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Walter Koch

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Walter Koch
"Transcendental Meditation: a Vision of Possibilities"
June 28, 1971
Portland State University

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HOST: [audio begins in mid-sentence] ...lecture is the first of two lectures necessary to attend prior to instruction in the technique of Transcendental Meditation. We have the privilege and honor of having with us tonight Mr. Walter Koch, who has worked in space research, he's an aerodynamics engineer. Since 1968, he has been working full-time spreading Transcendental Meditation, giving lectures to groups such as this. We'll have a period of questions at the end of the lecture; you can ask any questions you have, anything you hear tonight or anything you might have heard at any other time. It's a pleasure to welcome Mr. Walter Koch.

[applause]

WALTER KOCH: Thank you, Peter. It's a great pleasure for me to be here, to be addressing such a wonderful audience, about a subject which I have found of inestimable value in life. And which, by now, hundreds of thousands of people all over the world have found of value. At this present time, we are instructing about three thousand people every month in the practice of Transcendental Meditation. Before we go into the philosophy, and the practice of Transcendental Meditation, it might be wise to look at ourselves, where we are now. To look at life, where it is now. What is the current scene? And what we find is that this country and in fact many countries nowadays are enjoying an unprecedented standard of living. Never in the history of this country has there been greater material affluence. Never before has life been so easy from the point of view of absence of physical exertion. We are all working a five-day week, and we are reading in the papers that the four-day week may be coming. When we want heat, we push a button. When we want to control the temperature, we turn a dial, and when it says 72, fine. The temperature stays on 72. Nobody gets up at five in the morning anymore and

gathers firewood and lights the stove and puts on a kettle of water to boil. Life has become extremely comfortable, and extremely easy, from a physical point of view.

And yet, something seems to be missing. We look at ourselves and we ask the question, "What is this all about? Why am I here? What is my purpose here?" So many questions come up which we are not able to answer. The result is a general state of confusion. People are what is called "uptight." People are "hung up." We don't know which is which. What's the goal of life? Why am I here? What's the meaning of all this? How do I fit into the scene? How do I relate to my fellow men? Do I want to be on the outside looking in, or do I want to be with the "in" group? Do I want to be an individual, or do I want one of a large herd of sheep? It's quite a dilemma in which we find ourselves.

And then there are so many things that we look at, and we don't like them, and we reject them. Only we don't quite know what we want. We know what we don't want, but we have kind of a vague idea as to what we want. To find ourselves, to find the meaning of life, this is a big thing nowadays. And it's a very, very healthy thing. The search for meaning in life is very healthy. It is thanks to the affluence that we don't have to expend all our energies in making a living, and in gathering firewood and chopping wood and spending hours getting a fire going. No, we just push a button, and on comes heat. This leaves us free for some of the other things in life. So the great search for the meaning in life is on.

There's this group, and that group, and that group, and that group. Then we read about Transcendental Meditation, and we see a picture in the paper of Maharishi, the guru. So the idea of Transcendental Meditation as gathered from the newspapers is: first of all, you have to let your hair grow long. Then you have to wear beads, and you have to wear a meditation shirt. And you have to sit cross-legged against the wall, sniff incense, and contemplate your navel. [laughter] Nothing could be further from the truth. This is what we are here for tonight, to talk a little bit about *what is Transcendental Meditation?* How is it done, and what does it do? What does it do for me, for my fellow men? For my environment? For society as a whole? For the whole of mankind, *what does it do?*

OK, let's start from where we are. In this affluent society, right now, there is an almost desperate search going on. And the basic motivation of this search is very simple. The basic motivation is the search for greater happiness. This is natural to every man. Every man's mind wants to enjoy more, wants to be more, wants to accomplish more. And why? Well, it's evolution. We're all right in the midst of that broad stream of evolution, growth, and new growth, and more growth. Growth towards what? Growth towards betterment. Growth towards a higher level of consciousness. When we say "higher level of consciousness," we can reduce that to three basic qualities. Higher level of consciousness basically means more energy, more intelligence, more happiness. This is what the search is all about: a higher level of consciousness.

What motivates us? That inborn tendency of every man's mind to go in the direction of greater happiness. This is natural to every one of us, and it doesn't require an education to go to greater happiness. It is quite independent of race, color, creed, sex, age, whatever. Whatever. Every man naturally is moving in the direction of greater happiness. And when we analyze our actions, our behavior, our thoughts, and when we find that basic constituent, what is at the basis of all this? Why does one person want to relate better with his fellow men? Why does another person want to help humanity? Why does one person want to get out of poverty and wants to get to wealth? Why does another person want to accomplish something in the field of science? What is that basic motivation? It is nothing but the search for greater happiness, because achieving the goal of our desires holds before us that so highly-coveted state of greatest happiness. And so the search goes on.

Those who are searching for this and that and gaining it, they make a discovery. They find, *now that I have it, this which I had so fervently desired, now I have it, and I expected to be boundlessly happy now. I want nothing more than just that, and having gotten it, what do I find? Happiness is temporary. It lasts for a while, and then I want something else.* So in this search for greater happiness, we find that despite the fact that it is natural for every man to move in this direction, to want to enjoy more, we don't seem to find happiness of a permanent nature and of a maximum amount. If we are sick, if we are in pain, we don't like to be in pain. We run to the doctor. Quick, doc! Get me something so that I am out of my misery. If we are unhappy, we go to a friend. Come on, talk to me. I am unhappy. Cheer me up. If I have a headache, give me a pill! Quick fix. If I'm depressed, get high. Take a trip, get high. And then come down again, and then you need another trip, get high again. So from one high to another, but no high lasts very long. Yet, wouldn't it be beautiful if we could all enjoy a permanent high? So we keep trying. Maybe out of a bottle, maybe some powder, maybe this and that, and that, and that and that. But it doesn't seem to bring it.

Now, it would indeed be strange that nature has given us that basic desire for greater happiness and that nature has not provided the goal in which the search will end, and that is happiness of a permanent order, of a maximum amount. So that we can say truthfully, yes! I am a fulfilled man. I am living life to the fullest! Life is joy, not suffering. When you ask Maharishi, "What would you say is the purpose of life?" Maharishi will answer, "The purpose of life is expansion of happiness." This expansion of happiness permeates the entire universe. He will say, "Man was born to enjoy; man was not born to suffer." This is what we find in our own case. We don't want to suffer. If we find ourselves suffering, get out of suffering, quick, quick, quick. Physical suffering, we don't like, so get out. Mental suffering, no.

