

Navigational Plan for the 90's

Ishwar Puri

I have the privilege this morning of introducing Ishwar Puri. Most of us already know Ishwar for many years now. For those of you who don't, he has quite a broad background. A very impressive background. He was educated in India and at Harvard. He has two degrees at Harvard University. Also consultant to the World Health Organization in nutrition and he lectures across the world on various topics concerning philosophy, religion, human consciousness, awareness. He's co-founder for the Institute for the Study of Human Awareness. And today we're going to have a workshop on the Navigational Plan for the 90's. Many of us have talked about the 90's. We've heard of Nostradamus and people like that who've said something is coming up and we're always trying to pin Ishwar down to let us know what is coming up. He'll know better what to tell us than we even know to ask.....Ishwar?

Thank you, Allan, and welcome friends to this one day workshop on the Navigational ... Did he say navigational techniques? Is it for the aircraft industry or ? (laughter)

John : "The inner flight."

The inner flight. Yes.

Let me at the outset say that we are going to make this workshop very informal. You're welcome to interrupt me, ask questions, give answers, give comments at any time during the workshop so that we all benefit the most from spending the day together today.

This question I put right at the beginning about navigation and I got an answer from this corner. John said it's the inner flight and I wanted to know how many of us are familiar with the truth which has been recorded again and again, but somehow we miss it and that is that there is really no difference between an inner flight and an outer flight. Anybody ever thought like that? That what looks outside is also inside. That if there was nothing inside, we would have no experience outside. The only way we can have any experience outside of our body is if that experience is already inside. Philosophers have commented upon it. People have said that this is a rerun of a memory tape. People have said that time is merely a means to stretch out a timeless momentary capsule inside consciousness. And when it is stretched out in time it becomes life and therefore, all the things that we do outside, which look outside, are really projections from inside.

Let me take an example which we are all familiar with. When we go to sleep and have a dream at night, is the dream taking place inside or outside? In the dream we assume a dream body and we run about seeing a lot of things. We see beautiful things around us. We meet people and we talk to them. We have a whole world. When we wake up what do we think? Was that dream outside of our selves or inside? While the dream lasted it looked like it was outside. There was enough space for us to run about, meet people, see people, do all the things that we would do outside. When we woke up we found that we created that outside in our own mind and that what we were doing was dreaming inside ourselves which looked like it was outside. Is it possible that what we are going through now is perhaps a superior kind of dream which looks so real outside and yet is taking place inside? If this question is answered in the affirmative that the dream is, in fact, inside and

we are merely projecting it outside it makes navigation very simple. All you have to do is to go within and see how we are projecting and creating this universe.

The Masters of the East, perfect living Masters who are people who actually experienced going within and shared that experience with us, shared this knowledge with us that what looks like outside, what looks like space and time created outside and going on endlessly, is actually within. Within what? Within the self. Not within a piece of tissue. Not within the brain. Not within any particular part of the body, but within consciousness, within the feeling we have that I am an individual, conscious, thinking being. That feeling that comes, "I am a thinking, aware being.", that I can know what's happening. I can open my eyes and see. I can think and the thought runs within me. That being within, that holds the entire universe. That if we could just turn our attention around even for one moment...If we could turn our attention around for one moment, within our conscious being we would see how we are creating this whole universe.

Looks very simple. When people hear it for the first time it's all a question of just glancing within and you'll find the answer? Then why haven't we done it? What's stopping us? Why can't we do it right now? We find that when we want to turn our attention inside we are faced with the obstacle of a very long, long-standing habit of always putting our attention outside. Always. That we have trained ourselves again and again...If you believe in reincarnation, we have trained ourselves life after life, body after body, form after form, to putting our attention outside. If you don't believe in reincarnation, from the very moment of birth all the people around us, starting from our parents with their bells and drawing our attention, have been focusing on how we can be drawn into what looks like an interesting show outside. So, the attention, human attention, originating in consciousness, has been habituated, accustomed to flowing always outside. Like all habits, it is difficult to break this habit. But, still, if the result is going to be so valuable, why not break it? What stops us from breaking it? When we try to turn our attention which is constantly flowing outside employing devices like the sense perceptions, like the eyes, the ears, the nose, all the nine apertures of this body which flow, which allow our attention to flow outside, these nine doors of the body we are using constantly to go out. Our attention, conscious attention is going out constantly through these nine doors. When we try to turn them back the memories of experiences outside, the commentary of the mind, of the thinking process on the experience generated by memories outside, they hold us outside. Not only that, the desires for getting the things that we experienced outside and which have a potential for securing more of them outside, the desire to go outside holds us outside. Not only that. The desire has led to attachment. Whatever we experienced outside has held us in a bondage and we have spent a lot of our conscious attention in building up relationships with what we experienced outside. And those relationships have attached us outside. So, when we want to take a little turn, a slight turn of our attention within, those attachments, desires, memories and experiences pull us back and keep us outside. Yes?

Q : Ishwar, what if you have more experiences going inside than outside?

Ishwar : You are lucky. (laughter) It's rare. People have experiences inside where they have a very good time. They understand navigation. But, I am referring to the difficulty. Ordinarily there should be no difficulty. It should be a very simple, clear cut exercise. Here we have gathered together in this workshop to learn the new navigational techniques of how to go within and therefore see everything outside. Can you believe it? It is so simple

that you can see any part of this universe, any part of this cosmos, any part of this Earth, any part of any created form, any part of the past, any part of the future, just by going within. Such is the possibility of navigating within. Why don't we do it? Here we are so curious just to have a little voyage, a little journey and see some new places and new faces. And here is a potential of going within. Putting our attention on that area of consciousness from where we are able to figure out how in the first place the outside was created. And, what is outside? When we can find that out, then a journey within becomes a journey without.

Those who have done meditation, when they withdraw their attention inside, inside the body, behind the eyes, in their head, when they close their eyes and withdraw their attention behind the eyes, (not in front, because we are used to giving our attention in front) now we withdraw. When they withdraw their attention after a while they don't feel they are moving in this direction. They feel they are flying in a big new sky which has opened up. Where is the sky? A much bigger sky, a much bigger cosmos, a much bigger universe in which you can fly is there. How did it come? Not by trying to go outside, but by trying to go inside.

In this little space behind the eyes and within the head... You draw this little square. The forehead, the eyes, the ears, and the back. Make this little space. It's just a few inches space. Physically it looks like just a few inches space. In this you can travel trillions of light years, if you like. In fact, there is a fallacy. The fallacy is, I am giving too much space. You don't have to go into five inches or so much space. You can go into one inch. Just behind the eyes. You can go to a spot. If these two fingers represent the eyes, you can go to the back of the eyes, like this triangle and if the ears are drawn a line where they meet, the center, the third eye center, behind the eyes. If you constrict that area to one cubic millimeter, that's good enough for traveling the zillions of light years across the universe. Even that is an exaggeration. You don't need that much space either. You just want to be at one spot which is the self from where you are getting this feeling all the time... right now and at all times from birth till death that "I am going to do this." "I am here." "I can see." "I can talk." "I can walk." "I am going there." These thoughts are originating, these words are originating from that one single dimensionless space and the whole of the universe is right there. The point is to go there. We are visiting every other place except where we are. We are examining every other being except the self. We are aware of who is who except who is the self. We don't know ourselves and we know everything else. That's why we are shut out from the self.

These were secret doctrines. People in the East... We have some historical accounts. People in the East used to go up in the Himalayas, in the mountains, dig a cave, go inside and other people would wait and say this man, this Yogi, he's really going deep into self realization, has gone into this cave, dug himself, we'll wait for twelve years for him to come out. They would wait for long periods and one man would come out and say I have found the truth. I am the creator. I made everything, can travel everywhere. When he said that, we killed him, normally. (laughter) We kill these people most of the time. When they spoke the truth we killed them. We didn't like what they said. We thought they'd tell us some good stories what we can do, where we can go, have our wishes fulfilled. If we like Ye Ol' Shakey's Pizza House, we can get two for one. (laughter) We thought they would give us the goodies that we are desiring. But they talked such nonsense, claiming

creatorhood... Claiming that the self is identical with the total Creator? Claiming that they are everybody? Claiming that we are the same as them? Claiming such foolish things? Kill them. We kill them in every country. We crucify them. Some of them escaped. They never told us the truth. (laughter) They kept quiet. This rare phenomenon happened in history again and again.

I am very happy to share with you that my feeling on this issue is going to be no longer that unique and no longer that unusual, no longer that dangerous in the 90's and in the coming next century. So many people will have the same experience. Many of them are sitting right now here. Isn't that a great thing? That you will be able to have that experience which was considered so unique, because the experience is not difficult to have. Whoever has had that experience wonders why he or she didn't have it earlier! It was so easy, so simple!

One of the Indian Mystics Bullah Shah, his name is Bullah Shah. A very radical, straight foreword Indian Mystic. He said, "What are all these people talking about -- self realization? It is the simplest thing that can happen. Just put your attention from there to here. What else is needed?" Makes it sound so simple. It is simple. The truth is it is simple but it isn't easy. It is very simple, but very difficult. And we have made it difficult. We have made it difficult with our own minds. We have made it difficult with our own attachments. We are trying to possess and make our own things that have never become our own. We see with our own eyes people have come, grown up, they tried hard to say this person is my own, this house is my own, this car is my own, this money is my own, this bank account is my own. And then that person dies and we see. We even go to the burial and funerals and we go to their cremations and we see the body going up and the things are still there which that person said are mine. We have never seen anybody carry them away. And yet, so much of our attention and time is spent upon making those things our own which have never become our own. And this trying to make things our own which cannot become our own has attached us to those things and makes the reversal of the flow of attention difficult. The only thing that is making the journey within, the navigation within which makes navigation without possible, the only thing stopping us is our own mind, its own attachments, its own desires. There is nobody else stopping us. *We have no enemy on this path except our own mind.* We can't blame anybody except our own mind, our own thinking process that, in spite of its great ego and saying I am very wise, I am so enlightened I can understand exactly what is happening, it can't understand why it's getting more and more into this mess. That mind which claims to be so sharp can see everybody else's minds and intellects and tricks, cannot see its own trickery and its own self? It cannot see what a big price we are paying to rely upon a thinking process that constantly takes us outside.

You have attended some workshops. You are attending one right now. You have attended lectures. You have gone to spiritual conferences. I have been to a lot of them and I sometimes really get intrigued by seeing the same people going to the same places and saying how wonderful it is and they keep on going to different places and they name the different cities of the world in which they have attended those conferences, and where they went for the spiritual retreats, where they had such a good time. Everything was good. Food was good. Especially food. (laughter) But, the point is they go again and again and they don't try to know that the only place to go to, the only place I know of to go to get

real spiritual knowledge, to get real spiritual enlightenment, is the one that they carry about everywhere, that is their own body and their own self. What was needed was to go within. Not go to so many places. And when they went to so many places they heard the same message over and over again. The truth is within you. Find it there. They said that was wonderful! Let's go again and hear it! The truth is wonderful. It is within you. Fine! Let's have somebody else say it again. (laughter) What's this going on? We are hearing so much with one ear and letting it go from the other and never practicing this. Why? Because the practice is very difficult. We have made it difficult. Every day we are making it more difficult by making more attachments, trying to fulfill more desires, trying to get things in a shadow world which have never become our own.

I find people saying we should love everybody. Common phrase. I used to hear it in the 60's. Around the world it is very common. Those were the days where a lot of phrases were used to describe the free love. Love everywhere, make love- not war, and thousand flowers and all kinds of phrases came up and everybody wanted to love everybody. And nobody at that time realized that this effort to love people had a flaw. It is flawed from day one. The flaw was it was accompanied by effort. How can effort and love go together? I've sometimes asked my friends who have made deep study of this phenomenon of effort and love, that are they arising from the same parts of consciousness or is something else responsible? We have all had experience of love and we have all had experience of struggle and trying to do things. Do they both come from the same part of the self? No. Nobody has come to that conclusion. We find that there are two distinct parts of the self, of conscious self, which operate. One operates to create struggle, trying, working, achieving, finding, seeking, all kinds of things that it wants to do. That part. Thinking, reasoning, using logic, that's called the mental self. The mind of a human being which thinks and makes all the plans for effort, that mind alone is responsible for effort. It has never contributed to love. Never! And there is a part of us which has spontaneous feelings of love, can never try, doesn't know where it comes from, gets feelings of intuition, a hunch, a gut knowledge, just knows things without thinking about it, doesn't think, just knows. That part, the intuitive part is the soul. Spirit. God.

We talk of head and heart trying to recognize that we know there are two. In each one of us there is the head and the heart. The soul and the mind. And these two are not working in unison. Most of the time they are working in opposite directions. Love is the most superior experience that can help us to go within, that can help us to have the experience of love outside. If you are in touch with the spirit, if you are in touch with your own heart and your own soul and your own intuition, people will love you wherever you go. Don't even tell them what you are in touch with. They'll love you and you will love them spontaneously without knowing why!

Once I took a trip around the world and decided not to speak to anybody. Boy, I tell you how much affection I got everywhere. I didn't know whether it was because I was in tune with myself or that silence is golden and good. (laughter) But, sure it worked! And when I said I am going to convince people with all the mental prowess one can use, they said no. They had all doubts... Maybe...just dogmatic. Maybe (I'll) just take one line. Maybe he is just one of those Eastern fanatics.... All kinds of comments I heard. No love. What's the difference? Love begets love. Those people in the 60's I saw using all their mental caliber to experience love, they failed! Mind has never been able to give the

experience of love. If anything, it has destroyed the experience of love. You don't believe it? Try it tomorrow. You have a feeling of love for somebody? Discuss it. Think about it. Just think about it, discuss it, talk about it, compare it and see what happens. It's only a matter of time. But, have love for somebody, keep your mouth shut, your brain shut, and see the love grow. The point I am making is very simple. That this spiritual enlightenment. The spiritual self realization does not come by thinking about it. It does not come by a mental effort. You cannot have a spiritual voyage by planning for it. You can get it by a spontaneous experience of love, by a spontaneous experience of intuition, inner knowledge, by just knowing and you don't have time to think about it.

