

## The Nineties Revealed

Ishwar Puri

Thank you. Nice to meet you, friends. It's after a long time I have come to this part of the country and I am very glad to meet many old friends here and some new ones, too. Are there any new friends who have never seen me before? Please raise your hands. Welcome. And are there any friends who have seen me before? Raise your hands. Thank you. Anybody not sure? (laughter) Thank you.

There are so many things about which we are not sure that sometimes I feel it could make a good subject of discussion what makes us sure. How can we be sure of anything?

I remember my father was a professor in college and once when my mother was away and I was very small, four years old, maybe a little less, and he had no baby-sitter He took me to college. And while he was speaking to the class on philosophy inside, I was sitting outside on a little bench waiting for the class to be over. And another student came walking by and seeing a child sitting there, he said, "Why are you sitting here?" I said, "I am waiting for my father. He's teaching inside." And he said, "Are you sure?" And I was a little surprised at what he said, so I reacted by saying, "Do you have a book in your hand? The cover is red colored?" He said yes. I said, "Are you sure?" He said, "Why? Can't you see it?" I said, "Sometimes we can see things that are not there. How can you be sure it's there? How can you be sure that what you see is there?"

So many times we see things and then we become unsure of what we have seen. In the course of my life from that day until today, I have met not 10 or 15 or 20, *hundreds* of my friends who have seen things with their own eyes and are not sure. They are not sure of the very things which they saw with their own eyes. When they saw, they were sure. Next day, they were not sure. Could it be a dream? Could it be my own imagination? Could I have just been affected by a suggestion of somebody? These kinds of doubts came into their head after they had seen with their own eyes.

On the other hand, there are some people who have seen nothing and they are sure. For example, I met a great devotee of one of the Indian Masters, Indian spiritual teachers, and that devotee was told that if he did meditation regularly, if he closed his eyes every morning and repeated certain holy words, then he will see light and hear sounds and get in touch with his higher spirit, see the radiant form of his Master and he'll be sure that the Master is within. So, the man began to do his meditation, would get up in the morning, close his eyes, have a great sense of well being, good feeling, saw no lights, except when he rubbed his eyes and then he knew it was because he was rubbing his eyes, would hear almost nothing except his own thoughts, felt a little better, next morning would do it again, after a month he saw nothing but he was sure that the Master was there. He saw nothing, but he was sure. And there was nobody who could convince him that he's making a mistake. He said, "I know myself. I am sure even without seeing."

What makes us so sure? We go to sleep at night. At night we have a dream. In the dream, if somebody says you are dreaming, you are not sure. We feel maybe it is not a dream. Maybe it is a dream. But, when we wake up in the morning, we are sure we are awake. I have yet to come across one person who, waking up in the morning, without verification whether this world is real or dream world, is not sure that one has woken up.

What gives that certainty? How can one be sure when one wakes up in the morning, "I am awake", even before opening one's eyes? You go to sleep on a bed. You close your eyes. In the morning you wake up without stirring your hands, without opening your eyes, you are sure you are awake. What happens? You've seen nothing. You have verified nothing. You have not opened your eyes and said, "Let me verify if I have reached the wakeful state." You have not checked out by pinching yourself, "Is this my body? Am I awake?". You have applied no test of wakefulness at all and yet you are sure you are awake. If a friend of yours came in at that time and said, "Get up." You'd say, "I am up. I'm already awake." "No, you're not awake. You're dreaming." "Of course not! I'm sure I am awake." What makes you so sure? Where does this sense of certainty and sureness come from?

This has intrigued me for a long time that what makes a person so sure. And this is of great importance in mysticism and spirituality where people are constantly questioning the experiences of the mystics, the experience of those who meditate, saying, "You could have a hallucination. You could just be having imagination. You could be subject to suggestion. How can you be sure?" When a person has an experience, a near death experience, which is beautiful - giving peace and calm inside, making one feel wonderful and beautiful, another skeptic will come and say, "How are you so sure?" and you have to answer, "I don't know how, but I am sure."

This question of what makes one sure has come up so often and the skeptics have always thought they got away by posing the question : "How are you sure?", and not being able to get any satisfactory answer. So, they walked away saying, "This is all make believe. This is not real. If it were real they would have some evidence how they are sure." And none of us stopped the skeptic to say, "When you wake up in the morning, how are you sure you are awake?"

So, I had to spend a little time on this. How is one sure that one is awake? And I found, much to my surprise, that the answer to this question was a very simple one. Should have occurred to me in the first place. I am sure in the morning that I went to sleep because I remember that I went to sleep. That's the only reason I am sure. What happens in the morning when we wake up? We recall, in memory, that we had gone to sleep there. That makes us sure. Supposing we lost that memory. We would never be sure. The truth is, when you have a spiritual experience, an experience which a skeptic would question how are you sure, the only reason you can be sure is, you had that before. You come back to what belonged to you. That is why these experts in levels of consciousness, these experts in wakefulness, in higher wakefulness, in still higher wakefulness, these experts said, "Do not believe any cloudy sensations that you may have, any vague experiences that you have. If you want to be sure that your spiritual experience is one that is real, remember when you had it from which you left it and now you've come back to it again." That means you have woken up to a state from which you descended to a lower level of consciousness or a sleep.