Why is it, then, that we don't seem to find this goal? Why is it? Again, the answer is very simple, deceptively simple. We don't find this happiness of a permanent order, of a maximum amount, because we are looking for it on a level on which it does not exist. We are barking up the wrong

tree. Because we are outwardly directed. *If I can only get this, then I'll have it made; I don't need anything more. If I can only achieve that, get this, get a new car, new this, new that, or anything, anything that may motivate us.* We are looking for it on a level on which that permanent state of happiness or bliss consciousness, as we say, does not exist. The question comes up: Does it exist at all? Is there a place, is there a level, is there a state in which it does exist? And the answer is emphatically yes. Happiness of a permanent nature does exist, should be lived by every man. Along with increased level of intelligence and increased level of energy. Such a life is worthwhile. A life in suffering isn't even worth living. So what do we find? The young people, they don't like to suffer. So, in their desperate search to get out of the hassle, to get out of the inner, uptight feeling, to get out of all these hangups, they take to drugs. At least, temporarily, they have a state of euphoria. Something that gets them out of all that suffering. Only unfortunately it doesn't last very long, and then when you come crashing down, you need to get high again. But it exists. This has been Maharishi's mission, when he came out of the Himalayas some twelve years ago: to put before the whole world this wisdom of integration of life. That life should be lived in 200% enjoyment of life. Not only should we enjoy 100% of all the outer material glories of life, and we're not even enjoying them 100%, but also should we enjoy 100% of the inner, spiritual glories of life. So life should be lived in a 200% life.

This is possible because that field of maximum happiness exists. To understand this very clearly, let us use an analogy. Analogies are not a proof, but they make understanding of some abstract concepts easier. Let us use the analogy of a tree. [sound of writing on a chalkboard] A tree has three levels. What we see here is the outer level of the tree, the outer, objective face of the tree. The stem, the branches, and the leaves, all this which is apparent to the eye, showing above the ground. [continues writing] Now that which is not apparent, and yet which is still part of the tree, that is that which is below the ground. Hidden from view, not quite as obvious. That is the root of the tree. The root of the tree is extremely important, because without the root, no tree. So we might call that the inner, subjective level of the tree. [continues writing] Now there is a third level, and that is that field of nourishment. The surrounding nourishment in which the root has its being, which permeates the root, but which is not part of the root. It is completely distinct, it is completely separate, and yet without the nourishment, again, no root, no tree. And this, since it transcends all these outer and inner levels of the tree, we can call that the transcendental field. [continues writing] Transcendental field. So the root is the inner, subjective field and the transcendental field is the field of nourishment.

Now, the life of every man also has these three levels. The outer, material level of life is all that which is quite apparent to the gross senses: the body, the limbs, our environment, this building; in fact, the whole creation, the whole objective creation, that is the outer level of life. When we close our eyes, all this disappears, and we are left alone with that inner, subjective level of life, the mind. Feelings. Inner perceptions, the inner senses. That would be comparable to the root of the tree. Now what then is comparable to that transcendental field of nourishment? That is the transcendental field of life. That is a field which is quite distinct from the mind, quite

distinct from the body, which pervades all creation, which is a basic constituent of creation. Which gives rise to creation. That field can be contacted by every man. It is deep within every man. It is the basis of all creation. Just as we know from physics that energy is the basis of all matter. Even such a solid piece of chalk as this [drops chalk], when I go down to the level of molecules, and I go to the atomic level, and I look at the electrons and the protons, and the sub-atomic particles, finer and finer and finer, I come to a level where matter ceases to exist and where everything is just pure energy. So this solid piece of chalk is nothing but energy. This whole building, all these so-called solid walls, nothing but energy. So the whole creation, the whole material creation, all matter, this earth, the moon, the sun, the solar system, the galaxies, is nothing but energy. Energy is the basic constituent of matter. In that same sense, we can understand that the basic constituent of not only matter but all creation, all creation, even finer levels of creation, energy levels and so on, that there would be a basic constituent. And that is that field of life which is absolute. An absolute field of life, which is never changing. Everything in creation is changing, changing, changing, and therefore relative. But this field, which is the absolute field of life, is never changing. Eternal. Always the same. Unbounded. Absolute. Since it is everywhere, it is also within me, within me. And it can be contacted by every man. And that is variously called the field of pure consciousness. The field of being; the field of transcendental pure awareness. I think many people nowadays are reading up on this. Many psychologists, for instance, the famous psychologist Dr. Abraham Maslow, wrote a book some time ago on the psychology of being. This field of pure, absolute awareness, pure consciousness, that is that field which underlies all creation.

Now, let us see what the qualities of this field would be. We have a thought. And a thought flows because of energy. Anything in nature flows because of energy. Water flows because of energy. Electricity flows because of energy from one potential to another. Heat flows, air flows. Everything flows because of energy. So a thought flows because of energy. A thought takes a direction because of intelligence. So we can think of a thought as being composed of energy and intelligence. Now, it is our experience that every day, every minute of the day, innumerable thoughts come to our conscious attention. They come to our mind, thought after thought after thought. Now where do these thoughts come from? Where was a thought, before you thought it?

They came from deep within. From that source of thought deep within. Just like bubbles rise from the bottom of a pond, and by the time they reach the surface, we see, yes, there is a bubble. We appreciate the bubble as a bubble when it begins to burst. So we appreciate a thought as a thought when it comes to our conscious awareness, to that conscious level of the mind. But before it reaches the conscious level, it has come from somewhere deep within, from that source of thought deep within. Now, if a thought is composed of energy and intelligence, and if innumerable thoughts rise from that source of thoughts, maybe thousands every hour, maybe hundreds of thousands every day, maybe millions, maybe billions in a lifetime, it is easy to see, at least on an intellectual level, that the source of thought deep within every man would

be a tremendous reservoir of energy and intelligence. Deep within every man, there would be a reservoir of energy and intelligence.

Those who are contacting that source of thought, that level from which all thought emanates, they find from their experience that it is at the same time a tremendous reservoir of happiness. Or, since it is in an unexpressed state, bliss consciousness. Bliss consciousness. That is that field of inner being which pervades all creation, which is here and there and everywhere, therefore in me as well as outside. That is that field that gives rise to all creation. On an individual level, we can call it pure consciousness, pure awareness, transcendental pure being. It is of an absolute nature. It is never changing. It always is. It was, it is, always will be. So it is absolute. In contrast to the relative nature to the subjective levels of life and the objective levels of life.

It is this field of inner being which constitutes the goal of the seeker. This is the goal of the seeker; this is that level of life in which the mind finds the goal. In contacting that goal, what we find is life becomes more and more serene. That inner serenity, that beautiful peace of mind, that happiness which radiates from within, and which is quite independent of a desire or the fulfillment of a desire, or the lack of fulfillment of a desire; quite independent of that. It's just that inner radiance that comes from contacting that field of bliss consciousness deep within every man. That is the goal of the seeker, and has been for thousands of years.