Now, it's very well said. I had a Harvard colleague with me. After a few years of understanding this particular distinction he made it. He said... He wrote to me. He said, "I have found out that effort is not the thing at all." That this is where we went wrong and a lot of Western seekers have gone wrong. Western seekers of truth missed the point which the East kept on hoisting in big banners that effort is not the thing. It has to be effortless. He said, "Now I've discovered that that was the truth. It should be effortless. Believe me, Ishwar, I am going to try very hard for the effortless way now." (laughter)

How do you get it out of your system? How can you get the mental inclusions out of your system? The mental inclusion is not letting us do what is natural. Is it possible that one day we may get up in the morning, a bright beautiful day, we are feeling so happy, nobody is bothering us, no attachments are coming in our way, and we say here is a moment when I am going to think of nothing and you think of nothing? The light comes up there and then you know who you are. Do you know it is real, what I've just said? That if we could stop thinking for one moment we would be enlightened at that moment. The point is nothing else is stopping us from our own enlightenment except our own mind and its constant babbling. It never stops. We can't stop thinking. When you try meditation you see how the mind constantly comments. These Mystics and Saints, they try to make things simple. They said, "Look. The mind talks to you all the time. That is what is messing you up. You want to have the inner journey? You want to have spiritual flights? You want to know everything about creation? Just stop listening to the mind. Just be yourself. Just hide in your inner space behind the eyes. Sit there calmly for a little while and see what you get." And we sit there and the mind says, "No, that's not it." "You're not sitting like this." "No, what about that?" "What happens afterwards?" "How long are you going to sit?"-- There's a constant commenting going on. So, these Saints and Mystics come and say, "Use a mantra. Use some words we'll give you. Words you don't even understand. We'll borrow from Sanskrit, if possible. Or Greek, or some other language. Arabic, Greek, Sanskrit... We won't even use your common language so you don't get fixed on those words." OK. Some abracadabras you keep on repeating. Why? At least the mind will be busy on repeating abracadabra. So, you say OK. Now you're ready for meditation.... Abracadabra, abracadabra, abracadabra...and the mind is saying, "No. You're too fast." "You're too slow." (laughter) While we are using the mantra the mind doesn't stop commenting upon it. Who is coming in our way? Nobody except our own mind. Can't we control our mind for a few minutes? How do we control? That has been the biggest problem for spiritual voyagers. How to control the mind. If you can control the mind, you made it. If you can control your own mind, you have won the whole world and any world beyond,. I can tell you now, if you have controlled your own mind. How do we control our own mind?

Should we be harsh with it? Battle with it? People have tried battling with it. The mind comes in fierce and says stop it now! No more of this nonsense. The mind is very happy, because we are using the same mind to say this. The mind says, "Let me think of my great fantasies and my attachments somewhere else." And we use the same mind in another voice and say, "Stop it!!! I won't let you do that!" Mind says, "Why not? This is not a game..." "Stop it!!!" And we start a conflict. There is a battle -- during meditation! This is supposed to be peace and quite inside and we are fighting, one with the other. After half an hour they're all tired. (laughter) Body, mind, they're all fatigued. They say, "Wow! That was a great meditation session." Who won in the battle? The mind won. The mind's object was not to win individual bouts. The mind's object was to keep us in battle and the mind succeeded. So, if we merely fight with the mind...

People have tried fighting with the mind and they have done things like standing on one leg in a river in India. Yogi said, "Mind says no, no. Rest." NO! Beat you till we fall! They've walked on coals, sat on spikes and swords and they have done all kinds of torture to their bodies, creating painful situations to fight the mind, and they failed. They kept on fighting. If you keep on fighting, the pain succeeds, not us. Not the self. Not the soul. Not the intuition. Not the love in us. That was kept aside and the mental activity kept on occupying us. Then came another school of Mystics. They said, "You cannot fight the mind. The mind is too powerful. It's already secured all the energy from you. All the power of your own spirit mind has used up and is now using pretending to be the self."

When I came to the West for the first time people did not distinguish between the mind and the soul. Some serious authors who have written books on the subject, talked to me in the 60's and said, "You know this conscious process and uh, mind soul, whatever you call it..." That's how they talked to me. I said, "You mean there's no distinction?" "Well, you know..." Ultimately I found a new language which had been developed in those days which is now more refined. Right side of the brain, left side, intuitive mind, this mind, thinking rational mind. I said, "Oh, you are using different languages." But very soon they said, "Well, whatever it is." as if it made no difference! Their own experience did not teach them that there was such a big difference between the thinking, reasoning mind (which was coming in our way of spiritual enlightenment) and the source of that strength which was consciousness, per se, the awareness that the mind was using upon us. Consciousness is not mind. Just being aware is not mind. Thinking is mind. A timeless sensation that you are there is not mind. The spread of that thinking into time is mind. It's the time and space which is being created by the mind, not consciousness, per se. They made no distinction. At least the ancient Eastern Mystics made a clear distinction that when you have a conscious experience that does not involve time or space, it is spiritual. They made it clear. If you have a sudden intuitive feeling... suddenly, no time, nowhere, no cause, no effect, no linear time, no logic, you just know it, it's spiritual. If your heart says something, at once it is spiritual. If you have to think about it and adjust it and... Ah, now I understand-- it's all mental. It's not real. It's not you. It is an imposition. It is like a computer being used to help us and the computer becomes us. That's what has happened. The mind has usurped not only the energy that belonged to the self or to the soul or spirit which makes love our natural attribute, which makes knowledge and instantaneous knowing our natural attribute, the mind usurped that power and then pretended it was the self! There was no other self! That this thinking is the only self that operates in us. We

were so confused by that. Even today you will find in the workshop we have a difficulty to sit behind the eyes within our own lab, within our own self, and have a quick look at the mind. We say what mind? That's me. We are confusing the mind as me. The me is the one who can watch!

I have been suggesting a very simple technique which I will suggest today also, of putting the mind in its place and that is: Find out how the mind operates. When we are quiet and sitting just by ourselves in meditation, the mind operates by speaking. It speaks to us. Whoever is speaking in the head is the mind. Then who is the soul, the spirit? The one that is listening. Which ever is the listener is yourself. Very simple distinction. In spite of the simplicity of distinction that we the self, the experiencer, the spectator, the listener, the one that came to watch and created something to watch it and look back on it, are the listeners of it. The one that keeps on babbling all the time is the adjunct called the mind. Can we then sit peacefully and just watch this babbling mind go by and listen to its babbling, but not identifying with it? If we can do only this much we get qualified for the navigation within and outside. We'll try these today in the workshop. But, the point is that our own mind has messed us up. Nobody else has done it. And, if we can straighten it out, we can proceed further on the spiritual journey.

So, the next school that came up and saw the nature of the mind and how it has trapped us and how fighting it has not helped us, tried to use the ultimate means of satisfying it. If the mind can't be fought, let's go along with it. What ever the mind says, let's do it. Mind says I want to eat candy, OK. How much do you want to eat? Two bars. Take ten. OK. Take ten till you get sick. You get sick of everything. Do everything in excess. Can you imagine that we have records of hundreds of Yogis who performed a special yoga called the yoga of excess. And, they wanted to satisfy the mind. --Mind, if you are messing me up by trying for this thing and that thing and desires. Fulfill all of them to excess! Get fed up of it! At least then you'll come back and say I want something else. And they failed. They did not know the immense variety of tastes this mind has. (laughter) They did not know after trying four hundred recipes it can say now let me start from one again. And the mind could trap us in a timeless, life after life, cycle of satisfying desires and going after things that we eventually began to call perversions, which were very natural means to stay in the physical plane. Very simple devices that were given to us based upon our sensory perceptions, we began to dub them as perversions. And he said lust and anger and attachment and ego and greed and possessiveness. These are the things that are messing us up. These were merely means to keep going in a show. This is a show. This is a theater. It's a great theater. Mostly theater of the absurd. In this world stage we are all players. We are acting on this world stage and this theater has one little difference. Has anybody here ever acted? Are there any actors here? Who acted on stage? Please raise your hands. Let me know how many. Thank you. Now, you know when you act on stage, when you are acting you are putting on a different role. You are putting on the role of the character. Whoever you are on the stage you have that role. In the back of your mind you also have a feeling that when the day's rehearsal is over, when the day's work is done, when the show is over, we go back home. We change our clothes, get back into home clothes and go home. We may not think of it constantly, but we are aware of it. The only difference between this theater and that is, here we have forgotten that after we act, we are to go home. We feel this is permanent. We have got so absorbed in this act, in this stage, that

we are trying to make this stage and the theater in it the only reality as if there is nothing else. And we all know that this show ends and we see people quitting the stage and going. Yet, we think for us it's permanent. This is it. We never prepare for off stage activity. So, we have got bogged down and, if the theater is a continuous one, one after the other, we get so tied up that we are preparing from one act to the other and forgetting all together if we have any role outside. Even in the theater one has to perform the roles according to a particular act on a particular play that's going on, the drama that's going on. Here on this world stage we are performing several acts. Act as a child, as a brother, sister, parent, friend, employee, employer. We are performing several acts at the same time. If we act our parts well and keep our awareness on the fact that when the show is over we go home, just adopting this attitude in life will make us happy. Ninety percent of the problems we come across and which are making us miserable, will disappear if we recognize this fact and lived according to it that this is a great staged play. We are to play our role. Lets play our role as well as we can because afterwards we have to go home. If we can remember that all the roles we are playing with every person that we are meeting is because of our compulsion to play the role well. That we are placed in that position with a script. Lets stay with the script and not run away with our own emotions and our own feelings about it. If we play each role with each person well, and remember, never forget that at the end of the show we are to go home, and we give some time to preparing to go home, we would have ninety percent of our problems cut out and disappear. Realize that the problems which are coming in the way of our own spiritual growth are arising because we are taking it as too real! We are not taking it as stage play at all. We are taking all these people as real. We are taking all these relationships as real. These are built into the system so that we can play over and over again. They are conforming to a script and we wrote the script when we were not on the stage. We've forgotten that we set up the script and we liked it at that time when we wrote it and we don't like it when we act it. This script which we are going through, which we call human life, human relationships, it's a stage play prearranged script and we are going according to the script! What is the purpose of being really angry when you are supposed to act....(end of tape 1 side 1)

... Therefore, these great schools of thought about how to control the mind, they figured this way and that way and this way and ultimately those perfect living Masters who had achieved this transcendence over the mental problems, who had gone and seen the experience of pure self, pure soul, uncluttered by the activities of the mind, they came back and said, "Deal with this mind in a very diplomatic, all comprehensive way. Yielding a little bit when you find it going too far and it's creating a battle for you. Pulling it back when you find that it's dragging you into something that you don't want. Be diplomatic, but always conscious it's not you." They made it simple. They said, "Don't try to fight with the mind. Don't try to befriend the mind. Just don't identify with it. Say it is something you are to live with. And, try and cajole the mind into the same goals that you have. The mind is a human being's greatest enemy because it stops the human being from going to its higher happiness...to its permanent happiness, to say the least, to permanent happiness of a permanent home. The mind stops us from going and it's our greatest enemy. If the mind can be cajoled into liking the same thing that we like and it can get a little taste of the goodies that are on the spiritual path the mind becomes the best friend. The same mind which was the worst enemy of a human being becomes the best friend when the aims are

the same and the mind runs along with the soul in that same direction to our real home. And mind says, "Do this quickly, all this acting that you have to do here. Let's get back." The same mind that is trying to make these shadow figures of this world real and possess them and make them one's own, the same mind says do your duties and obligations quickly. You have to do them. You have to finish the play here and let's go and have some real goodies. The same mind becomes a friend. So, perfect living Masters have found a solution to this problem. And, when do we test out those solutions? We test them out in meditation. We test them out when we are face to face, on one to one relationship with the mind inside our own self.

Let me clarify again. All that I am talking of is happening within, not outside. We have to deal with these problems within ourselves, not outside. There is nothing outside. You deal with them inside, everything outside becomes all right. You have a good equation with your mind inside, you're on top of the world outside. Everything turns out right. You are on top of the world. You have a good equation with your own self, with your own mind, you know exactly when it is. You are in control and open your eyes and go out, the whole world responds to you. Try it out. So the problem is not outside at all. It's all inside and we are to resolve it.

I've given you this long introduction because you will hear more and more of these things in the nineties and many of you will find it easier. One of the reasons why I talk so confidently about the nineties is that I believe, in the words of my own spiritual teacher, the perfect living Master whom we call Great Master in India who was born in 1858 and died in 1948 in the physical body, initiated me in 1934...36, that human being with a beautiful white beard gave me all that I share with you today. And, he taught me very simple things by which we would get it. And he told me, whispered in my ear, a very strange thing. One; that these persons whom we call perfect living Masters are like ordinary persons, but their awareness, their consciousness is in link with the ultimate Creator and therefore talking to them is to get the news of the Creator, although they are just like ordinary human beings. Also, that when we get knowledge of how this world is set up we'll find it's dreamlike and that although the perfect living Master looks so enlightened, he part of our dream. That means even the perfect living Master is our projection outside. Since we can't find our own self inside, here is a device. We can find our own self outside at least temporarily, till we go inside. So, a perfect living Master, a human being who's consciousness is at that level that it affects us and brings us back into our own self, is in fact our own self in the dream world. When we wake up to higher levels he disappears! Because he was there to tell us something when we thought this was real. We take this world as real, therefore the perfect living Master looks real. His spirituality looks real. His enlightenment looks real. His knowledge looks real. He is the real guide and when we go within we will find he was, in fact, inside! His reality was inside and he was always inside, but we never looked inside so he appeared outside. And, therefore his purpose is to take us back inside and show us how this whole drama is going on. Also, when in the growth of this drama of human beings, more and more human beings, shifting of spirituality, access of spirituality, from one part of the planet to another, shifting from one planet to another, when this great cosmic show goes on, as the doubt increases, as the materialism increases, as the what people would call immoral, immorality increases, by

their moral values, as people think we are degenerating, as things go bad on this world, on this Earth, the grace of that Creator who's inside all of us, increases too.

When we were living in an age of purity, very few... Do you know we had to sit in meditation for thousands of years just to get a little light. That's tough. Why? We had to compete with others who had done nine hundred years so we had to do a thousand years. There were no sinners. We didn't get a chance because there were very few sinners at that time. Here from there we have moved, come a long way now and here we are surrounded by sin and sinners all around. And even doing a few nice acts makes an outstanding. And just avoiding a few sins they say he's a holy person. Great. Standards have changed so much! What the Great Master said was when things degenerate so bad in society, the grace of the Creator to pick up those who are still seeking him, also grows. Therefore, there are more Masters, there is more spirituality, there are more seekers, and attaining the results of meditation becomes easier.