People talk of an astral stage, a higher ethereal stage. The ethereal stage is a very simple one. I have heard very strange definitions, read and heard about strange definitions of what is a higher ethereal astral stage of consciousness. People talk of going into another region, going into another world, as if there is a strange place somewhere out there. Out there is in quotations. "Out there." That we have to be "out there" to have the astral

experience. These people, when they describe their astral experience, never remember when they ever had that before. Therefore they are not sure. The astral experience is nothing more than the ability to have the experience of the five senses without the body. If we can see without eyes and hear without these ears, can speak without this tongue, can touch without these hands, can smell without the nose, if we can have these five sensory experiences without involving the body it is an astral experience. But, if I say to all of you, can you imagine that you are going to walk in your astral bodies and stand next to me here and shake my hand and go back, you'll say it's easy. Would anybody like to do it? Please raise your hands if you'd like to come over here without your bodies and shake hands with me. Please raise your hands, those who are ready. OK. Very few. The rest stay back. If you will change your mind, you can come along.

Now, imagine. Imagine that you have got up from your chair where you are sitting and have walked along without treading on any body's toes and come along the isle and I'll wait here. When you come here shake my hand tightly and turn around, go back and sit down again. You do it now? OK. Begin.

Imagine you have got up from where you are sitting, walk up here along the isle, hold my hand, say hello, walk back, sit down on your chair again. Anybody did it? Raise your hands. One, two... Well there's far more than the volunteers and.... in the first volunteer.

Was it difficult? Anybody had any difficulty? You just had an astral experience. And we make it such a mystery. We make it sound such a strange thing. How do we reject this astral experience and like the ones that are written in books? Because there they don't say that *the astral experience will look like imagination*. Whereas now you are thinking this was just imagination. This was an imaginary thing that we did. An imaginary use of the five senses is all that astral experience is about. There never has been any other astral experience except this. But, why did you think it was imaginary? You thought it was imaginary because you gave only a small part of your attention. When I suggested you come, you gave a small part of your thinking attention to this imagination. The rest of it you kept with you and your physical bodies on the chairs. You may have given 1%, 2% of your attention, 5%. What would happen if you gave 50% of your attention to this imaginative experience of coming here? You would feel that the body sitting there is your imagination and you actually come here. There is no difference whatsoever except what you give your attention to.

Right now when we are sitting in this physical body it is looking real for us. It is looking that this is a real material body and we are merely making use of it. The only reason for that experience is that we have spread and scattered our attention thoroughly into this physical body and made it real. If we pull our attention from this body and become unconscious of it, we can walk about anywhere, fly anywhere, do what we like. It will not look like imagination any more. It looks like imagination when we leave a large chunk of our attention in the physical body, use a little bit and say this was imagination.

The point I am making is that it is human attention, it is consciousness scattered to different sensory experiences that creates this physical world and creates the astral world. If attention did not have that power, one would never dream and one's dream could never be real. It is the power of attention that switches from a consciousness of this body and assumes a dream body and makes a dream look real at night. When we wake up in the morning a consciousness returns to reactivate this body and we feel it was just a dream

because now we remember we went to sleep. If you could remember that you were living, seeing, touching, tasting, smelling, having sense perceptions even before this body was born and constituted, you would know that when you have that imagination you have come back to where you are coming to this body from. Therefore, that is real and you are sure of it.

Some people say, "Is it necessary to do some kind of meditation, Eastern or Occidental, before one can have this experience?" My answer is no. We are all going to have this experience anyway, whether we do anything or not, when we die. Inevitably, we are all going to have the experience of finding out whether we are still there when the body is dead. If we find the body is dead, people are preparing to bury the body, to cremate the body, to finish it up and we are watching, we will be sure we are still there. Whether we did meditation or not. The only difference is that instead of waiting for death to know this particular fact, one can die while living. *One can have the experience of consciousness going through the process of death while the body is still alive.* And put the attention back in the body and know that this switching of attention from one level to the other is all that constitutes this human life. And a much larger life that was there before we became physical and will continue after we finish the physical life. One can verify anytime. If you verify personally, if you can die while living to tell the story and share it with your friends, you will be sure what you had. The friends will not be sure. They would like to experience themselves. So, encourage them also to do the same thing.

Dying while living was a secret. It has been there for thousands of years. It has been mentioned in the oldest recorded literature on this planet Earth. If you look at all the records of spiritual texts, religious texts, you will find that they all speak of dying while you are alive. Like Paul says, "I die daily." Like the Rig Veda says, "It's only death that reveals birth." Like all the scriptures, you go and you will find they are referring to a possibility of experiencing what is called physical death while you are still alive. It was supposed to be a secret doctrine and known to a few enlightened people. Time has been going on and there have been predictions that a time will come where more and more people will have access to this. That different branches of study, study of physical conditions, of matter, study of the particles that make matter, will lead to a better understanding of the energy that gives us the experience of the particles of matter, and one day these studies will all lead us to a state of consciousness when generally people would like to know: what is life? What is consciousness? What is matter? How is it different?

