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Ishwar Puri Ji LIVE — Meditation Workshop Day 1

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https://www.youtube.com/watch?v=XP8wsKwd_X4

Welcome, friends. I wonder if you can hear me through my mask. I should take it off, right? Just wanted to show you my pretty, colorful mask, and I am also wearing this colorful mask.

Welcome, friends to this unusual way of holding a meditation workshop without sitting together and meditating. All my life, when we have had meditation sessions, they were by sitting together and meditating together. And now you have to meditate in your own homes, and all I can do is to give you some hints about meditation. I plan to do that in these three days, which would have normally been meditating together for the whole day. Now, I'll just give you a short introduction to good meditation, and I hope that you will take advantage of it and meditate for the rest of the day in your own homes. I won't take too long, because if I keep on speaking you won't get any time for meditation. So that is why my hints will be confined to short talks on all these three days—today, tomorrow and day after. Friday, Saturday and Sunday.

For meditation to be successful, to be effective, we have to understand something very important. Most of us miss it. Therefore, the meditation doesn't yield any results. The most important thing is to understand that the body does not meditate. The body is only used for meditation, but body does not meditate. But we assume that the body in which we are sitting is doing meditation. That is why so much importance is given to how the body's sitting, what posture you should take, what asana you should take, and we are all controlling the body and thinking we are doing meditation.

The assumption is coming from we always feel the body is our reality, and we can't get out of it. We say: "I have a body. Inside me is my astral body. Inside that is my causal body or my mind. Inside me I have a soul." Totally incorrect statements. This is not true at all.

What is true is that I am the soul. I don't have a soul. I am the soul and I am wearing around my soul, around myself, I am wearing a mind in order to create space and time and think and rationalize. Around that I'm wearing an astral body to create sense perceptions. Around that I'm

creating a body, or wearing a body, in order to have physical experience, the exact opposite of what we are assuming. If we assume that the body is real, we'll stay in the body. Therefore, it's very important that we reverse our thinking and realize that we are not the body. We are using a body, we are wearing a body, and we are life itself.

Life, which we call *soul*—because *life* is not understood clearly—soul looks like individuated being. Life does not look like it's individuated. Actually, soul is not individuated, but the experience of life in a body makes it look individuated. Life is not individuated. We have in this room, in this hall, we have lights put on. Now lights are several. We can see this lamp. You can see another lamp, one lamp on my side. It does not mean that the lamps are electricity. Electricity is one. It's coming and lighting up all the lamps. Therefore, we can't say that electricity has been individuated. That's how we think of it. That is why we do not really understand the soul or life itself. Life is not divided, soul is not divided, but when we apply it and use it—electricity in a bulb or life in a body—it looks like it is individuated.

These are important considerations if you want to know that meditation is designed to go beyond the bodies and not to help the bodies only. Most of us who are doing meditation today are doing it for the body. Relaxes the body, and even the inner body. It relaxes the mind, which is also a body, relaxes our senses. And very often, very often it gives relaxes to the body to the point we go to sleep. I get emails everyday: "When I meditate, very soon I don't know whether I've gone somewhere else or gone to sleep." I can assure you you have gone to sleep.

I remember, in Bruce once we were having a small session, a small group of 50-60 people who were around me, and I was trying to teach them meditation. I said: "Close your eyes and meditate." They all closed their eyes. I closed my eyes, too. After a little while I heard myself snoring, and I realized I'd gone to sleep myself. So, I opened my eyes, everybody's staring at me, that what kind of lesson I am teaching in meditation. And then I tried to save my face by saying: "Oh, this was a demonstration how when we try to meditate, we go to sleep." I saved my face, but the truth is there is nothing so great for sleeping as meditation. Meditation is to withdraw attention from the body; sleep does it automatically. Therefore, the tendency to sleep while meditating is a very strong one, and lot of people go to sleep when they meditate.

But that should not worry anybody. It's a natural phenomena. It's a natural phenomena that every night you become unaware of your body when you go to sleep. When we try to make ourselves unaware of our body, naturally the tendency's the same, to go down and go to the area where we go to sleep.

Now, many people do not know that when we sleep there is something that happens to our awareness of where we are in the body. When we are awake, and we try to figure out: "Where am I saying these things from? Where am I thinking from? Where am I located if I am a piece of consciousness? If I am a unit of consciousness, where am I working in the body from?" It does not take long, because we can start saying: "Am I working from my hands? No. From my feet? No.

