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Session 151

Parteep is asking, *I am aware of the awareness. I laugh so much seeing this. Being in awareness is automatic. How this awareness practice is really a bluff, but how this bluff really helps? Join some dots please.*

It is simply a training of the intellect. You are training your mind to be in a specific state. Once this is achieved, then it is unnecessary; there is no need to continue the training when you have a little bit of idea what awareness is.

To ride a bike, you need some training initially for a week. You will fall, you will make mistakes, you are learning the controls. After that, you don't need training; riding the bike becomes automatic. Awareness practice is nothing different; it is another training. So those who are in the automatic awareness, they don't need to be trained. That is why we have kept only 3 months for the awareness practices. I was hoping that everybody should be able to get into this awareness in 3 months. If they do it sincerely, if they don't get lost in whatever other things are mentioned, which I am going to remove very soon.

I am seeing that people are getting tangled in sitting meditations too much. That is like a third wheel on the bike. And if you don't remove the third wheel, you will never learn to ride on two wheels. So I am going to remove it from the beginning. Because I don't usually come to know, people don't report so accurately. There was somebody who sent me an email objecting that you are doing something wrong. This should not happen without the presence of the Guru, whatever you have given. I said in this age, if even 10% of what I have given happens, it will be a miracle.

So taking this risk that people will misunderstand the practice, it was given, and it happens. 2 or 3 people out of 10, they get tangled only in doing, instead of being. So that will be removed. Being is more important, and being is automatic. You need training only to remove the old habit of not being what you are. You have trained yourself since childhood to be that which you are not. Now the training removes this old conditioning. How much effort should it take to be that which you are? You are a man right now. How much effort is it taking to be a man right now? But if you were trained since childhood to be a woman, it will take 3 months according to my calculations to come back as a man, to regain your real nature as a man. That is a metaphor only. The same way, the training is reversed. The training is a subtractive training. Give up being the body-mind, give up your identifications, start thinking in a different way. The exercise is not designed to kill your thinking and kill your intelligence, to make you like a dumb rock of some kind, sit there for 24 hours. That is what people misunderstand.

That initially there will be some kind of effort but the effort should reduce with time. If it is not reducing, if you are not entering the non-doing, if there is no sign of total detachment from the practice also, then something is wrong; you should consult me immediately. You have misunderstood the practice and you are tangled into some kind of doing something.

Some people are taken out of this practice, and very funny things happen. They totally forget what awareness is because they don't know what awareness is and that is because they don't know who they are. They heard it in the video, they heard it from me, they heard it from many people but never really touched the hot pan. Awareness is a natural result of self-realization. Like the fragrance of a flower is a natural result of blooming of a flower. You don't need to spray the fragrance on it. So if it has not happened, put more effort on the knowing side than on the practice side.

They keep sitting there waiting for something strange to happen, and the desire to experience strangeness is so bad that the mind creates strangeness for them. Because if you sit there without doing anything with a blank mind, the random processes in the mind, daydreaming and all will start, and the delusion is so much that whatever is appearing there is assumed as real. So I had to remove some people from the practice, ban them from the program, and I had to tell them not to do it. The practice is not for you and then the path of knowledge is also not for you. You need strict vigilance; you cannot do it at home, but who knows what they do, because I am not present in their home.

Awareness should start as gentle knowing of my true nature. It will slip, and you should let it slip because there is nobody to hold it really. And the taste of the awareness does the job. You give a child sweets one day, now you will find the child comes back to you every day and you give him sweets twice a day and then he will come back twice a day. The more you feed the awareness, the more it will come back because there is sweetness in it which is not present in the darkness of not knowing. And the mind is now addicted to awareness instead of its addiction to the world or whatever happens there in the body, mind, world. That is the proper way. It is not like labor, it is more like a seduction. You need to seduce the awareness. You should not grab it and catch it and put it in the prison. The effort should reduce with time and it should become nothing in the end. Which is fortunately happening for many people, only there are 20% cases I can say that don't even get it. What they get is the first 5-10 minutes where you are asked to sit and stare at something, that is all they get it, then they are removed from the practice.

So as you can see this program is a filter. It removes these people who cannot even write or do not have the ability to understand. It removes them in the first step itself. Then in the exam it removes the people who did not understand it. And in the practices it removes the people who could not implement it. Then the seventh step removes the people who cannot spread it or are not willing to do it or do not have the ability to do it. Now you can see it is a big conspiracy of some kind. Program is not really a program.

Monica is saying, *initially, it is a bit challenging to be aware of the experiencer all the time. I keep forgetting that I am the experiencer.*

It is very natural. If the forgetting happens, it happens. If the remembrance happens, it happens. Drink the juice of awareness. Enjoy the nectar of it. I mean, you should get the nectar of it. If it feels boring, then it is not awareness. You should be in the bliss of what you are, in the peace, this alive background of looking. If you are not drinking the juice, then it refuses to return. It says, there is nothing here for me. So the mind says, okay, another boring event in the boring life and it runs after the sense perceptions again.

We cannot bring it, but just like we cannot bring any other memory randomly, you need a trigger for the memory to trigger. So you set up the triggers. And this satsang is a trigger only. Whenever you hear me, whenever there is a comment posted and the bell rings on your phone, it is an opportunity to remember. Utilize all these opportunities. Whenever there is a difficult time, whenever you are facing somebody or a situation which is challenging, then that is the right time to be aware. That should be the trigger. Oh, my Guru said that this is the right time to be aware. The memory will be triggered like this. That's why I said, it's like training your mind. You don't need awareness when you are sitting alone doing nothing or eating, showering or whatever. Why do you need awareness there? The mechanism of the body-mind should be left alone to do what it does. You need control when you are really busy in the world.

Now I have seen people do exactly the reverse. They say, I don't have time to be aware. I was too busy. It is like saying, today I am so busy that I cannot be a man or I cannot be a woman. I need to leave my gender at home, and then I can do some work. Is it possible? So awareness was not understood. It was taken as work that can be done only when there is enough time and you are alone, nobody disturbs you. It is not a work. It is being, not doing, undoing. So the sweetness should be tasted. The mind should get addicted to this new sweetness, which is very subtle. And then it will bring it back because there is nobody there to bring awareness. There is this mechanism of memory only. If it is trained properly, it will do it all the time.

Why do you need it all the time? You need the ability to utilize it whenever it is there. People say, I have awareness in the waking state, but there is nothing in my dream state. I said, why do you need it? Do you have a project in the dream state? Then yes. Then this desire will pull the awareness there. If you sleep with this desire in your mind right before falling asleep, you make this strong intention, then this mechanism of the mind is very smart; it will pull it into the dream. The thing is, you have nothing to do in the dream. You have no projects. You don't have any strong intentions either. You must have seen these people who are totally determined; they get up at 4 o'clock in the morning and they shower and they drink coffee and they are out of their house. And they come back only after midnight. How much determination? How much intention? The force of intention is so strong. Even if they don't eat, they

get the energy.

Actually, it is my experience that I was like this, hyper-determined, but in worldly matters. And even if I did not eat anything that day, the body was very fresh. Actually, it felt healthier than the days where I did nothing but eat and sleep. It was lazy that day, and thoughts were totally distracted and random. But when determination was present, there was a goal to be achieved. But those days were the days where the body was totally alive. Even without food, even without rest. Whatever we think is actually the opposite of what actually happens. People think that if I go for running or if I go for walking or if I play sports, I will be tired, and for the rest of the day I won't be able to do anything. But you can try it. Do that little exercise, and you will find that there is more energy in the body now. The body is healthier, and the mind is bright, active, and your day goes very positively. Whatever you think is your conditioning, whatever happens is your direct experience. You can see the same thing happening for awareness. We think that it is a big task to be aware, very challenging to be aware. I need some time. I need one week to prepare for it, take notes and then step one, step two, no, this is the most natural thing.

You need to catch it when it is there, when the trigger fires, and then soak in the nectar of it. Some people will say, why is there no peace? I am aware, but there is no peace. This is peace only. Peace does not come in a golden package. It is very simple. The light of awareness is on; that is peace. Nothing needs to happen. No *Diwali* explosions will happen when the awareness is there. If it goes, if the mind gets distracted by something, it is totally okay. You should not blame anything because blame is also doing something. Let it go. When another trigger happens, satsang happens or a new video is posted or somebody said something, or you are browsing through the web and you get somebody, a new guru, instead of getting lost in that, that is the time to get the trigger. Look, there is one more new thing I am witnessing today, and that is the arrival of the witness. It is so simple. If there is enough determination, this can be done in one week or two weeks. However, there is no determination in people. Where is their determination? I want some kind of strange experience. I want my life to change completely in one day. Unrealistic. So that is why they cannot achieve anything in the dream state or the projected state because the energy is not present or the energy is diverted into something else which appeals more to the mind. This is my experience that if you are determined, the dream and projected states will come easily. It took me one week to reach another world, to contact my guru. It took me only one week. And I know there is some grace involved here also, you see.

