic clinic. And though he gave him another hut like that for his Ayurvedic clinic, so he could give his medicines if he wanted to give the same thing. So, we both were neighbors in our practice. Then this swami was in very high spirits because of the VIP treatment he was getting. We were all waiting in line to see Master, to have interview with him, and he could have access—he could just run in any time he wanted.

And he once decided to test if the Master was really when he said 24/7, so he went at midnight. Knocked at the door, and the attendant opened. "I have come to see the Master." "Yes, sir. Master's orders are you can come any time." He went and woke up the Master. "Master, Swami Ji has come to see you." "Yes, let him in. He has permission to come for 24/7." So, Master met him. "What can I do for you, Swami Ji?" "I just wanted to pay my respects to you, greetings, and I am going to enjoy your discourses."

Then, next day, Great Master gave a discourse and Swami Ji sat next to him. And we all saw him sitting up there. And Great Master said: "What a pity" (again he said the same things) "that these swamis and these yogis are all trapped in the six centers and they don't know anything about the And, Brahmand and Sach Khand. Our true homes lie there." And the swami was looking like this at the Master.

After a couple of days, he said: "Master, I have a problem." Great Master says: "What is your problem, Swami Ji?" He says: "When you give discourse, I have to turn my head like this, and I have got a pain in my neck." And Great Master says: "I also noticed it. So, I think it's better that you sit in front."

So there, from the stage, he came down to the front, and gave a nice chair, to sit. Then, after a couple of days of more discourses, he said: "Master, I have a problem." "Now, Swami Ji, what is your problem?" "My problem is that you are sitting up on a high stage. I have to look up like this, so I've got a pain in my neck." He said: "I also notice that. Now, move his chair twenty feet behind, behind those people." So, his chair is moved at the back. In two days, he says: "Master, I have a little problem." He says: "What is your problem now?" He says: "The problem is that people sitting behind me can't see you. I've got a chair." Great Master said: "I also noticed that. Remove his chair. Let him sit like anybody else." So, gradually he was sitting just like anybody else, waiting in line for interviews.

And then one day he told me—we were sharing our notes in the clinic—he said: "Your master is a great diplomat." I said: "Why do you say that?" He said: "If he had treated me like this when I first came, I would have gone back. He gave me VVIP treatment. He's such a politician. He knew. He boosted my ego to that extent. Now I've fallen in love with him. I can do nothing. He's trapped me by his love, and I can do nothing but sit at his door and wait for him."

So, he said... Then he began to learn... He made good progress, by the way. He was more rapid in his internal experiences than most people, but that is because he had done lot of other work too.

So, this is the story of how people get trapped in this thing. But when you know that your true home to which you belong in the sense that the spirit, the soul, your consciousness, is arising from its totality—which is only one—then the journey of the soul is really from the spirit to its totality. We call this universe, a Pinda, a physical universe. And it's overlapped with an astral universe, which is a universe, larger than this but consists only of our sense perceptions. No physical matter. But the perceptions are still there exactly like they are here. We move about. We can see, touch, taste, smell, just like this. Those sense perceptions constitute our astral body.

Then we have another universe, which is the mind, the causal universe, where we grasp things directly with our mental faculty. We don't need senses. We don't divide perception into these things. And all reason, all logic, all destinies are made there. It's a great place, but it's all overlapped.

Then we have that which removes all this illusion, and we find out we are the soul. Up to this point, we call this as the physical universe, run by physical people. We run the astral universe, run by astral rulers. We have the causal universe, ruled by causal rulers. And once we leave these, we discover we are the soul, that the whole thing was generated by the same consciousness of which we are a unit, that we are the creators of this universe and that's beyond Brahm, beyond the creation, beyond Brahman, the creation of the entire three universes. And that becomes Par Brahm. It's beyond Brahm even. The Par Brahm is where we first discover we are a soul. We are none of the other things. They are just covers upon ourselves, generating experiences based on those covers. That we were the soul. And when we discover we are soul, that's when our true journey begins. If we are a soul, what's our origin?

Our origin is the totality, which is one soul, only. And we have been individuated within that one soul to have this experience. And everything has been generated within that consciousness. A discovery that gives us the real truth, that takes us back to our true home, and gives us... Once we are there, we see the whole show all over again. Then we don't separate it. Here, we try to create realities outside of our own reality, and therefore, made each level of experience into a reality. Right now, we are making this physical experience into reality by shutting off everything else. But once you reach your true home you don't have to shut anything. You are free to create anything, free to create these universes, or any universes, at any level.

And therefore, you find that you were really the creator of everything. And that was your totality, your true home. The true home did not divide us. The true home did not divide anything. Did not even divide regions. They were made out of illusions. Out of the process of consciousness becomes conscious of something, and that is how those different experiences have been generated.