From my legs, from my arms? No. From my torso? No.” When we are looking at the world, we are looking through the eyes outside.

The impression we have is that whoever we are, if we are just a small unit of consciousness operating in the body, we are doing it from somewhere in the head and behind the eyes. We open our eyes, we look out. We don't feel we are looking out from the eyes from the throat. We feel we are looking out from the place behind the eyes somewhere. And that is why our notion of where we are in the body during a wakeful state continues to be behind the eyes.

It's very interesting to watch that when we are awake, fully awake, and we want to touch our own self, we would touch the eyes. It is very important to know that our contact with the world is through the five senses of perception. We call them: seeing—very important, number one—how to see. We see with the eyes, well, very close to the head, in fact, just the front of the head. We hear with the ears, very close to there [the head]. We smell with the nose, very close. We taste with the mouth, very close. We can touch with the hands anywhere—most sensitive area being the tongue, the lips—all close to the head.

How come all our sense perceptions, they are centered around the head and just above the neck and all above this [the head]. Very small area. It sometime looks like we are the head, the face, up to this [the neck]. The rest of the body is attached to us for working. That is precisely how the body is constructed. We do not realize that the body is basically being used by us in the wakeful state from this part of the body [the head], only the top part. The rest is attached to us so that we can have different functions performed to maintain this part [the head].

We have a heart below. Heart beating so that we can have circulation of the blood, most important circulation in the head. Blood does not go into the head? The body is no good. Therefore, it's so important. We get a stroke, we can't live, the body does not survive, and that is why we have a heart pumping. We have to survive by eating food—that's all in the intestinal region, in the abdomen. That's below the heart. We have to reproduce—the genitals are below. We have to move around with the body—we have legs. We have to do work—we have arms and hands. Everything is attached to us so that we can make use of it while we are having a physical experience sitting somewhere inside the body behind the eyes.

This is called *the wakeful state*, and we are all using these things. These centers which we are talking of, which we refer to as the six chakras. What are these six chakras? They are centers of energy. We need energy for doing anything, and that is why the centers of energy control all our movements, control all our life. To use the body, which is all this top part [Ishwar Ji touches his head], effectively we have centers located all over. But that does not mean that we live in the centers. The centers are centers of energy. They are not useful at all for understanding who we are. They are below us. Therefore, to say that we are doing meditation in the six chakras, in the six centers to gain awareness is incorrect.

I have had these discussions with these yogis and swamis for years and told them that you cannot have an awareness, a higher awareness, by going down into a lower center of energy. Energy centers are to survive. Awareness is to know more, to know, to know real knowledge. Real knowledge comes from behind the eyes where we are located in the wakeful state.

Why can't we get real knowledge when we are sleeping? If real knowledge is in the head, then why don't we get real knowledge when we are sleeping? Very good question. And that is what I wanted to draw your attention to today, that when we sleep, we are not behind the eyes. Hardly anybody knows that. They think we stay behind the eyes all the time. What our notional feeling is at any time that we are behind the eyes disappears.

Now, does it merely disappear because we become unaware of the body? Where exactly is this notional point existing when we go to sleep? It's very interesting phenomenon. And some yogis with whom I practiced, we worked together to show where you go when you go to sleep. When we go to sleep and we are unaware of the body, we are still connected in the body. Body is alive, only we have become unaware of the body. We have not died, we have not gone away anywhere, but we become unaware of the body and we think we have another body. We think we have a dream body in which we do various things.

Is the dream body working independently or working with this body? If you realize when we see anything with a dream body—anything—these eyes are moving; physical eyes of a sleeping person are also moving. You heard of the REM, rapid eye movement, is associated with any sequence which is a visual dream that you see. Whenever we are having any visual dream, we have rapid eye movement. Which means, these eyes, which are closed—half closed or fully closed—are actually active when we are seeing with another body, with other eyes, which we think are moving around somewhere else. We can go into far off places during dreams and not realize that we have not left the body. We have left the whole concept of time and space as we knew it, creating a new time and space, and yet we are still operating from within this body, because these eyes [physical eyes] are still moving. Not only are they moving, they are moving in sequence with what we are watching in the dream.

When I came to the United States in the 60's, I was very interested to know what scientific investigations are going on into sleep and dreams. It was a big subject in those days, so I joined one of the organizations where they analyzed sleep and dreams. And there they would make subjects lie down, and they would put cameras on the eyes. They would put electrodes on their head to see vital functions going on. They would watch what happens to the physical body when we are having dreams, and then they began to understand what, how dreams come, what is the connection of dreams with the physical body.

