

***Published by ISHA. All rights reserved. This English transcript of a YouTube talk by Ishwar C. Puri is published under a CC BY-NC-SA license, which means that you can copy, redistribute, remix, and freely distribute sections of the transcript, provided that any derivative works or new resulting creations are not used for any commercial purpose and as long as you give appropriate credit, provide a link to the license, and indicate if changes were made. If you remix, transform, or build upon the material you must distribute your contributions under the same license as the original. License details: [creativecommons.org/licenses/by-nc-sa/4.0/](https://creativecommons.org/licenses/by-nc-sa/4.0/) Copyright 2019. Attribution-NonCommercial-ShareAlike (CC BY-NC-SA).***

## The Real Value of These Talks | Monthly Meeting

Palatine, Illinois USA — October 23, 2020

<https://youtu.be/Gp6ID4kdOhs>

*[Ishwar Puri Ji folds his hands and looks lovingly into the camera].*

Welcome, friends, with the mask. *[He takes the mask off and puts it aside.]* Welcome, friends, without the mask. I am very happy that we are wearing masks because I have been saying for the last 55 years we are all wearing masks, which is our human body—it's a mask upon our selves. And today we are telling, "Put a mask on the mask." So, we have got used to masking ourselves, to hiding ourselves behind masks.

I am very happy to welcome you and once again to tell you: I have received over a thousand messages from all over the globe informing me that all my friends and their families are safe and not been infected by the Corona virus. I have to thank Great Master for His blessings. Great Master Baba Sawan Singh has taken care of us and is protecting us even in the midst of this pandemic. I myself also very grateful that He is taking me ... taking care of me and that I can come and speak to you on this livestream today.

But I am speaking like religious people. I am saying, "Thank you, Great Master." Another Christian friend of mine is saying, "Thank God." A Muslim friend of me is saying, "*mashallah, inshallah*" or "Hafiz has taken care of me." And *Ishwar-Parmeshwar* is being thanked by the Hindus all over India, whoever has been saved by the help of their *Isht* or their Lord. Apparently, we are all trying to thank some power that is apparently helping us, and that means my talk really is not a spiritual way to start but a religious way. Is there a difference between spirituality and religion? Let me make that a subject of my talk later.

Right now, I want to tell you some people have written to me: "Ishwar Ji, we have been hearing you for many years and we find you keep on saying the same things. Why don't you say something new? Don't you have any new topic?" What do I answer them? I say that's an indication of old age. In old age we keep on repeating the same stories, and people out of courtesy don't say, "We have heard it before."

But I'm happy that some of you are brave enough to tell me I am repeating the same stories. But this also reminds me that one gentleman once came up to Great Master Baba Sawan

Singh, and he put the same question. He said: “Baba Ji, I hear your satsangs, and you go on repeating the same thing. Sometimes you say, ‘It’s a new satsang, I’ll talk about karma’; sometimes you say, ‘I’ll talk about satsang’; sometimes you say, ‘I’ll talk about Satguru’; and then you repeat the same things all over again. When will you say something new?”

And Great Master said, “My friend, have you started meditating two and a half hours regularly?” He said, “Not yet, but I am on my way.” He said, “Keep on repeating this ... I’ll keep on repeating the same satsang. If there has been no effect by my repeating this for years, you are still not able to follow step one, why should I change? I should keep on repeating the same thing.”

I remember Great Master’s words. We all laughed at that, but I realized that just merely listening to something—and it going from one ear and getting out of the other—is not of great value. What we listen, absorb, put into practice—that is what the usefulness of these satsangs, these talks is. If you just listen to the talk for the sake of entertaining ourselves, and then forget about it, it’s not worth it. It’s not an entertainment. It is something telling us most useful about our own self—what an abundance of information/knowledge, the wealth of knowledge, wealth of happiness, wealth of bliss lies within ourselves ... how to get it.

If we don’t even take step one towards it, then we haven’t heard enough, and we can keep on hearing the same thing over till it works. So, I remember this conversation, but I don’t want to just give the same answer He gave but add a little more. What am I going to add today? What may look new to you. Then I thought, “It’ll look new to me.” So, I am going to share with you what is religion and what does it do to us, and where does it affect our spiritual growth.