We have the four yugas. Some of you have heard of the division of time in the Eastern Vedic tradition. We have the Sat Yuga, The yuga of truth. Then Dwapar, Treta...uh...Treta, Dwapar, Kal Yuga. The fourth, Kal Yuga is the modern age which is the age of sin, the dark age, the age of power, power grabbing, greed. All those things are rampant in this age. The Eastern scriptures say that there is more spiritual wealth distributed by the Masters in Kal Yuga compared to Sat Yuga. It should be the other way around. But in Sat Yuga the people don't need too much assistance. They're on their own. Right now nobody gets up without help. When more people cry for help they get it because, fortunately for us, the helper is no one other than our own higher self. If it was a stranger or a foreigner or an alien he would say forget it, I don't care whether they need help or not. But when the helper, the one who can spiritually help us is our own higher self, our own totality, our own unique oneness, the help comes whenever we shout and cry for it. And we are crying for help more now than ever before in history. Therefore we get help more now than ever before in history. Seeing this scenario, the Great Master whispered in my ear two things which I keep on talking so strongly because I believe him. And every word he said has turned out to be true in more than half a century of my verifying what he said. And he said at that time, in the thirties and repeated in the forties... in forty eight he left the physical body and I didn't hear any more from the physical body...What he kept on saying was about the shift of axis that will take place by the turn of the century. It's actually happening. I didn't set the subject for the workshop or for the talk yesterday. But it is a subject that is coming up automatically. The fact that the subject can be raised and discussed shows the shift is in progress. It is taking place. Secondly he said that the generosity and grace of the Creator, of the Lord, will be so great at this time that more and more people making one tenth, one one-hundredth of the effort that was required earlier will be able to get enlightened. That's a great concession to us. We are lucky that way. We are lucky we came in the age of sin (laughter)...and degeneration that we can take advantage of so many grace marks being given to us, that we can make a little effort towards self enlightenment and get so much help from the Lord within. The help comes from within.

I know there used to be very few rare people who could close their eyes and say we can hear a music, we can hear... Now I find so many people can do it. Sometimes we get surprised. We say, "Are you initiated? How long have you been practicing this?" They say,

"No. We just tried it now." This is something that is being proved that the ability to go within and be in touch with your own self and not merely with your babbling mind, that ability will grow and you who have decided to come here, you haven't decided to come here by accident. Some of you have a feeling.... You know we had to make the effort. We had to decide should we or should we not? You know you come here because of a background. You come here because of the various events that have led up to your coming here and trying this spiritual thing. And this is a continuing thing going on happening. It will continue to happen. You are here to participate in this journey, spiritual journey. This spiritual journey that starts from the self and takes you to the higher self, overself, ultimate self, total self, the Creator and gives you open door to the entire reality of what happens. You'll know the whole show. You will not be able to describe it in words to others, but you will know it.

In this journey there are two different routes and I want to clarify them right in the beginning. When we are awake our conscious attention is operating from the eye level. I don't know if you have felt it or known it, but you can verify it now that when you are awake. Where are you as a conscious being? Not as a body. As a body you are standing, sitting on the chair or the ground. But where are you in the body as a conscious being? Are you in the top of the head? Are you in the tip of the nose? Are you in the ear? Are you in the finger? If you go where this is you'll find out now these are all... You're conscious of these. But where are you conscious of these? You are behind the eyes. When you close your eyes you can feel the eyes are right in front of you. You can feel the chin is just below you. You can feel the top of the head is above you. You can feel the back of the head is behind you. So, you know you are in a place... in the wakeful physical state you are in a place behind the eyes. If you localize that place more you will find it is just a one single spot where you are. And that has often been referred to as the third eye. Don't get fooled by those cartoons that show the third eyes as a hole in the middle of the forehead. The third eye is behind these eyes. The third eye is where you do not distinguish between these two eyes. If you close these eyes, you look out, you are seeing from one point. Not two. so these physical eyes are not the eyes from which you see. When you imagine something, when you close your eyes and imagine something, you are imagining and seeing with one eye and that is the third eye behind these eyes. Why does it appear like that? Because, in the physical wakeful state our consciousness is operating through attention from that point. Attention is the real secret. Attention is flowing out from there, through these eyes, through the ears, through all the sensory perceptions, it's going out and the object is to bring it back. The object is to bring the attention back to wherever you are behind the eyes. When you bring it back, you shift. Your location in the body doesn't remain the same. You can shift downwards. You can shift upwards. You can stay where you are, just go behind. You will be amazed that there are successive levels of experiences coming on, as if you are flying in the sky merely by remaining at the same level, at the eye level. As you pull your attention backwards from the physical eyes and still halfway to the third eye, you get strange experiences of lights and sounds and flying and you are still at the same level, still not reached the third eye. When you pull yourself to the third eye you become unconscious of the physical body. You feel you are what you are and not what you felt you were. You can, of course, come back and you are back in the body and you feel this is real again. This experience is very simple and it is only involving withdrawal of

attention and scattering it back. Withdraw where? Withdraw to where you are in the wakeful state, which is the third eye center behind the eyes.

There are different centers below the eyes. They are one at the eyes, these physical eyes. There is one at the throat. One at the heart, one around the navel, one at the reproductive centers, one just below. These six centers are connected a lot with our desires, wishes, energies, and experience of force and energy. And you can have, if you allow the attention to fall... That means if you allowed yourself to go into a trance, allowed yourself to go into relaxation, semisleep, mostly full sleep you'll get into (laughter). If you allow yourself to go through these centers, as the attention drops and you're feeling where you are drops to these energy centers, you have strange experiences and the Yogis have been practicing lowering attention to these six centers as a yogic practice for thousands of years and one of our very famous Rishis named Pupunjuli(?) wrote a book on yoga and he described the exact effect it would have upon us if we were able to concentrate our attention on these chakras below. Unfortunately, none of these chakras takes us anywhere closer to our soul or our spirit. None of them takes us anywhere closer to knowing who we are. None of them generates in us the spirit of love. None of them brings us towards that Creator. What does it do? It gives us terrific experiences and energy. It gives us great experiences in seeing unusual colors. It gives us all the LSD experiences without taking even a little drug. You cannot be caught by the enforcement and still have a trip. (laughter) These centers can give you all those unusual strange energy trips that you looked for. Does not give you any love. Does not give you the spirit. Does not give you self enlightenment. Gives you no idea of who you are. This yoga has been practiced by yogis for the purpose which I just mentioned, not for self realization. How can you, starting from here, being awake physically, going to a less awake state and say you found out the truth? How can you awaken yourself more by going back into deeper sleep? Many people in the West completely missed out this point. They confused the chakras as if that was what people have talked of, of the higher levels of consciousness. None of them is a higher level than even the wakeful state. People who have had these trips, they are so unusual!, they come back to the wakeful state and share it with us as if we are the real audience waiting to hear about their grand trips. And those who have gone to reality know they are going back into a dream, they don't share with us. How can true wakefulness be so much dream like as these experiences are?

The perfect living Masters who told us about the tricks of the mind, who told us how to distinguish between senses, energy, emotions that are filled up in these chakras and the mind that takes us even up to a higher place and confuses us there, they said go even above the mind into your own spirituality, into your spirit and soul, find who you are and develop a love and compassion which cannot be matched by any experience like this. They said don't even start this journey. If you are in an elevator on the sixth floor and want to go to the tenth floor, the eighth floor, you don't have to go to the ground floor to come back all over again. Start from there and go up! Therefore, they did not recommend that we have to perform the yoga of the six chakras, six centers in order to get spiritual enlightenment. In fact, they cautioned against going to sleep. They said if you are behind the eyes, stay awake! And if you want to awake, awake more! Not less. The method was a little different. And many yogis... I remember many yogis who have been practicing and getting strange experiences would come to the Great Master and get initiated by him and

then he would teach them how to stay awake, not let the consciousness drop below the eye level. They had a very hard time. They said, "Master, we can do all the yoga so easily, but just to sit awake with eyes closed and attention behind the eyes is the most difficult thing we ever learned!" And the Master would say, "No, it's not difficult. It's not the difficult thing to learn. It is difficult to unlearn what you have been doing. All the time you were just going into trances and sleep below. Now you're having a hard time just keeping awake at the physical level. But you have to keep awake here and then wake up further to higher levels of consciousness." So, I am mentioning this because the tendency. Many of us have done that.

I had a friend who worked for Bell Telephone and he was a yogi of a past life which he discovered only after meditation. An American, US citizen. And he had a very hard time just to do simple meditation of bringing his attention back to the third eye center. He tried very hard. Six hours, eight hours a day and eventually it took him six months just to find out that what is dragging him is his grand experiences of the past of being a yogi and putting his attention into the six chakras. And, just to go and reverse the direction into higher regions required that much effort. So, remember that there is a cut off line at the wakeful state and that line is behind the eyes. It goes like this...It's a platform. Either you go below or you go above. Don't go below. When I suggest to you, you have the truth within, you have the self within, you have your own reality, you have God Himself within you, it is not sitting below. All the energies and strange experiences and emotions and feelings are all embedded in the chakras, but you are sitting behind here and the truth is here and above, in this part of the head. You don't have to go anywhere below. Remember that.

We can have very simple experience of going within if we can contemplate, think over, imagine what is within. When we think of something our attention goes there. When we start saying, "What is on that wall? What is behind that door? What's behind that door?" If I kept on saying, after a while I find I'm not paying any attention to what is here. My attention, just by repeating and contemplating behind the door, my attention is being drawn there. Similarly, if I keep on contemplating what's behind my eyes? Let me see. What is there? The fact that I am putting my attention or imagining being there is actually withdrawing my attention there. That is why contemplation, imagining, and use of any other means of withdrawing attention behind the eyes is recommended in these exercises to know who we are.

I will start by suggesting that lets all first see we understand what is the third eye center. Where are we? Has anybody ever practiced this and had the experience of being behind the eyes within? Thank you. Thank you. So, some of you already had the experience and good luck for the others. Let's now remember the best yogic posture. You heard of postures? There is a book describing 84 postures. That you can do yoga in 84 different bodily postures and that will help you to keep the attention away from the body and bring it back to yourself. The different asanas or postures have been recommended with one point in mind. That they should not distract you from your object of going behind the eyes. That's the only reason. You can develop your own asana, your own posture. I find it very convenient to sit in a normal way. In an upright way. If I slouch or sit too comfortably the tendency is to go to sleep. The attention drops from here to the nose level when we start daydreaming and to the throat when we have dreams and we go to sleep,

deep sleep. We don't know, then we've suddenly woken up. If we are upright, too tight and having a posture that gives pain and aches in our bones and joints, then the attention is drawn to those pains and aches and joints and not to the third eye center any. Therefore we have to find such a position it is not so comfortable that we go to sleep and it is not so uncomfortable that the attention remains on the discomfort. So, you find your own position. Comfortable, but not too comfortable and upright so that you are aware of your head and the eyes and then you close your eyes and withdraw attention and see how it feels like just roaming around, just being behind the eyes in the head.

Explore what is in front of the eyes. Explore what is behind the eyes. Explore what is around you in the head. Explore how hollow the head is. Can you know where the ears are without touching them with the hand? If you can't, touch them with the hand and find out... You can do like this with the hands and find out what's going on and see if you are familiar. Are you in familiar territory when you are inside the head? And then we'll come to the next exercise of sitting down at the third eye center. First, just explore what is in the head. Close your eyes and begin.....

One, two, three, four, five. Open your eyes. Open your eyes now. You can look this side. Open your eyes. How many of you were able to explore the space behind the eyes without difficulty? Please raise your hands. No problem. Thank you. How many of you had a problem finding out if there is any space behind the eyes? This is an advanced class! Nobody had any problem? How many of you, keeping your face straight, could turn right or left inside? Please raise your hands. Thank you. Pretty good. Did anybody turn around completely and see the back of the head? Good. Thank you. You're going to make good progress. Much quicker than many others. Did any one of you see anything other than a black or reddish black surface in front? White? Want to share? Anyone else?

Participant : I saw the sockets of my eyes going out.

Ishwar : ...Eyes going out. Yes?

Participant : ...all the way down to my toes, practically.

Ishwar : Anyone else? Yes?

Participant : I saw an eye inside of me.

Ishwar : Right in front of you.

All these are very valid experiences of very simple little withdrawal of attention. When you withdraw your attention, automatically all this comes up. So, it is not that you have to... You don't have to do anything to get spiritual experiences. You just have to be there. Be where? Be where you are! It's a strange contradiction that to get spiritual experience you don't go anywhere. You don't focus on anything. You just be where you are, which means where you are you are now scattering your attention all over. You bring the attention back and stay where you are, you'll get all the spiritual experiences. It's simple. But don't let things distract you.

Now we are going to have a more comfortable place to sit in. We'll close our eyes and imagine we have a beautiful chair to sit on. Very nice, beautiful chair or a cushion or a mat or a rug. Whatever we like to sit on. I don't know what you prefer. Make your own choice, personal choice. In the East we sit on the floor most of the time for meditation. So, since we sit our body on the floor, we also make our own inner self sit on a floor, imaginary floor. Keep the floor at eye level. Don't let it go down. I am telling you now because if you let it go down you'll go to sleep. Keep the floor at eye level conscious when

you begin. You should be conscious that you are at this level. You can feel that the head is above you. The nose...tip of the nose is below you in front and you are there at that level. If you are at that level take a chair, take a nice rug, take a cushion, take one of those beanbags. Whatever you like. Take something comfortable because it costs nothing. It's free because you are imagining it. Take the best at this time and put it in the center of the head. Put it sufficiently behind the eyes to make it the center. You will feel it is the center when you know that the ears are just on either side of you, the eyes are in front of you, the back of the head is behind you, and the top of the head is on top of you and you are there sitting comfortably in the chair.

When you sit on the comfortable chair also imagine that on your right side is a table and on that table is a vase or ... you know, flower holder. (laughter) with beautiful flowers of your own choice. Put the flowers in the vase and put them there and have a nice plate of your favorite desert. Candy, ice cream, cake, cheese cake, I don't know what you like. Whatever is your favorite sweet dessert...If you don't like sweets, any other snack. Put some good food there and put it on a plate on the table next to you. It's all imaginary. Costs nothing. You just put the best thing that you ever wanted on the side and as I give you directions, you sit on the chair, relax there. After a while I will say pick up the flowers and smell them and put them back. Then I'll ask you to taste the dessert that you kept there. Taste the snack or the dessert. Put it back and then we'll see what happens. It's just an experience in imagination behind the eyes, inside. Ready for it? Any questions? OK. Close your eyes and begin. Stay behind the eyes. Push back a little further so that you feel that you are in the center. Take your chair. If you don't like it, change it. See the cushions are nice. It's comfortable, relaxing. Sit on the chair comfortably. Look straight in front. Don't worry what is there. Let it come and go. Don't create any images. Don't create anything. Let whatever comes come and let it go. Just relax. Don't sink too deep in the chair. Bring it up at the level of the floor behind the eyes. See that the flowers and the snack is there. Look around. See if it looks pretty. Now pick up the flowers. Take them in front of you. Pick up the flowers and look at them. Look at their color and their shape. Smell them now. Take a deep breath and smell them. Then put them back on the table. Put them back on the table. Now pick up your plate of snack and dessert. If you have a spoon use a spoon. If you don't, use your hands. Taste it. Eat it and see how it tastes. Feel its texture. Feel its taste. See what's its flavor. Put it back on the table again. Keep your eyes closed till I count five. One, two, three, four, five. Open your eyes and come out and look this side.