This is what Transcendental Meditation is all about. To contact that field within. And not only comes greater happiness from within, but at the same time, more intelligence and more energy. More intelligence and more energy. And again, it is quite easy to see why this would be so. So let us change this picture of a tree, which served to help us understand that there is a field of absolute pure being underlying all life, and let us change that, and maybe draw a picture depicting these bubbles of thought that come to the conscious level.

[pause while drawing on chalkboard] [29:10]

Now we know, or at least psychologists tell us, that we're only using a small portion of our mind. The opinions are divided. Some people say we make use of only ten percent of our total mind. Other say five percent. I'm told that Dr. Margaret Mead, the famous anthropologist of Columbia University, she claims that we are using only six percent of our mind. Be that as it may, in engineering we would call that very poor efficiency. Throwing 90% away and using only 10%. So if we would depict that situation [writing on board] we can say, this up here is the conscious level of thinking, and that portion of the mind of which we are aware. And by the time a thought has come to that level, we appreciate that thought as a thought. But before it reached that conscious level, it came from deep within, from that source of thought, just like a bubble rises from the bottom of a pond and then it reaches the surface. And when it reaches the surface, we appreciate the bubble as a bubble. In the same way, a thought comes from

deep within, from that source of thought, and when we begin to appreciate a thought as a thought, then it has reached the conscious level of thinking.

Transcendental Meditation utilizes the natural tendency of the mind to spontaneously move to a field of greater happiness. Spontaneously. If there is a seeker, and the goal is held before the seeker, we don't have to push the seeker. If this is his goal, he will go, naturally, spontaneously, without having to be controlled, without having to be disciplined, without having to be pushed. Transcendental Meditation is based on that simple principle, that the natural tendency of the mind is to move to a field of greater happiness. So, being eternally outwardly directed, we are looking in the wrong direction. Transcendental Meditation simply turns the mind around 180 degrees, and the mind will go spontaneously.

Only, in order to begin to appreciate that march of the mind from the gross level of experience to finer levels of experience, to finest level of experience, the awareness has to be maintained. We have to be aware of the march of the mind inward. It cannot be a situation of hypnosis or trance or deep sleep, or just plain inertia. It also cannot be a situation where we simply obliterate all thoughts and produce a vacuum. A vacuum is static. It's a static condition. So trying to obliterate thoughts, wipe out all thoughts, doesn't get one anywhere. One may become very quiet, but this is an inertia situation. In order for the mind to go deeper and deeper and deeper within, the awareness of the mind has to be maintained, and finer levels of thought have to be appreciated until the mind, in full awareness, in full consciousness, reaches the source of thought. Having reached the source of thought, where the mind becomes aware of the finest level of thought, finest level of thought, even that level is transcended, and the mind finds itself in full awareness, but in this field of pure transcendental consciousness, which is of an absolute nature.

So individual mind, going deep and deep and deep within, contacts that source of happiness, energy, and intelligence. When we say intelligence, what happens is that on this march of the mind to finer levels of thought, finer and finer levels of thought, until the finest level of thought has been transcended, and the mind finds itself on the level of being. So when we say that intelligence increases, we simply mean that the conscious level of the mind begins to expand. Because, when we begin to experience a thought at finer and finer levels, that means the mind begins to function at levels where it heretofore has not functioned. And yet, these levels were alive, but not used. Just latent. Through the taking of conscious awareness from the gross level of thinking to finer and finer levels of thinking, the awareness enlivens these hitherto silent levels of the mind. They become activated. Not that we have to develop these levels; they are fully developed. What we find is that people on first meditation, on first instruction of meditation, begin to experience these finer levels of the mind. And they say, "Wow. I've never experienced something like that!" [laughter]

When these finer levels become activated, then we begin to think not only on this level here, but maybe on this level. [drawing on the board] You might say that with each thought that we are thinking during the day, we take in more territory. We use more of our conscious mind, or the conscious level of the mind expands. So daily practice, allowing the mind to take the awareness of finer and finer levels of thought, coming out and diving within and coming out and diving within, gradually the conscious level of the mind expands, and thinking becomes more clear. Thinking becomes more effective. Thinking becomes more intelligent. We begin to solve our problems more easily, and what's more, we don't produce so many new problems, many of which are produced by ourselves, anyhow. It's a matter of increasing intelligence, expansion of the conscious mind. Not narrowing of the mind, but expanding of the conscious mind. And then what happens to life?

[00:37:14]

If we look at life through a narrow slot, then all we see of life is what we see at the end of the slot. So some of us go around saying "Life isn't worth living. It's a drag. Why live? Oh, this is bad, and that's bad, and that's bad." We are looking at life through a narrow slot! Our vision is highly limited. As the mind begins to expand, our vision of life begins to expand. "Wow! I didn't know life could be that great." Where formerly we saw nothing, no opportunities, no joy, we begin to see: This is beautiful. This is grand. This is great. Haven't we noticed, sometimes, it's a beautiful day, clear skies, birds are singing, sun is shining. We meet a friend, and we say, "Good morning, Joe." And he looks at us and says, "What's good about it?" He's looking through dark glasses. Very limited view; highly limited view. So as the conscious level of the mind expands, the view of life expands. Life has always been multifaceted. Many, many levels of life that we're not aware of. As the awareness expands, we become aware of more levels of life. Then life becomes more fulfilled, more enriched, more rewarding. Not that life has changed; we have changed. I have expanded my perception, my consciousness. This is all that's needed.

If we were entering this room with half-closed eyes, we might see the ceiling and a few spots of light, and that's all. And we might say, there's nothing in that room, just a ceiling and some spots of light. Then somebody says, Fine. Start opening your eyes a little bit more. "Oh, yes, all these people, and all these colorful dresses, and all these things. I never saw this before." Well, it was always here. Only our perception was just that narrow. This is what happens through Transcendental Meditation. Perception expands. The conscious level of the mind expands, and then the day comes when we begin to use 100% of our full mental potential. When the whole level of the mind comes into play with every thought, and we use whatever we have to use, instead of using only 10%. Now, in a little while, I'll talk about the results of Transcendental Meditation, and I'll become a little bit more concrete, what happens to somebody when he starts meditating. Even in terms of everyday life. But let us go on for just a minute and try to explain why one begins to experience more energy.