Religion has been founded by spiritual leaders, spiritual leaders who discovered the truth, that the truth lies within our own self. There’s nothing outside, that this body is the kingdom of heaven itself, it’s the residing place of the Creator himself, that God is within us. They all said the same thing. Right from the beginning, every religious founder has said the same thing: “If you want to find God, the creative power, the One that made all of it that we can experience, find within yourself.” It’s a very big statement!

What have we done to religion? We have made the whole thing external from our selves. We have built our own buildings, churches, we have built temples, we have built mosques, we have built synagogues, we have built all kind of places of worship. Now we have built many ashrams, more buildings coming up. We ourselves, ISHA, which is sponsoring my talk, is building a big dome in Rice Lake. We are concentrating on building something outside of ourselves and then going there to search for that which is lying inside us.

So, one very big change that has taken place because of the religion following spirituality was we have externalized even our understanding of what the truth is and where to find it. How would we define religion? What would be the most common way by which we can define every religion? I would say, in English words, it would be a system of beliefs. You believe in something—that’s religion! To believe in something without validation is more religion! You believe because somebody is telling you ... is religion. To practice and find out what it is, is spirituality.

The difference between spirituality and religion has been explained many times. Religion is a belief system; spirituality is a practice to discover the truth. Big difference. But what are the religions doing, and which are the major religions? I asked a friend of mine, "Can you name the major religions?" He said, "Maybe Christianity and Islam and Hinduism and Buddhism, maybe they are the great religions of the world." And I said, "They all are belief systems. They all believe in something and which has not been validated, not proven, and they're really not willing to test it out. Their validation is the belief. If you believe in it, it is religious belief."

There is a heaven, religion says. There is a *swarg*, there is a *jannah*, there is a great place, and we can describe in many glowing terms what is happening there, such beautiful things which don't happen here. Any proof? No. You have to believe it, it's there. Now I want to make a statement which may surprise you: the largest religion in the world based on this definition of a belief system is science itself. The scientists are the greatest priests of that religion. What are they saying? "The world is real!" "Are you willing to check it out?" "No." "That's the empirical study we want. Everything has to be validated against this belief system that this world is real. We can't give up that assumption."

"Well, the Christian says heaven is real, you say world is real, where is the difference? Neither heaven is been proven nor the reality of the world is proven. What is your proof? What is the validation to make such a great assumption? The most stubborn assumption any religion has made is being made by the religion of science, which says, 'Empirical study is the only validation. It must fit into our definition of reality and therefore if it doesn't fit in, it's not real.'"

How do you define reality? How do you define the reality of this physical universe? Study it. Is it not all dependent upon your sense perceptions? Is it not true that just because you can see, hear, touch, taste, smell either directly or through microscopes or telescopes or other instruments that you are creating with these sense perceptions that you have any knowledge of existing physical world? Is it a game of sense perception or it's a game of reality? Are you trusting your sense perceptions are having an experience that they must be generating reality for you? What about going to sleep, having a dream? Same sense perceptions are working ... and while you're dreaming you say it is real. Your definition of reality is still dependent upon what your sense perceptions are perceiving. Your perception is your reality.

You wake up. The same sense perceptions are working now, and you say it's real. Why don't you for a moment, as true scientists, as explorers of truth, give up the assumption, say, "I am going to look at the assumption again. Is it what we are looking at real? Or it is not?" When religious leaders came and gave expression to their own belief systems, they believed in it because of some experiences they had. We don't have the experience. We believe their words, we believe the scriptures, we believe the written words they left, spoken words they left, and our belief system is completely without any validation even from the sense perceptions.

But what the scientists are doing is, that they are continuously pointing out to us, "You must have empirical evidence. You must have evidence in a physical world which we assume has

to be real.” Now that’s a very big assumption and a very stubborn assumption! Other religious leaders can be persuaded sometimes, “Look at the alternative. Look, there is a possibility something else may be real. Try to work it out.” Do scientists do that? Well, I have individual scientists ... I have worked with individual scientists and called them up and say, “Please, can you for a moment give up the assumption, which is the basis of all your studies, that the physical experience you are having is a reality, that there are other alternative realities available.”