Did you have a nice treat? How many of you saw the flowers? Raise your hands. Good. How many of you could not see the flowers? OK. How many of you could smell the flowers? Raise your hands. How many of you could not smell the flowers? OK. How many of you saw the dessert, the sweet that you tasted? Thank you. How many of you ate it, tasted it? Thank you. How many of you could not see the dessert and could not taste it? Looks like everybody ate. (laughter) I told you, food is something else. OK, let's compare notes and share some of these experiences and I'll tell you why we are doing it. Flowers... Yes?

Participant : It was like I was in this body, aware of everything and I was like inside my head. I felt real, you know, like the boundaries and the skin and all that business, you know, of the energy and it was like I was behind in my head and in that body in my head,

behind that body in my head, three times. And it was like I was there real live. like, reality was inside my head. I was very strong, you know like... It was different.

Ishwar : Good. You are going ahead of the class. Yes?

Participant: I was able to do most of the exercises but I find, even for the length of time we did, by the end when you say open your eyes when I count to five, I'm almost out. I mean, something inside of me hears the sound count to five and when you reach five I open my eyes but as I open them I realize that I don't know what's causing me to open them because I almost haven't heard you say that and at the end I'm almost not present anymore inside. I'm drifting. I can't ... I don't realize that I just keep slipping down into this abyss where I'm not conscious inside. I don't know how to overcome that. I've always tried and I can't.

Ishwar : Next time when we do this, before we start, thump with your imaginative feet, thump on the floor here a lot, five, six times and if you find that you slip a little, put a steel plate there, very hard, put some rocks and steel, make it hard, then thump and then you can't move, then you'll exercise you'll still be there. Yes, at the back?

Participant : I had no problem visualizing the flowers and the dessert because in this dream we're used to seeing those things, but my first meditation lessons some years ago was a meditation on emptiness, so, picturing myself, there was sort of a form of myself, nothing really clear because your self is something you see in a mirror and it was... so, it will be something to work on a little bit, where it's not important to see yourself clearly in the chair like how you see yourself in a mirror. Is that... you know...The flowers were perfectly clear...and the dessert, but not myself.

Ishwar : What color were the flowers?

Participant : White.

Ishwar : And how did they smell?

Participant : Like gardenias.

Ishwar : And what was the snack?

Participant : Red strawberry jello.

Ishwar : Did it taste good?

Participant : Oh yeah.

Ishwar : The reason why you could not see yourself clearly is because you are not supposed to see yourself at all. Not that you're....Because there is no mirror. When you are sitting there now you are not seeing yourself. When we sit inside we don't see our self.

Participant : Aren't we supposed to picture our self?

Ishwar : No. You don't picture yourself. Just be yourself there. You are doing the right thing. In fact, that's a mistake people make of picturing they are sitting in a chair in front. That's not them! That's a picture. I am suggesting don't make a picture. Be there yourself in the chair. You can't see yourself, but you can see other things. You did the right thing. Stay with that. Yes?

Participant : When I went to the space behind the eyes I felt on a couple of occasions I had to bring myself back up there and that was good that you reminded us to do that. That was helpful for me. But, what I tried to create in this supposed reality was not as wonderful as what I created inside because the chair designed out here was not what I went in to see. What I went in to see was more comfortable, was like a swing hanging from a tree with cushions and padding and the flowers that I thought about out here were

not as beautiful as... They were also gardenias and they were white. And the dessert made me salivate. So, it was...It's almost like my mind gets in the way of the potential that's within me. You know, it's like a ... I'm getting chills as I'm saying that. It's better if I just leave it alone and not try and create it so specifically. Just say a chair.

Ishwar : This exercise for you was not merely for picturing the flowers and the dessert. It solved a certain problem for you. That's unique for you. It's not applied for everybody. They had their own problem solved... which they may not share or may share. This was specific for you. Yes?

Participant : It was a very strange experience. Almost like there was no more picture. There was just experiencing the scent of the flower, the picture of the flower, the taste, and the taste was not the dessert. It was tabouli which is an Oriental... And to this moment I can still feel the lemony taste and I felt it was almost like an out of body experience in that there was no body, but as you started counting from one to five, like, I went full back into the future and I saw skyline which was New York. It was full of destruction, colors, red burning colors. Pretty scary experience and you counting from one to five could not have lasted more than four to six seconds and this was like a film that went on for 20 minutes with a lot of crippling pains, you know.

Ishwar : Well, you saw something. You saw something... I don't want to scare people, but you saw something...

Participant : That's OK. I'm doing fine. I just scared myself. (laughter)

Ishwar : This is already...OK, the time dimension is different there than here. In a few seconds you can see a big film within. And in a small space you can see a large area. So, you just had that experience which is good. OK. I will not proceed further.

Participant : When you are...I saw through my socket in the eye. In other words, it was like looking through eyes that were in front of me, but I couldn't go deeper. I wanted to go deeper. How?

Ishwar : There's a secret to that. The secret is if you want to go deeper you don't go. If you go back and relax, you go deeper.

Participant : Yeah, but I fall asleep. You were talking here. I gotta get your tape, because I swear to you I heard you. I don't know what you say some of the times. I was listening and I know I heard you and then all the sudden the voice disappears and I went in. I know I'm learning. I know it goes into subconscious. I know all that. But I would like to specifically know what you said. So, how do you get out of the feeling of going backwards and listening and yet go deeper when you want to go into yourself? That's two different things.

Ishwar : Yes. Make this platform very strong.

Participant : That's what I'm listening to the first time or both times?

Ishwar : Both times. This platform that is behind the eyes should be strong. It was weak so you went into half asleep. The focal point was not exactly behind the eyes. It dropped a little. When it drops a little it gives this experience which you had. If you stay more awake, by staying at the eye level, you will listen and also have the experience.

Participant : So, I've got to bring it up above?

Ishwar : Yes. Slightly.

Participant : Thank you.

Ishwar : You're welcome. Yes?

Participant : I could taste the food and see the flowers but I could still see myself. I could feel in whatever, I could see myself also, so what am I doing that I shouldn't be doing?

Ishwar : You are doing the right thing.

Participant : I thought you were not supposed to see... I could see myself.

Ishwar : Yeah...

Participant : I could see myself... (end of side 2 tape 1)

Ishwar : That was your image, not yourself. Who was the self? The one that was seeing it. Remember that. It's fine. Doesn't matter if you see, but don't become that. That's just an image. You are seeing an image of yourself. Fine. Doesn't matter. OK, anybody else want to share? Yes?

Participant : Well, I saw a clear image... It seemed like I had borrowed the chair, the flowers and the dessert from different parts of my past. So, for me it's just... While this exercise for looking for myself or being myself, it seemed like I had...uh...When I opened my eyes I simply said well that's my imagination.

Ishwar : It was. It's supposed to be. Why did you feel disappointed? It was supposed to be imagination and we don't have too much scope for imagining except from our past. You did the right thing. That was the purpose of this particular exercise. What you are saying will come later. OK? Yes?

Participant : I saw the flowers and the dessert smelled...Well, I didn't smell the flowers, but I wasn't sure they had a smell. I wasn't sure what kind of flower it was. I just liked that flower, the color, purple. When I went to put the flowers back in the vase...and this kind of thing happens to me in meditations...couldn't get all of them in the vase and like one of them...and I tried again and for about a second there I was a little annoyed and then I went "So, let it sit on the table!" You know, when I get... That's mind?

Ishwar : That's the subconscious disappointment of not being able to do something earlier coming up symbolically in form of flowers. You know it! You look back... Second time you do it you'll know exactly what was coming back in the symbolic form. It's your own from the past. Yes?

Participant : I could see the images of like the dessert and the flowers much more clearly on the table, but when I went to bring them to me I could do it but the images faded more. They were like partial images. I could still smell. I could still taste. But they were like partial images...

Ishwar : Thank you. Any more sharing? This side? Did anybody see any flowers you had never seen before? What kind of flowers did you see?

Participant : I don't know! (laughter)

Ishwar : So, it was not from a known memory?

Participant : No. Uh...they uh...I had the sensation when I went to pick up the flowers of I was using the wrong body. So, I stopped trying to move over and pick up the flowers and then they showed up and when they got to me I started looking around them and there was a purple flower I thought was like a tiger lily but it couldn't have been one and then a really long like lily of the valley, but it wasn't any of those things. None of them were real. So...

Ishwar : What about the dessert? Did anybody have a dessert you'd never tasted before?

Participant : No, I had a dessert but it was... It was a really weird feeling because when I started to taste the dessert it was as if it skipped the step of eating and I just started

absorbing all these tastes that I'm used to. It was a peach melba. (laughter) I really like peach melba so...

Ishwar : OK. After these workshops we'll prepare a new recipe book. (laughter)

Participant : But the tastes were really vivid without the sensation of ...

Ishwar : Was it a good taste?

Participant : Yeah, each one very distinct.

Ishwar : OK. Did anybody have any snack or dessert which was new, they'd not tasted before? Or you all had just familiar? Yes?

Participant : I had something that I thought was familiar but the taste was not familiar. So, I was eating chocolate mousse, but it wasn't chocolate mousse in the sense of what I would be accustomed to if I ordered it in a restaurant or made it at home. And, I also had that experience of not the actual function of eating and tasting it. It was just like absorbed. I remember putting it in my mouth but at that point it was all a bit...the taste or it was a sensation more than that function of eating.

Ishwar : Did any...Yes?

Participant : When I do the flowers I more or less can create the flowers, but then when I go to smell it I have to put my attention more on the smell and I kind of lose the picture of the flower, so it's kind of...

Ishwar : One at a time.

Participant : ...one at a time.

Ishwar : OK. Either you can see it or you can taste it. Not both. OK. Thank you. anybody else also share anything? Yes?

Participant : I set everything up in the great anticipations. The flowers didn't have any substance. There was.... But I could smell, but there was no substance. I could see them, but they were light, but I could smell them. The dessert, I had apple pie a la mode, I couldn't eat it. I didn't want it. I was busy...I was doing something, but it was just tasteless.

Ishwar : So, you did something other than what we planned to do.

Participant : Yes.

Ishwar : OK. Thank you.

Ladies and gentlemen, what have we been doing in the last 15-20 minutes? What we have been doing is really to experience a certain part of our consciousness that is capable of all the sensory functions that we associate with the sensory organs of the body. We think that we can only eat only when we put something in this physical mouth, we can only smell with this nose, we can only see with these eyes, we can only touch with these hands, but we just had an experience that we can do all these things without the use of this body at all. Now, we are trained to call that part of us which does this as imagination, our imaginary self. It's just a title! It's a name. The fact is we did it! We just did it! Thereby, separating these sensory functions from the physical body. We don't need the physical body to have any of these experiences. If we could, with a simple experiment like this, have these experiences it means we are not tied down to the physical body for any of the sensory experiences that we have believed came only from the body.

Now, I want to tell you the truth you will find out as you proceed further. The truth is what now tasted the snack and what now smelled the flowers is what makes you taste and what makes you smell in the physical body. You thought the physical body gave you

experiences and the memory of it is giving you imagination. It's the reverse of it! That consciousness has the ability to use sense perceptions and when the body is conscious the body gets the feeling it can also have these senses. So the senses are prior to the physical body. And, senses interpose and impose and superimpose upon the body and make these eyes see, not because the eyeballs can see. If you are unconscious you can open the eyes, they can't see. It's only the consciousness that goes to these physical eyes that make the physical eyes see. In fact, the physical eyes can see in a limited way, according to the program. The eyes, per se, can see unlimited. The physical eyes are limited. The power of sense of smell can smell unlimited. Tied down to the programming of the physical nose, it will smell limited. The power to hear is unlimited. Tied to the ears it becomes limited. So, the power to have sense perceptions is independent of the physical body. We just experienced that. Not only that, the ability to have sense perceptions per se, without physical body, is called the astral body. There is no such thing as astral body. Please forget about all the pictures you see in the books. Your real personal experience will show you that what has been dubbed as the ethereal and astral body is nothing but the ability of consciousness to have sense perceptions, per se, without physical means. When you can do that you are in the astral form. In fact, you were in the astral form just now. You can keep on calling it imagination till you get more control over it. Some aspects of that experience you will have control. You can pick your own flowers and sometimes you cannot pick your own flowers. Some of you were able to pick up your own flower of choice. Some had to grab the flower that came. Some of you picked up your own snack. Some had to accept what came. These two things, the ability to use free will and choose what you want and the lack of ability and being forced to go according to the script and predetermined programming, these two in combination makes human life, it also makes astral life. You will later on find as we proceed, it also makes the causal life.

The purpose of doing this exercise was to prepare for being within and knowing who we are. Just to know who the self is. Who are we? Just to find it out. We have just touched the fringe of it just by touching upon a few segments of the astral form which is the sensory form, the sensory body. But, far more important is the core within the sensory body which we call the causal body, the causal self, which holds the complete script of our plays in the physical world, the astral world, and in the world of origin. It's all inside us right now. When we go back to the third eye center we can have access to our own causal self which has the entire history of the akashic records imbedded in it. It is not somewhere up there in another sky. The sky is inside. The akash or the sky on which all records, all scripts, all tapes, all preprograms, all lives, all possible lives, past present and future of everybody are already recorded is right inside us now. And that part is inside the sensory body and we can have access to it now. If you do have access to that now, you'll be able to see a lot of lives, future, past. He just hit upon a small segment, opened the page too many pages early. But the page is there. Somebody went back a little bit. The pages were there. It is hard to believe for a person who is shut out into the material world, to believe that it's all preprogrammed? It's all already there? And we are just going page by page, frame by frame and thinking we are living a life? And we are deciding what to do? For a person like that it looks strange! It destroys so many assumptions and concepts that we're living with. But that is the truth. What can we do? The truth makes life a very simple affair. Yes?

