

Rebel Guru Radio: Episode #3 — Meditation

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Male Announcer: This is Rebel Guru Radio, episode three.

Female Announcer: This is Rebel Guru Radio, with best-selling spiritual author, Eric Pepin.

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Male Announcer: For all of the resources mentioned in this episode, check our show notes at <http://www.rebelgururadio.com/episode3/>.

Female Announcer: In this episode, Eric answers questions from new and experienced students about meditation. This session goes far beyond common concepts and reveals deeper insights. You will learn practical techniques that you can implement right away and have experiences that only long-term meditators have been able to achieve.

Nick: How do the Higher Balance Foundation Meditation differ from other meditations out there? [1:32]

Eric: Well, I absolutely believe it's very distinct in itself. There are so many forms of meditation. I don't think there are any bad meditations. I think that you have to ask yourself what [you] want from a meditation and that will help you to choose what form you want. Unfortunately, I'm not aware of anything that's like a database of meditations where you can just say, "Oh, I want it to relax," or "Oh, I need it to have mental focus," or etcetera, so on and so forth.

I think there are also universal truths, that breathing is a big part of meditation. Quieting the mind is a big one, but I think what makes what I practice for meditation and what I teach absolutely unique is that you're literally using the nervous system of your body for starters. You're applying a touch to a point on your body and focusing on that touch which controls or manipulates the electrons, the sensation of touch into various portions, per se, of your brain. The result is that there are compounded effects, whether it be Prana or energy from the room. Whether you believe in that or not, you will become a believer. It is also a shifting of your consciousness more so profound rather than the standard "sit and think of nothing." I feel like it's a multipurpose meditation. You're achieving multiple things while you're practicing.

You're achieving non-thought, you're harnessing what we consider Prana or energy. In order to

do anything spiritually or to progress you need fuel. Just like in life, you need food, you [also] need spiritual energy to do things. It's a very multi-layered meditation that we very much have simplified, and that's what really makes it unique. It's not just one form of meditation, and the best part is that you don't really realize that you're getting so many other benefits out of it.

Nick: It seems like there's a big difference between your meditation and other meditations. For myself, [in] your meditation you're actually doing something, focusing on the touch, pulling in energy. [In] other meditations, it seems like you're just sitting there. For beginners to the Foundation Meditation, what can they expect now implementing things like the touch, shifting, non-thought, etcetera? [3:48]

Eric: Most people with meditation, they learn to become calmer. They learn to have an outlet to tap out and relax and just shut down. That's not enough for me. I believe that when you get to the point where you're quieting the mind, there is a layer that most meditations stop at. I believe that when you understand that there's a layer, a veil, something, that you should move into it because I often say that "Prayer is talking at God. Meditation is listening to God."

So, when one quiets, that's all they're focusing on, the quiet, the inner peace. They're feeling relaxed and we definitely will deliver that no problem. It's not like you have to take it further if you don't want, but there are methods that we teach that allow you to move through that veil, to empower yourself on a different level, to harness what we consider a spiritual energy that in turn sharpens your mind, allows you to have more metaphysical/spiritual experiences, harmony. It makes you see things clearer. When I say that, I mean literally from the way you see it's almost like it improves like a filter is removed from your eyes, a film.

It's very real. These are not things that we are saying "it's like this or like that." There are things that anybody who practices will immediately have that experience if they follow it the way that we kind of put it out there. That veil is, to me, more for spiritual people. I think that meditation has taken on different roots and it's become very corporate in the sense that corporations want to put people harder and [are] more demanding. They've discovered meditation and they've worked it to the point where it's just [neutral], so [there are] no inclinations to any philosophies or any beliefs or religion. Basically, [they say], "This is a way for you to relax."

I think that meditation is the first step. It is the doorway, threshold to experiencing God or the universe or whatever. You have to let everything go here in order for your consciousness to move into there, to this other place. So, I think that the culture has gotten to the point where it's become incense and warming stones and relaxation and I think they've completely lost the absolute true power of this tool to change your life, to change your destiny, to enhance your mind, to enhance you spiritually, to increase the quality of your life better. I mean, there's just so many benefits, it's just profound. I feel like they just graze the surface to keep it at a mediocre level that's acceptable.

Nick: Right. I feel that you're saying there are life-changing experiences that come from meditation, but I also feel that other companies are saying the exact same thing. Do you think that most people are blocking out that tagline of "Meditation can change your life." How can meditation actually change your life? [7:28]

Eric: I think of meditation as a spiritual chiropractor. I'm absolutely a firm believer that if you are not meditating, you are at the whims of the machine, life, the Doe, we call it. You are basically just mulling through life. It's like a robot. You do your job, you drive your car, you do your shopping. It's like you do all these, but you're not really aware. You're momentarily aware, perhaps, here and there, but for the most part, you're not. Life has a way of pummeling you, whether it's emotional, psychological damage, or major stress from whatever, you're still— It's as if it's designed to control you. It's designed to keep you as an organism on the planet with a functioning role. It's as if life is designed to kind of give you guidelines that control you.

When you meditate, at least in our form of meditation, you are corrected. You're almost adjusting this consciousness within you to remove you out of the Doe, the machinery. It's as if you become untouchable. One would say, "Well, things were going really crappy in my life. Now, all of a sudden, it's like everything is going the way that I want them to. Things are working out as if they are resolving my favor. I don't think that's a coincidence. I think that's a very clear and distinct thing and I think that people who start of meditating and then wean off it...I think they don't realize how much better their life was, but something traumatic happened that stopped their routine of maintenance. It put them into a sleep and they don't think of that as them being in a sleep, but they've fallen asleep. The only way to get out of that sleep in to go back to your meditation practice. I believe that if you do twice a day, twenty minutes, for about five days, your life, no matter how stressful, how bad it is...It's almost as if everything begins to unfurl and starts working in your favor. It's like the machine to cause you stress is almost eased in life. So, it's not just you easing it within yourself and then going back and dealing with things. It's as if life mirrors what you're doing internally, [which] become externally effective.