You should ask for help. Normally people are not doing it. This is your birthright. You should ask it now. Just like when you work, you ask for your payment. You have done the spiritual work. You have joined the program. You have joined the satsang and you have put your effort and time in it sincerely and you understood everything and you verified that yes, it is the truth. There is no doubt that is present in your mind. Then what is next? It is your right to ask. Simply demand. Don't even pray. Demand it like a child demands from his mother. Ask the guru field for any kind of help you want. I

want to be aware today. Pray in the morning, you see. Demand it in the morning. Then see if your demands are getting fulfilled, your prayer is getting answered. Usually those who are sincere have a little bit of faith also. It does not hurt. And those who have nothing else in their life now except being a spiritual person, all the distractions of life were silenced, removed, they are the most successful, I have seen. It is mentioned in one of the qualities of the seeker. The seeker should be detached from the worldly activities. It helps a lot.

Siddhant is saying, *I wish for an Advaita Guru, and in one week, I found Bodhi Varta.*

Very good. Actually, this is the experience of so many people that are joining this satsang. I was amazed somehow that they wished very, very strongly, they wanted very, very strongly. And even the illusion was bent to bring them this knowledge. Now, this is one example, but there are many and how many more are there who are sent to other gurus, other video channels or other books, other events, other ashrams. How many are there? Countless people. Those who ask, they receive. Those who don't, it is not that they don't get it, but miracles don't happen for them. Nobody else can do the miracle except you. This is what I have seen. You want it in one day, yes, have that kind of determination.

A story is there, in which a guru and a disciple were taking a bath in a river and the student said, "I want the whole knowledge now. I want to be like you now". And the guru simply took his head and pushed it below the water for five minutes and he was struggling for air. Then the guru pulls him out and says, "what were you doing down there? How did you feel?" And he said, "I wanted nothing else but air. I wanted to just breathe". "What about your wife, your children? What about the money that you have, your prestige and worldly stuff?" "No, no, no, I just wanted to breathe". And the guru said, "You need that kind of determination. If you want to be me today, it is possible".

You need to really want it. Then the maya will be bent for you. Why do you worry? So it is possible to be in awareness 24x7 in one week, in waking, dreaming, projecting, and sleep. It is possible. This is my own experience. Those who are determined in their worldly life also, they have more success in their spiritual field also. Only they need to reverse their intellect. Instead of gaining, you need to reverse it, reverse gear, letting go. Today I am going to let go of all my worries and worldly pettiness that I have, and the awareness will be there. What else can be there? When all the distractions are gone and your determination is so strong, what else can happen? There is no other possibility.

There is one more point here which should be kept in mind. Whenever my Guru told me one thing, one sentence or sometimes a five-minute discussion, it totally got impressed on my mind. The same thing kept repeating in my mind. The Guru's words were like gold, could not let go of it. Just like I said, this satsang is highly customized. The words are only spoken for you. It is not that I am reading from some book. The words are spoken for you. So you should hold on to it like gold. What happens is people send me a message - this and this happened, and I tell them, look, you need to do this, don't do

this. Okay, okay, Guruji and they are gone. They do not hold on to the words and they are back in their old track. When an instruction is given to you, you should hold on to it. There is nothing more important than instruction, you see. Those who do it, I have seen that there is a dramatic improvement in their lives. Those who do it without thinking too much. Thinking is a problem here. The Guru said this but I think I should not do it because I remember the other Guru said something else. That is much better. There are people like this in our satsang. They come and tell me that I am doing this in this practice. I said, who told you? Oh, this is my Guru. Okay, now do only that, don't come to me. No value at all of the words that are spoken to you, that are given to you. Remember, there is nothing personal here. This all comes from the Guru field. Even if the words are bitter, they are from the Guru field now. That is your gold. Hold on to it. No value of the words, no value for the instructions then the path of knowledge is not for you.

Parteep is saying, *while being stuck I cry and pray, and it does help in breaking through many times.*

There is no need to cry. If crying happens, it happens, you know. Use crying as a trigger for awareness. This thing is crying again. Yes, keep asking, you see, demand. Demand a lot of spirituality. You have demanded too much of the world. That is what you got. Ask. If you want, you can ask me. If you have no faith in the Gurufield, you have never seen their face, then I know, I can understand. Why don't you ask me? It is not that I am going to do anything, you see. I am only a medium. Whatever you say to me goes directly to the Gurufield. You don't know this. "What do you want? What is your wish? What do you want to do next?" - Why do I keep asking these questions to you? I don't do anything. Even if you put your wish before me, I don't do anything at all. I simply hear it. When you call me and for half an hour there is just crying and crying. I patiently hear. It is not because I am going to do something for you. It is simply a medium of transmission. I act like a phone line to the Gurufield. That's all I do.

You will also do the same thing. Those who are on the seventh step in doing the service, they can understand this thing. Simply listen to that fellow and tell them anything, any reasonable solution that comes to your mind. But it has been heard. Now if you have an intense desire for spiritual progress, the "Adjustment Bureau" is there. Their job is to do the arrangements for you. I am not saying it will be done tomorrow. Just like in India, nothing gets done on time. Even after you pay money, they take their own time. The Gurufield is mostly Indian people, it looks like. So it takes time, but it is done sometimes. If you are lucky, it will be done immediately.

Varun is saying, *how does memory create illusions?*

In the beginning, there is experience. You don't know if it is an illusion or not. You accept it as it is, then you find that it is changing and your intellect tells you that the changing thing cannot be true. You can simply see that by changing the speed of the event. If you speed it up a little bit, the same intellect will tell you it is not real now. You slow down the strangest possible event, say a flying

elephant, if it stays for two weeks, the intellect will tell you, yes, there is some reality there. It is strange, but it is there. Then you recognize that it is an illusion. The memory creates an experience, not an illusion. There is a realization that it is not there. Whatever is created is not there, isn't it?

Right question is, how does the memory create the experience?

You see, memory does not create the experience. The experience is the first. The experience is the fundamental, what we call as irreducibles. That is fundamental. Now we put forward a theory to explain why this is happening. This is our intellect. It wants to know the reason and mechanism. So the theory is like this, that all that can be witnessed are changes. There has to be a fundamental change somewhere, that is the smallest change. We try to find it and we find that the binary change is the smallest. Now the rest of the changes are combinations of that. And when these changes appear in patterns, we call it memory, stable patterns. What are you looking at are patterns in the memory? We know that they are illusions, yes, because they are changing. Memory is a theoretical thing. You will never see the memory. All you get is the experience, very colorful experience, that's all you get.

So I always say, put the horse before the cart. Memory does not create anything. Memory is our creation. If you say memory creates something, then the horse is behind the cart. Memory and vibrations and patterns and processes, the layered structure, they are scientific concepts, scientific theories only. They are useful for understanding the illusion and utilizing the illusion for our benefit. The concept of the electron and electricity and the potential/voltage, what is that? None of the things are present, really. All are theories to utilize a little bit of force that we find in our experience. We find that certain things behave like this, everything is created out of it. How does your science book start when it discusses electricity? When you comb your hair and put small pieces of paper, the comb will lift the pieces of paper. That is our direct experience, isn't it? Now the whole book of 300 pages is written to find out why the comb did that, right? You never experience voltage, you never experience electron or electric field or whatever. That is in the book. By the end of the book, your mind is so saturated with theory that it says probably this is the truth. It is so systematic and beautiful and mathematical, that has to be true. No, it's all made up. All that was witnessed was a strange event. Look at all your life, it's all a strange event only. Nothing makes sense here, nothing is happening actually and you have cooked up so much to explain it, so much so that you think that it is real now, the memory is real now. I wish it were real because it explains everything so beautifully.

Ayushman is saying, should we delay the program if we are too busy in worldly matters? What is your advice? Also, I noticed whenever I delay the program and get too involved in worldly matters, some incident happens and I am back on the spiritual path. Is it due to evolutionary forces, or a mere coincidence?

I cannot issue a general guidance here that okay, everybody should do this. Like you said, we delay the

program. Never use the word we when it comes to spiritual practices. What do you want? Tell me. It should be individual. Yes, sometimes it is general, but it must be dealt on an individual basis. It depends on what is your problem in your life. So no general advice in this matter. You should ask a question like this, “ I am facing this and this trouble. What should I do with the program?” Then something can be given to you. Usually it is very simple. We believe in letting go, so let go of the program.

Attend the worldly stuff, but you will find one thing that the world never stops. The *Sansar* never stops for you. It will not give you even one minute to look at the content of the program. That is what happens. If you allow the world to encroach in your life too much, it will occupy every inch of your domain, your property. Your life is your property, isn't it? There won't be even one second left for you. This is guaranteed. So you can delay the world, try it. Those who can delay the worldly matters as much as they can, will get enough time. Just like I said, determination. What do you want? If you want the worldly stuff more than the spiritual stuff, then obviously your program will be delayed.

Now, the funny thing is this program does not take a whole life. It takes only a few months. If you are doing the three-day program, then three days, not even three days, three hours. But our mind has a tendency, no, that can be delayed, you see, three days, three hours or three months, six months, whatever it takes, they can be delayed. I have my whole life for it. But this one thing which my neighbor told me to do, that must be done first. This marriage party is most important for me. I am waiting for it.