[00:40:30]

Again, since it's a somewhat abstract concept, let me use a concrete analogy. This piece of chalk constitutes a piece of matter. I can weigh it, and it weighs so many ounces. Now, if I were to throw this at a window, some of my energy has been imparted to this chalk. It happens to be kinetic energy. In physics, we say MV^2 over 2, in case anybody's interested in the formula. But it's kinetic energy, and we throw it at the window and it might break a window. This energy contained in this piece of chalk might break a window. But, if I leave the crude level of matter, and I go to the finer structure, to the molecular structure, to the atomic structure, and if I liberate the energy that binds the electrons to the protons, if I extract the atomic energy from this piece of chalk, I would get roughly ten million times more energy. This little piece of chalk could blow up the whole building, instead of just making a little blast. I'm using this analogy to give you an example that the energy level increases tremendously as we go to finer and finer levels in creation. Finer levels in creation. Take a piece of coal. Again, I could throw it against the wall, and it could nick the wall. That would be one form of energy. Or, I can set fire to it, and it could start glowing and I might heat a room with it for a few hours with this piece of coal. Or, I could free the atomic energy that is contained in that piece of coal, and then I might heat a thousand rooms for ten thousand hours. So it's just a different level of energy. And the energy becomes vastly greater as we go to finer and finer levels in creation.

[00:42:33]

In that same way, when we take the mind to deeper levels of thought, deeper within, closer to that source of thought, that field of being, that field of pure awareness, that reservoir of energy, intelligence, and bliss consciousness, the energy level increases very greatly. So we find that those who start this practice of allowing the conscious awareness to leave the surface level of thinking, and to open itself up to finer and finer levels of thought, getting to the source of thought, that thought energy becomes greater. What is the result of that? We accomplish more by doing less. Accomplish more by doing less. Because a larger portion of the mind is made use of, and the finer levels are enlivened where the energy is vastly greater. So the searching mind, which wants to do more, be more, understand more, accomplish more, experience more happiness, when pointed away from all the externalities in life where we are so desperately searching for lasting happiness, and where we never find it and never will, this mind just has to be turned within. And since it is already searching for greater happiness, finding that source of greatest happiness, the march is spontaneous. No control is needed. No discipline is needed. No concentration is needed. Transcendental Meditation has absolutely nothing to do with controlling the mind. Nor has it anything to do with disciplining the mind. Nor has it anything to do with concentration. It is just allowing the mind to go where it wants to go naturally.

And yet, we have never been in the habit of allowing the awareness to go deep within. Even though the scriptures have been telling us for thousands of years. The kingdom of heaven is

within me. And what to do about it? Seek ye first, before you do anything else, seek ye first that kingdom of heaven, and all else shall be given unto you. And yet, how many of us are heeding that advice?

So, this is what Transcendental Meditation is. Now let us talk a little bit about the results. First of all, the physical results. Physical. What happens to the nervous system when we meditate? Well, supposing we are running. We are running down the street. Running means that we require a large amount of energy; the energy requirement is great. And as a result of that, as a response to this large energy requirement, the system produces a lot of energy, and we breathe heavily, and the blood circulates fast, and a lot of oxygen is burned up. So the system produces a great deal of energy. When we sit, as we are all sitting here, and when we just think, not doing much, just sitting and thinking, the energy requirement is much less. We just don't require so much energy; therefore, the system produces less energy. Breath rate goes down. Chances are that all of us are breathing at about sixteen breaths per minute right now. Heartbeat a certain frequency, and all that. So the whole system slows down when the energy requirement is less. Now, when the thinking mind goes from the conscious thinking level, from the gross thinking level, from here [indicating on the chalkboard] and begins to go to much finer levels of thought, much finer levels of thought, and then eventually to that source of thought, leaving all thought behind, just that state of pure awareness, that means the energy requirement is almost nil. Almost nil. So, the energy production is almost nil. In that state of transcendental pure consciousness, a deep state of rest is gained by the whole system. A deep state of rest. The whole nervous system slows down, slows down, slows down. Now, we have physiological tests now, which were conducted at UCLA and at Harvard Medical School, by Dr. Keith Wallace at UCLA and by Dr. Herbert Benson, a noted heart specialist, at Harvard Medical School. These tests showed that in the state of Transcendental Meditation, when the whole system slows down, slows down, metabolic rate has come to a minimum. And that state, of low metabolic rate, of deep rest, is deeper after about ten, fifteen minutes of Transcendental Meditation. The rest is deeper than that which is obtained after six hours of sleep. So the whole system comes to a state of deep rest.

Now imagine a machine such as the human body working all day long, and then at night we sleep, and the activity slows down to a certain level, and then in the daytime active again, and at night slowing down a little bit, but never that completely. Day and night and day and night. Year after year, for a whole lifetime, from the cradle to the grave. And this machinery of experience never experiencing deep rest. Is it surprising that the wear and tear is great? Is it surprising that we get all these wrinkles, and that people die of heart failure at the age of forty, forty-five, fifty, when life is just beginning? So the wear and tear is very great. And particularly those of us who are carrying heavy responsibilities, who are concerned about progress, and who are concerned about doing a job, doing it well, and taking on additional burdens. The wear and tear is great. Now, that same system, being subjected at least twice a day to a state of

almost absolute rest, the wear and tear is less, considerably less, with the result that the system lasts longer. And while it lasts longer, it is healthier.

[49:51]

When I first met Maharishi, in 1961, he gave a lecture in Santa Barbara. I heard him; he started this meditation. Then he would come back once a year to Los Angeles; he would always travel around the world and lecture tirelessly in city after city after city, day and night, practically. We would see him every year in Los Angeles, and every year we would see our old friends who had started this meditation. And it was amazing to see how every year they began to look younger! Face smoother, fewer wrinkles, healthier, that inner radiance more and more, it was beautiful to see. Older people looking ten years younger, reporting much better health, feeling better than they had ever felt before. Just from that simple principle that at least twice a day, the system comes to a state of deep rest. So the wear and tear is less. Of course now in the last few years we have had numerous physiological tests, numerous tests which show very clearly that the blood chemistry changes. Lactate content, which is a sign of fatigue, and anxiety neurosis, always connected with the lactate content of the blood, in meditation it goes down by 50%. GSR, galvanic skin resistance, which is very low in tense persons, neurotic persons, nervous persons, very low, galvanic skin resistance goes up by 500% as a result of meditation. A state of serenity comes. And not lethargy or dullness or apathy, no. Clearer thinking. Sharper. People become sharper, more awake, more aware. And yet, don't waste so much energy. One does one's work better than before, only a little bit more gracefully, a little bit more elegantly. Without wasting all this energy. Blood pressure, hypertension associated with heart disease—and we all know that 50% of all the fatalities in this country are due to heart disease—blood pressure becomes normal as a result of Transcendental Meditation. In my own case, my company put us through annual physicals, from head to toe, testing everything under the sun. And each year, the doctor would say, "Walter, your blood pressure is lower again." And I'd say, "Is that bad?" "No, that's very good. What are you doing?" And I thought, if you only knew what I was doing! [laughter]

Now, my blood pressure is less than that of my 19-year-old son, and I am three times his age. Now there is a very concrete result, a very concrete result. But in addition to that, there is the electrocardiograph, the heart impulses. Irregular electrocardiographs become more regular. The famous alpha wave shows up in Transcendental Meditation. Numerous things happen due to meditation. So physical health improves. Physical health improves. What about mental health?