They found whenever a person has rapid eye movements, and you wake up that person in the middle of the rapid eye movements, he can describe what dreams he's having. If you let the person go to sleep again and then he wakes up normally, and you say: "What dream did you have?" He says: "I don't dream. I had no dream." It completely disappears from memory, but

while the dream is on, if you wake up the person, he'll say: "Yes, I had this dream." He explains what dream it is.

We noticed that when a person is having a rapid eye movement which is vertical, and you can see the eyes fluttering up and down like very rapidly inside and behind the eyelids, and you can see on the eyelids that they are moving up and down, and you wake up the person. "What were you seeing?" "Oh, I was dreaming." "What were you seeing?" "I was seeing a waterfall. I was seeing somebody jumping down."

The visual experience the person is having in the dream is being represented on the physical eyes by a movement in the same direction. If you find that the rapid eye movement seems that the eyes are moving left to right and so on, in this direction [Ishwar Ji waves his hand horizontally], and we wake up: "What were you watching?" "I was watching a tennis match. I was watching a race going on, people running here and there." The direction in which the action is being watched in a dream is being reflected in the eyes, in the rapid eye movements.

That is...that means this body remains connected completely with what we think is another body that we are using. Very important point. You have to remember this point, because this rule that I am mentioning now applies to every body of ours, not only physical body and the dream body. It also applies to physical body and astral body. And astral body and the causal body, same rule applies. The connectivity of these bodies is amazing! And that's what I want to specially mention to you, because most of the time we completely forget that this is all one system working. They are not separated.

Now, when we have dreams, where do we think we are in the body? We are watching things connecting it to the same body. You can have gurgling in the stomach, you are very hungry in the dream. You can have different parts of the body functioning according to the dream. It's not only the eyes. You can have... You are fighting with somebody. The arms are moving. You are tossing in the bed from one side to another—and in the dream you are fighting with somebody. You are using a violent use of your dream body, and this body moves to some extent under the cameras which are being watching you. That was a very great experience I had, the connection between the physical body and the dream body that is created by becoming unaware of the physical body by going to sleep.

But where do you feel you are? Because when we are awake, we feel we are behind the eyes. Where do you feel you are in this body without knowing it? If you were to try to touch your eyes, for example, would you touch these [the physical] eyes where the rapid eye movement is going on? Not really. And the yogis have practiced some things like that, which is very unusual, to retain part of the awareness while you are sleeping. That's a special kind of yoga which enables you to have a connection with the wakeful state, even when you are half asleep.

But you can all try this out, because when we are sleepy, when you are tired and are about to sleep, I'll give you a little experiment. When you are half asleep, try to touch your eyes, try to

touch your physical eyes. When you are awake, there is no problem. You don't have to see the eyes, nobody can see their own eyes, but you know where the eyes are in the body. You can raise your hands and touch your eyes. It's so simple. Eyes will... We can close your eyes. Closed eyes, anybody can touch their eyes when they are awake. Can you touch your eyes when you're sleeping? No, you don't know anything about this body. Can you touch your eyes when you're half asleep? When you are very tired and you are just about to sleep, can you touch your eyes? Try to do that. You'll be shocked to know, when you try to touch your eyes, you're half asleep, you'll touch your nose and you'll think you are touching your eyes.

What has happened? How can you imagine that your eyes have moved, and you are trying to touch your eyes the same way like you touch when you are awake? And when you're half asleep, you'll try to touch your eyes, you're touching your nose. Because the notional center of where you think you're operating from in the body is shifting downwards. Very interesting point.

If you could have the yogic experience of retaining part of your awareness of wakefulness while you are sleeping and dreaming, in the dream sequence, if you can know your body is also awake, which can be done by practice, then you will find to touch your eyes you will touch your throat. You've gone that far.

This strange connection between a dream sequence and this body is very significant. It means that we are not always behind the eyes. We can't say it's a certain organ in a pineal gland, in a pituitary body, with something in the brain which is deciding where we are. That's merely being used by our conscious self, our awareness, that when we are awake, we are consciously aware that we are in the head behind the eyes. We are not always there. In sleep we go down. When we are dreaming, we are at the throat center. Dreams are generated when we feel we are at throat center.

It's very important thing to understand that our idea of where are we in this physical body changes. It is using the throat center as an energy center for generating an experience similar to the experience of wakeful experience, a visual experience, a sensory experience, experience where you can do anything with your senses. All five senses can be used in a dream, but they are used from the throat center, the energy center that generates those experiences.