Are you waiting for the Guru? Are you waiting for the program? Are you waiting for the knowledge? No. Then the marriage will happen first.

He is saying some incidents happen, and I am back on the spiritual path. We don't know why it is there, but we should not try to explain it in some kind of miracle. Just happens sometimes. The real miracle is you are on a path. That is the real miracle, that you found something which is worthwhile in your life. Don't try to find miracles in pettiness, nothing there. Do not ignore the elephant in the room. Manage your world. I am not saying don't do it. Priorities. You need to have a priority queue. Let go of the unnecessary first.

There are three steps if you want the whole of your life for you, which is encroached by all kinds of stupid things. First thing is to let go of the negative. Let go of that which is torturing you, troubling you, making you sad and making you cry. It can be a location, it can be a job, it can be an object, it can be a relative, partner, anything. Your habits, your addictions, your bad health, anything which is torturing you. Find a solution, dump it first. The second step is to let go of the unnecessary. If you can live without it, it's worth throwing away. Then the third step is to let go of what you thought was necessary. Although in the world everything is unnecessary as you know, but if you want to continue

this dream then some things must be done. Some priority should be given to life. So try to lose as much as you can. I am not saying live on the edge of the cliff. You can fall anytime, it's not a comfortable place. Make your life comfortable, then you will find all the time you need. You can do 20 programs like this every day, it's not a big deal. What has happened is the unnecessary, the totally useless, has corrupted your life. You have enough time.

Hopefully Varun got his answer. I don't know whether you have seen the series on the path of knowledge. There are 16 videos to explain how the illusion is created. So that is the proper example of how one can miss the elephant in the room. Half of the program is about the illusion. How did you miss it? Yes, I can explain it in two lines but curious minds, they are not satisfied by this.

I am hoping that we will get a student who has the required energy and ability to write a full book on this. You can write a full book on the content of the 16 videos. So much content there. Very bright people are there in our Satsang. I am hoping that somebody will take it with nice diagrams and examples. Because the mind grabs onto examples and metaphors. Usually the abstract thing is impossible to grasp. Because of the limit of time, nobody wants to study the illusion for 3 years. So I had to cut it down to 20 minutes per topic, 30 minutes at most.

Varun is saying, *I have seen the videos, just that today I had day 2 of the 3D program. So doubts begin.*

No problem, finish the 3D program, get back to your bigger program, every question will be answered. There is this expectation that I will get all the answers in one day. No, as the end of the program approaches, most of it will become clear. So I am not saying people should not come here and ask questions. Ask the questions, you see. Satsang is for that. The expectation should be realistic. All your questions may not disappear in one day.

Those who have too much active mind, I have seen that after the whole knowledge is served, everything is understood, verified and seen as true, the next day they are full of questions of all kinds. They have forgotten almost everything. So it is not a big problem. The mind is doing the reprocessing. Like you must have seen the cows, they first eat the grass and in the night they vomit out that half digested and they chew it again and then they swallow it again. The mind has this problem. It will happen to all the events in your life. They are brought back for reprocessing. Very few people know this.

Your girlfriend dumped you today. You were very happy. And now I have a new opportunity to get a new girl. And your day went normally except a little bit of shock and it goes normally next day also. Third day you are looking for somebody else. Fourth day, all the memories come back. Fifth day, you are crying. Why? It brought back everything. This is normal working of the mind. I am not saying it is wrong. And it will do it many times. Every time the impact is a little less.

Even if after knowledge you have questions, no problem at all. Just give it some time, let it process again, discuss the questions, answers and whatever. If you create an issue out of it, oh no, I had all the knowledge, I lost it. Now all the confusion is back again. No, nothing to worry. The knowledge will never go away. It is a wave. You exploded something in the ocean. Now the wave went and now hit some shores of the memory somewhere, it is coming back now. It is manifesting now. In some people this will manifest as a resistance. This Guru knows nothing. This is all garbage. There is no non-duality. After three months they come back, no, you are right.

Those who understand the working of the mind, they will be peaceful. If you understand that this is what is going to happen, there will be reverberations of events, whether it is, whether it is your girlfriend, whether it is your job or whether they are skills, or knowledge. If you know these things, you will be peaceful. I can give another example, my own experience that when I was learning to drive first day it was so smooth, like I always knew how to drive, second day very good, third day I forgot, the car was going everywhere, instead of brake I was pushing on the pedal, forgot to lock the car, so many things, I said what is happening here?

When I was totally new it was a very very pleasing experience. Then after one or two weeks again I got the grip on it, but those two weeks were so frustrating. I am good for nothing, wasted a lot of money, who will train me, because I live in a jungle nobody trains me, you need to do everything here. From digging the ditch to cleaning the bathroom, everything should be done by my hands, there is no excuse, when this reflection is there, a reflected wave is coming, it is very confusing. If you have the awareness on, you will see all these activities of the mind. You will see the advantage of awareness.

You get to see how this machine works, how this computer works and then you are not disturbed by its working. I learned how to drive, now I need to give it some time to absorb, to get ingrained in my body, in the driving, like they say you need at least 1000 kilometers of driving experience if you want to drive on the highway. I am just making it up, there is some number, you need to cross that many kilometers and then your father will say ok you drive on the highway or your parents or your friends will say ok I am going to sit with you in the car now. Why is that? Because it is still absorbing, it is still doing some experimentations and so on.

That is the advantage of awareness, that you will not be disturbed by the natural working of the mind. Somebody said something and you keep crying all day, but if you have the awareness then you will see this is the natural reaction of the mind, it is disappointed. Whose fault is it? My fault, too much expectation was there, obviously nobody fulfills your expectations here, and as soon as this is seen everything stops, now there is forgiving, ok it is my fault. Awareness is the only miracle here in the world, it will transform you completely if you are truly in awareness, these are some small examples I am giving from here and there because I can remember the days without awareness, nothing was learnt, all my activities were just series of mistakes, not realizing that I should not do it at all, this is what I call

darkness and the fruits of that action then come one after the other.

We never really recall good fruits with the bad ones; we remember bad fruits all the time, our mistakes are remembered. With awareness, this can be reversed, very easy. Don't do the unnecessary, do what is necessary, and then forget about the fruits. You may not get the fruits, bad fruits are not mine, good fruits not mine, nothing is mine. Once you are in this peace, you will never complain that my awareness slips all the time. Advantages are tremendous. If you have one million in your bank account, do you complain that I have too much money? You have awareness, are you going to leave it? Too much awareness today? No, there is a peculiar thing with awareness that it will make your suffering disappear, but it will also make your joy disappear. By which I mean the impulses of happiness, because there is happiness all the time, a background of bliss is all the time, and a little bit of happiness in the world is nothing compared to that. Just like when you eat sweets, and if you drink tea after that, the tea is not going to taste good, already too much sweet in the mouth. Many people must have experienced this, in the bliss, in the peace or in the awareness, you get no worldly happiness, the worldly things do not appeal to you. And the complaint is now I am not happy, the tea is not as sweet as before. So it is like saying I have a million in my bank account but look my pockets are empty.

I have a suggestion for those who want this kind of cash in their pocket, worldly happiness. It is not that it will go away, no, the trick is to act. I have this trick: be an actor, imitate the unaware state. You want worldly pleasure? Yes, do the acting. The funny thing about the mind is it does not know any difference between acting and reality. Why? It is a fake thing. Fake things cannot be distinguished from real things. There are no real things. The acting gives you the satisfaction that yes, I have achieved that happiness which is of the worldly kind.

This is only a hint, don't do it too much. You can act as if you are a worldly person, gather your loose change, loose cash, stuff it in your pocket, you are happy now. The ego is also happy. Everything is normal. "I was unnecessarily afraid of spirituality, it did nothing." - These will be the words of the ego, not harmful at all. You must have seen that I send people back into worldly activities sometimes because they are resisting spirituality so much, a tremendous amount of fear in their mind. What will happen to me? What will happen to my children? What will happen to my family if I become a monk and all? Okay, okay, too much resistance. Go and enjoy the world for six months. Let me know if I can do something for you. So the guru tries to convince that person to vote in favor of spirituality, like a politician.

Spirituality takes on the form of materialism sometimes. Okay, take this statue, worship it, whatever you want, you will get. Sometimes they get it, who knows how they get it. The statue is nothing. So the gurufield also knows that some kind of drama is happening, and they assist in that drama. Actually, this all comes from the gurufield only. It is their doing, not mine. Once the ego is a little bit silenced, peaceful, okay, back in the program, back in awareness practice. If you are missing the old, you need

not leave the awareness, you need not leave your spiritual life, you can act, and it has its own pleasure. Because you are not encumbered by the reality of it, which you thought was real.

It is all an illusion, so make the illusion more complicated by adding to it. Devi likes it, Maya likes it, like a woman makes everything more complicated by adding to it, does not simplify. That is why the illusion is always seen as feminine because it has feminine qualities. You can act to it, and you will see that Maya now loves you for doing that. Spirituality does not mean that you retire in a cave after you realize, become an actor in the illusion, you are already that, so nothing new. But this time, do not lose yourself in the illusion, so you get the nectar of bliss, plus you get the pleasure of the illusion.