Nick: One thing that I've noticed with people that I've talked to about meditation, and [who've] come to me with questions, their main statement is, "I'm not going to be good at meditation, so I'm not going to start." For me, that's absurd, but why do you think that is? [10:21]

Eric: I think people can't imagine the idea that they can just stop. They don't understand the idea of nothing and I think there is fear in that. I think there is a level that we are so conditioned to exist and function [in] that we really can't perceive the idea of just choosing to stop when we want, and that's a very powerful thing. I hate talking like this but I like to be a realist. I mean, most human beings I don't see much of a difference besides obviously intelligence, that's such a big difference. When I watch the National Geographic channel or something, and they've got prairie dogs. If you watch the routine, they

basically—They cuddle. They're loving to one another. They have a system they follow for their subculture. The first thing they do, they get up, they're basically searching for food. They start off with certain grubs and stuff and then they work their way through the day. It's a routine, and day in and day out, they follow a routine consistently. Humans need, or feel a need, to do the same thing. They think, "Well, I'm not doing that," but yes, you are. You just don't see it. You just think you're more complex, and you are more complex, but the program's still the same! So, when people say, "Oh, I don't see me meditating." That's because they're not aware of the fact that you're asleep. Just because you're asking spiritual questions and you're listening to spiritual things—that's a step in the right direction. It doesn't mean you're awake. It just means you're absorbing information with no application. You have to do application to free yourself, and therein lies the trick.

So, how deep of a conversation do we want to have? How far down this rabbit hole do we want to go, and I'm holding back from saying a lot of things because it's a very complex thing. There's a reason why they call it "self-realization," why they call it being "aware" or "in the moment." There's a reason for that! So, the reason why they can't see themselves meditating is [that] they don't believe that—They're not ready to free themselves. They're not ready to remove themselves from what's controlling them.

Thomas: Can you explain the Babbler? Most meditators have problems shutting down the brain. I can relate to this, and I feel like this is why people think that they're bad at meditating. Over years of meditating, I gradually babble less, but it's still a big part of my meditation. Maybe you can give some tips on how to reduce the mind chatter during meditation. [13:03]

Eric: First of all, let's talk about what [the Babbler is]. It's also known as "the monkey brain," or whatever. The first thing that you need to understand is, [what it is]. Why is it bad? Why am I talking so much?

First of all, you've got to remove the "me" factor. It's not you. I know it's in your head. I know it's in your thoughts. I know you hear it talking. I often do this test where I say, "Okay, don't talk out loud. I'll show you some objects, but don't say what they are." Sure, you can do that. Then, I'll say, "In your head, don't say them for x amount." That's your choice. That's free will. Yet, if someone were to hold an object up and then put it down, you say what the object is. It's like this voice has its own will, and it's defying what you want, what you've chosen for it to do. It's saying, "No! I'm going to do this whether you want me to or not." This is something that one has to ponder on because it means that you're not really in control of your mind. Once you realize that you don't have the control that you thought you had, now you have to ask yourself a question. Who's really in charge? Are the decisions you're making, day in and day out, your decisions, or [are] they coming from this part that's just shouting whatever it wants to say or do? You accept it as being you. You accept it as being your thoughts. It's almost terrifying to think that there's

this doppelganger that's posing as you, telling you what to do, and you're agreeing with it. You're like, "Yeah, yeah. That's what I want to do." The truth is, it's very scary. So, the first thing you have to do is realize there's a duality within you. By recognizing that duality, you have liberations that come from realizations. The realization is that you're not babbling. You're not. It's babbling, so it's feeding you information. You need to learn to extract yourself from that conversation and see it as a separate entity, in a sense. That's one.

Number two is it's directly rooted to action. We are ingrained with this from—The real problem, in my opinion, stems from vocalization. As soon as we started to develop a complex [vocalization] system, we are trained "dah, dah, dah," to sound out words. We're trained to repeat the words. We're trained to read the words. In so doing, we've trained our mind to just speak, instead of think. I know that sounds strange and I'll explain that in a minute. So, in essence, everything we're taught from very young is we want to have a word for that. What is this? What is that? What is this? What is that? So, we've developed this tagging system in our head that has just learned to just shout out stuff and have thoughts run rampant, and all of these things. The truth is, there's nothing in your life that you don't already know what it is. Even if you've never seen it before, your consciousness is so aware, so dialed in, that you actually will know what that is. If you—

Non-thought doesn't mean you stop thinking, it means you stop verbalizing, but you have to learn to start thinking in a different way, without words. You can want for something and not have a thought as to thinking about it. This is called an instinct, or a desire, or something. So, through self-analyzing, you begin to see the spaces in between. You have to put some [emphasis], some reflection, some thought into that. That is what liberates you. That's what strengthens part of you to separate from that Babblor in your mind.

The one thing, the million dollar secret to the Babblor—and it's exhausting, it's designed to win, it's designed to keep you in the machine but—everything that you're told not to do, you do. This is how that mind works, and this starts off from school, from preschool, from everything we're taught. Ultimately, the one thing I would say is [to] do a session at least two to three times a week where you basically say, "Show me nothing."