Is there any difference between the sensory experience that we generate at the throat center and the experience that we generate for ourselves in the wakeful state in the eye center? Big...big difference. In the eye center, the pace at which things are moving is different. In the throat center in a dream, the pace at which things are moving—very speedy, very different. Here things move slowly. We watch: "Oh, how many minutes have passed? How long has passed? Oh, I'm waiting for so long for somebody, and ten minutes wait looks like one hour I waited already."

In the dream things pass in seconds. In one second you are in Chicago, second second you are in New York, third second New Delhi, and it looks absolutely normal. People have different paces, different speeds of moving around in the dream and it looks absolutely natural while we are

dreaming. Nobody has ever questioned how suddenly I've come from one place to another while dreaming. It will be a great... It will freak you out if you just suddenly find yourself moving at that speed in a wakeful state.

Therefore, the laws of nature, which we call *laws of nature*, because we think they are all operating around us, without realizing they're operating inside us. The laws of nature, like gravity, like other laws of motion, they are all being generated differently at the dream sequence as in the wakeful sequence.

What happens when you are not dreaming? The notional point where we exist in the body moves further down and can go up to the heart center. Now that's interesting that in the heart center we do not feel, we do not have the same dreams, we have a very different kind of experience, as if we are generating new things from there. That's a natural phenomenon that we use our body and generate different experiences depending upon where we think we are in the body.

Why is this important? Because knowing that the different chakras below, the energy centers, can generate different experiences, yogis from the long time back have been trying to use traveling, attention traveling, soul traveling, traveling of the self, to these chakras as a means of discovering more of themselves. Their whole attention was on understanding the nature of energy, how the energy operates, how the frequencies of the body operate, how frequencies of experiences operate. They are concerned with frequencies and energy, little realizing that all frequencies and energies exist only in time and space. Therefore, their whole program, their whole progress is within a complete knowledge of the existing time and space. They have no idea at all what would be the nature of consciousness, what would be the nature of our experience, if you can call it, if there was no time and space.

Therefore, the time and space... Where is that created? Very important point. How do we have an experience of time and space? Today scientists themselves are wondering what space and time is. They find that our velocity of travel in the space warps the space, warps the time. If somebody's traveling faster than the other person, he moves ahead in time.

I remember when in the sixties I came to study at Harvard University in Cambridge, Boston had a nice planetarium where they used to have different shows. One of the shows in that planetarium in Boston was to show twin brothers, two brothers though twins, born together same age, and one stays on the planet earth, the other takes a little ride, five minutes ride in a very fast moving vehicle that can go at very high speed, including the speed of half the velocity of light.

Now, when the speed moves, they're talking to each other, they're connected, and suddenly the person who's on the ground, he finds that his...that his brother is talking very slowly: "I am still listening to you" [Ishwar Ji speaks in a slow and low voice], and the brother is hearing the other brother talking very fast. Why is the time difference taking place? Because of the velocity of the vehicle at which it is moving.

If the velocity increases, the time taken in that vehicle is much less than the time taken on the planet. In that show, they showed that in a five minutes trip that the brother takes in the vehicle at high speed, when he returns after five minutes—he is wearing the same watch, it shows five minutes—his brother has grown old, got married, got children, and had died. He lived his whole life in five minutes of the twin brother.

This was actually shown in a scientific experiment, and today it's correct. It's been verified over and over again that our whole sense of time, our whole sense of space, is based upon the pace at which we are moving through this space and time.

What a...what is time and space? But the biggest problem that has come up in science today—empirical science, where they assume the existence of the outside world as real, and they start from there—they cannot assume that this whole thing could be created differently. They assume this is real, and within this reality they want to understand the spookiest thing that has occurred. I am using the...quoting the words that Einstein used. The spookiest thing he ever found was the nature of entanglement of particles.

How can two particles, just because they are entangled and separated, are carrying so much connection with the other, you make any change in one, it happens simultaneously in the other, no matter how much separation you create between the two. How can it happen? What happened to the law of cause and effect, what happened to the nature of all the science we have had if the two particles can be separated a million miles away, and one is touched, the other is touched immediately.

Obviously, the conclusion is there is no space between them, but we are experiencing space. Where does the experience of space come from? Where does space and time come from? The yogis never went to study this. They never went beyond the assumption that space and time is real, and the energy that is flowing in this space and time is real meditation to go to the energy centers and discover how we can use our energy in different ways.