I remember, when I was at Harvard University in the ‘60s, two professors of psychology who used to have discussions with many of us, and I would always ask them, “Why do you assume this is the only reality?” And even when they were looking at alternate realities which they thought are possible from different news that came from the world that people can see an alternative universe, they still thought we have to depend upon some physical trigger to have an alternative experience or an alternative universe.

And they tried Mexican mushrooms, they tried the ingredients in that LSD, DMT, mescaline—all were tested out, external objects to have an experience of an alternative subjective reality—they would still think it’s a subjective reality created by an external physical object. I had to tell them that “you can do it without any physical object at all.” The capacity to see that there is alternative to a physical reality is possible within ourselves. At least those two psychologists, Dr. Richard Alpert and Dr. Timothy Leary, were able to experiment that there is something possible, inside. As you know very well, Richard Alpert went to India, met Neem Karoli Baba there, was able to practice meditation, wrote books under a new name given by the Baba, as Ram Dass.

He discovered it’s not necessary to have a trigger from outside to discover an alternative reality, that this is not the only reality, the other reality is possible. Our definition of reality, if it is merely what we are using now—namely, to corroborate the experience of one sense perception with another. [*Ishwar Ji pauses, picks up his mask from the nearby table.*] I’ve got this piece of cloth in my hand, my mask. Is it real or not? Let me check it out. Laws of science: I can see it, I can feel its touch, I can knock it and hear its knock against me (He taps the mask against His right ear), I can tactically feel it—all sense perceptions of an experience. And it’s real!

Is there any other definition of reality you have? None whatsoever. All the reality of science—physics, chemistry, biology, botany, nuclear sciences, go anywhere in any science—all based on our sense perceptions. And we use different kind of things to determine *this is real*. Dreams are real when you’re dreaming, this is real when you are awake—what happened if you find another wakeful state to go into? If you can wake to a higher state and another reality appears, will you dismiss it? Not at all. It’ll follow the same rules. The sense perceptions will catch it the same way, prove the same way (one sense perception against another), and therefore you say it’s reality.

Is there any other measure of reality that science can think of? I’ve never heard from any scientist any other way of checking this reality against another. But you know what happened to religion? The enemy of religion, breaking the religions—dogma and assumptions—came from within religion. Catholic religion came, Christianity came, people

began to believe in Christian, Rome became a great center of Catholic religion, and some people questioned. Luther came questioning, Protestants came questioning. Today there are fifteen, twenty denominations all challenging each other.

I remember... my wife and I, we were going, and we said let's go to a church with one of our friends. "Oh, I can't go to this church. This is a Baptist church, I am Lutheran." "Do you believe in the same Jesus Christ, the master? Do you believe in the same God?" "Yes."

But we divided it further...

What happened to Hinduism? Oh, you can find so many of these *Arya Samaj*, *Dev Samaj* and *other Samaj* ... the division is multiple. The divisions in Christianity? Multiple denominations. Islam? All believing in the same Prophet Mohamed, same Allah the creator, and they are skinning each other because one is *Shia*, one is *Sunni* ...

You look at every religion: the breaking point of religion has come from within religion. Is it going to happen to science? Very much so. Right now, the breaking point is very close to us. Science will break up from the spookiest of things that happened. I am not using this word. Einstein used it. The "spookiest" thing he ever saw was the discovery of entangled particles, the discovery of quantum physics, the discovery of quantum states, which was completely unknown and do not fit in with our concept of time and space.

When you look at entangled particles reacting to a stimulus simultaneously, no matter how much the distance between them, show there is no distance between them. Where does space come from? First time physics will be encountering the problem of there being no space and time and yet we are creating space and time. How are we creating this reality? You will find that just like all other religions/belief systems, the belief system in science is also going to be broken and be broken within science itself, because new evidence is coming up which is showing *you don't even know what a particle is*. And a new thing coming up, not very new but relatively new, that the human observation can convert a wave into a particle, can convert something that is energy into something we call material?

If this is proven to its logical end, it means the human observation can create the entire matter that exists. It means human observation is creating this whole universe! I am talking of physics, modern physics. I am not talking of metaphysics at all! If science can come to that level, then within science the question mark has been raised, "Is science believable as a belief system?" It's a belief system like any religion, and it has to be exposed as a system of belief without validation.