Now, of course, that's like, "What does that mean?" What I'm saying to you is describe nothing by thinking nothing. In a way, it becomes like a reverberating microphone, where it's (imitating rapid beating). You're doing the same thing. If you're saying, "don't talk," it talks. If you say, "be silent," it talks anyway because you're saying, "you need to be silent," so now it wants to do just the opposite. The thing is, what is nothingness? It's air, it's colorless, it's smell-less, it's soundless, it's textureless, but it's something that you comprehend and you use as a word. It's nothing. There's nothing there. So, if you propose to it nothing, "show me nothing," it's showing you nothing by being silent.

Now, I would suggest you try it. Watch how it works, okay? What will happen is the mind

will wander, and it goes back to “blah blah blah.” [It] takes time to develop this skill. When you get upset at the fact that you’re babbling, this is what feeds it to babble more. What you need to do is to simply feel okay about it because you were smart enough to have caught it. Most people don’t even know they’re doing it. That’s how asleep they are.

Nick: No, that’s a huge realization. When you first start meditating, it’s the first time you actually become aware of the Babbler. It’s almost like you’re in an arena with all these different voices coming from all these different places. It’s like you’re in a crowd. It’s amazing. [19:14]

Eric: These are all “mini-me’s” of you. This is what makes it so hard to organize it. This is where self-reflection and analyzing and being aware of it, [being] aware of it is what erodes it. Observing the voices in the second person, you’re listening, you’re catching yourself talking, and now you’re like, “Well, why am I calling it myself when I realize it’s not me, it’s not what I’m wanting, it’s not what I’m asking for.” So, it is like a virus that is tapped into your database and it is able to access it and mime you or mirror you. You need to have this discussion. You need to reflect on what I’m saying because it’s giving you the tools to really analyze it or isolate it, by being aware of it.

Thomas: So, when you catch yourself babbling, and that’s like the second level of thinking, and you’re thinking, “Why am I babbling?” That’s also a sort of babbling, right? Is this babbling, but just like one layer up? [20:20]

Eric: This is the problem. You’re observing yourself getting upset at yourself because you feel like you’re not in control. So, the first thing is accepting control or accepting the fact that you don’t really have control. Remember what I always say, “want for nothing, gain everything?” If you’re going to go in your mind, you can’t tackle the issues of your mind like you’d tackle moving a box in your house or building muscle up at the gym. You have to tackle the problem in a mental way, and that’s through self-observation. The more self-observation, the more mundane you make it. That’s what makes the Babbler talk less. You have to understand it and observe it to the point where you can extract yourself from it. You’ve got to get to know it. The problem is, if you don’t get to know it, you’re just doing it as if it [were] you. So, you can’t get upset with it. You can’t get frustrated with it because it feeds it. It’s directly dialed into your consciousness. What you need to do is accept it for what it is, and through that acceptance it will fade and it will weaken. The fact is, you will never have 100% non-babbler. It’s a necessity of life.

You want to marginalize it, [minimize] as much as possible, and you have to do it through [relaxing], accepting, loving. That’s what’s going to make it stop babbling and give you more time to let your mind unfurl. That’s basically the truth of it.

Thomas: How is meditation related to the sixth sense? Oftentimes, people report getting psychic abilities after meditating for awhile. [22:12]

Eric: I think the sixth sense—you know, everybody conjures up ideas of tarot card readers and astrologers and whatever and I say, “Throw that crap out.” Look, we utilized the sixth sense in the early history of the human race. [It’s] the same way animals dial into it. When we evolved with the brain, and it became more and more complex, we, in a sense, convoluted our mind. This goes back to the Babblers. This goes back to thinking and such, instead of feeling instinct, which is a psychic sense, we began to mentally fill the time up constantly, instead of being aware. I think that if you look at animals, there’s a level of thought, but there’s more given in the sense that something seems to pop into their head, or they just all of a sudden react to something and you don’t know why or how come.

This is a sense for them. When they did the study about watching dogs that were really connected to their owners and whether they would get up and walk to the door or not when the owner decided halfway across town [that] they were going to come home. It wasn’t a job. It wasn’t regular hours. Some of these animals had an instinct, like an awareness, because there’s not a lot of thought going on up there. It’s simplified.

So, when you meditate, the idea is that by unfurling your mind, you are familiarizing yourself with that sense, because that sense is foreign to thought. It’s foreign to all the space that’s taken up with words in your head. If you remove that, what is left? [There are] still thoughts, it’s just without words. They move freer and they’re broader and they’re faster. It’s like your whole intellect increases, your whole awareness increases. So, at the end of the day, meditation develops the sixth sense by default. If you’re just solely focused on relaxation, you’ll never realize what’s behind that veil. The veil isn’t in your mind, the veil is really what’s all around you. Your senses increase because you’ve cleared your mind of the babblers, or a level of the humanness that we have become.

So, if you look at human evolution and you see the human race evolving, you see greater and greater demands on the mind and less intuitive sensing, less development. If you go into the wild and you look at people who are more remote or whatnot, they have a much keener sense for self-awareness than those of us in a demanding, technological age or industrial age or in anything. You see the diminishment of it.

So, meditation is about learning to clear your mind, but you have to become self-aware enough that there are other things giving you information. So, the five senses are strongest only because—and they succeeded largely—we are rooted in an environment that demands it. There’s no longer a demand for survival for the sixth sense. The brain and security and weapons and shelter and all of that [have] seen to it that we don’t utilize that sense as much anymore. That’s just the brain, evolved. In essence, it’s not to say that it’s not a powerful sense, it’s just one that got so diminished over evolution, in my opinion, that it’s become complacent. It’s become something that a person feels in the middle of the night, like something’s wrong with their child [somewhere]. We have a gut feeling, we

have a sense, but that's about the most—Interestingly enough, it's still rooted in survival. All senses are designed for survival, if you think about it.