Some rare texts exist which prophecy that this is likely to happen in a cyclical order at different times in the history of mankind and one of the times predicted is at the turn of this century. So, when you ask me can you reveal to us the 90s? Can you reveal to us the last decade of this century? And the opening of the next century? I can say you will reveal to yourself. I don't have to reveal anything. You will reveal to yourself during this decade that the art of dying while living will no longer be a closely guarded secret known only to a few people. It'll be shared by human beings, seekers of truth, seekers of reality, all across the planet. More so in that part of the planet where the greatest search and inquiry into the nature of matter and the nature of energy has reached a point that they can hardly see the difference between the two.

You will find that what was called Western civilization, dubbed as the materialistic civilization, that Western civilization is the one that through its own research into science



and technology, has come so close to finding out that the nature of physical matter is no different than the nature of so-called physical energy. Not only that. They have gone to a point, almost a point of no return, that both these particles of matter and units of energy that can be experienced by human a observer as a human consciousness being are originating in a strange frame of time and space. The nature of which will determine what constitutes matter and what constitutes energy. Just a few scientists have given us an inkling into this. That time is a constituent, that time and space are the ingredients through which these manifestations of experience take place, whether we call it particles of matter or we call it units of energy. That these two are moving in research and study towards a common unified field where it is the time-space continuum alone that is generating this possibility. All our old assumptions are being broken. The nineties will break it more than ever before to prepare us for the next century. The nineties will show us the true nature of time, space, particles, super small particles, energy, all kinds of energy, including consciousness as we know it on the physical plane.

This is a great development. This is a great time! If you look at the history of human beings you'll find there are very few mileposts to compare with what is happening now. This is one of the greatest periods of human history. In the nineties when not only a few Einsteins will talk about the nature of energy and the nature of space-time continuum, but a generality of people in the so-called Western civilization, in this so-called hub of materialism, will understand that what looked like matter, what acted like matter, what looked so real as physical was in fact based upon nothing more than the energy drawn from the space-time continuum. It's a great time ahead. And a lot of us are going to participate in that and understand it.

How will it benefit us personally? Will it just be a philosophy? Will it just be a new theory? Will it just be a new explanation of the unexplained nature of infinite space and the quasars, and the boundaries of time-space? Or will it be something beneficial to us? I dare say that the nature of this revelation that is taking place in the nineties will make it extremely beneficial to us because we will understand the nature of life and death, the nature of consciousness that activates the physical body at birth or even before birth and ends what looks like death. We will understand the true identity of a living being. That's a great development. The people who now say we have to go into a cave where a little Oriental Master is sitting inside giving us techniques of meditation, those people can go into a university, into a library, understand what's happening, know a lot more about these scientific facts and attain, personally, knowledge of their true identity, who they really are.

The old question: Who are we? Who am I? Who is the self? That question will be answered to the satisfaction of a large number of scientific people in these nineties and in the turn of the century. It's a great thing happening here. People will be sure because they will have personal experience. People will shift from second hand knowledge of other people's experience and become experiential and verify by personal experience. This great change is taking place in the nineties. And how will this happen? How will a large number of people who are still so much immersed in the problems of day to day life, who do not know how to prepare their 1040s, and where to find the checks to pay them, who still think that death and taxes are inevitable, who still talk in terms of this material world being the only reality, who still do not have any notion if there is a dream-like world in which we can float around unseen after the physical world ends, who still have all the doubts that the

mind can generate, how can those people suddenly start experiencing the truth? The answer is remarkably simple. That these very things which had accentuated and endorsed their belief in the reality of the physical universe, these very things will hit back and make them look for answers elsewhere.

At one time, in the fifties and the sixties I remember people left affluence to go to poverty to see if they can find truth and wisdom. Some of the old Yogis and Sadhus and Swamis in the Indian subcontinent used to wear nothing but a coat of ash from a little fire of wood and coal that was burning. As the fire finished they would put the same ash on their body. That was all their dress. And it was believed that you have to live in that kind of poverty in order not to be attached to the affluence of the material world in order to discover the way to truth and to understand who we are and to go within and find the nature of the spirit and the nature of consciousness and what happens when the physical body dies. It was expected that you must give up this world. It is too distracting. Give up this world and go into detachment, into that poverty, privation, sacrifice, in order to get the truth.

What has happened after that? In the last forty years and to the end of this century, we don't have to give up the world. The world is giving us up. We don't have to detach. Everybody who we thought we were attached to are detaching themselves. We don't have to break friendships. Friendships are being broken automatically. We don't have to give up trust of people. They break it themselves and make it easy for us. In the midst of affluence we are poor sitting here. We don't have to go to the caves and the Swamis any more. We are sitting right in the midst of the same material situation, the same civilization and we are poor, detached, lonely. We are more lonely now than we were ever before. We are more lonely surrounded by humanity than we were sitting on top of a hill. On top of a hill we could wave to a fellow being walking at the foothills and have a camaraderie and have a feeling of attachment. Here we are sitting with those who claim to be our own and we know they don't know us and we don't know them.