Now you realize, that is why all this is set up, is the play, is the *leela*. You took it as real and you suffered, you forgot who you are and you suffered, all you needed to do was reverse it. Now you can play. Is the cave your playground, yes, yes, sit in the cave. I have nothing against these people. How boring, a waste of *leela*. What if you can bring other people out of darkness and still play, amazing isn't it? Slowly it will become an addiction, spiritual addiction. See, you cannot help anybody if you are not in awareness, can you? So helping people becomes an excuse to be in awareness. Can you do a satsang in complete darkness, ranting about your parents and your family and your boss, is that a satsang? No, your awareness must be touching the 100% mark, then only you can do a satsang, then only you can record a video.

That is a great excuse, and probably 100 people are going to watch it, probably 10 are going to benefit from it, who knows, that is a bigger achievement than being in awareness only. And compare this life with sitting in the cave, or begging on the street. So this is the advantage on the path of knowledge which is not offered in any other path where you are supposed to stay away from people, especially from women. How boring. I have seen people have a little bit of difficulty in accepting this, I know why this is, that is because of your past practices, you are not very pure. I mean that is not a bad thing, I am saying, you are a blend, you are like a cocktail, you are not pure alcohol, you are becoming pure, but right now you are a cocktail of many many practices and they show up their flavor a little bit.

No, no, no, I will not eat this. You know my past practice was like this, it made me sensitive. Ok, don't eat it. I cannot go there. Ok, ok, don't go there. I cannot worship this deity, the temple is good but I don't like it. Ok, don't. No, no, I need to be celibate. Ok, ok, be celibate. Why? Your past practice is showing up. If you were really pure you would do anything at all if it served your purpose. Just putting on a limitation is not a practice.

Shubham is saying, *when you try to help without the awareness you fall in the same pit as there, this is the past experience of mine.*

Yes, debate is the best way to come back in darkness, I have seen. Debate with a fool, argue with a fool,

and you will be the one who becomes a fool; he will not become intelligent. So on the path of knowledge, the real method is showing, not saying. The guru does not become a preacher; the guru becomes an example to be followed.

It's very much like learning to paint. The teacher sits with you, "Okay, draw this line," he draws the line. "Okay, put this color, shade it like this, water should be drawn like this, the illusion of the water on canvas, put little dots on it, now the sun is shining on the water," and the student is amazed. "Wow, great teacher!" And if the teacher simply tells you, "Look, the painting is like this, and this artist did this 300 years ago," and so on, and you are sitting there with the canvas and brush, nothing is on the canvas, blank.

Now you go to other traditions; they are doing exactly like this. "He said this", "Look, this is written in the book", "Look, you should do like this, or don't do like that." Example is not set; showing is worth a thousand empty words. So why is our 3D program kind of mind-blowing? Because it simply shows what is. Many people do not even recognize the consequences of it. Many lifetimes were cut down simply by spending three hours with the teacher. That is why I just said, only one interaction with a self-realized person, not even a teacher, not even a guru, somebody who has self-realization, one interaction with that person is going to cut down a few lives in the future.

This is so strong; it is like a medicine, a tiny thing; it cures the whole body. The medicine is measured in milligrams, not kgs. The same way, you don't need a lot of knowledge to be spiritual; milligrams, this much is enough.

Session 152

Varun is asking, *how do I verify higher layers in the memory layered architecture, specifically awakened and above?*

There are only two ways to verify. First is your own direct experience and second is logic. The layer of awareness is the highest that can be perceived directly in humans. After that, there are some layers which cannot be perceived directly. They must be inferred. For example, the causal layer is known indirectly. It can be inferred from whatever tendencies you are born with, whatever impressions that you are showing in this life, whatever your major desires that you are sure they are yours, they are not implanted by somebody else. And no other source of those tendencies and desires is found. Then that becomes evidence for the causal layer.

Now, there are layers like greater family and all those layers. You cannot get direct evidence of that. It must be seen in your life events that you keep meeting the same kind of people, keep meeting the same person, or you are attracted towards a particular person who looks familiar and all. They belong to this area in the memory. There is a causal overlap, we say a causal connection is present and the rest is logic.

But higher than that is very easy. Like the greater memory is whatever you are looking at right now. The world, the bodies, people, that is the greater memory. It is verified directly by direct experience. And again the logic says that there will be many such. There is no rule that there will be only one greater memory area.

Then the universal memory, very easy to verify. Everything is just one memory. We do not see any boundaries and all. The logic says that there is one continuous sea of vibrations, which is non-physical, non-mental. If there are divisions, then what will be there in between these areas? That question arises. But there is no such in between. There is no space and there is no time. Memory is non-local, non-temporal. How will you separate different areas in the memory? It is impossible.

So take a few layers and try to find the evidence in your experience. Do not try to look at the memory layer. It is impossible. Only the manifestation of the memory will be seen. So I am going to ask Varun, is there any particular layer that you are not able to verify? Is there any particular layer where there is absolutely no evidence at all, not even logical? Because you see, logic is accepted as a means of knowledge. If the logic says, yes it is there, then it is. And remember that if there is no evidence, then it does not exist. You can remove that layer from your model. That is not important. It is important to know that the memory is layered like this. The essence of the videos in the program is to give you an idea. Yes, the structure can keep changing a little bit here and there. Hardly matters. If you get evidence

of another layer, you can insert it there. It is science. Science is always changing. Truth never changes. And these ideas of layers etc. will keep changing.

Pardeep is saying, *I was going through nodes and layers of memory. Two things are there in the awakened layer: Non-physical bodies, and memory bridge for connection between causal body and lower layers. Can you touch upon what's there and then for a seeker? Have you experimented with reading the causal body of others?*

No, there is no need to experiment like this. There is no need to read the causal bodies of others. You can simply ask, what do they want? And that is the reading. And the non-physical body is very simple. It is just a projected body. If you have done the projection practices, you will get the evidence of it. Now, I am actually saying most of the time that this body is also non-physical. Is this body physical? I am asking Pardeep, the body you are witnessing. Yes, that is how we get the evidence. This is also a projected body. What happens is when you get a separate experience of the projected bodies, then it is confirmed that this one is the projected. Because this one is also coming up from a memory, which is called the greater memory. There is nothing called "physical". And so, if one does not exist, its opposite also does not exist. So, nothing is non-physical. That is why it is called NPNM, no divisions. Not even any difference in qualities.

If you encounter a non-physical body, I mean a body that is not this one, you will see something similar. There is a structure, you will see it. Some people have reported seeing a structure in their projected bodies. Just like we have this one. It has blood, veins, arteries, bones and organs, nervous system etc. A very organic structure is there in this body. Occult practitioners have reported that the so-called light body has a very fine structure.

So, everybody is most welcome to go and check. Method has been given. On the path of knowledge, if something cannot be shown, then the method is given. Because, as you know, all your experiences are subjective. All are the same, not physical, not mental. So, those who are interested, they should do the experiments. You will find the same thing that you find in your normal everyday experience. You are going to find it everywhere because the memory structures are similar everywhere.

If you go to a jungle and you study one tree. Oh, it has branches, it has a trunk, it has roots, it has leaves. Sometimes there are fruits, sometimes not. And then you check one or two more trees just to make sure. And then you relax and enjoy the view. Because every tree is the same. Same way, every world is essentially the same. Every body is the same essentially. Layers, functions, senses, memory, local memories, the ego. Same. Everything repeats. The illusion is very big. But the good thing is - it repeats. Imagine if everything were unique. If every electron were unique, would you be able to study anything at all? No. There is repetition. That is what you will find in the whole manifestation. Actually, there is something interesting that I found - a scientist said all the electrons are one electron. They are not only

similar, they are not only copies, he says it is one only, which is amazing. Because how will you differentiate between two electrons? There is an exact match. Plus they are non-local, non-temporal also. So one thing is projecting as many. One pattern, many images. Music is the best metaphor for these things. When you are playing a song, there are notes in the music. Now you listen to the song, next day you play the same song. Will you say that today the note is different? Yesterday the piano that sounded is different from the piano that is sounding today? It is exactly the same note. You won't say that I am hearing something else. You will say I am hearing the same thing. Its a vibration. Same vibration everywhere.

Your second question was about the memory bridge for connection between the causal body and lower layers. There is already a memory bridge. Otherwise, the creature won't function. Otherwise, you will never get any impulses, desires or there won't be much in life. There is already a connection. That is why this creature is functioning. Remove the causal body, the result is death. The bridge is so strong that if you remove the bridge, instantly the creature will die. That is what happens in death. This connection is broken when the body becomes weak and unfit for more experiences. Eyes are not seeing. The ears are not hearing. And the stomach is not digesting. And the lungs are not breathing. So the causal body says, okay, I had enough of this thing. Cuts the connection. And this puppet then takes a few breaths and dies. So even birth is a process of making a memory bridge. Death is a process of deleting that bridge.