We find that the conscious level of the mind expands. Thinking becomes clearer, more effective, more intelligent. So students who start this meditation tell us that after one semester of Transcendental Meditation, their grade average has gone up by a point, say from a 2.5 average to a 3.5 average. It's a very, very common experience. When it comes to the point that

even parents call us up: “Mr. Koch?” “Yes?” “What have you done to my son?” “Well, what have I done?” “Ever since he started meditating, he looks better, he talks to us again...” [laughter] “...He relates better to us, to his friends; he used to be a dropout, now he has dropped back in again and he’s doing better than ever before. What’s happening?” “Come to one of our lectures, and you’ll find out.” When these people see what is happening, then they begin to ask questions.

Now, just for fun. So many people who come to these lectures come because they know somebody who is meditating, and they have seen him getting good results. Would you mind giving me a show of hands how many know somebody who is meditating and who is getting good results? [laughing] There you go. So, it’s not a fanciful hallucination. It’s not just imagination, it’s a real thing. And then, all these so-called psychosomatic disorders. These uptight feelings, these hangups, these neuroses and frustrations and what have you. Psychology has long names for them. When the system, when the whole nervous system gets to that state of deeper relaxation, when the mind, by contacting that source of happiness deep within, becomes naturally more happy—from within!—more radiant, more serene, more peaceful, more harmonious, more loving, then these uptight feelings are no longer found. One begins to relate better to one’s fellow men. One begins to see in others which one experiences within oneself. So what happens is, social behavior improves greatly. People become friendlier. They’re not so ornery anymore. Students come to us all the time; they say, “Gee, my roommate has even remarked on it. I don’t quarrel so much anymore; I don’t come home uptight anymore. We get along better.” Not that the conditions have changed, no. The person has changed within, from a state of stress and strain to a state free from stress and strain. Their inner happiness comes, along with more energy, better health, and more clarity of thinking.

So by this time I hope you see that Transcendental Meditation does not require long hair, beads, a meditation shirt, incense, and sitting cross-legged. Transcendental Meditation is simply a natural technique which enables the mind to tap that source of energy, intelligence, and bliss consciousness deep within. Then the mind comes out more infused with these qualities, and begins to act with them. It is actually a philosophy of dynamic action. Transcendental Meditation is a philosophy of dynamic action. This can very simply be seen by another example, the example of an archer. An archer wants to take this arrow, and he wants to throw it as far as he can with as much energy as he can to hit the target. Now, what does he do? Does he place the arrow on the bow, and keep it there, and then let go? It wouldn’t go anyplace, it would just fall. Or does he take the arrow and throw it forward? It might go twenty feet; that’s all. No. He takes the arrow, and he pulls it back to the maximum extent that it can be pulled back, in a direction opposite from the one that he wants it to fly. He pulls the arrow back, and what happens? The arrow comes to a state of complete rest. But this state of rest is different from the state where it is just placed on the bow. The state of rest that the arrow experiences when drawn back is a state of dynamic rest. Potentially highly dynamic. And then, we just let go. That’s all. We just let go. And the arrow will fly two hundred feet and hit the target. This is what

Transcendental Meditation is all about. In order to engage in dynamic activity, in order to live a life of clearer thinking, more energy, more happiness, we just withdraw the mind from activity. For a few minutes in the morning, a few minutes in the evening. Not to a state of dullness, but to a state of potentially greater dynamism. That source of energy, intelligence, and happiness. And then the mind comes out somewhat infused with these qualities, and begins to act with greater happiness, greater intelligence, and greater energy.

This effect is not overnight. We're not talking about instant cosmic consciousness. It takes some time. Just as it takes time to color a cloth, one dipping won't be enough. We may take a white cloth and start coloring it or dyeing it, dip it in yellow dye, and we pull it out, and it looks yellow, sure. But we won't know whether or not it is permanently yellow unless we put it to a test. So we expose this yellow cloth to bright sunlight, and lo and behold, it becomes bleached. The sun bleaches it almost white. There is that unbleachable, permanent residue of yellow, a little bit, just a little bit of yellow. This is unbleachable; that's permanent, and no amount of sun can destroy it. Now we dip it again, and again expose it to the sun. And the second addition to this yellow has appeared, two little yellows; it looks a little bit more yellow. And after so many dippings, and bleachings, and dippings, and bleachings, the cloth has become fully yellow, permanently yellow. No amount of bleaching, no amount of exposure to sunlight can ever return it to white again. So the technique of dyeing that cloth permanently yellow is to expose it to as much sunshine as possible and see what is that permanent remainder of yellow.

[1:00:40]

Similar to that, the technique of Transcendental Meditation is based on just such a principle. We withdraw from activity, dip the mind into that reservoir of energy, intelligence, and happiness, and then come out into dynamic activity. And then we dip it again, and activity, and dip it again, and activity. So little by little, slowly but surely, the mind begins to gain that permanent state of ever-increasing bliss consciousness, ever-increasing clarity of thinking. The mind begins to expand, and more energy begins to flow. Transcendental Meditation simply works on the regular exposure of the conscious awareness to finer levels of thought, and then transcending the finest level of thought, getting to that level of pure awareness, and then coming out and acting with these qualities, more and more and more. We can truthfully say with Maharishi, anybody who meditates regularly, and anybody who meditates correctly, is bound to get results. The results are inevitable. If you give me a bucket of water and ask me, "Dip your hand in it and pull it out," it must come out wet. It must come out somewhat infused with these qualities. What is the proof of the pudding? Our daily life. Our daily life. Not sitting there and meditating, which only takes a few minutes. No. What happens *after* meditation. That's what counts. Life becomes better, more joyful, more effective!

We talk so much about ecology. Pollution of the atmosphere, pollution of the rivers and all that. When we meditate, we stop polluting our own minds, we stop polluting our immediate

environment, we raise our own level of consciousness, and pretty soon, the level of consciousness of our environment will follow suit. It is very beautiful to find so many people sincerely convinced that they have to march for peace. Beautiful. March into Washington, in front of the Senate building, and all this. Slogans: Peace to the country! Peace to the world! Peace! Peace in our time! Very beautiful. And yet, you interview each one separately and say, "Tell me, are you at peace with yourself? Do you talk to your mother? Do you have peaceful relations with your father? How do you stand towards your wife? How about your brother and your sister and your friend? Are you completely peaceful with them?" If the answer is no, then one might ask another question: "How can you expect to bring peace to the world when you're not even able to maintain peace in your own little environment?" This is where pollution comes in. Because 200 million people [drawing on chalkboard] emitting thoughts of stress and strain from that surface level of thinking, and there's all this negativity, and there is fear and anxiety and anger and uptight feelings and hangups and what have you, and jealousy, and this and that and that and that. Day after day, the atmosphere is being inundated with 200 million uptight people. So the atmosphere reaches a breaking point; it can't take it after awhile. And then something happens, some catastrophe, something happens.