This very experience of affluence, togetherness, the experience of growth of mental attachment, has led to a disappointment and loneliness which is helpful for that spiritual knowledge for which we had to make sacrifices to go to the East and find out the truth. We have created the loneliness of the East sitting in the midst of the affluence of the West. And we have tried to use affluence to distract us. It doesn't do too much anymore. We have tried to use friendship and sex and love, or so-called love, and attachment. We have tried these, that they are the ones that will hold us down. They are unreal. They don't hold us down. They do not cure our loneliness. We are more lonely than ever before.

If somebody were to ask me a question, "What is the essential qualification to be able to find the truth within you?" A simple one word qualification to set the process of seeking and finding going, I would say that one word is loneliness. If one is not lonely, one will not seek and one will not find. It is the loneliness of the human being that has set this whole seeking and search into motion. And we have created the conditions by the very affluence, that was an attraction for us, to make it lonely and to find the truth within ourselves.

Fortunately for us, the affluence which material wealth generated is all outside the human body. Outside the cover that seems to be encasing the self. Outside of the spirit or consciousness or soul, which we are trying to find. It is not inside. Fortunately we can stash

all the greenbacks in a safe outside. We can put them in a bank outside. We can buy a nice automobile, a nice car and park it outside. We can't park any of these things inside the head. We stay alone. Lonely in the head. All these external manifestations of affluence are parked outside us and we are alone inside. When we close our eyes we find we are poor. We want to look outside. We are wealthy. Sometimes we are not even sure of that. But we are sure we are poor inside. We close our eyes, it's all darkness. We run out like a child afraid of a dark room running out in the light. We close our eyes and are afraid to stay there. There seems to be nothing there and we run out. So, we are surely poor inside. We may be rich outside.

The changing time, the seeking coming from this isolation and loneliness will make us look for the wealth inside. Is there any wealth that we can't see in the darkness inside? Is there any way to find that within? That search for spiritual wealth, nonphysical wealth inside will commence now in a big way. Because the few problems that we thought we could solve with the wealth outside did not get solved even when we had the wealth outside. We have no option but to try something else. And this loneliness and isolation and darkness behind the eyes will motivate us to look for the wealth inside. Will there be somebody who can give us guidance?

A poor man walks and he wants to know how to make a million. The first person he stops is a man who has a million. How did you make it? I remember when I first came to this country, I think I had four dollars in my pocket. I thought I'd go around the world on four dollars. I didn't know in this country that currency doesn't work like that. My American friends who received me were surprised, shocked that I undertook this kind of a journey little realizing that much more is needed than this. So, we looked around to see if anybody made money and we found a Yogi, an Indian who had preceded me and had made a lot of money, was a millionaire. The two of my friends and I went to ask him how do we make money. How can we become millionaires? He said, "It's very simple. Have you not followed the philosophy of OPI and OPM?" We said, "We have never heard of it." He said, "If you follow OPI and OPM you'll become millionaires like I have become a millionaire." We said, "What is this OPI, OPM?" He said, "OPI means **Other People's Intelligence**. OPM means **Other People's Money**. You use these two, you'll become millionaires." And we felt there was some great commonsensical answer in that. And we found the same truth holds true even in spiritual wealth. That if we are poor and we don't know how to become spiritually rich, we have to look for other people's spiritual wealth, other people's spiritual intelligence, we grab some of it and learn how they made it. There is no other way that we could find of achieving this spiritual affluence except by following the examples of those who already have it.

Now, I have noticed since I first came to study in this country in the early 60s till now... That's a lot... Three decades of observation in this country. ...that the number of those that claim to be spiritually wealthy has gone up. More Yogis, more Masters, more Sadhus, more cult leaders, more Gurus than ever before. Do you see them? They travel all the time. They tour. They give their advertisements. They give talks, lectures. And we go. Often we pay for the time we spend to listen to them. We get initiations. We get all kinds of different fare, spiritual fare. So, the number of those who seem to be wealthy has grown. But, when we spend time with them we find they're as poor as we are.

There is an Indian story of a poor man who had met a king in the forest. The king was on a hunt or shooting and the poor man was there. The king liked that poor fellow. He said, "Well, when you need some money, some riches, come to me. I'll make you rich. I am the king." The poor man, one day didn't have enough wood to sell in the market and make money and to buy food for himself, remembered the king's promise and went to the palace. And when he was going to meet the king the palace guard said, "Wait! The king is in prayer." So he peeped from the window and saw the king praying to the Lord, "Lord, give me something." The man came back. When the king finished his prayer the guard said, "That friend of yours from the wood had come, but he has gone away." The king went back to him. He said, "Why did you go away? I would have finished my prayers and I would have given you what you want." The man said, "I looked through the window and I found you yourself are begging from somebody else. Why should I come to you? Why can't I go to the rich one?"