If you want to validate that this reality is the only reality, it has to be done with means other than the same means you are using which will make a dream a reality, a higher wakeful state a reality and therefore do not depend upon on sense perceptions alone. What else is there for us to validate something other than sense perceptions—any reality? My answer to people who come to me is: "There's something deeper than sense perceptions. Where do sense perceptions come from? Go to the source of it. Do sense perceptions work in a dead body? Same eyes, same nose, same ears, same body, same hands? No. Life gives them the power to function."

And then we question, “What is life?” a question mark that’s not been answered by medical science for a very long time, for centuries. What makes life? How come, when life ends, the body system is intact, organs are intact, they cease to function? What has left? What is there that is making these systems work? Not only systems ... our perception through the sense perception, systems that are generating the power of thinking, the power of thoughts going in our head, the power of intuition, power of functioning in knowledge, in acquisition of knowledge, within no time at all? How can you have a certain form of functioning of experience going on within you without the use of time? Intuitive knowledge comes timelessly in not even a fraction of a second, in no time.

Where does it come from? Where does a sense of beauty come from? Where do these things happen suddenly? Where do we ... sudden gut feeling come from, taking no time? Does it come from the mind, the thinking mind? Do we think about it? Not at all. Every thought takes time. You look at the process of thinking: no thinking is possible without time. Time is a must for thinking. Time is a must for the mind to function. Time is a must for our sense perceptions to function. Sense perceptions must function subordinate to the mind. And what is that inside us which can function without time? Is it the life itself? What part of life is generating something which gives us an awareness we call intuition? If you look at that, the mere fact that we have the capability of being aware is a more powerful thing than sense perception per se.

Can we not then use that as an alternative method—not being aware of what is there in sense perception? What is awareness itself? Why can’t we go back into study of awareness, not study of the things of which we are aware? Why are we confined in science, as a religion, on the assumption that awareness has to be used to become aware of what is around us? What about study of awareness itself—where does it come from? Now, if we were really to really open up, if science were to be non-belief system but truly a discovery of truth, to find out, “What is the truth?” as they claim, we should study the origin of awareness, not the origin of perception.

Origin of perception you have done plenty. We have spent centuries in doing that. Let’s go towards discovery of awareness—where does that come from? If we want to study awareness, we have to study where we are aware. We are aware *of* things outside of ourselves. We want to study awareness it has to be within ourselves. That’s a given. It’s not a belief system. It’s a given experience. If we want to go with an experience of something that is not external and we want to study awareness, where do we go to study awareness? Well, let’s look at our self. What is our self? Start from there—our self.

In the physical world our self is our physical body. We can’t see anybody else. Others are all separate. Our self is our physical body in which we are sitting and looking outside, an extended world around us, available to us through sense perception. Now the self we are talking of ... these eyes are looking ... are the eyes looking at things? When I use my two eyes to see, I see something very strange in them, because I can see with one eye. I put my hand on one eye and see [*Ishwar Ji covers His left eye with His left hand.*] and *quickly* change to the other eye [He uncovers His left eye and quickly covers His right eye]. Things I was seeing

have moved. They are not at the same place. Anybody can try that. Are there two things we are seeing? Absolutely.

You take your finger in front of you and look at a distance, you see two fingers, one more bright the other a little less. That means the eyes are seeing two things and we are seeing one thing. Where are the two things that the eyes are seeing become one thing? In perception alone, in one visual perception alone, where are they becoming one? Where are we seeing one? Are we seeing that one outside of ourselves or inside of ourselves? The answer is very clear. Try it out: we are seeing it inside. How far inside do we have to go to combine the two images and make it one? Examine it carefully. If we want to combine the two images, and the images can come closer when we try to concentrate outside (they become further away when we concentrate inside), where are we combining the whole experience of vision as one vision in three dimensions, three dimensions being created by combination of the two images? We are seeing that in 3D movies now. They put special glasses to show two screens as one and a three-dimension effect takes place.

