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## Start Meditation with Your Imaginary Self Behind the Eyes

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<https://youtu.be/OBs6428zIGc>

Welcome, friends. I am very happy to see all of you once again. We are all co-travelers to the same destination, our true home, Sach Khand. This world is not our true home. This is a world of *dukh* and *sukh*, pain and pleasure. We don't belong to world of pain and pleasure. Our world is beyond pain and pleasure. It's a world of bliss, a world in which our natural state exists. Pain and pleasure is not the natural state of our true self. Our true self is our soul, *atma*. Atma has no pain or pleasure. Only mind has pain and pleasure. Mind is not atma. Mind is a thinking machine. Atma is life. Atma is what makes us alive, makes us capable of experiencing this physical world and any other world.

We are living the life of the mind because we start thinking and using the mind for thinking and start feeling *I am thinking*. We are placing our "I" self with the mind. When we think, we should never say, "I am thinking." One should say the correct thing: "I am using my mind to think," which is the correct thing.

We have been given a very wonderful machine — very excellent machine called mind. There is no better machine, no better computer that I know of than the human mind. Use it carefully, use it properly, use it usefully — it's very good machine — but don't become the machine. Don't say, "I am the mind because I am thinking." Use the mind to think, use the mind to speak, use the mind to write, use the mind to understand — use the mind for any purpose for which the mind is designed — but don't start saying, "I am the mind because I am thinking." Keep the mind separate.

If you cannot do this, have a problem, because we are used to saying, "I am thinking." I am saying to you: We are using a machine that putting "I," our self, instead of the machine. If we cannot do it, do a simple meditation of watching your own mind. Simple meditation consists of: Closing your eyes, imagining you are sitting in the darkness that is created by closing your eyes. When we close our eyes, we can't see what is in front of us — it is dark — but we can always imagine we are sitting in

the dark. We ... If we close our eyes — I am sitting on a chair, some of you are sitting on chairs, some of you are sitting on the floor — you can imagine we are sitting on this floor or we are sitting in this chair. Instead of that, imagine you are sitting in ... in the darkness in front of your eyes and you are not sitting down below but sitting at the same level as your eyes. Not difficult.

Don't start to put your self in a small head. When we say, "Go to third eye center," many of us have made a big mistake for many years of trying to fit our self into small head by making a little picture of ourselves, making small image of ourselves. A small image cannot be our self because looking at it (if we can look at an image, how that can be your self?) you are the one looking at the image.

Therefore, raise your whole self — what you know of — the whole self moves up and is in the darkness at the level of the eyes. When you do that, decide to keep quiet. Just try. *I am not going to speak anything* in that darkness which you will be automatically at third eye center. Imagine that you are not going to speak.

When you try to remain quiet, you will still hear the mind speaking. Mind never stops speaking. Then first time you will find you are not the mind, because listening to the mind you will find you are the listener, not the mind. It's a very simple meditation. For those who have difficulty in understanding that we are not the mind, this simple meditation helps us.

So, try this meditation and separate yourself. Once you are able to do that, you will know for your own self: you were never the mind, you were the listener to the mind. You are always a listener, not the speaker. The speaker is always the mind, in your whole life. The mind speaks, the soul listens.

When we are conscious and alive, only the soul listens, the mind speaks. Become the listener, not the speaker. I was reading out, just few minutes ago, some messages somebody sent me on the importance of silence. They said there is no greater speech than silence, because silence is the speech of the listener and not of the speaker.

That is why silence is the best thing one can do and if you observe silence, you are able to observe your mind as it exists. This is very important because when we keep on speaking, we become the mind, and when we say, "I am speaking," you become completely mind. When you say, "I am thinking," you are the mind.

When we identify ourselves with the mind so much, how can we get anything spiritually? That is why, first recognize who you are, even in the physical world here, even in the physical body here. You are not the body; you are inside the body.