A lot of these people who come and say we will give you the spiritual wealth are themselves so poor they are saying, "Please help us so that we are not found out that we are poor." So, the riches have to come from those who are really rich and do not suffer from the symptoms of poverty which we have that when we close our eyes we have darkness and we know nothing. If there is a person who closes his eyes and sees light and we can find such a person, he's rich! Even if he's wearing tattered clothes.

There was one Mystic in India who made a condition that he will sell spiritual wealth only to those who have a minimum qualification of having earned something on their own. He did not want to go directly to the poor. He said, "Those who have made it up to a point can come to me." So, they said, "What is your condition? How much should one have before they can get spiritual wealth from you?" He said, "The minimum is a person who can see the midnight sun. The one who can see the sun shining at midnight can come and see me and I'll give him something more." He made that a condition. There have been strange... all kinds of Masters and Mystics who had the wealth, who shared the wealth and who taught us how that wealth is lying hidden inside us. That the wealth outside is not everything.

You know a lot of people. You belong to all the ages from young to little more old, to me, older, more older than most of you. We have seen life and we have seen that as time has passed more and more people are willing to accept that the spiritual wealth is more real than the physical wealth outside. This trend is going on. The 90s is capping up this trend when we will acknowledge that to really solve our problem we need spiritual wealth inside and not the trash outside which we have been running after. Therefore, we will meet really wealthy people who are spiritually wealthy during this period and they will be the example who, when they close their eyes, can still see. See more than they can see with their eyes open. We want people who can see without their eyes. And we want them to see us without their eyes.

How will we know? Have you ever gone to a person and said nothing, narrated nothing, shared nothing, and yet the person convinced you that the person knew you? Anybody had that experience? You understand what I mean? That you say nothing and the person has said nothing and yet you got that certain feeling that the person knew. Isn't that person remarkable? Are we remarkable to get this feeling or the person is remarkable to give us that feeling? Or both? Probably both. The fact that such people exist and will come and



emerge in larger numbers in the nineties in the Western world and there'll be more and more of us who will have that experience is a sure sign of this turn of events in which spiritual wealth will be discovered within ourselves.

I have mentioned to some of you earlier that this Earth of ours, this planet is just one unit of human experience. We are using this planet to have experience of life. Supposing I stood behind this desk where I am standing now and I want to see what is life....(end of side one)

...and decides to look at life from this side, from this side, from this side, from that side, from here, and from there, from all possible sides at once. What kind of life will such a person see? The truth is we are that person. The truth is that person we have given different names. We call that person or that being God, All Powerful, Creator. We have given different names to a single consciousness that is capable of experiencing all possible points of view at the same time. When we want to look at those experiences of all points of view dividing them in time and space by cutting them into pieces, one at a time, one point of view at a time, we become individuals and take on different names and sit in this hall and listen. *We human individuals are no more than the same being experiencing a single point of view instead of all the points of view simultaneously.* When we talk of self-realization and going and awakening back to our own self knowledge, we are able to experience exactly the totality of points of view and that's the first time we can say we are all one. We are all one as a conscious being. But, right now we are all split as points of view. But, we have forgotten that this was just a vantage position of a different point of view and we are still one. We separate ourselves and make each other an individual human being. This individuation is coming from lack of knowledge of our true nature. If we discover our true nature, we discover our true oneness and we discover our unity the whole experience changes. But the experience is localized because of the single point of view. The point of view having become so important, both spatially and in time, chronologically, that we can look at this Earth as one of those stations from where we are observing this creation.

This Earth is almost like a being. The way human consciousness is scattered around it, it looks like it is a being on its own. If you travel around the Earth, which I do frequently, two, three, four times a year, and you go around like this, as you go around the Earth and you meet different people you get a strange sensation that the people are nothing more than the consciousness looking at different points of view of creation and giving a life to the Earth planet itself.

All right, let us assume for a moment, for the sake of argument, that this Earth is a living planet. A planet with life and consciousness and therefore it is looking around. Where is the face of the Earth? When we look at the Earth, where is the face? Where is the back of the Earth? Men who historically study from the information available to us, it looked like the East at one time represented the face of the Earth from where it could see, give wisdom, share and speak. I made a study of different countries and cultures from where the original scriptures came, the spiritual literature came, the spoken word came to describe the unspoken truths and I was very surprised that for centuries the so-called spiritual teachers and Masters who gave us such deep knowledge of the nature of consciousness came from a single 2500 mile strip on the Eastern side of this planet, the globe. In fact, I took an actual globe and I drew a strip on it. And I marked the strip

starting from the right side of the North Pole on that globe and drew it down including China, Japan, India, Asian countries, Eastern part of Africa and went and touched the left part of the Southern Pole. And that strip included several countries and when I saw the scriptures available, the knowledge and wisdom available, it was given by Masters in that strip. And nobody spoke from the other side.

