

Ohio March 1984: Meditation suggestions and middle of the night
88. (Anthony's comments after class regarding a student's meditation)

S: I got up to meditate, it was about 3:15. And I sat down, it was just a good working meditation, you know, concentration, and I finished my meditation, I thought about 45 minutes went and I went and looked. Two hours had passed. And, I wasn't aware of falling asleep or being out of timelessness or anything. And it was just a strange feeling to realize two hours had passed. And it was like I had just been sitting there for 45 minutes and I was just like "What happened?" Nothing happened. I just worked, nothing happened, I didn't experience anything (S laughing) but the two hours had passed. I couldn't figure out what happened, you know. And I just said well, it was just psychic thing, it was no big deal but--

AD (simultaneously): No, oh no, no, you may have-- you may have been in eternity.

S: Well, I don't think so. (S laughs) I didn't know anything.

AD: Yes, you don't know anything. There's nothing there to know. The mind in that state doesn't have any object but cognizing.

S: I wasn't aware of-- of not being aware.

AD: You weren't aware of being unaware?

RW (simultaneously): Of not being aware, yes, yes.

AD Of being unaware?

S: There was no remembrance, there was no awareness.

AD: But none of these things are in that state. There's no remembrance.

S: There was just like a chop.

AD: Yes, but there's no remembrance -- when a person has a trance state or is experiencing the eternal in what you might call the sudden, the now, there's no remembrance of anything. There's no indication or feeling of the flow of time. Time isn't.

It's actually a state of timelessness. And you can't tell, it could last an hour, it could last six hours, you wouldn't be able to tell. You'd have to go to the watch to find out.

S (simultaneously): There wouldn't be any experience of that.

AD: No-- when we use the word "experience", it's only analogical so that we could refer to someone who's had it. But the experience is actually *non*-experience.

S: As we normally think.

AD: Yes, as you normally think of experience, a subject-object relationship. When there is a unitary consciousness, there's no experience of a subject-object relationship, flow of time or any of these things. There's no *memory* of any kind. [S: Very good.] The mind is still and clear.

S: I don't even know that the mind was still and clear. I was working.

AD (simultaneously): Yes, but that's the point, you wouldn't know it. If you knew that the mind was still and clear then it wasn't. (S laughs)

S: You were working, what were you doing?

S: I was concentrating.

S: Oh ok.

AD: But that's one of the ideal times to meditate, between 3 and 4 A.M., that's an ideal time. Especially about 4 A.M. because it's very, very quiet, the atmosphere is very still. As a matter of fact I understand that many people die about that time, 4 A.M.

S (simultaneously): Really?

AD (faint): Yes.

S: And are born also.

AD: And are born. [student assents, faint] That's why it's so important not to have in your mind *any idea* of what it is to be in that state. No idea. It's better to have none. You just don't know. You know Patty was trying to figure out PB, how-- how does he know, what does he know. And PB turned around and says "Don't try to conceive it."

RW: Oh yes, right.

AD: Something to that [one word inaudible]

RW: Yes, don't speculate.

AD: Yes, don't speculate. Speculations are utterly useless over here.

S: But what-- when we come back, then we have to-- we're trying to understand that experience.

AD: Yes it's true we're trying to understand but don't make the mistake of interfering with that state when it happens. You have to remember that there's different goals. Some people want just mystical experience, some people want understanding and mystical experience, some people want to retain constantly Sahaja, you know, state of natural happiness, alright. It depends on what the goal is that the person has in mind. And as far as we're concerned with PB, you know, his orientation is that you aim for the highest, the philosophic Sage, where you not only enjoy perpetually Sahaja, peace, noble peace, but you also have some understanding of what the World-Idea is and you're cooperating with that. And this is the highest ideal. In other words, the Bodhisattva ideal, ok. There is one paper, somewhere he has an exercise that you should perform in the middle of the night. [PB Night Meditation, appended at end of transcript.]

RW: They've got it.

AD: That's a marvelous exercise, one of the most efficacious exercises (to do/he gave). Even two weeks will do the trick, will give you something, you know, of extraordinary-- He gave it to Tim.

But for many people very often what happens at 3 o'clock in the morning or 4 o'clock in the middle of the night, all of a sudden they [AD snaps fingers] get bolted upright, and they awake. Go meditate. That's what it's telling you.

S: Yes. I remember that discussion.

AD: And you could meditate for an hour and then go back to sleep and it will be extremely beneficial.

RW: In fact PB even says that the sleep that you have after that is so refreshing that you don't really lose any sleep today. You're not tired--

AD (simultaneously): It's recuperative, it has tremendous recuperative value. I've seen Mrs. Ybor do that. Right after a good meditation I used to force her to go to sleep. She would get up and feel so refreshed and used to be so amazed. Because it's like-- it's like a very deep peaceful sleep. It's not the sleep that's, agitated. And very often you'll get up out of that state and you'll even-- you're willing to swear that you know everything because it's-it's of that nature. You're almost in contact with the-- the Higher Self. Read that exercise, try it.

S (simultaneously): Would that be like you would be at the prajna level?

AD: Oh yes. I told you, when I was in California I met a fellow, his name was Farwell Hull. He was an engineer. And he studied these teachings for many many years. And he told me, he says he got to a point of desperation. He wanted to get some kind of inward, you know, experience or understanding. So he made it-- he made up a plan. Every night he would go to bed at 10 o'clock. He would get up at 4:30 and he would meditate for two hours. And he did that for two years. And then all of a sudden a crashing, you know, flood of experiences started coming to him. There was a man and he was almost 70 when this happened. But he had made up his mind. (AD laughs a bit) You know, you figure here's a man storming the gates of heaven. He had made up his mind he was going to get it. You know at 70, like I mentioned to someone, you know the sentence of death has been passed, you have no more any illusions that you're immortal, you know you're going to die. Let me find out. (AD laughs) I was really amazed, he had such determination. So, when I went out there PB told me, "You know, get in touch with him, you'll enjoy him," and he was really quite a remarkable person. He had told me that for years and years he had studied and studied and-- after a while the studies got dry and arid, they didn't mean anything. And PB told him that was the time that he's got to change, something's got to-- life has to be brought into these things because their meaning's gone. And so he employed this technique. And he worked hard, he used to work eight, ten hours a day, mechanical engineer. He was still working at 70 years old. And he made up this plan, every morning get up at 4:30, meditate for two hours. But he made it also very clear that he would go to bed at 10 o'clock. He eliminated all social life and all that. Go to bed at 10 o'clock, get a good night's sleep and get up and meditate. He knew that you can't meditate if you were tired. So he had to promise that. But, with a ferocity and a determination that -- you know, listening to him I couldn't believe it. I guess he stormed the gates of heaven and got in! We do that we'd get a cracked skull!