Now in meditation, the mind leaves that surface level. The mind goes to that level of more energy, more intelligence, more serenity. Much greater serenity. It comes out more serene. Then, such a man begins to counteract that pollution of the atmosphere. His life begins to reflect that raised level of consciousness. His conduct begins to reflect that much more harmonious behavior. The results in his life begin to reflect greater clarity of thinking; he gets out of the mess that he might be in, extricates himself, and reaches a better level of existence. Life becomes more enriched, more fulfilling. And so Maharishi says, "Man was not born to suffer. Man was born to enjoy." And a life to be lived to its fullest should be a 200% life. We should not only enjoy 100% of all the outer material glories of life, and they are all there for us to be enjoyed, but we should begin to enjoy 100% of the inner spiritual glory. For that, we must tap the inner field of spirituality. Without tapping it, remaining on the surface, we won't make it.

So Transcendental Meditation is that simple, innocent technique. It's very simple, and very innocent, and very natural. It allows this conscious attention to contact deeper and deeper levels of the mind, get to the source of thought, that reservoir, and then come out acting in a manner which bespeaks a higher level of consciousness, more energy, more happiness, and more intelligence. There's a lot more to be said, a lot more. But I think these remarks have been enough to convey to you at least an idea of what Transcendental Meditation is, what it is based on, what it does to people. I was very happy to see so many hands rising up, of those of you who know somebody who is meditating and who is getting good results. This, after all, is one of the best testimonials. So now I'd be very happy to answer any questions you might have.

Yes?

[questioner's voice in background]

[1:07:38]

KOCH: Yes. A very real question, a very practical question. The question was, I said it was a simple technique. So what is to prevent somebody to walk out of this lecture and do it himself? Actually, nothing is to prevent him from doing it. But, say you arrive at a big city. Chicago. New York. And you step into a car, and you're in search of a hospital. Now, you may drive around for two days, or you may drive around for two years. Instead, we take a guide. We go to a policeman and say, "Sir, can you tell me where the hospital is?" "Sure, go down this way, that way," in five minutes, you are there. So the technique is simple, it is natural, and yet it requires some personal guidance, personal instruction. And why does it? Because the personal instruction is necessary so that we can check the process at every level. At this level, what is the result? Yes, such and such, now do this. At another level, what is the result? Yes. Now do that, do that. So, for this reason, even though it is quite natural, and anybody can meditate—anybody who can think can meditate—but it does require some guidance.

Yes.

[question in background]

KOCH: His master. He studied with his own master. Maharishi was a graduate of physics and mathematics from a northern university, and upon graduation he joined this very great master, Sri Brahmananda Saraswati Maharaj. A very highly evolved master in the Himalayas, and within twelve years, he raised... Maharishi's level of consciousness was raised to that of his master. Then Maharishi went out and taught this all over the country. The people of India gave him, then, this title Maharishi. The Rishis are the seers, the great sages; Maharishi, the great sage. Now, some sixty-seven countries of the free world have started this meditation. And just one man, Maharishi, with nothing. He is very, very modest in his demands. He has virtually no clothing, just a few of his dhotis, a toothbrush, and so on. He eats very little; is vegetarian. When we were with him in the Himalayas, sometimes 22 hours a day of work and 2 hours of sleep, just going along beautifully. So one man set out to regenerate this whole world just by bringing this wisdom to everybody. Yes?

[question in background]

KOCH: What is his life expectancy? His master, I think, passed on at the age of eighty-seven, if I remember correctly.

[pause]

Actually, life...

[questioner's voice continues]

KOCH: Yes. Health becomes better, yes. This is a general experience. Health becomes better. So the life expectancy should be considerably greater than what it is for people. Only his master was a Shankaracharya of India, which is a tremendously demanding job. The head of a large religious order. Yes.

[question in background]

KOCH: I don't blame you, because I didn't describe it in detail. In this case, yes. The mind, the individual mind, going to that unbounded theater of being, becomes cosmic mind. Individual intelligence becomes cosmic intelligence.

[questioner continues]

KOCH: Very good question. It's a very real question, and I think we'll be able to explain that. The question was, if the individual mind goes to that level of universal mind, and universal awareness, why do you come out after a few minutes? Why don't you stay and enjoy that? Was that the gist of your question? No?

[questioner continues]

KOCH: Yes. Existence will always be physical as long as we are in this physical body. As long as the eyes see, and the ears hear, and the nose smells. Yes. OK, you mean your motivation. Your goals, your aims in life? Well. I think I know the gist of your question. Now, meditation leads to that infusion of that awareness of being into the conscious mind. By taking the mind, diving into this field and coming out, and diving and coming out, the awareness of this field and its qualities begins to become infused into the conscious mind, into the active mind. And by diving and coming out, diving and coming out, the nervous system, as it were, is subjected to a swinging. The nervous system is capable of maintaining absolute awareness on the one hand and the awareness of the relative states of consciousness on the other hand. That is, waking, dreaming, and sleep. Those are the three relative states. The fourth state is that transcendental pure consciousness. Now the aim of meditation is not to stay in that transcendental field, and just sit all day with eyes closed. The aim is to culture the mind, to culture the nervous system, to maintain this inner awareness while engaged in activity. So that inner silence is never lost, even while one is engaged in the most dynamic activity. That is the culturing of the mind by dipping it and coming out, and dipping it and coming out. Yes?