What were people doing on the other side of the planet? They were working with their backs to the wall to make more money, to generate creature comforts. It looked like those creature comforts were more important for them than any real knowledge or wisdom. They thought that's the work of philosophers. Let the philosophers live in the East. We have to develop our affluence and our creature comforts in the West. It went on. It's gone on till now. The result is today we find that that strip which produced all this knowledge is being used as the source of knowledge.

I hear the word karma used more often in the United States than in India. It's supposed to be coming from Sanskrit and in India they don't talk of karma anymore. They talk of joint ventures, bank accounts, stock exchange. They talk another language. And, here people in seriousness say, "This must be my karma and I have to get out of it." And, non seriously we see cartoons depicting a big Indian Swami pouring out something in cups and serving to people and it's called 'Karma Cola'. Whether lightheartedly or seriously, that very terminology which was used to depict the philosophy of the inner self which was spoken in that part of the planet seems to be shifting this way and what was the very roots of growth in this part of the world seems to be moving there. What is happening? What happened to that strip?

I did another experiment. I took that strip from a little globe. I said, "Let me paste a little plastic on the globe and see that's where all these Masters in the Middle East, in the East, in Asia, in different parts came from. And these were these great teachers in the South. And I took that strip off as it was and decided to move the globe half way around and stick it in again. And it covered most of half of, more than half of the North American continent, went down to the west to the Pacific Islands and went down to the bottom on the South Pole again on the other side of the Earth, world.

I was surprised that all the shift of language, of karma and so on, was now going on on this side of the planet, not on the right side. So that what we could perceive was, there was a shift taking place. A shift in values. A shift in perceptions. A shift in the philosophy. A shift in where to find the truth. Therefore, I was readily able to connect this movement of the 90s with the shift that was taking place, that this was a spiritual shift taking place. As if the Earth, having got tired of standing in one position as a spiritual conscious entity, decided to turn its back and face the other side. That what was the region on the planet which was hunting for material affluence and material wealth was now the spokesperson for spiritual values. And that which was so long traditional spokesperson of the Earth, of the planet, for spiritual values are now going haywire on how to make more money and how to improve the standard of living. Economic development is gone in a big way in the third world countries, in Asia, and that part of Eastern Africa that was the home of spirituality.

So, I would also say that the 90s are revealing another feature. That it's not only affluence or the abundance of affluence that is making us seekers of a truth beyond

affluence. A certain shift is taking place on the planet itself which makes one look for the truth more in the West than it ever happened before.

Incidentally we find that there was an abundance of real Masters in India. We went and met people. You didn't have to speak. Just sit with them and you got answers. You went with a question in your heart. When you were with the Master you forgot the question. You came back, opened a book on some other subject and the answer was in the middle line. You felt, what is this? Strange coincidences happen. Strange things happen to satisfy us that there is something happening which is unusual in the presence of the person who is enlightened but quiet and sits like a dumb child like us! And yet it is his presence that is giving us this knowledge.

Where are those Masters? I go there and I am told, "Oh, that one used to be there. He passed on some years back. There was another one. He's passed on, but the new group has taken over. That one's gone and an association has taken over." What's happened? The very system by which organizations, associations, societies used to run groups, enlightenment groups, spiritual groups that used to run these things here are taking over the spiritual activity there. And those unique enlightened individuals who used to give us that experience are passing on. Where are they going? If there is any reincarnation I suppose they are moving to the new strip on the West.

I predict that in the next 20 years you will see a lot of people in the West, in the Western strip, especially in North America, who will give the same experience that we had in the East. This is a big change! This is a great shift taking place. And, these people will not be imported from there, will not be business or trade related people. They will be born here. They will grow here. They will get revelation here. They will share their information, knowledge, truth, philosophy with us here. It is a great development taking place. So, if you want to know my opinion as a world traveler, I can see that on the planet itself this kind of shift is taking place and the West is now ready. Ready for the kind of truth and personal knowledge, self knowledge which we thought was confined to the ancient wisdom of the East. In fact, after a while it will really be called ancient wisdom of the East. It will be ancient. There will be no current wisdom. The current wisdom will be spoken in the language that will suit our radium. It will fit in with our existing knowledge that we have here. This great development that is taking place will be experientially shared with us. Not in philosophy.

The great advantage of living Masters, Masters who have not left us books to study, but are themselves living in the same form like we are, when the seeker and the sought are in the same form and can talk to each other and can share knowledge, that is when we get the best advantage of a Master or a teacher. And, that's going to happen in this part of the world. I have really come, not to tell you all these things, but to congratulate you for being at the right place at the right time. To tell you the truth, when all this revelation and discovery came to me what's going to happen here, I was living in India. I made a bee-line and came here and tried to take a ringside seat before the show starts. I recommend to you who are already here to take advantage. You are close to the ringside seat where the spiritual show begins in the 90s. The 90s have already started and before the end of the century you will find many others saying the same thing, experiencing the same thing, besides the many of you experiencing the same things. So, I congratulate all of you and

thank you very much for listening to me and sharing my predictions for the 90s. Thank you.