Whenever you are doing the projected experiments, projection state, you are taking a new birth. When you come back here, you are dying. For a practitioner, death and birth become like child's play. You can do it every day, twice, thrice. It does not matter. Then you get bored of it and you say, enough of it. Only when there is a need, you produce a body and do your job and you're back in the non-physical.

Causal body, should I not protect it? There is no "I". Nothing needs to be done. Should I not feed it? No. Nothing needs to be fed. Why do we need to feed the physical body? Because it is bound by the physical laws. But the causal bodies and other bodies that are more pure, that are not found in this physical world, need nothing, no maintenance. Mother nature maintains everything. Creatures don't maintain anything. Mother nature has given enough protection. Creatures don't need to protect anything. Now, should I not form memory bridges every time? No. Nature does it. You just watch. You are the witness. You are not the doer. Watch the play. It is very amazing. It is not going to go away. It is eternal. It is also not so boring. Even though it is repeating, it repeats in different ways. There is this illusion of ignorance that keeps everything new and exciting. It feels as if it is happening for the first time but it is all a repeat. There is no recall of it, you don't remember it. Everything is arranged nicely, properly, perfectly. Enjoy.

Parteep is asking, *which layer can project a form in order to experience around?*

Everything can project, especially in the higher layers. That is what the diagram shows. Every layer has a corresponding projected body/structure. Not only we have the physical projection, which is your physical body. There is a possibility of something called the etheric projection. Which is the projection of only the feelings. You can say sensations. There is a body corresponding to that which can be projected/activated. There is no separation like the classical occult people believe. Nothing comes out of the body. Only the attention moves in these layers.

Similarly, there is a projection of the emotional body. The layer of emotions and so on around those areas. That is called the astral projection. There is a projection of the intellect. That will be called the mental projection. Similarly, the whole causal body can project. That is what is happening right now. It is projecting as a human being. Similarly, there can be a representative projection of the greater family. It is possible. The combined spirit of the tribe - We call it like this. That can project, can come and manifest in the physical also. But obviously I won't be able to give you evidence of that. It can take any form, sometimes animal forms. These tribal people believe all these things. There is some truth in that. And obviously in India we call everything as gods and goddesses. So it is very easy to be that.

Then the greater memory can project. Which is called an *avatar*. Whenever an *avatar* is seen, it is a projection of the greater memory. It is sent for maintenance purposes. Cleanup. And it teaches whenever there is loss of knowledge. Some are very vocal and bright and obvious. But most of them work in the background. Then there are more. Like the gurufield is another layer. Which spans the greater memories. And probably you already have the evidence for that, it can be projected anywhere in any form. And the higher you go the more active gurufield will be, lower not much. We are the mediums. Because it is too high, compatibility is not there between vibrations. So the work is mediated. It is given, delegated to humans. They do not come down directly. Only very rarely. And so on.

We don't know what the universal memory can project. But we only know this much that whatever is projected is universal memory. Whatever is manifested is already a projection of the universal memory. It does not need a specific body, specific structure. That is beyond intellect. So that is why the diagram shows like this. It shows tiny icons of bodies corresponding to all layers. Actually I forgot what I had shown there. And this model can be expanded like this.

Now how to get the experience of it? Very easy. Train your attention to exclude all layers except one layer. That will be called a projection. How can I form the body? No, it is already there. Nobody can form a body. Yes, you can change it. You can change the appearance of it. Same memory can be seen in different ways. Just like if you have data in the Excel sheet, you can make a line chart or you can make a bar chart or you can make a pie chart from the same information. Similarly, there is information in the memory. It can take any form you desire.

What is our tendency as humans? We are stuck with the human form. I need hands. I need to get out

of the room so I need feet also. I need to go to my friend in another country, I need wings. So it is our limitation that gives the memory a form. Otherwise nothing is needed. Those who are *mahagurus*, the greatest of all, don't do all these childish things. They sit here and they know what they want to know. They sit here and they do what they want to do. One of my teachers says that he is projecting all the time in all the layers. And that is the truth actually. We are very big. I am the universal memory. Now what remains to be done? Nothing. Knowing it, we lose this immaturity of experimenting with these things. The curiosity is silenced. That means nothing needs to be done. So this is the path of knowledge - Direct. No experimentation needed. Whatever you want, directly happens. Finally you say that everything is perfect as it is. The current experience is the best one. And so you stop doing any manipulations in it.

Shilpa is saying, *Please throw some light on the Gurufield.*

Well, I will tell you in a few sentences. Then I will give you the link because it was discussed so many times. As you know, everything is memory. So all the knowledge that has been collected, or you can say, is already present, has been given its own layer. That is called the Gurufield. It is a part of universal memory and it manifests in many ways. Right now, it is manifested whenever there is a need. We say that all knowledge is already there. It simply takes different forms. Expressed through different forms of creatures and all. So this field of memory, this area of memory is called the Gurufield.

How to get the evidence of it? Start on the path of knowledge. And there will be a crowd of guides and gurus around you instantly. Your experience is your evidence. Isn't it? Direct experience. Start doing that which I am directing. You will get it. Especially when you have become an embodiment of knowledge and you are transmitting it. You will experience it. It will be manifested very actively. Very brightly, very clearly. You will see the workings of the Gurufield everywhere.

Then how to become a part of it? Just decide to serve in the field of knowledge. Or any path, you see. Even the arts and sciences, you become a part of it. Because they also come from the Gurufield. It is not discarded from the Guru field. "Oh, I will just teach Advaita, and that's when I will become a member of the Gurufield." No. Even if you contribute the tiniest amount to the growth of knowledge and dissemination of knowledge, spread of knowledge and light, you get a place there. Your causal body enters the list of Gurus in the Guru field. Then you will be used as and when needed. By you, I mean this memory.

So, the more active you are in the field of knowledge or arts or sciences, the more the manifestation will be present. And if you are just eating, sleeping, and reproducing, the Gurufield is not interested. That's what I have seen. They do not interfere in the normal workings of the illusion. What are they interested in? In those who want to progress. And if you become a very good quality instrument, then you will see there will be a long queue of Gurus in the Gurufield who would like to utilize your service. And

how do they do it? Just like any good craftsman, any good artist keeps the instruments clean, beautiful, maintains them, polishes them, and wants them to last long. Any engineer will worship their laptop, computer, and whatever, server and hard disk. They don't do anything else like they never clean their house, but they clean their PC and they remove all the hard disks and memories and they clean it like their own baby. I have seen this. Why? Because that is the instrument they are using. Their life depends on that. That is what they want to do all the time. So any good mechanic places all the screwdrivers and all these pliers very nicely, neatly. So those who become instruments for the Gurufield, that special care is given to them. Anything they want happens. Anything they wish materializes. It does not mean that you can wish for anything at all. Whatever is really needed for the spread of knowledge is granted. In the end, the Guru field is me. I am Gurufield.

Ishaan is asking, *Does the person lose his individuality after becoming an instrument of the Gurufield?*

There is good news and bad news. The bad news is that there is no person. There is no individual already. It is already lost. It is already gone. You can see it now. So nothing is lost. If it is not there, can we say it is lost? No. So you will know this as soon as you get the basic knowledge. There is no person. There is no individual. It is an illusion. And the good news is, whenever the Gurufield wants, it can create any person. It can create any individual. There is no "you." It is all group mind. There is no personal mind. There is no personal body already. This body is not mine. It is a collection of particles from the earth. Why do you call it me, mine? Ignorance. Not only people call their bodies mine, they say my mother, my father, my children, my wife. Total ignorance. It is all a very sophisticated illusion. Nothing is me. Nothing is mine.

Varun is asking, *"Is the universal memory in perception space?"*

Whatever is manifested is universal memory only. In that way, it is perceived. Whatever you are perceiving is universal memory. Unperceived, universal memory. Potential, universal memory. The universal word means this thing only. Everything is included there.

Ishaan is saying, *Why doesn't it create a person who can enlighten everyone? What is the need for this life?*

Yes, it creates. Not one, it creates thousands of people who can enlighten everyone. Isn't it? What is the problem? The problem is in the word "everyone." Gurufield can create a thousand copies of the biggest gurus. As Shrin is saying, there is no one, so there cannot be everyone. The problem is not in the gurufield. Everyone does not want the gurufield. Have you not seen it? Do I need to tell you that? Nobody wants knowledge. Nobody wants enlightenment. One in a million, if you are in this Satsang, you are one in ten million. Just divide the number of people in this Satsang with the population of the world and you will see what is the problem. Why don't they create it? Why don't they simply remove it? That which is, is perfect. This is how it must be done.

Rajiv is saying that *the play will end*.

There is no play already. It is already emptiness. So, if it is there, nothing is taken as unwanted. Otherwise, they are not the guru then. If they are saying that, ignorance is bad, let me remove it for once and for all, then they are not the guru. Because ignorance is not bad. Nothing is bad here. Everything is perfect in this whole manifestation. And the desire for knowledge that appears is also perfect. So, whenever this desire appears, the guru appears. See how beautiful it is.