That's a very limited form of meditation. I am not encouraging anybody to do that. I want you to find out who you really are! I don't want you to just spend your time in discovering energy. I would rather say: "Go and discover how beautiful the beaches on the Waikiki beach in Hawaii are, how beautiful paradise exist on this planet. Enjoy life!" There're much more to enjoy life than just studying the energy centers down below and creating new experiences.

Real meditation is to discover what is life, what is making you alive, what is your soul. Are you the soul, or do you have a soul? If you are the soul, that's your reality. How to discover the reality of yourself, that's not possible merely by spending time in the energy centers below and generating different frequencies and vibrations and trying to understand all experiences are from frequencies and vibrations, which are items that only exist in time and space.

If you want to do real meditation, the meditation that I was so fortunate to learn from my Great Master Baba Sawan Singh, you can transcend the mind, you can transcend space and time, you can transcend all frequencies and vibrations and discover the true nature of your own conscious self, who you are. Who is creating everything? Not the one who's experiencing what is created, but who's creating everything, and that does not lie in the six centers.

I am bringing this to your notice because we are still very much confined to studying ourselves based upon the frequencies around us and what we are observing outside, what we can see, touch, taste, smell—our sense perceptions. This body of ours is only one body we, the soul, life itself, is wearing. Just one body. We wear many bodies. When we go into a dream state, we wear a different body. It's a different body that runs around. This one is sleeping in the bed. We hardly know it is sleeping.

Sometimes people have had dreams—I have had some myself—where I knew it's a dream and I'm sleeping somewhere. I remember that those kind of dreams used to happen when I was very young, as a child. And I was dreaming that I am sleeping somewhere, this is a dream. I have to run back to find where I'm sleeping so I can wake up. And I'd be running back into the house: "Where is my bed? Where am I sleeping?" I would even see myself sleeping in the bed, and I saw my brother sleeping next door in the other bed, and then I jumped into my bed to wake up, and I discovered that I woke up and I had gone nowhere.

Very strange mixed feelings would come that if I had really moved away—then how am I entering this body again? This is... I never went anywhere! I also find to the most biggest surprise of mine that the body I saw into which I jumped was not the body in which I woke up. The body I saw in which I jumped was a dream body! Then I woke up, I discovered that was not the body.

That made me start thinking, how, even if you come to know that you are dreaming—which is a big thing to realize in a dream that you are dreaming—it's not real, the real self is sleeping somewhere. We cannot have access to the experience of the wakeful self so long as we are in the state of a dream. We can create the same scene, the same house, the same bed, in which we went to sleep. It will not be the same bed and not the same house. It's still part of the dream.

What does it mean? It means when we go into a different state of consciousness, into different level of consciousness, a level of consciousness that is represented on the physical body by shifting of your level from the eyes down below to the throat. Everything we generate there is at that level, and not anything mixed up with the higher level.

This will become very important point when you discover what is the connection between the physical body and the astral self. Because, as you...most of you would know who have heard me before, the method of meditation that we use is to raise our awareness to awake the higher bodies. We can awake this body, too.

Supposing I am sleeping. In the dream I can try very hard to wake myself. I'll run to the body, I'll try to wake up the body, I'll shake the body. It's not my body at all, it's a dream body, and I am thinking I am outside of my body and trying to wake up my body. That is not true.

But if supposing I don't wake up like that, but my friend, who is awake, he tugs me: "Get up, get up!" I will wake up. How is it possible that I can't wake up? I am even thinking that the body that is sleeping is part of the dream. How come my friend, who is awake, can just tug me on the side and push me and say: "Wake up," and I wake up?

It's obvious that an awakened person can wake you up from sleep. The sleeping person cannot wake itself up by a dream sequence itself, which will apply in a big way when you understand how we can wake up to a higher state, which we call the astral state of awareness, an awareness where matter disappears completely, and sense perceptions and mind and thinking and life remains intact. Everything remains intact. Life, thinking, sensing, everything exactly the same, more heightened.

But what disappears in the astral wakeful state? Matter disappears. A big thing! Imagine the possibility that exists. But how an awakened person gives me a tug on the body, on the physical body, I am living in a dream body, the tug is given to physical body, I get back into the physical body.