Isn't it the same process taking place now, that we are unifying two images by two eyes into one image inside our self? If you calculate carefully and combine the two images, they would fall exactly in the middle of the head. That's where we are seeing one image. Eyes are not seeing one image; we are seeing one image. Obviously if the receiving of this perception is taking place there, we are becoming aware that we are seeing at that point. It's not difficult. Okay, let's take a second sense perception, hearing. They are the two most important sense perceptions, both very close to the center of our head—eyes in front, ears on the side.

Now when we hear sound, external sound, it comes, hits our ear drums, and we hear. The two ears don't hear the same sound. Why not? Because the sound is coming from a side. One ear hears it first and louder. Other ear is further away. It cannot hear the same. But what happens? When we combine the two sounds which are hearing different, we say it's coming from this direction—one sound. Same principle, that we are combining two sense perceptions to make it one. Then where are we hearing? That one sound in a certain direction, by combination of two sounds, separately being heard by two ears, we hear one sound from a definite direction. The direction is being created by the ears, by two ears.

Therefore, the creation of the direction is not taking place in either ear, it's taking place in the center between the two ears. Now imagine: Put these two together. The vision we are having, the three-dimension vision we are seeing not with the eyes, but the picture is taken by the eyes in the center of the head. The two ears are not hearing the same thing, they are hearing two sounds, combining them in the center of the head. If you very carefully examine, and I've gone through these experiments, you will find it's exactly in the center of the head, the most protected part of our body, with a skull, thick skull, and grey matter, everything protecting. No part of the body is more protected than the center of the head.

Now people talk of certain glands there, the pineal gland is there, pituitary body is there, medulla oblongata hangs there, all this, the central part. Apparently, everything is happening at that area. Now we don't know about the organs, if they are performing these functions or we are aware just because of our awareness/being alive. If it is an awareness/being alive, is it not a good place to start our investigation?

If we want to know: “Is there an alternative reality that can come into our awareness?” isn’t that the right place to start from? Let’s start from there! Now people say, “How can we start from there? We are looking at the world outside. How can we turn our eyes inward to see there, inside our head? Our eyes don’t turn.” During my research with yoga of various kinds I met many yogis. Some of them were actually trying to turn physical eyes backward to see what is inside. And they would ... there their eyes were ... raise it up ... Eyes can’t go back. They’re not made like that, and that attempt was useless, to just turn the eyes, trying to turn the eyes around, physical eyes.

But there are eyes which can be turned around, but not the physical eyes. Which eyes can be turned around in any direction we like—backwards, forwards, or any direction, up or down? I can tell you those eyes.

You close these eyes, so it becomes easier. Close these eyes and then you imagine you have eyes—imaginary eyes. They’re not real but imaginary. Imaginary eyes. With the imagination you can look straight forward in this body and you are looking up. Imaginary eyes, they’re looking sides and...looking back. Imaginary eyes, your whole imaginary head can turn around and look back. Imagination has unlimited capability of movement.

Your imaginary eyes are not set in these eyes [*the Master points to His eyes*], they are set in an imaginary body. Look at it. Go in and see as it happens that the imaginary eyes you see, with which you are seeing, are not these eyes—these are closed. You can imagine anything and see it with these eyes closed, and what you are seeing is with imaginary eyes which can turn in any direction. And where are they operating from? Where are they seeing? Exactly in the center of this physical head, exactly in the center of your imaginary head.

It’s amazing that all these experiments we can do with our perceptions, they are pointing to awareness in the center of the head. Now when that happens, what would be a good next step to take *to discover the secret of awareness and to study awareness*? First step would be, let’s start with the imaginary self, because it is helping us to locate the center of the head which these physical sense organs cannot do. Supposing in our imagination we can imagine we are there [*the Master points to His head*]. Who is there? Our self. I’m not talking about anybody else! Don’t make somebody else there. It’s your self. If you yourself within the body have an imaginary self within yourself, then examine the whole of your imaginary self, not only the eyes, not only how you are looking. See: do you have imaginary hands also, feet also, body also? Look at you: you have a whole same body like this one.

But when you are looking at it, depending on the power of your imagination, you can change it. You can make it younger; you can make it older; you can make it high, low, tall, short ... What a manipulation you can do with an inner body which you can never do with the physical body. Here you got flexibility available with the inner self. What else can you do with the inner self? Imaginary so far. What can you ... in imagination you can imagine anything! You can imagine you’re flying into the sky. Let’s say you are imagining you are flying into a sky and you see the sky in your imagination. You’re flying away, further away, further away ... what is happening to the body in which you are flying, physical body? Do you



know what is happening? You are becoming more aware of that imaginary body flying and less aware of the body in which the imaginary self is obviously flying.