Participant : What I understand you saying now and I'm not quite sure is you're saying everything is predestined and we don't have any choice although we feel we do have this choice to change anything?

Ishwar : Everything is predestined including the fact we feel we have the free will to change it. It's a contradiction?

Participant : No. I understand what you're saying.

Ishwar : That means at a certain point in the script you can't make the play real unless you give choices.

Participant : You mean if I were to all of the sudden now get up and start screaming and raving about what you're saying because...uh...just to prove something to myself, that choice would've already been in the script and it all felt like a choice that I was trying to do to disprove what you were saying right now.

Ishwar : Exactly. Not only that. It goes beyond that. The fact that you can get divine intervention to change what is written is also in the script at that level, higher level. But not in the script at this level. So, right now in the physical level we feel we have choices and we can...I want to touch this? OK. I decide to break the law. (thump) I just proved that I have free will. Now I look into the script. Script says that's what you'll prove. (laughter) OK. Now, next time I am going to see the script first. I'll see the script and my knowledge of the script and then break it to disprove. So, I see the script. It says I will touch this. I go away. I broke the script. And the higher script at the causal level says the script will say this, you will break the script to prove it. (laughter) If it were at one level, things would be much simpler. Yes?

Participant : Will you only see your own or can you see other people's?

Ishwar : Everybody's.

Participant : If I want to see her records, I can see her records without her saying OK?

Ishwar : Yes. But don't tell her. (laughter) She'll sue you for that! (laughter) Yes?

Participant : Is that infinite?

Ishwar : Yes. What is infinite? Has anybody ever thought of it, what is infinite? Infinite means having no end. Having no end means it will keep going on and on and on. Isn't that right? How far? Till we stop. If you stop, that's finite. Infinite is finite. Infinite is you can go on and on and on as long as you like, as long as you have the time, as long as you are available to test the infinite. When that finishes that's finite. That's the boundary of infinity. OK. I'll give you an example now.

A man went to sleep in an experiment on sleep and dream in one of the institutes. You know they had a lot of institutes studying subconscious and the sleep and sleep states and dream states and how often we dream and how is the length of the dream and the rapid eye movements up and down and the chemistry behind that. A lot of work is going on. So, in one of the experiments a man went to sleep and he felt he was transported into a new land he had never visited. There was an old pyramid. Not like the Egyptian pyramids. This pyramid was not made of rock. It was made of some strange kind of moss growing on a yellow kind of stone which is not found anywhere. He saw that stone. It's so old! The mass was so old. And he had a guide who took him there and he said to the guide, "How long has this pyramid been here? It looks so old!" He said, "Fourteen hundred years. This has stood here fourteen hundred years." And he could see it was old enough to be fourteen hundred years. Then he asked, "The moon shines so bright. Is this the same moon

that I have been seeing?" He said, "No. This is another moon from another galaxy that has come up visiting us and has been here for another 20 million years. But, we missed it." "Wow!" He said, "This is a strange world. I never knew this existed. And all the depth of 20 million years, of so many light years from where the light was coming, of fourteen hundred years of that structure, the old moss!" He was enjoying that when he was awakened up by the experimenters because four minutes of dream session was over. Before four minutes there was no fourteen hundred years. Before four minutes there was no moon. How high was that sky in which the moon was hung up? Infinite! But it started only four minutes ago. Infinite time started four minutes earlier. And when he was woken up the infinite time and the fourteen hundred years of history disappeared. The whole thing occurred, infinite time, infinite space, continuous. A structure that lasted for fourteen hundred years came and went in four minutes. How did it happen? How can four minutes of conscious time which the awakened people were keeping on their watches, four minutes of time could create fourteen hundred years of experience? How did that happen? Participant : He went beyond time.

Ishwar : No. He went into time! He went into a predetermined infinite time and infinite space. He entered at a point and the infinity was there. He quit at a point and the infinity ended. Do you realize that so called infinity we create when we enter? And we end it when we quit. While there, it's infinite. That, of course, is a very deep subject. In about ten years you'll be seeing a lot of books on it, not by philosophers, but by scientists on the nature of time. Already work is being done now that the nature of time as we know it, time is not a single space running typewriter type of thing that is going unidirectional in one way. Time is merely something that hangs experience on. And not only hang experience, it doesn't exist without experience. I think Einstein was probably the first who said that space and time, which is an ordinate of space, are created by the events placed in them. Not that you first have to have a time and space existing, infinity, and you can put things into it or events into it. He said no, if you take away all the events and make it empty, there is no time and there is no space at all, physically speaking. I am not talking of any philosophy. I am talking science. It is accepted today in scientific terminology that if all the events that exist are pulled out, time and space would shrink to zero. And what constitutes more time and more space is more events.

And what is an event? An object that goes through time in the forth ordinate. So, when you see that time and space are being created by experience. The more experience, the larger the universe. You can use a certain time in a small time frame and create a big experience. You'll have a lot of time and space in what, from another dimension, was a small time. That is why in the wakeful state you can go to sleep....

The first interesting dream sequence in relation to time that I heard of was in India where a man went to sleep. He had a disturbed night because he had eaten some bad food. I don't know... Food must have some effect on dreams. Is that true? (Yes.) OK. He must have had some bad stale fish or... I don't know what he ate but he dreamt that he had a very bad childhood and he grew, spanked by his parents, beaten by his peers and his colleagues, failing in all examinations, running away, and he tried to get away... Which was not his real life, by the way. It was a dream life. He was not recounting what actually happened. Because in actual life he was very happy as a child. But he recounted a very strange nightmarish childhood, a terrible life, and then he goes out, grows with great

difficulty, runs out of schools and finds a girl and she says I'll take care of you and he marries her and she turns out to be a witch and plays so much magic on him and almost destroys him. He runs from there, by the time he's middle aged he finds he has a child by that girl and that child comes up running to him asking him to do what is required to be done. He's crushed by these strange obligations and is about to die in old age, his whole life was so terrible, and when he wakes up in a sweat he finds he just slept half an hour ago. What? In half an hour he had his whole life, not a recalling of his previous life, a new life from childhood till death, he went through the whole life in half an hour? Actually it wasn't half an hour. Because during half an hour he wasn't having the rapid eye movements. The rapid eye movements were only seven minutes. So, this whole life took place in seven minutes. How can you create ... Let's understand it. Let's understand the technology of it, if you are interested. What is the technology? How can you pack into seven minutes, forty or fifty years or seventy years of life? How do you pack into it? Now, if you actually examine his dream sequence, which was examined actually, in fact, in this case, if you actually examine his dream sequence you will find that he did not dream that he was going on and growing up. He dreamt here when he had a next flash. He omitted many years in between. But the flashes, like the flashes in a movie projector give continuity, the flashes that he had were able to construct the whole story. Now, if you pick up only the relevant flashes which you can see just for seconds, just for a few seconds, you will find seven minutes... you could have seven lifetimes in seven minutes! If you just pick up the relevant flashes and put them together to have a dream sequence, you'll need only seven seconds to have a whole life. So, you really don't need that much time. So, this little time that he had was enough to have the entire sequence, but the sequence developed its continuity through a memory process, through a process in consciousness that relies upon the memory... which is a very strange thing. Sometime I'll talk to you about memory....that links all this and creates a time and an event and a world that never was.

Now, if I may give you a little surprise...food for thought, for lunch time, the food for thought is that what we think we are living (as our) life is recalling through memory and no more. Does it look real? It doesn't look that we in the physical bodies have come and with all our free will we can destroy, we can do this. It's all just memory? How can it be? I sometimes explain... Look at the nature of time as experienced by us, not as a theory. When we say time is passing, we are talking of time that has passed, which is memory. I started talking to you in the morning. You know it? Yes, because we remember it. You remember it, therefore it's memory. Whatever you can remember is memory. A minute ago I talked about the seven seconds, seven minutes. You remember it. That's why you know I talked. Supposing you don't remember. It disappears, I never talked to you. I talk to you because you remember it. I said "remember". I said the word "remember". If you don't have memory you'll see er...mem...You won't know the word. Even one word I cannot speak to you without memory. I can have no communication at all and you can have no sensory experience at all, you can have no thought at all, not even one single thought without memory. Memory is the only thing that enables us to have any of these things. Sensory experience, physical experience, thought experiences, all these three things, the physical, the astral and the causal body, the mental body, cannot operate without memory. The only thing that can operate without memory we are unaware of. That's our own soul. Our reality. Our soul. We'll come to that. What happens now? When we say time is

passing. Since morning we have been here. Our concept of time is that which is gone, which is past and that which is happening now, which is a page on the table I'll read out to you, and that which will still come. We are assuming and this assumption is ingrained into us based upon our physical sensory experience. We are assuming there is a storehouse of events, things, future, which we call future. There's a storehouse there. We don't know where it is, what it is. It somehow slips in, into our life. And as it slips in it becomes present, now. And the moment it becomes present and we live through it, it goes and goes into the memory into the past. So, we associate memory only with the past. We think memory is connected with what has gone by, passed. That's why you can remember it. We don't stop to say memory takes time to remember what happens. Can you remember something that took zero seconds? You can't remember. You can remember something that took one second or ten minutes or one hour or one lifetime. You can remember things that took time. So, memory can only be used for things that took time and has to be confined to the past. You can't remember what is going to happen tomorrow. It's not happened! How can we remember? You can only remember what has already happened. So, you can remember the yesterdays and the past. You can't remember the present. You are living in it! You can't remember the future. It hasn't come yet! You can only remember past. That is memory. Then, what is present? How big is present? All the time is past and is memory. Present is now. That's not real when I said now...nnn- It's past. (laughter) I couldn't complete it. I can't say any word in the present because the moment I start saying,....Before I say it is future. The moment I start saying it, it's slipping into the past. As it comes from the future, without stopping in the now, not a single word has cared to stop in my now. Not a single scene I have seen with my eyes has stopped in the now. Not a single dream I've dreamt has come in the now. Nothing has ever happened in now. I have not been able to see, dream, think, talk in the now. I have either talked just when it came from the future into the past and all I could do was to remember it. Isn't that happening to all of us? Do you share that? Yet, can anything happen in the past? No. Past is already gone. Can anything happen in the future? No. It's not come yet. When can things happen? Only in the now....I just said nothing can happen in the now. (laughter) Actually I didn't say that. I didn't say nothing can happen in the now. I said nothing has ever happened in the now. The truth is everything must happen in the now. It cannot happen anywhere else. We have nothing else available to us. Future has not come yet. When it comes it becomes now. The past is gone. We can't change it. Therefore, the only thing available to us is now, but nothing has happened in the now, though everything must happen in the now! What's this? That's the truth. It's a very strange kind of truth! The truth is that now is timeless. The truth is the present is timeless. The truth is there is no way to create a time sequence of life in now. The truth is now can be used as a perceptive means of consciousness, a timeless means, to remember. But, when we remember, it takes time. Therefore, even we remember in memory. So, memory is the only thing available to us and we use timeless now to remember what we are remembering, that's the whole of life. Nothing else. We cannot constitute any other human life or astral life or causal life except through this process of using a timeless now and recalling it from memory and saying we are living it. Nobody can live it. The moment you say living it, it's slipped into the past. Yes?

Participant : The question I have, Ishwar, is if you, in your meditation, and you're at that point where the consciousness is just about to fall off into a sleep state and then, all of the sudden, POW!, you're off, and as you make that transition, you can also experience meditation at a point where you do fall off into sleep and all of the sudden you wake, but you haven't opened your eyes, but you're awake and you're in an experience. How is it that the consciousness can recall the transition at the time in that little space between wakefulness and sleep and then fall off into sleep and not be aware of the transition, but yet have the experience?

Ishwar : Do you want to have the real answer or the acceptable answer?

Participant : The real answer.

Ishwar : real?

Participant : How about both? (laughter)

Ishwar : The real answer is that when we say we have gone to sleep, we've woken up, this is a game in memory alone. We don't recall we never stop having an experience. Never.

There is no moment when we stop having an experience. Supposing a person says I went to sleep. In transition, woke up after 8 hours of sound dreamless sleep. Don't we have that experience? We say we went to sleep and we woke up after 8 hours, after 6 hours, sound sleep! Nothing had happened at all. We knew nothing. The truth is nothing happened at all except switch of scene from sleeping at that time and the immediate next scene of waking up. There was no experience at all. But, we, with the help of memory, build into it...Yeah. The bed has moved. We must've got up. There were....All these occur later, after we wake up. That's the true answer. The true answer is we are in a continuous state of using consciousness at different levels. And, using it at the physical level through memory.

The acceptable answer is that when we shift our consciousness from one level to another and go into transition, we can have an overlap. And during the overlap in this transition... When you have a daydream.... You can induce dreams. Some people who have nightmares are told how to induce nice dreams. It's very easy. You know how the dream sequence picks up from your thoughts so you can create, visualize various nice things and go on. But, sometimes they fail, but by practice you can... Supposing you have a monster attacking you in a dream all the time. Coming from some childhood subconscious effect on you. Every time you sleep, the monster comes. You can't sleep! You're so scared. And then the mother says, "No, child. Now I'll teach you a method by which the monster won't come. I'll give you a stick to hold in your hand. You can hit the monster with it and the fairy...God- fairy will come and the fairy comes and the stick is there and you go to sleep." The first thing the monster comes is to hit the fairy and grab away the stick and frighten you again. All these attempts are made to weave in one level of consciousness with another. So, this transition that we talk of are all woven in like this from one level to another. But, much of it is not in our control. Though we think it is. The reason why so many things that are self created by us are not in our control is to give them reality. Supposing I could make this paper be here or disappear at will. The paper will become unreal immediately. Is that true? If I can do nothing to the paper, I say disappear, disappear, disappear, it still stays. It becomes real. It is the lack of our own control on experience that makes the experience real. When experience becomes real it makes the objects and things in that experience become real. What happens is we do a reverse

creation. Reverse creation is that first we make an experience look real then the things and objects in that experience are becoming real. Yes?

Participant : Why is it that most dreams, I find for myself, are very abstract and I don't really know what they mean? I have no idea what my mind is trying to tell me, subconscious is trying to tell me.

Ishwar : Are they colored?

Participant : Usually.

Ishwar : Do they have blue and yellow?

Participant : Yeah. And sometimes there's people in places and things like that, but there's still like, just like really abstract. Like one night I had a dream that I stepped off a curb or something into a tidal wave and I could feel it, I mean I could feel the tidal wave engulfing me and trying to get out of it and things like that, so, they become like abstract pictures and it's difficult for me to understand what my subconscious is trying to tell me.