What does it mean? It means the awakened person is not dealing with my dream body at all. But what will I be dreaming? Just as I said, when we have a dream, we see many things there which are connected with this body. When somebody is moving this body, an awakened person, what will I feel? I'll feel I am seeing another person in the dream. I'll begin to see the same person if I know my friend. If I have known my friend for a long time, and I know that his voice, he is telling me in a wakeful state: "Wake up!" and I am sleeping. I'll probably see him in the dream, not as he is in the wakeful state, but as I am in the dream state. I'll see him in the same state saying things like "wake up" or some more than "wake up" than what he is doing. When I wake up, I'll discover that what was I seeing in the dream was not the friend, but the image of the friend created by the dream sequence, because he was speaking to me in his voice and he was touching the body.

These are very important factors to remember, that the wakeful state, which we call *the astral state of consciousness*, is very similar to waking up from a dream in the dream state in the physical body.

It is not easy for us to go into these states unless we think differently about bodies, all bodies. A body is not our self, no matter what body it is. Whether it's a dream body—that's not our self, we are using for the dream. This physical body is not our self—we are using it for the wakeful, physical experience. The astral body is not our self—it is only for having sense perceptions. The mental body is not our self—it's only used for thinking, creating, rationalizing. Life is our self. Individuated soul is not our self, because we are not individuated—that's also like a body. The Totality of Consciousness, Totality of Life, one Life, all Life, Total Life, is our reality.

And imagine, in real kind of meditation, starting from the physical body, we can reach the state of discovering Total Life, Total Consciousness, the Reality, a reality out of which nothing is existing. That's reality.

It's a long subject, I understand, and I have to share different parts of that with you in these three days. I'll try to take you to the methodology which we use in order to go through all these stages of wakefulness, eventually wakeful, waking up to the ultimate reality of our own Totality of Consciousness.

But the starting point is the most important. So long as you think you are...your body is yourself, you can make no headway. You will meditate with the body, go on meditating with the body. "I am my...closing my eyes. I...I am closing my eyes. I am sitting in my body, and I'm sitting and watching..." You are constantly putting your attention on the physical self, a body you are covered with, and therefore you remain in the body.

This will bring me to very important point about attention. Where do we put our attention to have an experience? When we put our attention on the body, on the physical body, we make that our reality of experience. That is why, when we put attention on this body, we are the body. We can't help it. We are constantly identifying ourselves with this body. We meditate with this body. We think this is us meditating to find something inside the body. We are told: "Inside your body is the astral body. Inside your body the causal body. Inside body Sach Khand exists. God himself is inside."

Somebody sent me a cartoon of God looking at a diagram of a head of somebody, and it says, telling God: "In the pineal gland in the body [there is an arrow] you are here." And he is, God is saying: "Is that a joke or something?" God is laughing that they're making a joke that "I am sitting in a pineal gland of somebody's body?" It is a joke. And yet we say: "Oh, consciousness, God is sitting there, creative power is sitting there." Creative power is so small, so insignificant it can sit in a little organ of a physical body? Here we are talking of Totality of Consciousness, the whole creation, we are saying: "It is all sitting inside this small part of the head."

What an erroneous idea it is. How can you limit that kind of knowledge to little part of the physical body, one gland of a physical body containing everything? Not at all! We are just using a physical body to localize ourselves, to put a garment, to put a video system, a...what they call a virtual experience. We go to museums, and now they can give you virtual experience, put on certain artificial glasses, artificial headphones and artificial gloves and you feel you are in another world.

We are doing exactly the same with the instruments. We don't have to have any artificial things. We have been given one body to have the experience, and we are having it. This is all a virtual experience we're having. And we call it *real* because we have no other wakeful state. We are confined to this state for a certain period of time, so this becomes our only reality.

To get out of it, first step, very important step. Meditation will not be successful if you...this first step is not taken. To get higher awareness, you must know you are not the body.

Then what is the body? How do you define the body? Some people say: "These are like garments." Now, if supposing I say I am wearing this jacket—this is called Nehru jacket, got in India. If I am this jacket, and I am wearing it, I know the jacket is outside me. I am inside my jacket.

Can I apply the same that I am wearing a body? Is it very difficult. It's very difficult to think that I am wearing a jacket and therefore it's the same thing, like I am wearing a body. What's the difficulty? Difficulty is, when I say I'm wearing a jacket, I know who is wearing a jacket. I know myself. I know that's not...the jacket is not me. To try to pretend my jacket is me, and therefore the body is me, does not work. I know it's a jacket, because I know who is wearing the jacket. Can you do that with the body? No. You don't know who's wearing the body. You have no notion at all who is wearing the body. If you knew, then the body will look like a jacket, which means you are already awake.