[question in background]

KOCH: Omnipresent, right. [...] Yes! Easy and simple both. To get to being, I don't go anywhere. Being is pure existence; where do I have to go? [...] The experience is that after a few minutes of diving, the mind gets to this state, experiences spontaneously finer and finer levels of thought, and then gets to that source of thought. And then comes out, into the field of thought and speech and action, somewhat infused with these qualities. And by diving and coming out, it's just like—here again, I'll use an analogy. A businessman, a merchant. He is active in the market, active in the market. And then somebody comes and says, "Look, friend. Once in a while you have to go to the bank." And there on the corner of the market, there is the bank. So, fine. He spends five minutes in the bank, and twelve hours in the market. Five minutes is enough to fill his pockets, and then twelve hours in the market become more and more meaningful. A few minutes of... [audience laughter] I'm not trying to be facetious. (But it may sound like it.) [laughing slightly] So, a few minutes of taking the awareness to that inner being, which heretofore you might say was covered up by all the relative activities, and all this outward direction and all that sort of thing. A few minutes is enough to come out more infused with it. But it is not permanent. It becomes permanent in the same way in which the white cloth becomes permanently yellow, by so many dippings and so many bleachings, and so many dippings. When this awareness of being has become permanent, when the nervous system has become cultured to the point where this self-awareness or self-realization is maintained in the midst of activity, then it can never be erased. Then, one goes through dynamic activity, and yet that inner silence is always maintained. This is achieved just by a few minutes contacting this, twice a day. The recipe is "TM in the AM and PM." It doesn't take a very long time of meditation. Yes?

[question in background]

KOCH: Yeah. I think Peter could give out that information. Would you do that?

HOST: The first thing you have to do is attend the second lecture, at which time we'll go more into the mechanics of meditation, just how we meditate, just exactly what the technique itself is. That second lecture will be at the YWCA, which is... [laughing] 1111 SW 10th Avenue. It's above the Museum art school, about two blocks. At 8:00 this Wednesday evening. Right. South 10th Avenue at 8 PM, this Wednesday, two days from now, and again next Wednesday, nine days from now. [...] Excuse me? No. Those of you who cannot come in two days can come on that following week. And the actual instruction for the next second lecture will be this weekend.

KOCH: Yes, I'll come to your question. Just so that we may have an approximate idea of how many of you are interested in starting this meditation, may I see a show of hands of those who are interested? [...] Very good. Thank you. Yeah. Now, your question?

[question in background]

KOCH: It leads to life in fulfillment. [...] Yes. The question is, *Why do they have to charge so much money?* Why do they have to charge so much money. OK. Let's examine that question. It's a very real question, and I appreciate your asking it. First of all, it is not "charging money." We don't sell meditation. SIMS [Students International Meditation Society] is a non-profit, educational institution. The money is donated and is tax-deductible, for one thing. Secondly, it is not a charge, because we have some 350 centers in this country. We have to rent halls, we have literally hundreds of people giving freely of their time and energy, and receiving no pay. But we also need centers, we also need transportation; there are necessary expenditures, and just because someone before us here made his donation, it is possible for all of us to be here. Just because you will be making your donation when you start this meditation, someone else will be enabled to come and hear this. When it comes to the question of so much money... so much money. I have a family in Santa Barbara, and we are going to a certain church. On Sunday mornings I give a dollar, my wife gives a dollar, the kids give a dollar, so there's three or four dollars a week. Fifty-two weeks a year, and that is 210 dollars. We've been going for ten years, two thousand one hundred dollars. Compared with thirty-five dollars, a one-shot donation for students, and seventy-five dollars for non-students. When you consider that this technique is a very precious thing. It's just not getting something and then that's it. It is something that will lead to fulfillment in life, that will raise the level of life. You yourself gave me the answer when you raised your arms that you know somebody who is meditating and getting good results. There are any number of people who are uptight, who are depressed, who are full of stress and strain, who would give thousands of dollars if they could buy freedom from stress and strain. I don't feel that we are charging so much money. It really isn't that way. Yes?

[question in background]

KOCH: Yes. [...] Patanjali's eightfold path—Ashtanga yoga. Yes. [...] Yes, yes. Let me give you one example. I would say the basic difference does not lie in the concept, as you have correctly said. It seems to be the same as that concept. And you don't have to go to the Eastern religions. You can go to the Christian religion. All religions have that basic concept. In fact, the very word "religion" means *religio*. *Re* means back, and *ligio* to bind. That which binds back, that which binds outer man with inner man. The word *yoga* means union, union between outer man and inner man. So all religions have that same goal, of bringing out the awareness of that inner spirituality. Only these various paths go on the principle of mind control, mind discipline. Whereas Transcendental Meditation has the absence of control and discipline. And again, let me just take a minute to enlarge upon that.

[1:24:54]

By these various paths that you have mentioned, Sakyamu... and Buddha and Patanjali's ashtanga yoga and so on. The human mind is considered to be like a monkey. It jumps from branch to branch, from branch to branch. It is considered to be its nature to be jumping and going from here to there. So it was considered necessary in order to calm that monkey down, you have to force it. You have to tie it to a branch and then it will stay. Translated in terms of the mind, it meant you have to control the mind, you have to discipline the mind. Actually, the mind is not like a monkey. The mind is like a honeybee, which is also found flying from blossom to blossom to blossom to blossom. But the bee is in search of nectar. And since it only finds a small amount of nectar wherever it goes, it doesn't stay anywhere very long. [voice in background] Now, wait. Wait. Let me finish. If we will provide to this bee an unlimited amount of nectar, we would find that the nature of the bee is not to fly here and there and there. The nature of the bee is looking for nectar. Supplying that nectar to an unlimited amount, the bee will not wander. It will settle down and enjoy that unlimited nectar. So the mind, the nature of the mind is to go to a field of greater happiness. Taking it to that field, the mind will settle down naturally. It doesn't have to be forced. It will just settle down. And we find, now, ordinarily, if the experience of meditation were not charming, and if, in this march of the mind towards inner being, the charm didn't increase with every step, then it wouldn't be possible to maintain that meditation for more than a minute or two, because the mind wants to go here and there. And forcing it, the mind resents that. It would be a very resentful situation. But the opposite is found. Just effortlessly, one sits and one sits easily for ten, fifteen, twenty, or thirty minutes. Effortlessly, because of the increasing charm, increasing attraction, as the mind is finding the goal. It's like going towards a light, with every step the intensity of the light increases. This is the basic principle that differentiates Transcendental Meditation from all these other paths, which are based on control.

[question in background]

KOCH: Now, in chanting, in chanting, the mind remains on the level of chanting. Right here. This is where the mind remains when you chant. You know the meaning of the chant, and the mind doesn't go from here to there. It just doesn't go. [...] Yes. [...] Sounds like Christmas! We are going after more than just money, here. We are going after that fulfillment in life. We are going after that awareness of inner being, that self-unfoldment which comes with the awareness of that underlying field of life, which has been mentioned by all philosophers, all religions. Now, there's nothing wrong with following some line. There's nothing wrong. We don't say this is the only one. And we have actually come here just to give out this information, telling you, What is Transcendental Meditation? I will not argue with you, but I do know that Transcendental Meditation leads to those results that I have mentioned, because we have several hundred thousand people meditating.

[questioner, continuing] Right. Well, all I was trying to get to is that what Transcendental Meditation is trying to get to, is that the same as what these others are trying to get to...