I shall be very glad to answer for a few minutes any questions on the presentation that I have just given you or any questions on the presentation that I have not given. (laughter) How many of you are coming to the workshop tomorrow? Thank you. How many of you are not coming? OK. First preference to those who are not coming. If they would like to ask anything. Those who are coming will have quite a lot of time tomorrow to ask questions. You can ask questions tomorrow on anything that comes to your head. On any aspect of this subject, whether related to today's presentation or not. But, those who are not coming, if they would like to ask any question I would be very happy to try and answer. Yes..

Q : Would you say when somebody is in a room with someone else and you don't speak, you get knowledge? It's a feeling of sharing from the heart that goes to the mind without speaking. Is that the way you look at it also? In other words, you don't have to talk about something to feel like they've given you information.

Ishwar : Yes. It is all within. It is all coming from inside. Not from outside.

Q : And you don't have to speak because you feel that.

Ishwar : Exactly. Yes?

Q : Ishwar, when the body falls off and you attain (?), are there different levels in the spirit world after the body drops off?

Ishwar : Yes. There are.

Q : How do you know how far you can go? On what you do in this life or how detached you are or...

Ishwar : Depends on who your friends were here. (laughter) You'll go where they go. It's nice to have a friend who goes far. You'll go far too. We go where our friends go.

Any other question? Yes?

Q : Ishwar, some people in the past have spoken about the geometry of man like in mathematics, the simple lines and squares and things. But there is something called sacred geometry. Something which has something to do with the higher planes but can be seen on the physical plane as shapes. I'm doing some work in this area and certain relationships exist with certain shapes connected with the body and with the higher bodies. Are these just examples of what we understand to be or are they really on the higher level exactly what is? In other words, are they just representations like they... In India I think they have a shape for something called the feminine principle, Purusha and Prakriti and they have one that touches all aspects, and the other one is hidden and creates the next. Are those just attributes or are they for real?

Ishwar : These are two different questions, really. But, I'll answer both of them briefly. If you still want more information, ask me tomorrow. The shapes and forms that we find here are created from the shapes and forms which are the points of view at higher levels of consciousness. Like we are, as human beings, points of view of a single consciousness, the shapes and forms are living entities at a higher level, at the astral plane. The shapes and forms are living entities themselves. And it is a reflection of their existence there that makes the shapes and forms here. So, these are manifestations of what is alive there. A shape here is not alive. But, looks like alive. A shape here houses something that is alive. A shape there is itself alive. So, living shapes and forms become the structures and forms



for other living things here. But, they are not by themselves alive here. But, we are very interested in understanding how these shapes and forms are made. The interest is coming from our contact with the astral and higher regions which makes us realize there is more to it than what we are seeing. And, that more to it is actually more at the astral level where shapes and forms have a reality and an existence. Proportions, like shapes and forms, also have a reality. Colors, like shapes and forms, have a reality at different levels of consciousness. All these what constitute a physical experiential life here, the perception of living things here is arising from a reality at higher levels of consciousness. And the best way to know it is to perform the different exercises which we'll talk about tomorrow, which can give us the experience of loosening ourselves from this level in order to experience the higher. And loosening from the higher to experience a still higher. If you can experience two more levels you'll get all the answers about shapes, forms, proportions, numbers, and colors.

The second is the Purush and Prakriti. The dualism of Purush and Prakriti. Translated literally it means the person, the Purush, and Prakriti is nature. Translated a little more Western style it means the creator and creation. This is a big question that has been raised in Eastern philosophy that consciousness, which means the ability to be aware, the ability to experience anything - at any level, whether in the form of thought, knowledge, wisdom, memory, senses, seeing, eating, touching.... Any kind of experience. To have any experience you need an experiencer. And if it is a conscious experience you need a consciousness experiencer. Now, when we look at things with our eyes, we look at the wall and we say there is light at the wall, where is the light? We always say the light is on the wall. But, actually we opened our eyes and looked out and saw the light on the wall. Supposing we cut this. (covered eyes) We don't see the light on the wall. We believe erroneously that the light on the wall was stimulus. It existed and therefore we saw. It is just like having a flashlight. When we have a flashlight and we put it on and it makes a pattern of light on the wall and somebody were to ask, "Where is the light?" You will say on the wall. OK If it is on the wall, turn the flashlight away. It should be on the wall. It goes where the flashlight goes. You turn the flashlight, the light moves along with it. And when you put the switch back, there is no light outside. Where has it gone? Actually it was always in the flashlight. It sent out its rays where it went out and gave the illusion that the light was a separate thing existing on the wall. Actually it was so intimately connected with the flashlight in our hand that when we cut the switch off it went back into the same flashlight. Before its creation it was there. After its creation it looked there (out) but it was inside. When it stopped it was still inside. Truth is it was always inside, but momentarily it looked like it was outside. The Eastern philosophy believes that the Creator is consciousness within us. When consciousness operates to experience life, it looks like there are other people, there is a world, there is a car, there is a plane, there is a house. All these are being experienced where? Inside. If you cut the inside, everything disappears. Everything is in place and is becoming an outside real experience because the experiencer is conscious inside. Now, who is real? The inside or the outside? Is the outside merely an attribute of the inside or is a reality? They say no. The Purush, the person, the being is inside. And its nature is outside which creates this universe. Therefore they believe that what looks like a creation outside is nothing more but an attribute of the Creator which is within, which is within consciousness. Question has been raised: Are these two things? Is