So, when you remove the part that became dominant through development of the human brain and you have this complex thought system, and you now have this Babblor [running 24/7], you essentially learn to quiet that and become aware of using other senses. You have to almost be choosing what you want to know or feel or what [something feels like]. This is why we have all these teachings because this is teaching people how to do that, how to move behind the veil, how to get up and walk through it, but not necessarily just physically doing it, you know, logically bringing that. I don't know if that answers your question.

Guest: I know that there are other schools out there that can teach you to gain a psychic sense or teach you to achieve something to that level, but I was curious as to what would be the difference between the meditation you teach and what other routes might give you? [26:56]

Eric: I don't make any claims to know everything that's out there, but I do feel that I know a great deal of what's out there. I have never seen, ever, any schools or teachers that approach or have the vastness of information readily available. Not only that, but deliver such clear, defined, no-nonsense, no religion, no cultural—It's just clear and defined. Never. So, when somebody would say, "Is anybody doing that?" I don't know of anybody who's utilizing a form of meditation, recognizing what it is, and moving it into a sixth sense level. I just don't see it anywhere.

Having said that, there are schools that teach psychic development, and the truth is—and I don't want to know other people's teachings—but I will say not all teachings are created equal and you can say whatever you want about me. I'm arrogant, I'm whatever, I don't fit the idea guru/teacher mold. Whatever. I really don't give a crap. What I care about is my relationship to God or the universe. I care about the results that I get from the knowledge and the practices that I use, and how effective they are. That is what expands my consciousness. That is what delivers me to a higher place. So, you can judge me all day long. At the end of the day, I've never seen anything out there that comes close—and I mean that literally—that comes close to what I teach and what I deliver for people. Nothing.

I can list a laundry list of schools and teachings out there, and all of them, these people are involved with Higher Balance and they are twenty-year masters of these things, maybe even longer than that. They'll say to me, "I've never had so many experiences in one month than I've had in the past twenty years with these other practices." I'm not here to gloat. What I'm here to do is deliver results. What you want to do with that is your business.

Meditation, I think, has been categorized into two groups, versus spirituality or psychic. They see psychic as a paranormal. They see meditation as a relaxation. Very rarely do you—I've yet to see a combination that doesn't just generalize meditation to this relaxing state. It's not utilized fully or correctly in my opinion.

Thomas: In your technique, you meditate or focus on these chakra points. Can you explain the reasoning behind that and why you picked the three chakras that you did? [29:58]

Eric: Well, most people are aware that there are chakras, and most people don't even understand what they are. They're words they think of that conjures up thoughts of little color circles running down your body because of what we see. Chakras have become so commercialized, so bubblegum, nonsense, silly. This is where I get frustrated because if I start saying what I really think, [then] you have all of the people who believe in whatever their approach is, offended. I don't want to offend anybody, I'm just saying it's crap. I like saying things the way they are. They're my opinions, my experiences and that's what my stance is. I can teach you to do what I do and that speaks for itself. Everybody in this room who's practiced anything I taught knows it as a fact.

Having said that, the truth to chakras is that they're designed to build into the neural system of your body. By focusing on a particular chakra point—it's not about color, it's not about a color circle, it's not about any of that. It's not about sounds or music on your chakra points. It's all rubbish. It's all been fluffed up and this is what's watered down true experiences, true knowledge. It's just been so commercialized and westernized and you name it. I'm absolutely a firm believer in cultures that it's derived from. The culture that exists today has completely lost the value and meaning no better than the West has.

So, when you look at the chakras, the truth to it is, by simply touching a point on your body that is a chakra point, it's fixating the brain to feel what your fingers are touching, and it's touching your own organic body. It has almost like a finger sensory, but it's your chest or your flesh touching your fingers and it creates like a snake loop of thought. It forces you to become or develop your soul, in a sense, your dimensional body, because of the loop. So, when you touch on a certain point, the electrons are moving up [and] telling your brain, "This is what you're feeling." They're going back down to report, more or less, to your chest because it now has to tell you what you're feeling. It becomes synonymous as a sensation. This, in turn, tunes you like a tuning fork.

I often say, imagine reaching for an old radio with antenna ears on it. If you touch it, the TV comes in super clear. When you let go, it becomes static again. So, whenever you touch a chakra point, the electrons move into your head, telling you what that sensation is. It's uniquely suited to become an attractor for what we call Prana, life force, energy, the [vibrancy] that pushes life to evolution. It's an energy. It's a living thing. It's attracted to you. I often think of plankton in the ocean for certain creatures. It's small, it's microscopic,

but if it didn't open its mouth, it would not sustain itself. You would have to feed your dimensional self or go into depression and anxiety and all these other things because you're wondering what's wrong with me. So, people get some of the that naturally.

By focusing on a chakra point, you're changing the electrons momentarily while you're reflecting on it. It's like a harmonic, like a tuning fork. It gathers Prana. It moves to you like a magnet running through the sand. It doesn't pick up the saline. It doesn't pick up the sand. It picks up little black specs. Those black specs are iron. It sorts it all out. This is what happens when you focus on chakra points. [There are] seven chakras. There's technically much more than that, but at the end of the day, we focus on three chakras because there is a drawing from the other two that are in proximity to it.

I do not believe that it is necessary to go through all your chakras. I think it slows your evolution, slows your results. By focusing on the three primary chakras that we show people to do, you're seeing an incredible acceleration in achievement of paranormal, spiritual, metaphysical, connectedness to the Universe.