Now, as I mentioned yesterday, the method that has been used by all Perfect Living Masters—no exception—is the method of listening to the sound within yourself. That's so amazing. And that sound is the creator of everything. We are not talking of ordinary sound heard by the ears. We are talking of a sound, the resonance, the power, the energy, the vibration—whatever names you give it, it's all inadequate. All names are inadequate. It's that sound, that Word, that *Shabd*, that *Nad*, that *Bang i Asmani*. The sound from the sky. The music of the spheres. It is that which is creating everything, and we are that.

When we say, "Word made flesh," it's that Word which has become flesh and become human. When we say that everything has been created by that, it means that power. It is audible. It happens to be audible in the physical plane, therefore we call it sound. We won't be able to call it sound too far away. And that is why this sound that we talk about is the creative power. It's just... It manifests in the physical plane. When we are sitting in a physical body it can be heard. Therefore, we call it sound. Therefore, we call it Word. Therefore, we call it shabd. Therefore, we call it music. It's only for that reason, but actually it is the creative power. And yet we mistake it for outside sound.

I find in the Bible, for example, John's Gospel says: "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him, and nothing was made that was not made by him." Opening verses. When I open the dictionary and see what the meaning of the Word (with capital "W") is, it says the Bible. The book is considered that Word, whereas the book itself is saying the Word is the creator of everything. You go to the Sikh religion, in India, they are worshipping the book now. They say: "That is our master. That's the creator." And the book says (they call it the Bani—that means the sound), and the book says, "*Baanee vaje chahu jujee sach sunai.*" "This Bani has been there for all four yugas and telling us the way to the truth." And we still call it the book.

So, we are transferring this *Bang i Asmani*... The kalima is supposed to be this *Bang i Asmani* in the Muslim Islamic literature, and we are calling the book and the words that we use ("*La ilaha Illallah Muhammadur rasulullah.*") as the kalima itself. We have made a few spoken words into the power that is creating everything.

You look into all scriptures, all details of what the people taught, who came up with the true knowledge of the true home, and they say that this is looking like a sound. It appears to be a sound. It can be heard, therefore, it's a good thing. You can hear it, and go along in it, travel with it, but don't think it is merely an external sound. Don't make it into an external sound. Don't make it into books. Don't make it into scriptures. But we misread them to that extent that we don't even follow it?

Now, if we follow, if we follow the sound, that meditational technique which this master taught me, which worked for me—if it had not worked for me, I would not be present with you today. It worked. He told me if it doesn't work, give it up. Try something else. Before it worked, I tried everything else, which was good, because after that I wouldn't have tried. I tried everything. All the yoga I have talked to you about in the morning, I tried myself, personally, so that I should see I'm not missing anything. It was a good decision to try that before I could fully try out what he taught.

What he taught is that if you put your attention behind the eyes, and not allow it to go down, not try to figure out what the lower chakras are, which I, of course, had already figured out, but that was early. Now if you stay at the eye center, go within the eye. Sit behind the eyes with your imagination. And I did question in the beginning. "If it's imaginary, what are you trying to teach me? You said, 'Become an imaginary person'? I am a real person now. Why do you want me to be an imaginary person?" He told me: "You don't know what imagination is. Where does imagination come from?" I said: "I don't know. It's somewhere in the head, it comes from." He said, "No, it comes from the astral plane." All imagination comes from there. All inspiration comes from there. People write poetry. People write music. People perform arts. Where does it come from? People come with creative ideas. Where do they come from?

They all come from the same area, which is the astral plane of consciousness, which is the place where sensory perceptions can pick up any ideas, where imagination becomes reality. And therefore, what looks imaginary to us is not so imaginary when you go in. And if you find that you can imagine anything here, imagine what you would get if you could imagine anything there and it becomes real. And that's what that stage does. So, imagination is a very great power. We are underestimating the power of imagination. So, if you can imagine you are there, behind the eyes, you made a good first step. So, if you imagined you are there, you can stabilize yourself there. Stabilize means that the attention is constantly trying to run out because of our attachments, because of our desires for external things. We are looking for taste and pleasure outside all the time. And that is why our attention has been going out. But if you can stabilize, which means hold yourself in there for a while, you can begin to hear music. Sound. Inside.

That sound is of many kinds. There are sounds like they are created by the physical body. You can hear the heartbeat. You can hear your breathing. And afterward when you hold your attention here you can't hear them because they are below you. But you can then hear blood vessels going through this. You can hear sound like "sha-

sha” and some of the sounds like cricket chirping. You can hear sound like a thunder. You can hear sounds of various kinds. Ten or twelve kinds of sounds can come up when you are just trying to focus that you are there, that you are just imagining you are there.