So, what is the need of this life? No need. There is no need for anything. Just like there is no need for the tree outside your house. No need for sand, the dirt that is in your house. No need for all the insects and bugs. No need for humans. No need for a gurufield also. The existence is purposeless. It is a play. There are no needs here. Since there is no need, there can be anything. Therefore, there are life forms. Not one, or two, or ten. Uncountable. Trillions. There is no time. So, it can be eternal. If there were a time duration, then we would say, okay, it will start here and it will end here. Existence is non-temporal.

So, I can see a lack of basic knowledge in Ishaan. Try to get the basic knowledge. Then all questions will be answered. Basic knowledge? Where is the basic knowledge? That's what we do. That is why the program is there. The program gives you basic knowledge. And then you will be able to answer just like people are answering here. They are very clear. They are very sure of their answer. So, why is Ishaan waiting in ignorance? Isn't it? Your answer lies in your own question. The food is served to you, but you are not hungry. Same way, the gurufield is always ready to serve. People are not hungry. What are they hungry for? We all know what they want. So, that is also served. The universal memory fulfills all desires, eventually. It does not distinguish between spiritual desire and material desire. There is no such thing at that level. These are human concepts. They are garbage. From the point of view of a guru, your material desire is as important as your spiritual desire. Why do I keep saying that don't tell me your family matters, material things. Not because they are not spiritual but because I have my limits. Cannot fulfill everything. I try to do a little bit, whenever there is a possibility. Whenever I find somebody lacking a little bit of love, somebody lacks a little bit of courage, somebody lacks some technical skill or writing skill. I am the one who does it for you. But, you want a million and you lack it. I cannot do it, you see. You want a Ferrari. Guruji, can you help me? No. Maruti, yes. Not Ferrari. So, just tell me your desires. That's all I can say. Whatever can be done through this instrument will be done for you. Whatever cannot be done will be sent to somebody else. And ultimately, your desire is heard by the guru field. If it is falling on my ears, I am very sure that it will be done. It will be transmitted to the gurufield, that is sure. When will it happen? Nobody knows.

The desires of a seeker are fulfilled first. There is something called priority queue. CIP customers, you know all these things, you see. *Kalyuga*. Those who pay more, their desires are fulfilled better by the

company. Your bank and all, they will give you a special number to make you happy. Oh, I am special for the bank. Your money is special for them actually. So, the same way those who take more interest in spirituality and the things that matter most, like the upliftment of all the creatures and removal of ignorance and hardships and suffering from the world, they are CIPs. They have a hotline to the gurufield. Not a specific number, a hotline, always connected. Their desires are fulfilled quickly, instantly. By instantly, I mean a few lifetimes. Spoiler, isn't it? The guru field is not in a hurry. This puny, itsy-bitsy man wants everything today.

Sunil is saying, *in my experience even the smallest desires were fulfilled quickly.*

If it is assisting in your growth, that will be done first. They are there to serve you, but they are not a dumb kind of server. There is a limit after which you get a stick on your head - "I have done too much. Now, you also do something". Whatever benefits you most will be done.

I am slowly becoming a copy of the gurufield. I am losing my own tendencies. You will see it many times. Those who are very advanced in this play of gurus, they are an exact copy of the gurufield. Their behavior cannot be understood by ordinary people. Don't have a name, don't have a place, don't even have a specific body. Their bodies keep changing. For the gurufield, it is kind of a routine daily life, but they play in a very subtle way. That is what I have seen.

So I am very happy to say that my plan is working. My "evil plan" was to spread knowledge everywhere. It's starting, isn't it? It's the grace of the gurus. That's what I can see everywhere. Those who are in step number 7 and still are confused about what they should do. Why do you even think about what you should do? Does the world not need knowledge? Is there a shortage of seekers? Or you don't find this a lucrative career to become a part of the gurufield? Is it not glamorous for you? You can contact me. I can make it anything you want.

You see, it's not a boring job to sit and talk. That is a tiny part of what the gurufield does. The adventure is too much. Tell me, what do you want? You want to be a warrior? You want to rescue dead people from hells? You want to be active in the higher worlds and become an architect of the *gurulokas*? The career spans many things. There are a lot of vacant positions. What we are doing is very small compared to what is actually possible. There are people who tell, I cannot go to this world or that world. I am not even aware in my dreams. I said, it is not because you cannot do it. It is because your vision is too small. Endless opportunity there. You are trying to become aware in the dream for no reason at all. So it will never happen. Pick something big. So you see, the tide lifts all the boats. The boat cannot lift itself. Become a part of this whole wave of gurufield. You will be lifted.

What is the value of dreams and all? Or of projected state? You will achieve that which is impossible. You will roam around the universal memory as if it is your territory, your property, personal property.

Miracles and all, gifts and *siddhis* and powers are nothing at all. You won't even use them. It's loose change. When you have a thousand rupee note in your pocket, do you worry about coins and all? No. Have big goals. It is very beneficial to say yes. When you say yes, the miracle will happen. There is power in "yes".

Parteep has a question. *Though I have been accidentally into some other areas of UM, can we have control over which areas to visit in UM?*

Yes. And the first thing is you should know what areas are there. Then you can expect some kind of control. Otherwise, what will you intend? Your intention will take you to a specific area. So what is my method? You go to the blank area, which is the place between the worlds. And you call your guides. And guides know everything in the universal memory. Whatever is your wish, you should express it.

Right now, your only goal is to gain knowledge for yourself. That will be the significance. Like the basic thing that any seeker wants on the path of knowledge. Show me just another world, just like Earth, which I can understand, which I can retain in my memory. If it is too different, then the memory will lose it. It cannot recall it. You should ask your guide only this much initially. Show me one more world, so that I am convinced that this layered model is not fake. And you will be shown one more. Sometimes it looks like my own past. Or it looks like some unfamiliar place that you have never seen. It will be totally like this world, Earth. And then we make this mistake of saying that, oh, I was taken to some old house somewhere in the park or something. Or it was a city just like any other city, except people were from different races. And that is a mistake. Because you asked for a different world, not too different. And you were given the experience.

Once you are familiar with those things, then you can ask for something strange. And then you can ask for something which is totally mind-blowing that I want to meet Gautam Buddha or somebody, Jesus Christ or something like this. And you will be shown that also. But by that time, you will be wise enough to laugh at them. It's all fake. This world is fake. That which was similar to this one - total fake. The strange world is totally garbage fake. And the Gautam Buddha, Jesus Christ, whatever you are looking at, are imaginary. The only true thing is that which is watching this drama. Never forget this. And the truth is right here, right now.

Do we need to go anywhere to hunt for universal memory? You are the universal memory. It is unfolding. You don't even need to hurry - "I am in this practice since six months and I have not received even one single experience". You see, you are meant to receive this experience. The current experience is meant to happen. Are you enjoying it or not? Or are you waiting for the train on the platform when there is beautiful scenery, beautiful town to explore? So this is the disadvantage of giving too much knowledge. People get distracted. Enjoy this one first. And the train will take you to the next destination. It is all arranged perfectly.

“Oh no, I am going through hell. I cannot tolerate it now” - That was also arranged. It is part of the park ride. You know, even the park rides, they take you through different areas in the park. You are not going to like some, you like some. But you need to see the whole park because there is eternity. Eternal time, what are you going to do? You create, you see, you dissolve, you play. That is what I am. If you create as if it is a job, if you think it is my work, then you will suffer. If you think it is my life, this is my experience, this is my body, this is my home, this is my world, my country - Suffering. Enjoyment happens in total detachment. The enjoyment that is happening in attachment is just like suffering because it is going to go away. It is already gone. It is already fake. It is in the background of the bliss which is our true nature. It never goes away. It is permanent, it is eternal. The bliss or the happiness that you see in this illusion is nothing but a glimpse of what you are. Sometimes the clouds are parted and the bliss shines. The clouds of activity, mental activity, *vritti*. The *vritti* is silenced for a few seconds and you see the glimpse of bliss. So on the path of knowledge, you don't need to do anything. It is always there. Enjoy the clouds also. Nothing wrong in the clouds. They provide a variety in the endless, boring sky of emptiness. What is wrong there? Nothing is wrong. Yes, nothing exists. So that is why it is possible to make it anything. The clay has no form so it is possible to make it into any form. As soon as you give it a form and bake it in the furnace, possibilities are gone. So be formless, be purposeless, be goalless, that is freedom.

Varun is asking, *can you throw some light on - experienter becoming the irreducible?*

No, it never actually happens. I say that sometimes because there is no other explanation. Since there is no separation between the experience and the experienter, what we can say in language under the limits of the intellect is that the experience is the experienter. When experience happens as seen in time and as seen as irreducible, it is that which is the experienter only. At the level of non-duality, what can we say? Is that which is appearing, whatever we call as irreducible, is it separate from me? No. And the intellect stops there because it sees it as separate but cannot comprehend what is happening.