Thomas: I see that when some people meditate, they have their hands out on their knees in a lotus or cross-legged position, but in your technique, you have them in the lap, or one hand in the lap and one hand touching the chakra point. What is the reason behind that and why [are] your technique[s] different than other ways of meditating? [34:30]

Eric: I have looked at many forms of meditation and being that my background started off as a psychic, and meditation was introduced to me later, and I have what I believe is a very [logical, deductive] mind—I want answers. I don't want to just be like, "Oh, this is the way it is, airy fairy." I have to know. I have to have a logical answer to some degree. Having said that, I say, "Test it yourself." You don't need me to tell you. You need me to give you a suggestion, you try it [and] you'll find whether you agree or not. 99% of the time, I think you're going to agree wholeheartedly with me because you experience it. That's the point.

The point is that if you have your arms open—This goes into your western yoga, it goes into some practices. I don't want to convolute it with that. The point is, I do not agree with that approach and it's very simple. Energy begets spirituality. If you sit in a chair or you sit in a half-lotus, whatever you want to do, all you have to do is take your hands [and] open them up. You will feel in your chest area a kind of openness, an exposure. It's not harnessing, it's kind of just open. One thing's just kind of "Oh, I'm absorbing." That's very organic thinking. That's very "two hands, two arms." It's a mobile body moving through life. Energy, the universe—It doesn't work that way. It's completely foreign to our thinking if we think consistently [that] everything should work in a practical, organic way.

So, when you take your hands and you put them palm-to-palm in your lower lap, it's a matter of moments before you feel almost a warmth gathering up in your chest. Now, this

is not words that I'm using to gussy up something or say, "Feel the love." I literally mean you can feel the difference. It's subtle at first, but you just take your hands, open them back up, you feel it almost depleting. So, it's like a reservoir.

The point to this is if you are focusing on a chakra point and then you go back to the palm-to-palm or you just work on training that part, there's a transitional point where you don't focus so much on the touch as much as you mentally can hold it, but you leave your hands in place. Think about it. It's pooling. Pooling means gathering, and you can feel it. So, you're gathering the Prana by thinking about the point on your body which is attracting, as I said, like a magnet. You don't want it to dissipate. You want to consume it like a food, to build your dimensional body, your consciousness, your awareness. This ethereal sense needs a fuel.

So, by having your hands together, it's like it gives it more time to convert. I often say, think of it as—I hate using this term but—think of it as fossil fuel. When we extract it from the ground, it doesn't look anything like what we use for cars or anything. It's processed. So, we have these huge processing plants, the crude [oil] is dropped off, it's made into diesel, it's made into gasoline. It's made into all sorts of fuels. It's even made into Vaseline and products.

So, when you think of Prana, whenever you are focused on a chakra point, that particular chakra point converts it into a kind of fuel that's designed for your body. The reason why we focus on the three chakras is [that] the lower chakra is a very earthly, very organic kind of level, and you feel it. If you feel like your mind is adrift, like you're not centered and you need to achieve more in life, like you need your head in the game, I'll say, "Well, meditate on that, build that kind of energy up," and it's conducive to that. It's conducive to making things in your life come together. It affects your mind, it affects other people. You have this vibration that comes off of you, whether you believe it or not. Everybody has felt other people, whether you like them or not, before they even speak or look at them, you just know. How do you know? Pay attention, self-observation. This is psychic sensory. It's a great tool if you want to make your life economically better, spiritually better, scholastically better, socially better, [or make your] love life better. However you want to do it, it becomes a part of your senses, which it was always designed to do.

When you move to your chest, it's famously known as the heart chakra. You want to focus on happiness, and that is almost like accelerating the quantity of Prana that builds up in you. So, if you build enough up in you, it seems as if you just move into a more positive state of mind instead of a dark state of mind, a depressive state of mind. Most people think, "Well, in one session, I should feel dramatic results."

In some cases, you can. How good is your kung fu? How good is your discipline? This is why I say twice a day, at twenty minutes, it goes by fast. Five days, I guarantee you, you're going to see so much remarkable stuff start changing in your life that you don't want to stop. Unfortunately, if there is something traumatic that happens and completely stops

you from maintaining the building up of this level of your happiness, or building your frequency up, you have to have a regiment of discipline to say, “No matter how bad it is in life, no matter how bad something gets, I have to keep my regiment up.” The problem resolves itself four times faster than had you not done meditation at all, but it can be hard because your mind is worrying, you’re worrying about a person, you’re worrying about whatever the situation is. It’s harder to discipline yourself.

So, the chakra points we choose have very practical, fundamental functions as you work with them. The mind chakra is going to enhance your sensory, your consciousness, your keen awareness when you read something, your retention level, your observation level. All of these things are beneficial in that area and it’s true to say that all three will benefit you psychically. They all contribute to the same things, it’s just a greater abundance in a specific area. We have people always meditate on all three to keep them balanced. Everybody’s always more prone to choose a chakra they prefer, and I often say, “Well, don’t ignore it, but you have to give the same amount of time to your other chakra points, but you’re going to find that you’re lopsided in what’s happening in your life.

Nick: Your meditation seems different because it seems like you’re doing something with energy rather than just feeling energy. [41:47]

Eric: This is the other thing that’s enough to drive one a little loopy. I think that when the word comes out, “energy,” I mean, really, what the hell is energy? What do we mean by that? It’s like electricity, we understand. It’s like everybody understands it, but my question is, do you really understand it? The answer is that I don’t think most people do. It’s a word we toss around and say, “Do you feel the energy?”

I don’t even know if energy should be a good word that’s used because it’s so loosely tagged to almost everything in the spiritual community. This is why I think that things have become so watered down and diluted that this is why people [who] practice other teachings do not get results, at least not anything spectacular. If they do get a result, they’re in awe and it’s like—I hate to say this, but—it’s so minor compared to what you could be experiencing that we teach people to do all day long here.