Ishwar : You are not pulling out these dreams from past memories. You are pulling them from the astral level. That's why they are like this. OK. Are we having a break for lunch at this time? OK. We'll have a break for lunch. I have given you some food for thought. If you don't like such abstract things we'll come back to down right and down to the Earth meditation after lunch. Thank you.

....Also thought for today and has relevance to what I was speaking about now, when we broke off, so, Stan will read this as more food for thought and I'll get back to you in a minute.

Stan : For today only. There are two days in every week about which we should not worry. Two days which should be kept free from fear and apprehension. One of these days is yesterday. Its mistakes, its faults and blunders, its aches and pains. Yesterday's passed forever beyond our control. All the money in the world cannot bring back yesterday. We cannot bring back yesterday. We cannot undo a single act we performed. We cannot erase a single word we said. Yesterday's gone.

The other day we should not worry about is tomorrow with its possible adversaries, its burdens, its large promise... Tomorrow is beyond our immediate control. Tomorrow the sun will rise and until it does we have no control of tomorrow for it is yet unborn. This leaves only one day. Today. Any man can fight the battles of just one day. It's only when you and I add the burdens of those two awful eternities, yesterday and tomorrow, that we break down. It's not the experience of today that drives men mad. It's the remorse or bitterness or fear of something which happened yesterday and the dread of what might tomorrow bring. Let's therefore, live one day at a time.

Ishwar : Thank you, Stan. Thank you. This said it much more easily, less abstract than I was trying to say.

Welcome back to the afternoon session of today's workshop. Any question? Yes?

Participant : About time and space...It's a difficult point to me. Is time and space adjuncts of my mind? That is, does my inner self need time and space at all?

Ishwar : Yes, they are adjuncts of the mind. The mind cannot operate without them, but the inner self doesn't need them. OK. Any other question on what we have done so far? Yes?

Participant : Well, you keep talking about the astral and the physical plane. Is it possible in remembering things...remembering things that happened on the astral and not know the

difference whether you're remembering an event from the physical plane or the astral plane?

Ishwar : You can remember both.

Participant : But, do you know the difference? Do you know if it happened on the astral or the physical when you recall it?

Ishwar : It depends where you recall it. If you recall it in the physical it's very different then to know the difference. If you recall it in the astral, you know the difference immediately. Any other question on what we have been...about since morning? Yes?

Participant : You said, just before we quit, it's a lack of control of our experience that makes our experience. I think that's what you said. Will you sound on that a little bit?

Ishwar : I said that if the experience we are having could be altered at our control, as physically available now, the experience would become unreal. If we could say, "I don't want these people. Wish them away." and they all disappeared, people will be unreal even if they reappear again. When I say, "I still don't want these people, they still force themselves on me." they become real. So, knowing as an axiom that we have descended from reality to illusion, illusion, further illusion, dream like illusion, dream within dream, knowing as an axiom or starting with that assumption that this world is a reflection of a reflection in illusion and therefore we are far removed from reality, how come that the illusion, even after descending six times in dream state, still looks so real? So, I was giving various ways in which the illusion is made to look real and one of the ways is we have lost control over the creation of the illusion. Any other question? OK, then we'll proceed.

In the earlier exercise that we did, we identified that our senses can operate without necessarily using the physical body. Some of you had an experience that when you withdrew your attention and tried to be behind the eyes, you became unconscious of the physical body. You didn't even know if it existed and certainly you were not paying much attention to it, but you could smell the flowers, eat the chocolate mousse or the apple pie. Whatever you were choosing to eat. You could do those things even not utilizing the visualization of this body, but using the visualization of another body which is purely imaginative. This pure imaginative body is called as such to distinguish it from the material body and not to describe that it is unreal. The imagination, the power of imagination in human consciousness has been used to differentiate between that which is real and that which is imaginary. We have been using the word imagination in that sense and therefore we take this world as real. The starting point is real, so, anything else that is fantasized is imaginary and therefore unreal. The truth is imagination or the power of imagination is more real than this world. There are philosophers who tried to spell this out. There have been philosophers from recorded history!

I read the oldest book that can be dated as the oldest book. It's the Vedas and I read translations of that at the Wagner Library in Cambridge, Massachusetts when I went to school at Harvard. I read the ancient, traditional Sanskrit texts in this country, the United States. And, that book describes how the illusion of a dream-like state is made to look real and yet the so-called reality which leads to that illusion in turn becomes unreal and imaginary. And it refers to the original idea from which any kind of illusion can be created and when the illusion is created, that looks real, the idea becomes illusionary. Then I read the same thing in reading what Plato's Republic and Plato's ideas and his symposia. And Plato talks of...or Socrates talks of the world of ideas. Socrates says the world of ideas is

more real than this world. In fact, it is not one step removed. It is twice removed from reality. The idea goes into concept. Concept goes into a model that we make here and then we imitate the model which we put on a stage and call it a stage play which is thrice removed from reality. And Aristotle of course, attacked that. But, those of you who have read that Greek history, Greek philosophy, would remember that Socrates and Plato tried to take very mundane, very day to day objects to prove their point. For example they took the example of a chair. Here is a chair. Can all see it? I'm to make a point by picking up the chair I am showing you. This chair is heavy! I had to make a little effort to pick it up and show you. Just because of that I would say it's real. I don't want to pick it up again. (laughter) If it didn't have weight I would say maybe it's not so real. This chair I can touch. So, it's real. This chair I can see. All these sensory verification...(End of tape 2, side one)

...before any drawings could be made. Before any kind of a chair could have been thought out. Socrates says that idea of a chair is more real because you can produce as many chairs as you like from that idea. But, from this chair you cannot produce that. He said but that idea of a chair lives in a region we don't have access to. Therefore we take this chair as real. We are being fooled by this illusion because we have lost access to the world of ideas from where all of this is coming into being. He tried to make it look so simple that we, who are drowned in the reality of the material universe should be able to understand them. Even then we could not understand. When he says the idea of a chair must exist somewhere before any chair can be created and that idea of a chair is more real because it can make any chair any time in any universe. These chairs cannot make any more chairs. The idea of the chair, where is it? And the question came up, if it is so real, it preceded all the chairs that were made, where does it live? He says it lives in the real world. The astral world. The world where all sensory perceptions come from. So, therefore when we talk of an astral world we are calling it the world of imagination, that world of ideas, but this very imagination and this very idea is the creative power that leads to all that we see here. Just because these experiences here are verified by one sense against another, we see it, we can touch it, that's the proof that what we saw is real. We touch it, but we can open our eyes and see it. One sense proving the other makes us feel this is real. And then when we have no control and have created an artificial division between the idea and the object created from there, then the world of objects becomes real and that is how we are trapped in this world. The ideas are all coming from the astral world. I want to tell you, everything that you see here is coming from there. Everything. Every person that you meet here is there. This means every person that you meet here has an astral being. Every thing that you see here has an astral pattern. And there are lots of things and lots of persons in the astral world who are not here because this is a much smaller world compared to the astral world. So, if you take a trip through a journey within into a higher region, the astral region, you'll meet not only those who are here, but meet a lot of new friends and strangers too. Some will look like strangers till you remember when you met earlier. And they are not here. And many who are here and have disappeared, you will find them there. Therefore it's a very interesting journey, to say the least. It's a very interesting journey to go and fly into the astral sky and see what's going on. You'll see such interesting things as being able to read everybody's thoughts, being able to communicate telepathically, having no weight, being able to fly without wings, being able to fly at immense speeds as if the thought is what leads you where you want to go,

because when you say you want to be in New York, you'll be in New York, and when you say you want to be in Los Angeles the thought will transform it and you'll feel you flew but Los Angeles will come without intervening space. So, you'll fly at immense speeds wherever you like.

You like to explore new knowledge? You'll go to a library in the astral plane. Instead of pulling out books to see what previously has been done, you can pull out knowledge directly on any subject of any kind which has existed on physical Earth or which is going to exist in the next century. You will see scientists who physically manifest...worked here, whose names are known to us, now working in the astral plane on the same things that they taught here and have gone way ahead because they didn't have to wait for their experiments to succeed. They could pull out and make leaps towards future results. You can see these while you are in this physical body! Here! This is great! You don't have to die and then go and then not come back to tell. You can do this while you're in the physical body! All that I am talking about is verifiable while we are here. That's the beauty of the teachings of these Perfect Masters that they don't say wait and one day you will get it, in your next life you will get it. They say get it now, here, and verify these truths while you are still here and the method is simple and the method is only one for all these results. Go within and touch your own self. Know who you are. Don't identify with others. When you find out who you are, all this knowledge will come up as a fringe benefit.

You'll notice this morning somebody, more than one person, three or four people had experience. We were experimenting with flowers and cake. People had the experience of forcing something. People had the experience of solving a problem. People had the experience of getting an answer to a question that had not been resolved earlier. The exercise was not designed for those purposes. The exercise was just to touch yourself within and these things came up.

When I grew up as a child and set my eyes on finding out who I was, I was shocked beyond belief at the answers to questions that were coming in without my asking them. I couldn't imagine that the answers were already there. You don't even have to ask them. You just be yourself, go within, all the questions which you could not get answered will get answered. And it is not your asking and somebody is answering. You are unfolding knowledge to yourself and the answers are already there. All the answers to all your questions are right now within you and they can come out just by being within yourself and not misidentifying with something else. If you say, "I am the physical body" you won't get those answers. The physical body is designed to try hard, struggle, have pain and pleasure and go through all those processes. It's a long procedure to get an answer to a simple question through the physical body. If you say, "I am the physical body" you make your progress slow. If you say, "I am the astral being inside using a physical body like I use my jacket or my sweater, like I use my clothes. I am now wearing my physical body to go about my business in the physical world" you'll get the answers faster. If you say, "I am not the astral body. I am the soul. I am the mind. I am the thinking machine inside. I am just using the senses and the astral body as a cover on my self and upon that cover I have put on a second outer jacket called the physical body" answers will come even faster. But, if you realize that you are the soul, consciousness, the power of knowing, the power of perceiving, the power of being aware and even the mind, the thinking mind is just a cloak around it and the senses are a second cloak around it and the physical body is the third

cloak around it and these are big overcoats you are wearing to ward off the winter" you'll get the answers automatically, without doing anything. It depends on what you know about yourself. If you have found out yourself and don't misidentify with any of the covers, you've found it. Don't say, "I am the body". You're making a mistake. Say, "I am using a body." But, we are so habituated to identifying with these covers and not with our selves that we shut down the doors of knowledge to ourselves.

If my son came and you said, "Who is he?" I would say that is my son. You know what I have done? I shut down the doors of knowledge by saying that this is my son for that's not the truth. The truth is that is the son of my body. I have no relationship. He might have been son ten times in previous births and I am just changing bodies and the last body happens to have that relationship. When I say that is *my* son, I am figuring out I am no more than this. I cut out knowledge for myself. True answer would be that is the body of my son of this body. It is not my son. It is my body's son. These are all the relationships. Look at all the relationships we have in the world. There's my work, my book, my this, my job, my car, my house, my wife, my friend, my children, my parents. Do you know all these are false statements? The correct statement is this is my body's work, my body's job, my body's children, my body's family, my body's.... They're all relationships of this body! Not ours. Just because we happen to use this body they don't become ours. they still remain the body's. Yes?

Participant : The body...it is easier to have conversation by saying "my" with the body. Identifying the "my" with the body, not the self.

Ishwar : If inwardly you know you are doing it only for conversation, I accept that.

Participant : It makes extra words and people look at you weird and...(laughter)

Ishwar : I am not suggesting change the words. I am suggesting change *awareness*. Be aware. Know that it is in here that these are relationships and experiences being created by the outer cover. If we lose that awareness what happens is we misidentify our self with the cover. That is a danger. If we start saying, "This is not me. I am inside." it helps. After that you can keep on saying this is my work, this is my job. I keep on saying... What's your name? I say Ishwar. It's not correct. I should say my body's name is Ishwar, mine I am trying to find out. (laughter) ...or whatever. The truth is that by misidentification we take on not only the properties and characteristics of that body, but we also take on its limitations. As I identify only with the body, I become the body and all the great potential of spiritual journeys, of getting happiness and joy is lost because of that misidentification. When I release myself from this misidentification, I get the potential back to have the other things. And this is not something I have to tell others to assert it. I will tell myself. I have to be aware of it. I shouldn't forget who I really am. I am the spirit using the body and the senses and the mind. Now, this body people say is easy to identify. It's just a cover. Is that right? Can you all feel you are really active spirits with powers of consciousness and awareness housing this body, sitting inside this body? Can you feel that? How many of you can feel that? Thank you. How many of you don't feel that? You feel : No. This is the only thing. The body. There is nothing else in it. You changed your mind, Allan?

Participant : Sometimes I do feel that way. This is who you are.

Ishwar : OK. When you feel this is the only thing you have, this physical thing, it takes more working to get out of it. When you feel : No. You are in it, but this is just the outer part of you. Then it becomes easier. How many of you feel that you and your senses are

separate? Pretty good. This is a good advanced class. I didn't think that so many would have that feeling that you feel that you are using your senses and not that you are the senses. OK. How many of you feel that you are not the mind? The thinking mind is a machine you are using and you are different from it? Thank you. Then we can go on to the next exercise. I have had a good number of volunteers.

In the exercise we are going to do now, we are going to face, eyeball to eyeball, straight in the eye, the only real obstacle to real spiritual growth which is our own mind. We want to look at our mind in the eye. We want to look at the mind face to face so that we recognize it and don't let it mess up our lives. This is the exercise. Now we know what the mind can do. We have great advantage in this encounter because the mind doesn't know everything. We know a lot more. We know that the mind only operates through one mechanism which is thinking. Thinking is the mean vehicle through which the mind manifests its activity of function. So, when the thoughts come, they come to most adults, grown ups, in the form of words that you can hear, which are the words of thought. And the images, picture like images that those thoughts make in front of you, which float in front of you as you think, mostly they are tied in. That means : what you think is also what you see. The imaging is tied in with your thinking. Sometimes the imaging can run amok and have something else. You see something else and you think of something else and you tire and if you keep on doing too long you get crazy. But, the mind can perform its function either by thinking in words or making images in front of you in the form of these pictures. Let's then look at it. If we can see these two functions of the mind separately from ourselves we have had an encounter with the mind face to face. If we can do this successfully it will change our life from today onwards. The mind will mess up 50% less if you can just spend 15 minutes with it today. 50% less of your mess up will be achieved if today you can spend only 15 minutes identifying yourself as one that is watching the mind, listening to the mind and not being the mind.