Are you flying in an outside sky or inside sky? Very difficult question, because here when we say “outside,” it’s outside of this body. Can we say the same thing, that the “outside” is outside of the inner body? It is! The sky we are seeing is outside of the inner body, but the inner body is outside of this body. What a simple way to have an out-of-body experience, that you simply are putting your attention—that’s what you are using in imagination. How do you imagine? You put attention on something you cook up as imagination. You have been able to imagine an internal body that’s flying in the sky and seeing ... starts counting the stars, starts counting the clouds that you’re seeing inside.

The more you involve in these activities, activities of awareness, becoming aware of more things of the imaginary body, the less aware you become of this body. What happens when this awareness is complete, and you are totally aware, not in sleep, not in a dream state, but in a wakeful state? You’re starting this experiment in a wakeful physical state, you’re continuing this experiment in a wakeful state. You carry on in a wakeful state and you will find that the imaginary self begins to have some features which you could never imagine. You begin to see things you are not even imagining. You begin to have experiences you had no idea about that you could ever imagine. Where are they coming from?

An alternative universe. An alternative universe created by the sheer power of your withdrawal of your attention to your imaginary self and making it real by becoming unaware of this body. What a simple exercise to show you an alternative universe. But it’s imaginary. Who is saying it’s imaginary? You are saying, sitting in the physical body. Are you saying it in that body [*the Master points up*]? No! When will you stop saying that that’s imaginary? Not only when you see other things. They can also be imagined. Not only when you see things you are not even imagining, and you are seeing them—maybe it’s a higher form of imagination. You will start saying definitely *that body is more real than this body* when the mind, thinking mind of that body begins to remember things which happened before this body was created [*the Master points to his body*].

It’s a very big experience, that you are holding a memory in what you thought was an imaginary self which goes beyond the memory that this body can ever hold in the mind. Now is this possible for anybody to do it? It is. I invite anybody to come to me and give enough time for this practice and you will have an experience that you have an inner self, an awareness of an inner self like the awareness of this physical body that is more longstanding, it has a longer memory, you can associate that self with more than you can associate with this, both in time and space. You are creating a new time and space in a new universe, alternative universe. This is a good way to destroy the assumption of the priests of science, the so-called scientists: “Oh, you have to believe in the empirical world down here as validating everything. Even to validate consciousness you have to work over here.”

That could be the biggest, stupidest assumption I can think of, and yet we are bound down by that by all science today. The biggest religion is science, and it’s kept us down with an assumption that’s preventing us to know our own self. Let us break that assumption. Let scientists come and break them. Scientists *are* coming to break it. You wait and see. Let this

quantum physics go further, a few steps further and you will see—science will break science! Science will break the assumptions of science. And then what'll happen? What I am calling an exercise in discovering an alternative, alternative universe, without the help of any external aid, science will say, "That's pretty close to our reality now." It's going to happen! Just wait a few years. It's happening very fast.

Just like other religions have broken up within religion itself, science is breaking up within itself. And that is why the assumption will go. What do I think, what do I foresee as a result of this? I see expansion of spiritual awareness, the greater knowledge. Where will it happen the most? It'll happen the most where we have the time, the inclination, the need to discover the reality of who we are praying to God. When do we pray to God? When we are suffering—not when we are enjoying. When a country is in distress, it turns to God. When a human being is in distress, it turns to God. What is happening? Something that my Master, Great Master Hazur Maharaj Baba Sawan Singh Ji predicted in 1937.

He said: "The axis of spirituality that's existed in the East and the Middle East, where many saints and Perfect Living Masters were born and taught their messages of going to discover your own awareness and the source of awareness, the source of our true home where self belongs," they said, "That is shifting to the West." The West has been working hard to obtain affluence, goodies, money, to have all wealth, external wealth, but they have been bereft of the wealth lying inside them. East was rich in inside wealth, very poor in outside wealth. But wait and see, in the coming future the West will go down in economic wealth, they'll have economic problems, and will rise in spiritual awareness. East will lose the spiritual awareness and begin to strive for more wealth, more affluence outside.