So I am the space that becomes the irreducible, appears for a while and then dissolves. You can picture it as freezing air. This is only a metaphor. Do not think that it is true. There is no comparison at all. But our intelligence has a limit to what is happening. When I say that when you see the red, you become the red. How to comprehend this at the level of non-duality? That is what is there, isn't it? No separation between the red and that which witnesses the red. There is nobody, nothing there which witnesses. There is nothing there which appears as red. It is already beyond intellect. You can be that, you can be the red and you can be the witness of the red and you can be the same two things at the same time. Yes, I am that. But how to understand it?

There is a metaphor of freezing air. Imagine you are the air. Now a part of the air freezes and takes on a shape. It becomes, let us say, a human body. Some parts of the air freeze and turn into a statue of a

man. You are the air. You have frozen. You have become a frozen statue. Now it is not going to last. The statue becomes air again. Flows again. So since you are air, you are universal. You are everywhere. And these forms, they keep appearing in you. Frozen holograms, frozen images. They are not frozen permanently. They then dissolve into air. This is a very good metaphor for those who have visualization skills, they will be able to see it immediately.

Things appear in me. They appear to be solid for a while. Solid does not mean solid matter. They take a shape, a form for a while. And then they dissolve. Isn't that happening all the time? Yes.

So I am becoming everything. I am becoming all the forms. All that is non-essential part of the air. The essential part of the air is being air. The substance of the air. The form appears there. A solidified substance. Because it is not there, it is fake, it cannot stay. Because air is always moving, it is dissolved. Same way, I am the existence which is emptiness. And this emptiness takes forms. It has all the possibilities because it is emptiness. Nothing binds it. And it takes not only one form at a time, it takes countless forms at the same time. Eternally. That is how it is.

The dream is the dreamer. And the dreamer is the dream. It is very beautiful, mind-blowing, amazing and that is what everything is. That is what your first chapter in the program says, isn't it? You know this much - The solid air metaphor - and you don't need a program after this. It's all minute details after this. This thing is so simple and so beautiful.

Do not try to picture it from a third person point of view. You become the air and see what happens now. Why did I say air and not space? Like everybody else describes it. Great gurus always say *Gaganopnam* - I am like the sky/space. I say air because our intellect does not have the capacity to imagine space taking a form. Although you can, but your intellect will resist and it will say, oh there is nothing there to take form. So air, give it a substance. Such a minute substance, subtle substance. And then the intellect has no problem imagining that the air particles are coming together and they are forming an image. You can touch it. You can be it. You can move it around. Then you dissolve it. You can imagine, you can animate this thing like this. Do it two, three times and you will know how the experiencer becomes the irreducible. Only this much can be done. There is no other way to know it except being it and you are already that. You are already doing it. You are becoming everything. And you are also dissolving it. Since it is not happening in time, we say nothing happens. Nothing really happens.

Now the more you think about it, the more you try to grasp it, it will be totally ineffective. That is running the engine without putting the car in gear. This much is okay. So this human form is me. Finally, you can relax. You are under stress for the whole day because I told you to be not the body, not the person, not the mind and now you are so tense. Where should I put this body now? Looks like I am stuck with it.

Many people complained. That day I got a phone call from somebody - "I know everything but I don't feel like I am separate from the body". That means you don't know the whole thing. You only have known up to the duality. What about non-duality? Non-duality says I am the body also. You are not stuck in it, you are it. You have taken this form, solidified for a while. There is nothing solid there, you see. All illusion.

When you dream in the night, there is a body, isn't it? There is a world, there are relatives and all that drama is there. When you wake up, do you feel like I was stuck there? There will be a feeling for five minutes, it is possible. You are stuck in that body with these people in this scenario, in the dream. Yes, that is momentary. It is your own will that has given that form to you. And you are everything there. You are not only that dream person, you are everything and everyone in the dream. That is what you know after waking up. You don't say that the buildings were brought from my neighborhood and the people were my friends, they came in my dream from outside. No, it is all you. After waking up, you say, I became the dream.

But people don't go to that extent. They are capable of saying, "I saw the dream". They never go into non-duality that much. It is uncharted territory. So we remain in our familiar duality, where we are the boss. And we say, I am the witness of what is happening. It is somehow more natural to say that. Those who are in Advaita Vedanta, they will say like this. Those who are in Buddhism or other non-dual fields, they will just say emptiness. They feel uncomfortable saying, I am the experiencer. What about the other? They will say. What about the mind? Like the Buddhist person will say. Then because both are not me, they say - no, I am not going to even use this word "I". No need. Because that is what I like. The word I has power in it because it immediately puts you into the stage of I-ness. When I say emptiness takes the form, you are going to imagine some kind of scenario. When I say you take the form, then it is nearer to what is really happening. When I say you are the Brahman, it has a bigger impact on the ego than simply saying you are the emptiness. It also has an effect on the ego, and the ego is shocked.

So, whatever you prefer. Call it emptiness, call it me, call it I. It is all one. Oneness. It is appearing like this. It is now beyond intellect. What can you do? Surrender. Become the witness. It is not that it has become like this today. It was always like this. And it will always be like this. No, no, I want more. Yes, it is already more. No, I want less. It is already less. What are you doing? Be peaceful. Stop doing.

Session 153

A discussion of questions asked in a test follows.

How is knowledge acquired?

It starts with a will for getting the knowledge, if there is no desire for knowledge nothing starts, it is not acquired. Then the student full of questions approaches the guru, approaches the teacher, the second step is very important. Student has no idea how to acquire it, guru gives him means of knowledge and then the guru points in the right direction and then listening, contemplating and abiding - that is the complete process.

If survival happens in total falsehood, how is it useful?

If our life, which means our survival, the biology happens in total falsehood, the world is false, the body is false, the mind is false, the whole creature is false, an illusion, what is the use of it actually?

Akash is saying progress. Progress of falseness is also false, isn't it? Progress will not become true. The false has a potential to know the truth. That is something amazing, isn't it? The use of false is simply in knowing that this is false. The use of the individual is simply in knowing that I am an illusion and it simply dismisses itself, simply takes leave from the stage. Nobody else wants to add to this drama of falsehood. This thing is false but it evolves up to the point where the truth can be recognized and some people can argue that it is not completely false. Appearance means it is my own form, although it is appearing as something totally fake. It's not that false. It's totally absent. Some people can argue like this. As you approach non-duality, as you approach purity, the answers are less defined. The answers can be many, there can be many points of views, there is no surety, certainty. Even though we keep saying that it's totally false, the world is false and the body is false, do not get attached to it and so on, but without it there is nothing actually.

What happens to the world in the absence of the experiencer?

This is simply an assumption. This will never happen, so nothing will happen to the world. Yes, the world can disappear, like our universe and all, it's momentary, but the experience never disappears. That is another thing. Experience only changes. Both of them are eternal because they are the existence.

Which is bigger, the experiencer or the existence?

This is another tricky question, very tricky question, and this is designed to bring out the ignorance in

the person that the experiencer is connected to the individual. Because those who are still thinking that I have my own private experiencer, just like I have my own TV in the house and my own car and my own driver who drives the car, I have my own servant experiencer whose job is to experience everything. Some people think like this, and this question is designed to bring out that ignorance. Never see the experiencer as connected to the body or to the individual; it has no relation at all. These things are objects. So existence is the experiencer, not the individual. It may appear like this to this ignorant individual. The ego claims the experiencer also, just like it can claim anything. If it wishes, it can claim everything is mine; it can claim the land as mine, isn't it? So it can as well say the air is mine and it can say the rain is mine, the cloud and the sky above my land is also mine and there is no end to the stupidity of the ego. It can claim the experiencer or the existence as me and myself. It's not like this at all.

Vibration is change but what is changing?

The claim is that give me the smallest change, and I can give you the whole creation. When the vibration is given, then it is very easy to explain the whole illusion. It is easy to manipulate it also into anything but then what is changing there?

It is only an illusory appearance that something is changing. Then why do we say there are vibrations? Although we don't understand, at least I don't understand it, how the potential can cause a change. But it is there. There is no change actually. Comparison of memory is a very good explanation of change. Because you know there is no time, so there cannot be change. This is the fundamental observation of everybody. All of you will agree that there is no time. So how can there be change? Because change requires time. So first there is potential, there is a possibility of comparison and then change is perceived and out of that difference is perceived. And out of that difference, change and time both are created. Actually everything is static. The dynamic thing is simply, you can say, a series of comparisons, but at least I don't understand how this is being done. So probably if we research more, we can dig it out, we can explore it more.

Nick is saying, *this is a model for the illusion, we can only say there is change, but there is no substance, only emptiness, it is unknowable.*

Yes, ultimately we need to rest our intellect and we can simply let go. It is what it is, it cannot be known. You can discuss it. There can be theories upon theories like, it is a comparison of memories and so on. But you see, it's all circular. Because we are assuming the primacy of memory here. We are assuming that memory is more fundamental than change, because the memory comes first and then there is a comparison, then there is a difference, but how did memory get there without any change, without any vibration? Because the memory is defined as solidified vibration, standing vibration. You can see the loop now, one thing is defining other and the other thing is defining the first. It is not

allowed in philosophy. In my opinion, all the descriptions will be wrong. We use whatever is needed at that time. This is a model for the illusion. We keep changing the models.