You can make yourself known, closing your eyes, imagining you are raise yourself to this level. When I was very young Great Master said, "It is important to first seat yourself at third eye center before you start any meditation." If you start closing your eyes, sitting on the floor or sitting in the chair and start meditating, you will remain in the chair! You'll remain here! People have been sitting on chair

for 40 years and said, “We never make any progress,” because their whole attention is in the body sitting on the chair. How can you get rid of it?

That is why it is very important, if you want to be successful in meditation, meditation should never be done with this body, on a chair or on the floor, or anywhere in the room. It should be done only behind the darkness, when you close your eyes, by raising yourself there.

I asked my master, Great Master Baba Sawan Singh, “It is very difficult. I have tried very hard to put myself behind the eyes. How can one put oneself behind the eyes except by making a little picture of yourself? It’s a small head.” He said, “That is now it is done. He said imagination has to be used, and he raised his finger like this (*Ishwar raises the index finger of his right hand above his head*). He said, “You raise your finger up like this and imagine that you, sitting here, have levitated, risen yourself to the finger ... up — same size, not small one. If you can imagine you are sitting up ...” I said, “That I can imagine, that I am not sitting here. I have gone up. I can imagine my(self) sitting there. I am sitting here imagining I am sitting there.”

He said, “Now bring the finger down, here.” (*Ishwar lowers his right hand with index finger from above the head to in front of his eyes.*) “Are you still sitting here?” (*Ishwar points with his left hand to the tip of his right index finger before his closed eyes.*) I said, “Yes, I am.” “Close eyes. Do you see the darkness? Do you still see sitting on the finger in front?” I said, “Yes, I am.” “Jump inside!” I jumped, and I was at this level!

He gave me simple way of doing it, and that was the first time I could properly meditate, after many years of try. It is so important that one should know a meditation with the physical body, always thinking you are sitting in the physical body, will always keep you in the physical body — no matter how many years you meditate.

Meditation should start with your imaginary self behind the eyes and then you are automatically at the third eye center, the right place to meditate. I am bringing this to your notice because so many people — my friends — have been meditating for years and years with no progress. They say, “Oh, mind is very bad, we can’t do anything, we try very hard, we are sitting very hard, we watch the clock, and we can’t sit for two and a half hours, we can’t sit half hour ...” All these problems are arising because we’re trying to meditate with the human body.

Human body will not fly into Sach Khand. Nor will it fly to the astral stage, nor will it fly anywhere. The only body that flies up in the inner sky is the body that you place in the darkness behind the eyes. That is your imaginary body. It can go anywhere where imagination can go.

Start from there and your meditation will be successful. I am giving you this information after a lot of experience. I have spent more than 83 years in meditation and practicing what Great Master taught me after initiation. Many years were wasted in not understanding what meditation is — it took a long time.

Just because at my old age, with one foot in the grave and one foot outside at this age 93, I am sharing my information. It will be useful to you. If you want to successfully meditate, please follow this step that you have to raise your whole self behind the darkness of the eyes. Once you do that, forget the head! If you keep on thinking, “Am I in the head, am I behind the eyes?” you will always be thinking of these eyes and this head (*Ishwar points to his eyes and head*). Where will you go?

Therefore, once you feel you are at that level, head should be forgotten, body should be forgotten, everything forgotten except your self there. What are you doing there? Listening to the strange words the mind is speaking of itself, without being told what to speak. This is a very important thing. I thought I will share this with you.

I have really come on this visit to meet new friends, who have not met me before, and therefore I am going to give personal time, a few minutes each, maybe a couple of minutes because I want to accommodate as many of my new friends as possible — new seekers who have come for, desirous of going to their true home. And with my experience with Great Master Baba Sawan Singh, I try to help as much as I can, and we will start the interviews every afternoon and morning when we will have a new batch of new seekers. Old seekers can join me in the morning. I will try to touch on a different subject every morning and every afternoon, so that you get at least in the next three, four years ... four days some more information about the practice that I've been practicing all my life. I hope that will be useful for you. Thank you very much for coming and joining me. I will now start my interviews for the morning session.