That's a dilemma, sort of a Catch-22, what they call Catch-21/22, that you have to be aware of wakefulness before you can recognize the body is a garment. Doesn't work. Therefore, that simile doesn't work, not useful in meditation.

Let me put it in a different way. Let me assume, imagine, that this body is not a jacket, it's a house I am living in. That's easier to do that. The easier method is: "I live in a house which has six floors." Easy. Why? Because the energy centers are so located that our mind can imagine and think of the levels based on the energy that are working in the body. That's easier. "I am living in this house, shaped like a head and a body, and there are different floors and each floor has different functions it's performing, and I happen to be at this time sitting at the sixth floor." That imagination is more realistic.

The eyes are closed—these are eyes outside my house—I shut them, like windows. I have shut the windows sitting inside, and I am...have a nice floor. That has to be imagined. Nice floor, nice rugs and carpets on it. Nice furniture. I have put some nice chairs. That imagination is possible because we are using chairs and furniture and carpets outside. It's very easy to imagine things which we are using daily outside to imagine they've come inside. Pure imagination.

When we start putting big furniture inside our imaginative self, you'll be surprised what happens. A piece of furniture cannot fit in your head. Small chair can't fit in your head. So, when you imagine you are putting furniture there, you lose the sense of your head. The space with your eyes closed expands to accommodate the chairs.

Very useful. You are already moving away from the awareness of the head to awareness with space around where you can put furniture and can put lot of stuff. That is why your vision is already changing to a higher level, that you are not now looking with these eyes at all. You are not looking at this head anymore. When you decorate that place, the sixth floor beautifully, put

flowers here, put plants, put other thing, decorate the house floor best, the time you are spending in decorating imaginatively has already pulled you away from the notion that you are in the head or in a gland or anywhere.

What have you done? Step one is just a mere step of using imagination to decorate a place by closing your eyes and generating a space and time, which is not the space and time outside. It is generated inside in which you're placing things there.

Then, in the center of that place, you take a wonderful chair. If you... if you are used to a meditation sitting on a cushion, sitting on a carpet, sitting on a rug, put that there and sit on it. When you sit on it, after moving around, moving chairs and working hard, sit on it, who is sitting there? Who is sitting there? Is it you or somebody else? It's still yourself. Nobody else has come to do that. You can call for help, other people can come, but who is calling for help? Yourself, not the body at all. You have reached a point of discovering that you were never the body, you are moving in a space generated in the body, which is unlimited space, not confined to the head at all, and you are doing things in that space.

And with what eyes are you looking at the furniture? These eyes are closed. Some other eyes have opened. How are you talking to people? This tongue is...mouth is closed. You're talking, calling people. How with hands are you moving the furniture? These hands are steady. Inside hands are moving. Which body are you using? Where has that body come from? Just sheer imagination is generating a body that can see, touch, taste, smell, talk, walk. What a great experience!

And what if you continue to have that experience? The more you act there, the more activities you have there, the less aware you become of this body and what is around this body.

What could be a better method of withdrawing your attention within yourself? You've gone nowhere, but you created a whole new scene for yourself. Not only can you confine yourself, you can see outside the window, inside, a lawn growing the grass and flowers. You can walk outside, fly into the sky. No problem. Don't need any wings to fly.

How can you do all that? Who is doing it? Is somebody else doing it inside you and you are sitting here? No! You have moved from the body into that state of consciousness in which the self has moved into that state.

Remember, in meditation, at any, any level, we are going to use the self. The starting point that you are in a house is easier than imagining we are wearing a garment. That's all right for talks. In my lectures I can say we are wearing three kinds of garments. In practice, no. In practice, you are to do something that actually helps you. So, imagining you are in a house...

What else can you do when you imagine the body is a house? You can imagine the sixth floor. There are some stairs going down, very interesting experience, I can tell you. You are closing your eyes, the house...house has become big obviously. To allow you to...the whole of yourself to move

in there it has to be big house. You are no longer in the body. It's a house, but the house is made like a body, and you moving down in the throat. Stairs are there.

And then there's another stair going down to the heart, another stair going down all the way to the basement. Horrible basement, all...all dirt and you don't like to stay there. Run up! And you run up. It's so tiring to run up to the sixth floor. Then you find you, in your house, also have an elevator. You didn't have to go through the steps all the way. At the back of the house is a spinal elevator along the spine. The elevator functions so beautifully. Take a ride in the elevator, push the button and you are on the sixth floor. Your attention moves up.