These sounds do not have any pull in them, because they are sounds created by your environment there. They are not sounds created by your self. They are not sounds created by your consciousness. But there is a sound which is created by the consciousness which has a unique feature. It pulls you. You are drawn to it. It gathers your attention faster than any method you can try by repetition of words. And that is the sound which we would like to catch. That sound resembles the sound of a bell. And that’s why we put bells all over in every place of worship in the world. Because it was a sound of the bell within. It has a ring, like the bell sound: *“onnnng, onnnng.”* It’s got a little rhythm in it. And yet it has no beat, like if you were to ring a bell: *“Dong.”* There is a hit and then there’s a sound. That is a sound without that hit, but still it has some vibration about it.

That first sound, which you hear within, can pull you up. If you stay, put your attention continuously on that sound, it will take you to every level of consciousness. It’s so wonderful. It takes you to an inner sky. It takes you beyond the inner sky. It takes you, shows you, the sky where primordial suns, moons, and these outside apparent planets and stars are looking like. It looks like one star there could create all the stars in the universe today. It looks like primordial stuff, of the physical universe. It’s a great experience. And then, in that state, as you know, when you are there in that state, you have no gravity. You are not bound down. There is no physical thing. You fly. You fly wherever you like. You can go, ascend high, low.

So, that’s a different experience. You have a memory and clarity that you have never had here. You can remember things a thousand years old, five hundred years old, of your own self. And you can see past lives because that’s where the memory is coming from.

That experience is not possible over here. And yet, that is possible by a simple way of putting your attention within yourself, accessing that which is storing all that information inside you. It’s not coming from outside. The whole thing is inside. Whatever you want to find will be found inside, just inside your head. The head is equipped with all knowledge and all centers of knowledge, all centers of awareness, right to the top, where you can feel you are one and everything is being created from there. That’s the type of meditation that I would always recommend. It works. And if you can find anything better, I would like to learn anything better. I spent my whole life looking for something better. I not only couldn’t find anything better, I couldn’t

find a description of anything better than that. Therefore, the meditational technique that really works is the one which connects our attention with the sound. Our attention needs to be gathered. We have scattered it.

As we grow old in this body, in this life, we scatter our attention more and more. It appears the more relations we have, the more experiences we have, the more scattered our attention is. At any one time, if you just close your eyes, and start thinking: "How many things can I remember?" A flood of things all around you. Your families, friends, jobs, good and bad memories, good relations, bad relations, all that come up. And you have strung yourself as if there are a large number of little strings that have tied you into all those things. So, when you want to then meditate, strings pull you. One after the other.

And the one that pulls you the most is the own mind, because the mind has been given a personality by us. We are the motive force. We are the power that makes anything alive. Without consciousness, nothing is alive. Not even the mind. Not even the body. Not even the senses. It's our consciousness that makes all these alive. We are the life-giving force to all these covers upon ourselves, and we made these covers more real than ourselves. We treat them as more real than ourselves. Especially the mind. The mind, we think, is not an independent machine working with us. We think that's ourselves. We began to believe: "I think, therefore that is me." A philosopher said that. He was wrong when he said: "I think, therefore I am." The truth is: "I am, therefore I am. And I have a mind, therefore I can think through the mind." That's the truth.

So, we have forgotten these basic things. And the mind becomes an obstruction by continuously impersonating that that is the soul, that's the "I." And therefore, when the mind speaks, we say that we are thinking like that. We have lost the ability to ignore the mind, which we have, which we always had. We had the ability to intuitively instruct the mind: "Think like this!" and the mind should think like that. We don't do that. On the other hand, we tell the mind: "What is... What are we supposed to do?" And thinking machine tells us: "No, do this, do this." And then we falter and then we make mistakes. Then we are sad. Then we are desperate. Then we have all these feelings of negativity.

Imagine if you took control over your mind, just control over your mind, what would happen? Your life changes instantly. Because then you would be telling the mind what to think, not the mind. It thinks on its own, randomly, and tells you what to do. We are just reversing the roles of the mind and the soul, of our self and the mind. Don't forget. These are like costumes we are wearing in a big play. And the costumes we wear don't become us. The costume gives us a character.

Supposing there is a barber in the street, and he wants to act like a king on a play. He puts on the king's dress. Then, for the play, he is a king. But internally he is a barber. Now, does he know he's a barber or he is a king? On the stage he performs very well because he is supposed to act well as a king. But he is a barber inside. So, he forgets that. We have forgotten, totally. And why have we forgotten who we really are? Because we wanted to experience reality. We didn't want to experience illusion. So, we shut our own identity inside and took the identity of our costumes and began to think that's who we are.

Now, when we go within, in the very beginning we begin to find *this is not us*. This body is not us. Because we can sit inside the body, and examine the body from inside, leave the body at will. Withdraw our attention from the body. Go to any part of the body. We are that attention that is floating around. That we really are. Then we move further. We are not even the sense perceptions. We are just using them for experience, perceptive experience—that's all. And we are not the mind even. We are using it for thinking.