I can see the signs right now. Look at India and China, the home of the greatest philosophers and saints of the past, now all striving to become economically rich. Their whole agenda is: How to create more physical wealth in the physical world. They are losing the wealth that is inside us.

And what is happening here? Oh, we can blame the politicians, we can blame pandemic, we can blame corona virus, we can blame how the economy is being shut down by lockdowns and all, a clear indication we are moving toward a decline of the economy and more prayer to God, more prayer to our self, more discovery of the spiritual truth, more discovery of who we are.

So, the Great Master's prediction is coming out true right now, in front of my eyes I can see it. In fact, I have mentioned once earlier why I came to the United States from India. When I retired from my civil service job, I came to this country because of Great Master's prediction that the axis of spirituality is moving to the West. Not only he said that, not only merely the West, he specifically mentioned to Dr. Julian Johnson, an American disciple of His, that it will be more localized in the United States of America. It was natural for me to come and see when the drama of the shift will take place.

And I came quickly to take a ringside seat here for the show. I am watching the show right now. It's already happening. That is why the science that we are looking at will be a science

which will be looking inside also. The *science of self* will start looking inside. It will be looking at the power of human observation, the power of the observer. Who is the observer? When you start looking, “Who is the observer?” you are discovering who you are self, who your self is. The self is a reality, the self has the power to generate reality. When we say, “These sense perceptions are letting us look at a reality outside,” isn’t it possible that these sense perceptions are generating the reality as an experience which we are picking again from there?

How do we know which is the cause and which is the effect? How do we know if perception is the cause of what we are perceiving, or that objects that exist are creating the perceptions for us to perceive? The old idea, “Well, what comes first is the cause, what comes later”, can you imagine science is negating that? An experiment in which they were able to accelerate a particle beyond the velocity of light reached the destination before it left. Where is the cause and effect gone? The time frame is changed. The same thing has been found that in the nature of time, depending upon the velocity of which we are moving, something can be in the past, something in the future while we are in the present—at the same time. That was discovered as early as *Einsteinium* time. They knew at that time that the velocity of which we speak is the nature, creating the nature of passage of time for us.

You have twin brother—there is a very nice show going on in Boston in the planetarium there and I had a chance to see it—there is twin brothers, one is sitting on the ground, other one is going in a very high-speed vehicle in space. The space traveler is talking to his twin brother here, and as the vehicle speeds up, his speech becomes very fast and his brother down there is speaking very slow, and he says, “What is happening to you, why are you speaking like [*the Master draws out the words*] ‘w h e r e a r e y o u n o w ?’ and he says, “Where-you-say-very-quickly-everything?” [*the Master imitates super-fast speech*]. The time is flowing differently for the two as the space vehicle improves, accelerates higher. When it reaches even less than half the velocity of light—the man sitting in the space vehicle is wearing a watch—five minutes pass on that watch, he says, “Let’s going back,” and lands. When he lands on the planet earth, his brother had grown old, had families, and he had died 65 years later—five minutes in this space travel, 65 years on the planet.

The rate at which we are moving in this so-called galaxy, this universe, the rate in which we are moving in the so-called space outside, is determining our passage of time. And it is also creating a past, present and future *simultaneously*. That means what we thought has to occur one after the other is occurring simultaneously right now! And science has observed it. Where will it go after this? Where will the study of this time and space generate? It’ll generate the power of the observer to see what is speed and what is velocity, what is time, what is space. Einstein’s notes, if you see the last notes that he wrote before he passed away, before he died, says clearly that he did not give enough time to the power of, the role of the observer, and the role of the observer is now coming into play in a bigger way.

The whole quantum mechanism is based upon the role of the observer. How can a particle and a wave have contemporary, simultaneous position and can be divided into one or the other by human observation? It is very simple: that if human observation has that power, look at the observer, not at what he’s observing. And that is why I am very hopeful that this religion itself will transform itself into the same thing which I am suggesting as *discovering*

*your own self*. We call it meditation. We meditate upon our self; we research into it. The research or search is done outside, and meditation is inward.