Actually, if you think of it, what is moving? When you say you have gone down the steps to the say, fifth level of your house... this [the third eye center] is sixth level. Floor five...in elevator or steps you've gone to floor five. What has gone? Your self has gone. How? By shifting with the attention. Attention is the locomotive for the self. Where you put your attention, the self moves there. Therefore, the attention moves here [from third eye center to the throat center], the self moves there. If you learn even how to move downwards, I can assure you, you will soon learn how to move above the sixth floor also.

This is something I want to cover with you in the three days. I am giving you an introduction that if you want to really use the physical body as an instrument of meditation to discover what is your self, the first step is very important to use your imagination, use your attention, to move in the body.

You remember, if many of you have done the meditation workshops with me, and I start with an orange juice experiment. In that experiment I make you imagine—again it's imagination—I make you imagine you are a glass bottle. Body is made of glass, and you are to fill up with orange juice, then vacate it slowly. Vacate it from the head to the eyes and the nose and the mouth, then it goes down from the extremities. Eliminate all the orange juice. What is the purpose of that exercise? To learn how to move your attention in this body from the head to the toes without a problem. To learn how to use the attention as a locomotive to move through the different parts of the body. Very useful exercise.

I also do another exercise with you, and that is to imagine that outside of yourself, a table is lying with a drink and some...something to eat and some flowers in a vase or a vase, and then I make you pick up the flowers and smell them, look at them, see the colors changing of the flowers. I see beautiful experiences coming.

You have done those exercises with me, and you have been so surprised to see the flowers change, light coming out of the flowers. You were not imagining them. You were not trying to imagine those kind of flowers which you see in that exercise. The flowers that imagination is creating are different than the flowers that you were trying to imagine, which means merely use of attention and imagination. These two can put in touch with another body of yours that sees differently than the physical eyes can see.

I also make you taste the food. The food tastes good, and even after the exercise some people can remember the taste for days what they tasted. There was no food. Drink, people look at the drink, and people have amazing experiences which they did not try to imagine but they had it. In trying to put attention inside, trying to put attention in a drama taking place inside your self in the space created by closing these eyes, you are able to have the sense perceptions open up which have all the capabilities and more than the sense perceptions have in the physical body.

So, the opening part is to use attention, learn how to put attention at any place you like. And therefore, when attention can move in your control—you are using it every day outside—just use it inside. When we read a book, we put our attention on the book. We take our food, we put attention on the food. We talk to people, we put attention on the people that we are talking to. We think of something, put our attention on the thought. We are using attention and moving it around where we like.

By the way, that's the only part of awareness that is in your control. The rest is there. You don't control what is around you. You don't change the scene. You are placed in the scene. All you can use it where to put your attention in the scene. Awareness is blocked and locked for you. Whatever you are aware of is around you. It doesn't change. Attention, where you want to put attention, is in your control.

That is why, use something that is in your control. Attention. When you put attention inside, develop the furniture, put things inside in that house of the sixth floor, you are using attention to withdraw yourself from the awareness of the body. Just like when you read a book, you can put attention on the book and not be aware what is happening around. It's the same principle.

That is why the entire meditational experience to start with will be how to use your attention so that the withdrawal of attention creates an unawareness of the body, a state that comes naturally in sleep.

What's the difference then between becoming unaware of the body with using attention and sleeping? As I mentioned, sleeping takes the attention down, automatically. But a deliberate use of attention at a level where you are thinking and imagining in a wakeful state, hold the attention at that level and pull it backwards and not downwards. And therefore, the experience of becoming unaware of the body by pulling attention backwards is very different from the sleep sequence. In both cases you become unaware of the body, but in one case you are now controlled by the body's movements generating experiences, or experiences generating body movements. In the other case, your imaginative self, generating experiences which are also connected with the body and the higher body which you will find later on, is your mind.

It's very interesting experience. I'd like to go deeper into it. For whatever time we have in these three days I'll take you further on. Remember step one. Learn to think, imagine you are in a body

with eyes closed, space inside, and decorate your room at the sixth floor of this house. If you can start with that, we'll move forward from there.

Well, I've taken some time to describe the beginning of meditation. I hope you are all with me in that. Very happy to see all of you again, virtually, through this camera here, and I hope you can also see me the same way I can see you. And if you want to say "thank you" to me, send flowers to me, send them astrally. You want to get answers to your emails from me, get them telepathically. Thank you very much. The number of emails has increased again, so please wait for answers within yourself. Meditate and you will get answers to your questions.

Thank you very much. Bless you all.