So, the best way to do it is go back behind the eyes to where consciousness is emanating from, originating from, go and sit in the beautiful chair you already picked up in the morning. Change it if it was uncomfortable or not esthetic enough. Take the best chair, sit in the chair behind the eyes and just watch the mind at work. As the pictures float in front of you, look at them. As the mind speaks some words, listen to it. If it says garbage, if it says some foolish stuff, stupid stuff, naughty stuff, lewd stuff, good stuff, holy stuff, bad stuff, don't correct it! *Don't interfere*. Just watch it. Just listen to it. If you start interfering with it you'll identify with it. You'll become part of it. Don't get involved. Let the mind do what it does. You just sit and smile and watch and look at the mischievous nature of this little creature called the mind sitting in our heads. If we can do it successfully we've done a great deal. Any question? Are you ready for it? Sit in your chair. Just listen to what the mind does without changing it. Look at the images that run in front of you without interfering with them. Don't leave the chair! If you leave the chair and go after a thought you will have missed the point. You'll identify with the mind. Stay in the chair in the center of the head, then watch the mind from there. If something draws you towards it, any image, any picture, any familiar figure comes in front, don't leave the chair. Stay in the chair. Let that figure go or come. Let other things that happen in front of us come and go. You don't leave the chair in the middle of the head. If at any time you feel lost and don't know if you are still in the middle, start all over again. Pull the chair again. Sit on it again

and then start watching again. Don't miss the third eye center, the middle of the head. Stay there, then watch the show. Watch it like you watch a tv screen. Anything that comes in front should be like a tv screen in front of you, television screen. Any voices you hear should be like you are hearing through a... what is it called?...a headphone? Earphone? An earphone and you are just hearing, plugged in and you can't change it. You're just listening in. And you can smile. Don't be too angry with what you are hearing because it's just a show you are watching. So, watch it with amusement, with entertainment, and don't leave your chair. Close your eyes and begin.

Open your eyes and come out. Look this side. Some of you are acting like you were just aroused from a deep sleep. Was it a good experience? Did you see anything? Heard anything? How many of you could hear your mind speaking? Raise your hands. Thank you. How many of you could see the images in front of you floating like a screen? Thank you. How many of you could not hear your mind chattering? Thank you. How many of you could not see anything in front of your eyes except darkness? Thank you. How many of you thought that you were speaking and thinking and are the mind? Thank you.

This exercise is a little tough one because in this exercise we are trying to separate ourselves from the mind which is actually locked up like this. Consciousness, which is the soul, and mind which draws upon that energy is so tightly locked in that when we want to see the mind, the mind comes with us to see. And when we want to put the mind there to watch, we go with it to the other side. So, to say that we can watch the mind is very difficult. That so many of you were able to do it is wonderful. If this exercise can make you have a feeling of who you are as distinct from this speaking mind and you can retain that identity, you're meditation will be much easier in the future and your life will be much easier. Any thought that comes, even "Is this a thought?", is mind. Any word that is spoken in the head is mind. Anything that you can listen to, the listener is you. Mind has no power to listen. Mind has power to speak and you have the power to listen. The soul in traditional scriptures in India is called surat, which is attention that can listen. If you can attentively listen you are focusing in on your self. How sharp you are as a listener makes you a good speaker of the truth. The more intently and the more concentratedly you listen, the more spiritual you'll become. It's a very simple method. But, that is because the listening itself is a spiritual activity. And the talking and explaining and speaking is a mental activity. As a general rule in life if you became listeners you would get spiritual benefits. If you decide that one day you're not going to speak at all... You might've heard that there were many Indian Yogis, Swamis who keep not a fast from food, but a fast from speaking. That means a vow of silence or a fast of silence which they sometimes, not being sure if they will be able to keep it, they tie...they put a Band-Aid, they put a plastic cover or they tape up their mouths so they won't speak. Their experience is that normally if in their mind they say ten things every morning when they get up, if they were taped they say a hundred things. The mind catches up on that inside the head. The mind must speak. If you can make a decision that one morning for about an hour or so, half an hour or fifteen minutes or ten minutes, whatever you can afford, you're not going to speak at all either in your head or outside, you'll gain a lot of spiritual wealth. Speaking distracts you. If you decide to listen to somebody else in order not to speak yourself, even that is useful. If you go and somebody's speaking, you keep on listening. Listen so carefully you have no time

to think of what you are listening to, you get enlightened spiritually. Listening is a great device.

If you have nobody else to listen to and your mind is babbling away and going on speaking, then you can put in some words, artificial words in the head, repeat them mechanically and you can listen to them which is called the repetition of words or simran or mantra. Mantra can be used to perfect the art of listening because then you can keep on keeping the mind busy in repeating the mantra, you keep on listening. You should not repeat it. Let the mind do it. Let the mind do the dirty job of going on repeating the words mechanically. You do the wonderful job sitting in your wonderful chair and listening to what the mind is saying. That is the correct way of using a mantra. If you use the mantra merely to say it aloud or inside you, that you want to say it you are identifying with the mind. If you make the mind say the mantra and you sit there quietly and listen to it, your attention will gather behind the eyes and you will get the light and you will get the knowledge. So, this art of listening to a mantra is designed on the characteristic of the soul which is that it is the listener and the mind is the speaker. Do you have a mantra which you can use? How many of you have a mantra taken from a teacher or which you can repeat, some words which you can repeat? Thank you. Those of you who have, in the next exercise please use your own mantra. Those who do not can make one now. Make a mantra referring to an inner experience. Those who do not have a mantra... Is there anybody here who has had an inner experience of such beauty that they can refer to it again and again? Please raise your hands if you do. Thank you. Use that reference. Repeat the sequence how it happened and use it as a mantra. Those who do not have that experience coin a new phrase to express your love for the beloved. Just to say how you love somebody deeply, your beloved, you coin a phrase. Not the hackneyed one - I love you. I love you too much, But some real one that draws your attention to it. Make that phrase and keep on repeating it like a mantra. Is it clear? Now everybody can have a mantra for the next exercise.

Now we are going to use the mantra to more clearly identify ourselves as the soul and not the mind by making the mind repeat the mantra mechanically. We just keep on repeating those words mechanically, but repeat them loud enough for us to hear. Not with the tongue. With the mind. Keep this mouth completely shut. This tongue should not repeat. Only the mind in the head should repeat the mantra loud enough, as loud as possible so that you block any other voices. Repeat the mantra loud enough in your head and then listen how loudly you are repeating it. You are the listener. The mind is the repeater. If you find that the mind plays a trick with you that while you are repeating the mantra the mind becomes a commentator and starts speaking in another voice or the same voice or in another form, somebody else's face and somebody else's voice and says, "What are you doing? You are doing a stupid thing. You are doing it too fast." or "You are not doing it right." or "OK, you are doing a fine job."... If the mind starts making other comments and distracts you from this exercise of listening to the mantra, don't stop the exercise. Make that other voice also join in the mantra at the point where you are. Don't start all over again. Join in and start saying with the same voice the same mantra you are already listening to. If you find ten more voices, let ten speak the mantra. If you find ten kinds of faces coming in front of you, all should speak the mantra. Whatever comes in your head, you do nothing but repeat the mantra and you sit as the sole audience watching

the show. That is the way to use mantra. Otherwise the mind can trick you very easily. So, this is the kind of exercise you are going to do, that the mantra should be an orchestra, a resounding repetition, that nothing else can be heard. Who ever wants to get in has to do only one thing. Repeat the mantra. Also take care that the words that you select or that have already been selected for you as a mantra should be repeated with very clear enunciation. Not quickly. Example are the words picked up- Abracadabra.

AbracadabraAbracadabraAbracadabra. Not like that. It is not to make the train run like this. The idea is to draw your attention to what the words are. A-bra-ca-da-bra. Slowly. The words should be spoken clearly to yourself, enunciated and heard in every syllable so that the attention gets trapped in listening to the words. The object is always the same that we are trying to withdraw attention into this activity in the head instead of just picking up a little attention and the rest is all scattered. The more intently you listen, the more clearly you enunciate or your mind enunciates the mantra, the more quickly you will have the experience of withdrawal of attention behind the eyes. Let's start. If there are any questions at this time? You're all clear? Let's have the mantra session now. Close your eyes. Let the mind repeat the mantra. And repeat deliberately, slowly, loudly, in chorus if necessary, and you will relax in your chair in the center of the head and listen.

Open your eyes. Come out. Was it easier with the mantra? Anybody found this easier or more difficult? What is coming in the way? Do you want to share if there is any difficulty in doing this? Yes?

Participant : In trying to separate myself and be the observer I find a real fight in my body in that it tenses up some times. Like I find my body tensing up. Almost like I'm trying ...like, there's a little battle in my physical body that it doesn't want to let me go.

Ishwar : It's natural, right?

Participant : Yeah. It seems that way.

Ishwar : OK. Yes? And who else? Yes?

Participant : I found like he did too, that I was repeating the mantra but I was still hearing things behind it. I mean, I was still having thoughts of things and pictures of other things, but I was still repeating the mantra at the same time. And I felt that at a couple of points that there was like a fight going on in my head. It felt pressurized, like it was just going to explode a couple times. While this was going on to try to listen to the mantra and concentrate on that only and then having these other thoughts conveyed...

Ishwar : Did you figure out any way of winning this fight?

Participant : I think I should've just let it go because the more I tried to concentrate on the mantra the more...the more like I was trying to ignore the other thoughts and concentrate on the mantra the worse it got, the more it seemed to accentuate the problem.

Ishwar : Yes, because they were pulling your attention away. The real game is with attention. OK. Anybody else? Yes?

Participant : I kept flying...well, the first time I was flying through the air. I don't know if I went to sleep or I was dreaming or what. I was flying through the air. I could see the clouds, I mean, the blue sky and the clouds and then the second time I was going down the highway, I was moving along down a highway.

Ishwar : Which one do you prefer?

Participant : I liked the sky.

Ishwar : You can stay in the airways and you can fly. That's part of the experience. Yes?

Participant : At one point it seemed that everything went white. There was a sudden feeling of falling and I saw like this little speck of light and I opened my eyes and I felt very uncomfortable because I...it wasn't like anything in my head I had made up or anything I had imagined.

Ishwar : You didn't like it?

Participant : I don't like things I'm not familiar with.

Ishwar : Well, now you are familiar with it. Next time it comes you won't run out. Now you have become familiar with it.

Participant : But why would that happen if...it wasn't like it was a conversation. It wasn't like there was some other part of my mind saying what are you doing ...

Ishwar : When you withdraw yourself behind the eyes a very strong light will come automatically and very strong music will come automatically. Melodies will come automatically. Why does that happen? Because here we are talking of two things. The experiencer, which is the listener or the soul, and the experience. We have, so far, given our attention to experience of how to withdraw from experience. We have not touched upon what is the nature of the experiencer. If the experience doesn't manifest, does the experiencer manifest? Yes. It manifests primarily in the form of melody and then in the form of light. The light shines from within and the music can be heard within as part of our own being. It is not because somebody else is introducing it. So, this is natural. Of course, in the beginning it is unfamiliar so one runs away and opens the eyes and says, "No. I'm not going to do it again." The feeling you are going to die will sometimes come and you run away. This is scary. But, if you do it gradually then these things, you get accustomed to them, familiar, and you go over this territory and it becomes familiar territory and you see more and more of these experiences. There's nothing to be frightened about. There is nothing to be scared about. This brings me to the melody. The melody is natural. When the melody comes and you can hear the song and the music and the instruments playing, you should give up the mantra and just listen to the music. So, now when the music comes the music is more important than anything else we have talked about. The music rings from within, not from outside. When the music rings from within, listen to the music. It will take you to the center faster than anything else. It's a good sign. Anybody else? Yes?

Participant : What if you don't hear thoughts, but you're in a state of like, not sleep, it's like going inward without getting anything. You're just in space without anything. What is that?

Ishwar : That is a intermediate stage of concentration. First we are bothered by the outside thoughts and outside attachments coming to us. When you withdraw from that they disappear and only an emptiness comes. A blank emptiness. After the emptiness you go and then the light and the sound comes.

Participant : So, it takes longer to go through that.

Ishwar : Yes. But it's still a state. It is a better state than seeing all the historical things coming in front. Those are distractions. If you can reach a state when nothing comes, just emptiness, you have made progress. After that the light will come much quicker. It's a stage.

Participant : I can go into a very, very high state by just letting myself. I can go past the sun and past everything and see the brilliant light without using my eyes, yet this I couldn't do when I was trying to use, you know, my third eye. But, if I let myself I can go back

because the first experience I had was so beautiful that I can go back to that. Would that be the same place I would go if I use the third eye?

Ishwar : Yes. So that you don't have to waste time in this technology. If you can go straight out, just go.

Participant : And that will give me answers?

Ishwar : Yes. If you stay there long enough you'll get the answers. OK. Any other question or comment or sharing? Yes?

Participant : I just fell asleep again. (laughter) This is a problem I always have especially uh... as far as reasons I find that if I'm too warm it happens more easily and after I eat it happens more easily and I was too warm and I had just eaten, so... You want excuses? I got 'em. (laughter) I'd still like to know how to get past this. I've been doing this battle for years and it comes and goes and I haven't overcome it yet.

Ishwar : Have a shower before doing it. Drink a lot of cold iced water.

Participant : Physical activity. I stimulate my physical body more and it doesn't.

Ishwar : Yes. Exactly. It helps. Yes?

Participant : It felt like my mind was not in the right place, but I don't know if that was really true...

Ishwar : You have to spend time with finding the right place only in the beginning. After you start listening you can forget about that. After that, if you again start locating your position, then you may be reversing the progress you have made. Because first you put yourself there. After you start listening and you start getting concentrated attention there you may really lose consciousness of where you are. You may be pulling attention from the body. Then again, if you want to get back to that, it may bring you back to the beginning again. So, don't do it again and again. Do it in the beginning. In the beginning locate yourself behind the eyes. After that forget about it. Unless you go completely out, then start all over again.

Participant : I'm afraid I might fall asleep. I do not want to fall asleep. I mean, I shouldn't be concerned about that.

Ishwar : Right, because sometimes you may not know if you are sleeping or if you are having an astral experience. They are both different from the physical and you mix one for the other. So, don't worry about that. Yes?