When we start observing the observer sitting inside the human head, we'll discover things which will be beyond all imagination today. Let's start with imagination, it's simple. Imagination is taking place in consciousness. A consciousness is necessary to be aware. Remember that the consciousness ... if we are not conscious, consciousness does not operate, and if consciousness operates, it creates the power to be aware. Awareness makes us use our sense perceptions to see, touch, taste what is around us. When we see what is around us, we have another power which we call attention. Attention is the capability we have of reducing the area of our awareness to what we like to be aware of. Very big thing!

The power of attention is that you can decide to...if you are looking at...I don't know, let me take this mask again as example [*the Master picks up the mask*]. I am seeing this mask, folded it up (I put it on again, don't worry). I am looking at this mask and folded it, and I say, "I am looking at somebody else sitting in the audience now [*the Master points to someone*]. I am looking there. My eye is aware of the mask and seeing from the corner of my eye. The mask is there. It is very vague. Where am I really concentrating? The person who is sitting is a beautiful lady sitting in the audience there. I am looking there—naturally more attractive than a mask, so therefore the mask is of less awareness to me. I am putting attention somewhere else.

I shift my attention [*Ishwar Ji turns toward the mask*] ... this ... wow, I never saw the structure of this mask, the cloth it's made of, breathable mask, wow, black on one side, black and white like nature, wow, so much qualities it has. Where have all the sudden qualities appeared? By my putting my attention on it. Look at the power of attention. The power of attention can make more real, more available to our awareness than anything else. This power of attention we have in consciousness—there is nothing like it. We can put our attention on anything we like, and it becomes more visible, more accessible, more aware for us. We understand the depth of our awareness by using our attention, and most beautiful part of attention: I can concentrate on it. I can't concentrate on the general awareness happening. On attention I can put my attention and concentrate. The more I concentrate on this, the better I am able to absorb this.

See the power of attention? We all have it. It's a great thing to be alive, to have consciousness and then have power of attention. If attention can give us so much information and knowledge about a simple mask, imagine how much knowledge it can give if we put the same attention on our own self, on our seat of awareness. If we put our attention on our seat of awareness inside, imagine what we can discover: Everything!

The whole game of meditation, of self-discovery, is a game of using attention. Attention upon your own self. Now, it's a little difficult. We have made it difficult. Why have we made it difficult? We have used the power of attention constantly always outside, never inside our heads. We have never decided to say, "What is happening in the middle of my head?" We can't turn our eyes to see it, but we can put attention there.

Supposing we say, “We put our attention that as an inner, imaginative self we are at the center.” Just this attention—and achieve it by relation to the location of the body and its parts. Eyes are ... physical eyes are in front of me. I am going to be behind them. The ears are the side of me. I am going to be between them. Simple. I am now imagining my self to be behind the eyes and between the ears, and all my attention is: *What am I doing there?* My imaginary body is moving around, looking around, can stand up and sit down, can fly from there. I have reached the right point for discovering my own self as it is operating in the body at this time. If I put more attention, I find an inner self, also having a head, also having a center. I can put the attention there. What happens? Like this body becomes out of my awareness when I put attention on that one, second also becomes out of attention and I go into another body from where I discover all the thoughts are coming from.

I can go further into that body, same way—attention—and I discover where attention is originating from, a conscious state where my real self is lying. Where is the difficulty? This is the real science! This is the real religion, the real science, real spirituality. It will come and you will see it. I am merely bringing this information to you all.

I am very happy that you ... I can at least speak to you livestream, and in my imagination see all of you listening to me, all over the globe. I can see in every country where you are listening to me. Somewhere it is the middle of the night. I know you are waking up ... just to see that I am speaking. Some of you are waiting, will go, wake up in the morning and see and there will be no ... no record coming.

These people are very clever here. They shut it down and then they take time to edit it and see, “Did I say something not right which should be clipped off, especially some jokes?” I am not telling any jokes today. I know they get clipped off ... so that is why these people here are all looking at, “What am I saying? What should be kept on record?” And if you missed the livestream, then you have to see what they are showing.

But I am very happy to see all of you and to greet all of you, for listening to me and showing the nature of the greatest religion, science. Thank you very much. God bless you. Great Master blessings on all of you. Mask on.