KOCH: No doubt. No doubt. There is only one. There's only one goal for man. No doubt. Yes?

[question in background] ...when you speak of clarity of thought, that would also encompass clarity of feeling?

KOCH: Of course. Yes.

[questioner continuing] I've been intellectually oriented and have got to get away from that, so when you keep talking about thought, I go "Aaah!"

KOCH: Beautiful. Now, she is pointing out something that I have left out of my remarks, and I'm glad you said it. She says, you're talking about clarity of thought, and this is an intellectual situation, of course. And the lady says, All my life, I have been intellectually oriented, and I want to get away from it now. Along with the mind, the heart begins to expand. The capacity of feeling. That bliss consciousness fills the heart, and this is a matter of feeling. This is a matter of increased love, increased harmony.

[questioner continues] So you're aware of what you feel as well as your awareness of what you are thinking?

KOCH: Right. Both. And feeling becomes deeper. See, we talk about these beautiful qualities of charity, compassion, all that. Now, a small heart is capable of small charity. A small heart is only capable of small compassion. Small love. It takes a big heart, it takes an expanded heart, to be capable of much bigger, expanded love and charity and compassion. Just by getting to that field which is that quintessence of bliss consciousness, and all the highly desirable qualities, going deeper towards the more life-supporting levels, we are going in the direction of greater virtue, greater morality, greater ethics, greater harmony, greater understanding, greater peace, greater tranquility. A peace that passes all understanding. Understanding is on this level. The peace that passes all understanding is there. So you're quite right when you mention this. Along with the mind, the heart also begins to expand. We become more loving individuals. And more feeling, at the same time. Not emotion; you can go off the deep end with emotions. The emotions become more life-supporting.

[question in background]

KOCH: Fine, that's clarity of thinking. Clarity of experience. Clarity of perception. See, we have these five senses of perception. Seeing, and feeling, and touching, tasting, smelling. This is on the gross level. There's a lot in creation that is much finer, much finer. And when the perception begins to expand, we begin to perceive finer levels. Also finer levels of feeling. These levels become more life-supporting. This is the direction of life-damaging. [drawing on chalkboard] This is the direction of life-supporting. More love, more charity, more intelligence,

more energy, more virtue. All the good qualities in life, that we find desirable, and that all the religions are talking about.

Now, it is important to know here, and I might mention that too. Transcendental Meditation is not a religion. We don't mention religion at all unless it's brought up in a question. But when we begin to meditate, we begin to appreciate our own religion more, when we begin to live it more. We become a living example of the precepts of our religion. Yes?

[question in background]

KOCH: Pardon? Without any cost. [...] We have initiated a great many people for nothing. A great many people. In the beginning, when Maharishi first came, he initiated for nothing. What he found was that people didn't even come for check-in. People didn't even come the first day of check-in. So in the interest of the initiate, out of kindness to him, we asked him to make this contribution. Out of kindness to him. To give their contribution, which they are making, so that others may have this. Remember, this is a non-profit organization. And I defy any student, anybody, that he is not able to even earn that thirty-five dollars. I defy anybody. [laughing] Yes.

[question in background; laughter]

KOCH: This is an unsolicited commercial. [laughter] Are there any more questions? Yes. [...] Next time, when we have the second preparatory lecture, there will be some interviews, some individual interviews, and some arrangements can be made. Yes. We are not selling meditation, but we are interested in spreading this as fast as possible, to the maximum number of people. So your contribution will help somebody else get this. We are now in 67 countries. Yes.

[questioner in background] Isn't the Maharishi making a lot of money off of this? [laughter]

KOCH: Wonderful question. I'm glad you asked that. I'm glad you asked that. Isn't the Maharishi making a lot of money off this? Let me give you one example, which will illustrate this. Some time ago, there was a newspaper article which talked about the millionaire guru buying a \$26,000 Rolls-Royce. Have you read this? Anybody? Yeah. You must have read it, no doubt. [laughter] Now, so the story is this. A good friend of mine was with Maharishi in India, and he happened to come into a large inheritance. And he said, "Maharishi, you can't go around India in all these little trucks, all these little vehicles, and walking through the mud to these villages. You can't. I've got to buy you a better car." Maharishi said, "No, no. A good car wouldn't do as well, and I'm quite comfortable. Everything is just fine, so forget it." He lives very modestly, as I've said. I've never seen him handle one dime, not one dime. I've seen him work 22 hours a day and sleep two hours. And I've seen him live on one meal, one simple meal a day that you couldn't live on. His personal possessions are virtually nil. So, this boy flies to London, goes to a Rolls-Royce showroom, and has the salesman show him some Rolls-Royces there. And as he

looks at them, he says to his friend, "Now, wouldn't Maharishi like this seat? It tilts upward and downward, and he can look out the window." And the salesman cocks his ears... "Aha! There's an agent of the millionaire guru, trying to buy a Rolls-Royce!" When the boy left—he didn't buy a car—the salesman called the newspapers. So the story made the headlines all over the world, including Los Angeles and all over. So what you read in the papers isn't always true. [applause]

When I was in India, it happened to be the same time that the Beatles were there. Hundreds of reporters from all over the world came to Rishikesh, in the Himalayas, wanting to get a look at the Beatles and interview them, but they never did, because it was a kind of a private situation. One reporter went back home without ever having seen them, without ever having talked with Maharishi, but fifteen days later, we saw his article. In two-inch letters, the headline said, "I Meditated with the Beatles." And then it said, "We would get up at three-thirty in the morning, sit cross-legged against the wall, staring at a black spot on the opposite wall, while the holy cows would slowly wander through the room." So you see, this was pure fiction! [laughter] He could have written this by staying at home in London. Therefore, don't believe everything you read in the papers. One more question, and then we should close. Yes?

[question in background]: I don't know too much about it, but I would like to know how, if at all, it is related to the yoga meditation?

KOCH: It's a good question. Now, when you mention yoga, yoga is a large term. Yoga means union. There's jnana yoga, raja yoga, laya yoga, kundalini yoga, karma yoga. Bhakti yoga. All these yogas. Different paths. Now yoga simply means union, and there are as many different yoga meditations as you can name yoga systems. So in that sense it is yoga: union between outer man and inner man. But it is a meditation which is based on no control and no discipline, which is based on a fundamental principle that every man's mind naturally goes [break in tape] to a field of greater happiness. And that one information, coupled with the other information that that field of greater happiness is deep within man, that explains the technique. It is effortless.

[same questioner]: When you talk about guru, what are you talking about?

KOCH: Guru means teacher. Guru is a Sanskrit word, it means teacher. Thank you very much for coming, I certainly enjoyed talking to you. I hope we see you again. Thank you.

[applause; program ends]