Participant : I sort of had that experience of three things going on at once. Where my mind was doing the mantra, I was sitting in the chair behind my third eye, the real me, and my physical body kept falling asleep and it would startle and I would jump up and I would hear the mantra, but it was like the mantra didn't stop and maybe it was that I never allowed myself to actually fall off to sleep, but I was kind of confused by that because I wasn't aware that there was these three things going on. It always felt to me in the past as though there were two things. The inner me and the outer me.

Ishwar : The fact that you fell off asleep or tended to sleep only shows the tendency of our attention to fall. It is a tendency that has been built over years. The tendency to fall, we practice it every night when we sleep. We practice. We induce it. Actually, when we go to sleep, we want to do that. We want this level to fall, so we practice it to have good sound sleep. We have been practicing day after day, night after night, and therefore it is nothing unnatural. When we now notice it, it looks strange. But, we have practiced it ourselves. So, don't be confused by it. It is natural. Also, don't feel just because others have not

spoken up, you are the only one who had it. Most of them had it. Will you please raise your hands those who had the tendency to sleep during this? (laughter) Thank you. I have done lots of workshops. I've had these reactions. So, this is a natural thing and we overcome it. There are many devices of doing it. The one that I found successful was to build this as a strong platform behind the eyes and have an imaginative experience of being only around at that level, because when we sleep this focal point or the feeling that we are behind the eyes, that feeling itself shifts. Let me illustrate like this. When we close our eyes, don't touch them, don't touch our face, and what do we say. The eyes are in front. Can you see that the eyes are in front? You feel that they are in front. And then you can bring your hands up like this. You can bring both your hands to touch your eyelids and they confirm that's where you thought they were and that's where they were. Isn't it? When you bring and touch with your hands the eyes are where you thought they were. OK. Now, after this meditation session when you feel sleepy, try that. You'll see there are the eyes and you'll try to touch the eyes and you'll touch the tip of the nose. At night when you are going to sleep, just when you are about to sleep, you try this experiment. You're about to sleep, you close your eyes, you still feel the eyes are looking out from there and touch exactly where you are looking out from, you'll touch the nose. It won't look like the nose. It won't look like now you are having the nose in front of you. You will still feel it is the eyes in front of you. But, where you are feeling the eyes in front of you will be the nose. And if you keep on in that drowsy state it will fall further. When it reaches below the nose you are unconscious of the body so you can't experiment like this any more. Then you've started thinking of other things and by the time, if you could suddenly in the middle of a dream wake up, if some experimenter could tell you to get up and touch your eyes and you just wake up, before you were able to wake up in the middle of a dream, you say let me touch my eyes, you'll touch your throat. All these experiments show how the center of consciousness, the center where we think we are, where we think we are thinking from, where we are conscious from, that center itself shifts in the body depending upon the level at which we are operating. In dream state it goes below. When we say we are having deep sleep between dreams it goes even further down and it goes to the lower chakras. Then the yogis, they use methods of yoga to take a trip even further down by concentration on lower chakras. So, the center automatically shifts. We have been practicing it for a long time and during these meditations it comes up again and again and becomes like a distraction from what we want to do. But, if we are clear what we want to do and if we are clear we are going to withdraw our attention and have the experience of what is behind the eyes, whatever methods we use will get the results. The means is not that important. The end is that be yourself. Find out who you are. Self realization. That is the end. If you can stay with that end and not waiver from that you'll get the answers.

Now, I had mentioned to you that a lot of this exercise is mental. The truth is that the mind is listening to all this and trying to fit it into concepts. We have made these previous concepts in our head, in our brain....(end tape 2 side 2)

...The mind cannot take us to true spirituality. We tried to have a face to face encounter with the mind so that we, in life and in meditation, remain separate. It'll need some doing. It'll need some practice to identify ourselves as the soul and know that the mind that thinks is just a machine we are using. At best it is like a very powerful, excellent computer of the space age. Future Star Wars 12th, 13th, 14th will be probably using computers like that.

We are already using them. This mind is a very powerful, very efficient, very compact computer. But, it is a computer. It is no more. It's not us. We should remember this. Use the computer. Don't become the computer. Use the computer. Don't let the computer use you. That's the whole secret. Use your mind. But, don't let the mind use you. You make the decisions and let the mind carry them out. Not that the mind tells you what to do and you start doing that. Therefore, let your higher self, which is expressed in two forms, rather, three forms...Let that higher self decide because that is you. And let the mind and the thoughts carry out what you decide.

The higher self is also functioning simultaneously when the mind is functioning. But it functions through three other experiences. One: Intuition, sudden knowledge. Trust it. Pure intuition is always trustworthy. Not mental intuition. Not I am going to practice intuition today. Let me get the answer...Ahhh. Found it. (laughter) That is not intuition at all. Intuition does not take time. Intuition cannot be planned. Intuition cannot be induced. Intuition just comes. When it comes, use it. When it doesn't come, wait. You can't do more than that. But, that is coming from an area which is not mental. The second is love. If you feel the experience of love, identifying with another, forgetting who you are and being so absorbed with another, that experience is spiritual. Mind cannot generate it. Mind can generate an experience of attachment, togetherness. "I and you" is mental. "You, you, you" is spiritual. "I want to do this for you" is mental. "I did so much for you. What have you done for me lately?" Mental. "I can't get you out of my mind. You're always there." Spiritual. There is an identification that puts the beloved in the place of the lover, it's love. There is a bond that draws the lover and the beloved together, it's attachment. Attachment is mental. Love is spiritual. When you get the experience which is spiritual hold on to it. It's rare. It's real. It's personal. It is not mental. True spirituality and true spiritual growth takes place through love, intuition, and the third element which is beauty. When you experience beauty in something, it's spiritual. The mind can create a craft, can create artistry, but not beauty. The real beauty ... You look out of a window one morning, you feel so happy, it's a beautiful world! It is not a mental picture that you are watching. It's a spiritual experience. When you try to cut that up and say what is making it beautiful, the tree or the house? Or that person or this color? It's mental. It destroys the beauty. It lets you see all the elements, but doesn't show you the beauty. Therefore these two things are happening with us all the time. The mind versus the spirit and we know that the mind can reason, the mind can think, the mind can rationalize, the mind can use thought words, but it cannot create intuition, love and beauty. The spirit, the soul creates love, beauty, joy, happiness, that great feeling. And how do these two things get clearly distinguished? The mental activity takes time and space, and cause and effect. You cannot have any thought without time, space, and causation. You cannot have any rationalization, you cannot have any experience which is mental without using time, space, cause and effect. The spiritual experiences don't take place in time, don't take place in space, don't have any cause and effect. When you get that hunch you don't know where it came from. Every thought you can measure. You get a thought you can say it took one second, three seconds, one minute to come. Every intuition has no time at all. No duration. It just came! To think over what came takes time, but not what came. So, the intuition and love ...Have you had the experience of love? It was instantaneous! When you think about is it real? Can I trust it? And the mind interferes, that is time, that is mind. But the love is timeless. So,

remember that we are operating simultaneously in a timeless spiritual functioning of our consciousness and a time-space, cause and effect framework in which the mind is operating. These two are different and we should not let the mind take the lead in our lives. The spirit, the soul should take the lead and tell the mind what to do and the mind should be made to follow. Our whole life will change and become spiritual. Since love and intuition are so important to the spiritual path I would like to take the last exercise in an experience of love so that you can close your eyes and, whether it's memory or fantasy or an expression, let it be a recall of love, somebody you really love. Somebody that you want to recall. Somebody that you want to identify with. Somebody you'd rather be. Somebody you miss so much you'd like to be there. Or use words of an expression of love that means the most intense form of expression you have known to express your love for the beloved. So, in this...but do all this from your own inner space behind the eyes, third eye center, and express it non verbally from there. Ready? Close your eyes. Go back to your space. Sit in your chair and express your love to the beloved. See your beloved. Hold your beloved. Say what you like, but say it so that you don't forget it's an experience of love. Close your eyes and begin.

Keep your eyes closed till I count five. One, two, three, four, five. Open your eyes. You like this experience? This is a good one. Remember you are rich in this world, physical world if you have more green backs. Or any other currency of this world. If you accumulate that you are rich. This currency doesn't count in the astral plane. Good deeds done here, good karma, good deeds done here make you rich in the astral plane. But, good deeds and good dollars don't count at all. There is no currency, they are not useful in the causal plane. Good intention here or in the astral plane, good intentions make you rich in the causal plane, but in the spiritual plane neither dollars nor good deeds nor good intentions count. Only love counts. In the spiritual realm of the pure soul, above the mental realms of the physical, the astral and the causal, if you go to the pure spiritual region, the only currency that counts is love. The more love you have experienced, the more filled with love, the richer you are. there is only one valuable thing and I am talking of the currency that we build up in our banks right here. In the physical world when we pile up our bank accounts that's how we pile up. The more dollars we deposit, it goes into the physical world. The more good deeds we deposit, they go into the astral world. The more good intentions we deposit, they go into the causal world. The more good love we deposit, it goes into the spiritual world. While we have the time, let's build up a good bank balance there. Also, while we are living in this world, remember that we have to be practical in the use of our senses and our mind. Our spirit doesn't have to be used. Spirit is the user. Spirit is consciousness. Spirit is the only conscious thing. Spirit is what is using the rest. The spirit is using the mind and made the mind conscious. The spirit used the mind and senses and they all become conscious. The spirit uses mind, senses and body, the whole body becomes conscious. Therefore, the spirit is the motive power. The spirit is the consciousness itself. It is the user of all these. The spirit is not used. The soul is not used. Therefore, that is our reality. That's our self. So, in spiritual wealth there are many things that count. So, when we are using all these in combination in this physical world, all the activities that we do, they build up different kind of balances, bank balances and they build up wealth here and there. Don't forget that the spiritual wealth is the most lasting. It's everlasting. It goes beyond time and stays with us forever.

The five senses that we use are all physical. They don't really take us above. The five senses, the pursuit of the five senses will not take us to spirituality. Something else has to be mixed with it. The spiritual aspect of the human being has to be mixed to make the five senses become spiritual. I often refer to the eight senses of human being. Not the five. And those who have forgotten, I'll remind you and those who haven't heard them before may like to know now that we have eight senses and all eight should be used in this order. Five senses are the ordinary senses all human beings have. They only distinguish us from the animals. But all human beings have the five senses. The sixth sense outstanding human beings have. They can stand out. Sixth sense is intuition. The use of intuition or the sixth sense makes a person outstanding compared to the other human beings. The seventh sense is even more important than intuition in day to day living in this world and that is called common sense and it's very uncommon. This common sense is what makes us know what is important and what is not important. Otherwise we are cluttered by too much of the world. But to be able to pick and choose that which is chaff and that which is the grain and to pick up the grain and leave the chaff is common sense. And that common sense ought to be applied. But the highest sense continues to be the sense of humor, the ability to laugh. *One who cannot laugh will make no spiritual progress.* Therefore, we should use that because if a person can see the drama of this life he must have a sense of humor. If God created this universe I can't believe He could've done it without a sense of humor. Therefore this eighth sense is very important. I hope that all of you enjoyed this one day workshop as much as I did and if you have any last minute questions I'll give you a few minutes and otherwise I hope to meet you again. Yes? The young seeker who is a very beautiful seeker and I am very happy to meet her...

Child participant : What does intuition mean?

Ishwar : Intuition means knowing something without thinking about it. OK?

Child participant : Yes.

Ishwar : Thank you. Yes?

Participant : Before you had mentioned that on the astral plane, like, we might be unaware of the physical plane yet we're also on the astral plane and everybody who's on the physical plane is also on the astral plane, are you saying that there's like our higher self and the bigger part of us is up on the astral plane and we just project a portion of ourselves down here?

Ishwar : Right.

Participant : OK.

Ishwar : Yes. Any other last minute question? Yes?

Participant : We're responsible for things even after we think them, I mean karmicly.

Ishwar : Yes.

Participant : What about if we're dreaming?

Ishwar : In fact you just hit the nail on the head. We are responsible for things that we think of and nothing else, because if we do something without thinking about it we are not responsible. We are responsible for our thoughts. Karma is created by our thoughts, nothing else. All this cycle which leads to reincarnation which leads us to go through good and bad times is only in our thoughts. What we think makes our karma and puts us into the cycle. The thoughts are the vehicle of karma.

Participant : What if we were dreaming? Going through the script, so to speak, in a dream? We think while we're in the dream we have control over it, that we're doing things, we're making decisions of should I, should I not. Then we wake up and find that we didn't have any control over that at all. Are we still responsible for things we did in a dream?

Ishwar : No. Because you never make decisions. You just wake up in time. Did you notice that?

Participant : No, I never noticed that.

Ishwar : Yes! People have not noticed that in dreams we don't make decisions. We get the choices. Just when we are going to make a decision we wake up and then make it. That it's a dream. Let me tell you this is a strange thing! Many people don't know that the only stage where we make decisions which creates karma is the wakeful human life. We don't make decisions anywhere else. When we look back, it's already made. It's a package.

Dreams are a package. Afterlife is a package. Heaven is a package. Animal life is package. Tree is package. Every other form of life is a predetermined package without free will. The only state in which we get a sense of free will to make decisions is the wakeful human state. Yes?

Participant : You talked about making decisions. I find when I have a problem I'll think about it and I'll sort of put all the information into what I feel is like a subconscious computer. I'll go to sleep, usually in the morning as I'm waking up everything is clear to me and I have an answer and I don't feel as if I've thought about it at all since doing that act on a conscious level. So...

Ishwar : That's a good method.

Participant : I don't know if it's a method.

Ishwar : It's a method. You use it.

Participant : I guess. I don't know.

Ishwar : (laughter) But you are using it for a while now. You are not the only one using it. A lot of people do it. A lot of successful business executives do it. I held a workshop many years ago for business executives and was testing out how they make decisions. A lot of them use it. They have been doing it for years. You can't claim any patent rights on it. (laughter) What happens is that the mind is functioning all the time at the different levels so, what we call subconscious is only that we are not conscious now. When it is operating in the subconscious we are functioning there and in that state it makes decisions based upon totality of knowledge and circumstances it has. In the wakeful state we are cluttered with so many things we can only look at a few. We have a partial view. When we go to sleep and wake up the mind has had a dip into full view which was not cluttered and therefore it made a better decision. The next morning things are clear because it had a chance to see things we could not see earlier. It's a very normal and a healthy practice and if it is working we should use it. OK. Any other last minute question?

Thank you very much ladies and gentlemen. I enjoyed being with you. Hope to see you again.

Last revised 8/97 MBR