The thing is that when we say energy, we literally mean it. We teach people to see it. The first thing one has to do to have profound results, the reason why we teach so many things at Higher Balance, is because you need a level of confirmation, realism for you to expand the possibility of bending physics, to affecting reality. You have to look at the aura. You have to look at energy, because it’s just so there it’s almost undeniable. This, then, works on the term “energy.” If you then see the aura on other objects, you then see energy.

There’s something happening in the back of your head that removes these filters that prevent you from having breakthroughs in your life that you can control.

If you have a boat with sails, what good is it if you don't know how to use the pulley system to harness the wind? I believe most people just float in the current and assume that they're going in the direction they want because the current's taking them there. That's the problem I have. It doesn't have to be that way, but it's also not easy committing to constantly contributing to shaping and molding your life. It's must easier to be the wood that drifts in the water than to be the object in the water that's pushing. It's effort, so it's just like working out. It's like doing anything else, you get rewards based on your practice or your effort. Hence, the easiest route is to have repetition of a practice, a ritual that you do daily.

Thomas: You tell people to meditate twice a day for twenty minutes. Where in their home should they be meditating, and how do you pick your meditation spot? [44:30]

Eric: Well, I teach about all of this and there are so many things that your subconscious mind understands. That instinct I talked about earlier today is alive and well in you. The problem is that you let the brain, that Babblor, kind of prevent you from utilizing it. The saying is, "The teacher says to the student, 'Choose a place to meditate,' and of course, the student's thinking, 'Well, where should that be?'" That's the logical brain thinking. It's looking for a cozy spot. It's looking for this. It's looking for that. It's looking for a place without a draft. It's looking for a place where you won't be bothered. In essence, the idea is that you go to the place that you feel you want to. All of that's already taken into consideration. Your brain is throwing stuff at you because it's taught to think in that method. We don't want you to think, we want you to simply follow or do what your feeling is, because it's a higher calculation, a higher intelligence. That becomes the perfect spot. It's the one that's right. It's like I always say, ask anybody this question and I pose this to everybody, "Look at all the decisions in your life. There are good ones and there are bad ones. Of course, the bad ones are the one's you're looking at. How many times did you feel that you shouldn't do something, and then you "over-logicalized" it in your head and justified it and then did it? Had you listened to that instinct, your whole life might be different.

When you think about the good decisions you made, I wish people were present enough to realize you probably followed your instinct. The logic just happened to be okay, or you just go distracted with something but you made an unconscious decision and there it was, and it was the right decision.

It's the same thing. When you choose a spot to meditate, your body has a biomagnetic field. Everything has an electrical current to it, if you will, whether it's curtains, whether it's wood, whether it's the floor. I'm not going to get into psychic programming or any of this. Let's forget all that. Let's keep it simple. You feel an environment, but not only that, you see it optically. The truth is, you're not really seeing it. You're seeing bouncing light that's reorganized through the retina of your eye. It's telling you what you see, it's telling you what colors you're seeing. Your ears are doing the same thing. Everything is converted

over to electricity and sorted in your brain. Really, you're in pitch black with nothing going on, if you really want to really think about this.

Guest: I want to go back to talking about bringing in energy or Prana when you're meditating with the chakra points. What we do is focus on the chakra point, but is there a need or should we have an intent to bring in a type of energy? [47:18]

Eric: This is the problem. This is what basically happened and watered down everything psychic, spiritual, you name it, all the good stuff. You know, it's like a painting. You start drawing and you're doing something, and you just love it. You know you should stop. That instinct said stop. It's perfect. It's as good as it's gonna get, but your logical mind kept wanting and telling you, "Oh, keep going. Keep doing this." Then, what happens? You realize you've ruined it now.

This is the same mentality that drives me nuts, [it's that you should] keep it simple. As soon as you start to overthink it, it goes back to the bipedal body. You're starting to [interpret] it in a way that's ideal for you organically. You're not really after this for your organic body. Go on a diet, eat healthy food. That's for the body. If you're doing this, this is for something that's completely different and that you're trying to build a relationship with it. You're trying to move into a higher consciousness, so you need to build a relationship with that. When you start talking about types of energy and stuff like that, it doesn't mean that it's not there, but I would say to somebody, "[Do you] want great results? Keep it simple. Keep it simple and you'll have profound results."

When anybody starts off with the meditation we teach, they have phenomenal results, *phenomenal*. They can't shut up about it. What happens is if that progress slows or changes, I guarantee you, they started altering the program they were working with. They decided they need to put their hands on their chakras. They decided that they were going to switch it up. They decided they were going to bring in some other teachings or practices. You're letting your brain ruin it again. It's been [optimized].

There's an old saying—I had a mechanic [to whom] I'd be like, "Do you think that we should replace this? Is it going to go soon?" He's like, "If it ain't broken, don't fix it! It's not broken. There's nothing to fix." It's the same thing. It is an optimized, perfect, powerful tool. The problem is, there's a level of impatience from humans, especially in newer and newer generations because we have such a quick delivery for food, quick delivery for information. Now, Google and everything else is just like (imitating rapid bumping sounds). Most of the information is crap to begin with.

The point is, sometimes slower is faster, and I assure you, in this case, it is. Had you never altered the meditation as it was, I would say to you this: Where do you think you'd be now? I still do it old-school style. You don't see me mucking it up. If I'm going to do something different, then I do something different. I still stick to the same regiment that I tell other people to stick to because if I'm going to say, "You can do as I can do," if I'm

going to say something like that, I have to deliver.