there a Creator and a creation? Are these two things? In other words, can the Creator sit in the middle and say here is my creation and disappear? Will creation still be there? The answer is no. Because the creator has to be there to watch the creation. It is His watching the creation, observing the creation, that is creating. If He disappears, creation disappears along with Him. Therefore, there is no difference. Therefore, there is only one Purush and the Prakriti is its own nature. But, it looks like there is a Creator and He has made a creation independent of Himself. If we had no points of view which are conscious to see the world, the world wouldn't be there. Conversely, if you spend a little time thinking about it, when we say there is a world, how do we say it? We can only talk of that world of which we are conscious. There may be another big world right next to us here we are not conscious of, we don't talk it. We don't call it a world. We don't call it creation. When we talk of creation, we are talking of a creation of which we are conscious. Therefore, consciousness is not only the receptor of the created world, but is the Creator. The very process of reception is the process of creation. People have had a very hard time to understand that. That when you see a thing you are creating the thing and seeing it at the same time, without any gap. You don't first create then see. It's not that the consciousness inside first throws out an image and then picks out the image to see it. The throwing out of the image and seeing the image is simultaneous. There is no difference. In fact, to say you create the universe or you experience the universe are identical. And that is the concept which they try to represent symbolically by Purush and Prakriti. It's a deep philosophy in that. But, a lot of people have talked about it. Yes?

Q : Earlier you were talking about the astral body and say it is imagination, so, say if you imagined .... say you were mad at someone and you imagined, like, slapping them or something, does their astral body get affected by that?

Ishwar : Sure. I'll give you an experience. Try it tomorrow morning. Imagine that you are very happy with everybody that you see. Don't tell them. Don't tell anybody. Just make up your own mind you are very happy at everybody that you are going to meet tomorrow. They will act so different tomorrow like you've never seen before. Ever tried this?

Anybody tried this? There are some people who have tried it. I have been amazed at the results. A person doesn't tell anybody of how happy one is because of meditation inside early (that) morning and nobody is present and then goes out and wonders why people are so good today. What happened to the people? What kind of communication is it? Who is reaching out? There is something. So, when we talk of the astral body being real, it is real! But, in the physical plane with the assumptions of life that we have made, the assumption being the physical matter, I can touch it, this is real, this assumption is making it imaginative. We call it imagination because of an assumption we have made. You don't make any assumption, be free to treat experience as it comes, you will not call it imagination. You'll call it astral. And you can test it out.

Q : So, then when you pass on and that person passes on, then everybody knows what everybody else is thinking in the astral plane, in the imagination.

Ishwar : Yes. You can't keep secrets there. It is good and it is bad also. (laughter) When everybody can read everybody's thoughts.... In the astral plane everybody can read everybody's thoughts. Telepathy is the only universal method of communication there. We still are everybody. We still are many. We still are divided. We still are units. But, we communicate. Just one thinks, the other can give an answer straight away. So, there are no

secrets. And we share all the other secrets that we have kept, thinking that we can keep them in our own head in the physical world. A lot of assumptions and illusion that we have here break up when we are in the astral plane. Yes?

Q : ...Doesn't your body language.... Is that what they read?

Ishwar : Not necessarily. No. Sometimes you can wear a veil. They will still act good to you.

Q : ...energy levels...

Ishwar : These are words we try to explain. When we can't explain these things we say there are energy levels. And the more foreign the word, the more convincing it is. These are chakras, right? Energy from chakras is affecting. OK? Whatever you like to call it. It doesn't matter, but the effect is there. One more last question. Anybody has a last question to ask? Yes?

Q : You said the shift of the spiritual world is over here in the United States. Will you tell me where .....

Ishwar : Where ever you are is the spot. Where ever you are. Where ever a seeker is, that is where the answers are. If you move away your real temple from which the knowledge comes, the real church moves with you. The truth is the real temple or real church or the real house of God in which the light and sound can appear and give you the answers is the human body. You know we carry our real resource of knowledge with us and we run all over finding where can we get it. Maybe this lecture? We carry our library, we carry our resources, we carry our church, temple, everything, with us and run where to find the answers. And there the Preacher is saying go within. The body is the temple of God. We move that body sometimes 20 miles, sometimes hundreds of miles to go and find out that the body was what contained everything. Let me not leave this vaguely. This is such a simple truth we should all know that the truth is within us. When I say within us, within what we think is our body. Within what we carry with us all the time. This is the place. Therefore, if somebody says where is the right place. The right place is where you are sitting right now. When you move to the other corner, the right place will shift there. It's inside that we have to get the truth. Go within and you will find the answers. Thank you very much ladies and gentlemen. See you tomorrow. Thank you.

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