How can we start feeling that we are the things that we are starting to use? They're our machinery, equipment. They're equipment given to us, in consciousness, to be used by consciousness, and we become them. We identify with them and become them. Look at all the problems we have had in life. They are only because of misidentification with these three. If you knew you are not the body, if you knew you are not the sense perceptions, you are not the mind, you are using these, there'll be no problem at all. You'd watch the show. You would watch the show, and this is a very great show. It's a great play going on in which we have put on costumes to act our part.

But the difficulty is that we are sitting in the audience...in the audience where we are sitting in one of the characters. We pick up a play and design it. Beautiful play, ups and downs, drama, great dramatic events, features. And then we take one of these characters and sit inside to watch the play. If we sat outside and watched the play would be so nice. We watch plays. We sit in the audience. We don't run to the play to disturb them. We don't say: "I don't like that." We watch. It's a play.

We see a movie and it's on the screen. We are not there, so we enjoy it. The murders take place on the screen. Horrible things happen on the screen. We don't scream and get up and say: "Why is that happening?" Because it's just a play. It's just a shadow play going on, on the screen. But here, because we don't sit on an audience, we sit in one of the characters in the play. We are so tied up with the acting, and so much tied up with the reality of that act that we begin to suffer all that is being, supposed to be suffering, on the play, and not our own suffering.

Is it possible that while we are in this play, we can get out of the character and go back and sit in the audience? It is possible. And that's one of the steps we should take when we practice this meditation. That, instead of saying: "I am so-and-so in this body, this body and this mind, and this name given to the body is a character. I don't want to sit in the play as this body. I want to sit in a chair, separately, and watch that." Where is the chair? The chair, to start with, is still in the head of this character. But it is a separate chair. You go and sit in the chair, inside, and watch the show, and watch your own character working in the show. You'll enjoy it. You'll never be disturbed by it. Today we are being disturbed by it because we think we are that character.

So, in these meditational techniques your life changes instantly from now. It's not like a promise of religion—after you die you'll go to heaven. It's not like that. You go into heaven right now. You go into a heavenly experience right now by just watching the show from a comfortable chair, from inside, and seeing the characters, including a character that you call your own. It's not difficult. Actually, when you go to sleep and have a dream, that body that moves about in a dream is not this body. You have another body. You experience it. You experience the pain and pleasure of that body when the dream is going on. This is not a pain and pleasure of this body. It's a pain and pleasure of that body. And when you wake up, you thank God it was a dream. "This is me. That was not me."

It's the same thing here. When you sit inside and look at this universe and this world, it becomes like a play. And you watch it like a play. And you say: "Thank God, it was just a play we set up." How can you be so miserable and suffering if you know that? Not only know that—if you experience that?

So, the side benefits of meditation are several. This is one of them, that your life changes right here. The second benefit is you get a clarity of vision which you can never get here. You get a clarity. Everything becomes so clear. Thirdly, the doubts disappear, because you can see instead of speculating. Fourthly, fear disappears. There is nothing to be afraid of. Nobody can hurt that which is inside you. They can hurt what is outside. They can hurt your body. They can hurt your senses. They can hurt your mind. They can never hurt you. Nobody can hurt you. If you discover your self, nobody can ever hurt. There'll never be a hurt. Imagine the benefits of this meditation. Even if you don't want to go back home, just want to have a little more time here, make it worthwhile. Make it better. Meditation is good for that, too.

So, I am suggesting that this particular style of meditation, which where we sit inside the head as a starting point. The head becomes big. It becomes as big a space as you want. It opens up into a new sky. The several skies will open up when you do

this meditation. This is a sky in which the sun is shining, the clouds come, the night falls—it's all changing. The inner sky never changes. It's a gray twilight zone where sky never changes, but yet you can see everything in it, clearly. In that sky if you want to see a chair, you don't see the chair because light is falling on the chair, like this chair. You will see the chair because chair has its own light. Every person has its own light. Everything has its own light. It's illuminated by itself.

And if you want to go higher, it's an orange sky at the causal plane. It's such a beautiful sky. The sky itself is worth going there. If you have seen a setting sun—the sun that can set and doesn't hurt your eyes, it's like a little globe, it'll become little bigger, looks bigger, when it's setting—now stretch that golden sun which is setting and make it into a whole sky. That's what the causal sky looks like. And everything is brilliant because of that sky in there. And the experience of your mental activities, how they work and all, comes right from there. Even if the journey is done halfway, you will experience something you can't even imagine exists within your own self.

So, that's what I recommend. We'll have a little break now for lunch and we'll reassemble at two o'clock. And I want you to have some of these experiences that I talk about, in a actual, practical session of meditation which we'll do at that time. And I'll also answer some questions. Thank you very much.