If I think that I need to alter that meditation, you better believe that I'm going to tell you all to alter it. In essence, stick to the formula. I can tell you one thing, everybody here is nodding their head because their instinct is saying, "Listen to Eric." You already know damn well [that] sticking to old-school style delivers. It's the need to feel like you need to progress faster that I believe is designed into the Doe as programming that guarantees you [will] prevent yourself from evolving spiritually. It's designed to keep you in the machine.

Thomas: We haven't touched on this yet, but in your meditation technique, you listen to music while touching the chakra points. Can you explain the purpose of the music? [51:16]

Eric: The music does multiple things. One, we never have words in it, but music is something that has become much more complex than it was at one time. If you really go back to probably the first meditation—Most people meditate [and] they don't even know they're doing it; it's disconnecting your mind, it's calming you, it's when you are kind of there but not there—more than likely, it was when nomadic humans would be walking who knows how far, and [they would] sit down, most likely by moving water—we're very attracted to moving water—and [they] observed it. It's that repetitive movement, it's not chaotic, it's just "how high can you count?" It's the same pattern, it's just complex, and it starts to put one into a trance like a lullaby. It's the shimmer of the water, and I'm wondering, did you guys see the shimmer before I mentioned it?

It's the depth of the water, the clarity that it's—You know, water is the closest thing, or one of the closest things, that [represents] a sense of etherealness to us. I think that's the fascination with water for human beings. It's almost like it's transparent, it doesn't really hold a shape, it needs a container, so it's ethereal. It's the closest organic interpretation to understanding it next to the next level, so we're obsessed with it, in a way. That was the first meditation, but what most people forget is there was a sound with that moving water, and that, too, was a pattern. That gurgling sound was a pattern that went over and over and over again as they observed the visual effect.

When you really think about it, if you really—I don't know how advanced people would be and stuff, but if you understand a mandala, then it may not be in a circle, it may not be in a squared-off section, but you're really observing a mandala moving. This is where it [translated], as the intellect got stronger and those that dedicated themselves started to see that mathematical pattern. That mathematical pattern becomes keys in your mind that allow your mind to leap into other places, so sound was always present. It was present when we sat in a forest and we listened to the wind moving through the trees, the birds in the forest—also patterns. When we would walk over deserts, there's still patterns and contours to the land as they shift. It's always the same shift over and over, even though it's not the same, it technically is. It's also to hear the wind and there's a sound that comes

off of the sand when it's touched. These are the tools that nature gives all creatures, all life, to bring them to a serenity within their mind.

The difference [in] being a human being is that we now have so many demands on us, we have so changed, in essence, spirituality has come to the point where we can approach it in our own home environment, on demand, where we are, when we want. The only difference is, we have to choose to do it wherein [in] nature, we're in the moment because it sucks us in. That's necessary and it's beautiful, but when we can't necessarily leave and it's not necessarily in our convenience, we need that dose consistently in order for us to sustain spiritually. We've extracted ourselves from nature. We've extracted ourselves from these places consistently on a daily level and [we can reflect] on that by being in a home environment and reproducing it. So, we use music as a catalyst to these things in nature, [where] they're of course more complex. There's not a problem with that but the reason of the complexity is that we are also sophisticated creatures. We can feel emotions on a level which is thought and numbers, technically speaking, more so than most creatures could by appreciating music.

What happens is that we use it as a bouncing board, if you will. When you're meditating, you can feel emotion, but it doesn't necessarily have words. So, we're encouraging non-thought. We're encouraging you to get this feeling of flushed emotion. If you're working on your heart chakra, you want something that moves your intellect in a way that makes it feel happy. There's a difference between happy music and sad music, technical music, mind music, physical music, and if you understand it well enough and you can use it in a certain way when you're meditating and moving through your chakras, then it's enhancing the progress of what you're doing, and this is why we use it. [Again, to] deliver the results that we give through Higher Balance, because it's so well thought out, we want to literally just blow people away. People need that powerful result or they are sucked back into the Doe in life. They need something to anchor them and say, "Wow, this was really life changing."

Thomas: Your music is a little bit different than what other people would meditate to. They use the flutes and peaceful music, while you kind of mix it up with kind of unpleasant sounds and techno music. Is this just to be the Rebel Guru® or is there a purpose behind the madness? [56:37]

Eric: Well, I don't think of it as unpleasant! I think that I certainly do listen to New Age type music, the problem is that this gets back into if you really, really go back to true meditation, when it was really evolving, you show me pleasant music that was coming from the Buddhists. (imitating low chanting). I mean, they've got the worst instruments you can imagine. (imitating high-pitched horn, bell, and drums) It's awful, right? If you think about in India and you go back to the Sanskrit time period, let's say. If you've ever heard them chanting, there is a beauty to it, but it's not beautiful in the sense that you would think and a lot of it is kind of almost irritating. When you look at other cultures, you

can see that there [are] certain rhythms and patterns beginning, and they're (imitating various drumming noises). We've lost that. There was a reason why. It wasn't like (imitating high, soft voice). That became something else. It became very organic, it became very [atmospheric], but that wasn't really moving our mind into the right place. I tend to lead towards music that is—I wouldn't say more turbulent but your mind learns to adapt by what—if you're really separating yourself, the truth is, you don't hear the music after. You only hear the music while you're still working on your development.

What happens is you learn to remove yourself from it. In life, there is constantly turbulence, so you have to learn to be spiritual and coexist with a world that's constantly grabbing at you, if you will. The best way to build your immunity to not get sucked into that is to, in your meditation, have it designed in there that you're learning to keep yourself steady in the storm. This is why I prefer these things.

The second thing is there's a whole [other] level to that and it's math, math, math, math. Math is the secret to the universe. You don't have to be a mathematician to gain the benefits of that knowledge. Sound delivers it, other things deliver it, certain art does. If you look at mosaics, you see intricate patterns. When you have complex music, you have intricate patterns. When you see water vibrations on water through sound, you see intricate patterns. This sound is creating patterns organically, in your organic body. It's also, more importantly, creating patterns in your energetic consciousness that's taking the information and having to process it, design it. So, not all music is created equal. There are different things that it'll do to your emotional psyche or your dopamines or whatever you want to do with it. The music that I select is designed to be a mandala in your consciousness.

Guest: So, whenever you start listening to a type of music [and] you really, really like listening to it, so you listen to it over and over and over again and after a while, it kind of loses that great effect that it would give you. [60:04]

Eric: Well, you show me something in this world that remains the same. It's really just time. It's just how much time does it take to change? So, I think that's a good thing. You will eventually listen to music, at a certain point, that you have memorized it that it's effect on you has worn out. So, this is why you must always adapt and change, but it's work to find new music, new stuff. I would say to that person, then, "You don't need music. Go to the forest and meditate. Go in your house and meditate."

Oftentimes, I meditate to nothing, white noise, anything. I mean, to me, it doesn't matter, but when you're starting, to have the tools and the development to accelerate your progress to get to that point, instead of twenty years, you're going to do it in a matter of weeks or months, you need that ramp up. That's all it's there for, [but] many people we have [who] progress, move away from it after they've developed that skill and then they go back and forth, and we'll utilize it and sometimes not. It's a tool.

Thomas: Do you think that people are stagnating in their meditations, because they're not changing up their music? [61:23]

Eric: Listen, everything is maintenance and if you don't do maintenance, then you're going to fall apart. Your car will fall apart, your house will fall apart, your body falls apart. Everything requires maintenance in this reality. Why would this require anything less? It's just because you want to be lazy.

"The early bird gets the worm," they say. The person who does their due diligence usually comes out on top.

If you are going to put in the time and practice to maintain, the results of what you attain or achieve in your life are going to be profoundly better than other people who have not. Yes, they're going to stagnate. If it doesn't occur to them that they need to look for something new and if they don't feel that they're skilled enough, don't meditate to music. Just meditate! It's still going to have an excellent, profound effect. Ten to one, if you've gone through all the tracks we've given you already, I would hope that you've evolved enough that it's not necessary, but go back to it or find something when you want to kind of freshen it up. You've constantly got to bring something new to the game.

Thomas: I just want to point out that if you go to the show notes, you can download a free guided meditation and a meditation chart. So, you can try the Higher Balance Meditation for yourself. [62:29]

Female Announcer: For all of the resources mentioned in this episode, check out our show notes at <http://www.rebelgururadio.com/episode3/>.

Nick: In the Foundation Set, you talked about preparing for your meditations. One of the things you talked about is breathing through your nose, but not in the way that people would think, as to breathing all the way through, completely following your breath. You "breathe in, but focus on the inside of your nose." Why? Is that because it has a profound effect? [62:50]

Eric: Well, when you follow your breath, it's going to organically relax you more so and the mind usually will follow. When you focus on the tip of the nose, it does something to the brain, the mind. You know sharks? They've learned when you roll them over, they can't move. It makes them go into a catatonic state or something. It just makes it so they can't move. With chickens, they can do the same thing. The brain is organic, I look at all of this. When we think about certain parts, the neural systems in the brain have to move through different localized areas of the brain. Sometimes, when they bump up against something, it creates kind of like a secondary result, or a third result, by being in the vicinity.

When we meditate on the nose and we breathe and we focus through that area, you'll find that there's a portion of your mind that goes into a deeper state faster. It's almost an (inaudible) down the Babler faster. It brings you more into, I hate to say trance state but a deeper state. The idea is that you can do—and I would say do a comparative test. Do the deep breathing for whatever amount of time and do the same amount of time just on the tip of your nose.

The other problem is when you do the deep breathing, there tends to be a level of overoxidation. This can create euphoria. I don't want people to think that the results they're getting are because they're hyperventilating. When you're hyperventilating, technically speaking, you're not very focused. You're drifting, it's just a different kind of drift. So, we want to oxygenate but we also want to utilize, constantly, and exercise our conscious will to be focused, focused, focused. [In] every exercise we do, we're teaching you to think outside the box. We're teaching you to have awareness and building your tolerance to push yourself further because it gets easier and easier. It's like building a muscle.

Guest: So, I know this euphoria you're talking about. Are you saying that it's better to not even focus on the great feeling that comes during the meditation? [65:17]

Eric: Well, look, there is a point where you're going to have [real] effects. The point is that you have to—As one grows, there's an old saying, "You have to let go of your childhood toys and move onto other things." When you haven't experienced these things, they're new, they're exciting. Utilize them, but at some point, if you want to move behind the next veil, then by wallowing in that incredible energy [and] how good it feels, it's really anchoring you if you think about it. You have to almost surrender it so that you progress to something that you don't even know. This is the trick. How self-aware are you? How many obstacles are designed in the system to keep you occupied and prevent you from escalating to higher levels? That's how I see it.

Do I think it's good? Yeah, you need to experience it and learn it and work with that energy, and yeah, it's amazing! I tell you the truth when I say there's stuff that's even much better and you have to let go of that so that your mind—When your mind is observing, it becomes, in some cases, fixated, so you've stopped moving forward. This is movement in your consciousness, your mind expanding to new revelations, new experiences.

When you become fixated on an experience and you're just enjoying it, you just want to keep working with that energy, and it's so cool and you're playing with it, and it's so real, it's real. You, at some point, have to say, "Where is there anything new in that?" You need to let yourself move to that next level, and what you've really done is you've neutralized yourself.