Sathya says, *Dancing Pattern of Nothing*.

Very poetic. When the logic fails, poetry begins. As change is there, it is assumed only, we don't know what is there, or you can say it is me only, everything has already happened, the dividing activity of mind perceives it one at a time, that is by limiting it, which gives the appearance of change. Then the question appears, when there is no time, how is this dividing activity happening? The dividing activity itself is a change of some kind, it is an activity, so it must run, it must have a speed, velocity, it is a change. So the change gives rise to change, again, very confusing, there is a loop here, simply substituting the words does not bring knowledge, this is a good demonstration, isn't it?

Change lies in duality, imagining no change will give rise to change, it's opposite, but the existence is non-dual, there is nothing like this in it. Change cannot be fundamental, so the answers can be many, the answers can be subjective here, but we should remember that there is no vibration, there is no change, it is the theory that explains our experience, which seems to be changing, and it can seem to be anything at all, you see, because it's an illusion, it can be totally static also, who knows, and then probably nothing will be perceived, but then that is the experience.

Higher states enable knowledge and liberation, but what is the utility of lower states?

The whole thing has a utility; you cannot cut down the lower, and you cannot cut down the higher, although it is totally false.

Which actions are best for a seeker?

There is no correct answer; whatever is beautiful will be taken as the right answer. Experiencer is not seeking; the human will need to do some actions. You should be missing any action happening in awareness or right for the seeker. Yeah, totally agree; seeker needs to decide, nobody else. This is the right answer, I think. Who can say whose actions are right, whose are wrong, whose actions are best, whose are worst? This is a question in ethics and aesthetics, morality.

Paramjeet, *be aware, awareness, and attention*.

They are not actions; they are states. It is like saying, be a man, don't be a woman; be a man. How much action do you need to be a man? Nothing; you are already a man. So awareness is simply recognition that I am the experiencer. How much action will it take? See when I say action, it is a translation of karma from Sanskrit. Which is the best karma for a seeker?

Whatever is necessary will be useful action for the creature. The question is asking about the seeker, it is assumed that the seeker does not know he is seeking, otherwise we are not going to call that person seeker, anyway, we keep the name seeker, because that is politeness, so a seeker should not do anything else except progress on the path, that is the best action. It is most natural, whatever is required right now that must be done and actually that is what will happen. It is all predetermined by the memory, whatever is in the memory that action will happen, although it should happen in complete awareness, that is another matter and according to its fruits, the creature changes, the programming, it is a self-correcting mechanism, so it is all okay, it is all fine in the end. Whatever happens is a learning mechanism, learning process only, evolution happens, so we got many answers. A lot of stuff to think about, but nobody can recommend the best action, you need to find your own.

Parteep has a question. *Experiencer shines the activity that I am the experiencer. Experiencer also shines anything that appears as it is the conscious presence. What is the eternal state of existence with respect to above? Out of three terms that is experiencing or experiencer, which one can we call eternal? Which one can we call the eternal state of existence?*

That is now purely a matter of choice, isn't it? Purely matter of what people think about it. We can call it anything if you want, but I have called it the experiencing, as you know. Experiencing is the only state. We drop the word state also. State of what? Existence is never without experiencing. They are the same actually, one and the same. So, the state of existence, just to calm down the intellect a little bit. It is experiencing only, I mean, as a noun, not as a verb. Nothing is doing anything. It is being, experiencing. That is the eternal state, according to me at least, but I know very wise people are here. They will find out your answer also. There can be points of views here, opinions.

Parteep is saying, *actually in one video, it is said, awareness in deep sleep is the eternal state of existence.*

Yes, there can be more explanations of the state of existence. What does it mean? That look, the states like waking and projecting and whatever, they are like bubbles of dream that happen in the background of deep sleep. And deep sleep is simply a state of experiencing only. We have changed its name with respect to the states of the mind. So this view is very good. As soon as you are in the duality, when the student has not reached non-duality, this can be a good explanation, because there can be a question - sometimes the existence appears as me in this human in the waking state, sometimes it appears in the dream state or projected state or sleep state, any other state, so what is its fundamental state? We are still in the duality here. This answer is satisfactory in that case, but when you asked from the perspective of the experiencer, like what it is then, is it being the experiencer, is it doing the experiencing, or is busy creating stuff, whatever, so in that case, we always say that they are all equal, these all words are equal, experiencer, experience, experiencing, existence, they are names of one, and yes, the same thing is in deep sleep and awareness and whatever.

Some people are going to explain samadhi as deep sleep, equal to deep sleep, there are some kinds of samadhis, where the thoughts stop, where all the activity stops, it looks like it has stopped, it goes very deep, it becomes minute, so they will say that it is like awareness in deep sleep, now I have become pure existence. They will say that you need to know the emptiness, do this practice, try to reach that final level where there is no activity at all, and you will witness the true state. But don't bother about these things, our current state is samadhi, the mental activity does nothing at all to the emptiness, realize it is not there, don't need to do any practice then. So depending on the inclination of the seeker something is told. Different views in different traditions. Every tradition will assign different states also, but finally they are all illusory states.

The final state is that which is most natural. How to come in that state? It is very easy, you don't need to come in any state, it is always there. And I like this idea a lot, very lazy idea, you don't need to do anything to be in the absolute state, just know. And I agree completely. You must have seen the trend on the path of knowledge, that anything that we try to do or try to be or try to get, is already there. Drop your ignorance, it is already there. I am very happy being what is right now right here, this gives final rest, this gives you the biggest peace possible, it is now eternal vacation for a seeker, enjoy. That is why the definition of the final state is so important, if you define it wrongly you will try to achieve it and I am pretty sure you will never get it.

Rajit is saying, *can we say that all states are of the memory only, and thus experiencing is not a state?*

When there is only one state, can you even call it a state because states are that which change from one to another. Yes, experiencing is existence, there is no possibility of it changing into another. So why call it a state? This whole quarrel of states is over now. Experiencer has no states, nothing changes there. Experiencer is the existence, nothing will change there, no states, you see? So saying that there is a final state of being the ultimate is simply metaphorical. It is much better to say, rise above the states and you will reach the final being. So because of the limitation of the language we sometimes say that, okay, this is the final state, stop trying.

My opinion is that first the glimpse of what you are must be given to the student, and then the purification has some advantage, then the purification is fruitful, even if they don't get the meaning of it. If you simply tell them, okay, do the purification, they can continue for their whole life without knowing why they are doing it. It won't lead to awareness without knowledge, that is my opinion. I mean, a miracle is possible here, so I am not saying that the awareness will not arise automatically, it can. Some people are so deep into practices since many lifetimes, anything is possible. But thinking logically, I can say that if the destination is known, then the journey is much better. So giving a glimpse of awareness and then prescribing the purification works better, and my understanding is reflected in the program also. You are told to purify when the whole program is over. When everything is over, then purification comes. And that is optional, so far only few people were told, and they got pure enough to

do their corrections and progress without giving any formal purification practice.

My experience is - simply doing purification will bring you nowhere. You will become a good person, you will become a good individual, very healthy, happy, but no knowledge, no progress. Yes, the potential for it will increase. You will absorb the teaching much better, you will pay more attention to what the guru is saying because all these distractions are not there, impurities are not there. You will not distort that which was said by inserting your imagination or ignorance there. A little bit of purification and discipline is needed in the beginning, and the awareness is very easy then.

When you are in awareness you will clearly know the difference between good and bad, without awareness you are following your conditioning. With awareness, knowledge, intelligence, the difference will be made clear. We stay as the witness, there is no doubt about it. But when it comes to action, we prefer something which is good. By “we,” I mean this creature, the human. The witness never does anything, as you know, it is simply witnessing. The witness has no preference, the witness has no like or dislike. The witness does not differentiate. By witness I mean the experiencer. It has absolutely no bias towards anything, it is pure.

But awareness means some kind of knowledge, which is in the mind. Now this mind has a preference. It wants to do one action, it does not want to do the other action. It has this tendency. The awareness simply illuminates what is going on in the mind, it does not do more than that. Then the mind itself decides what is good and what is bad. Yes, the conditioning can leak into it a little bit after a few repetitions, new impressions are formed, new conditioning happens which overrides the old, which was not so wholesome, which was causing suffering and so on. This is how the knowledge of the experiencer actually brings about a change in the creature, although the experiencer is not concerned, remains unaffected by what the creature is doing or whether it is changing for the good or not. This benefit is taken by the creature, the *jiva* or the individual.

Even awareness is not going to do the differentiation. It is going to illuminate the activity that is going on, that is preferring one action over the other. That is illuminated and the intellect can catch it, it can now see whether it is good or bad. Otherwise, people who are unaware, without any knowledge, are simply propelled into action, like impulsive people. Whatever is their thought, is their speech and is their action. There is no gap, there is no analysis, they do not stop, they do not analyze, do not foresee the consequences. So awareness simply gives you pause, look, watch, even if you stop for two minutes, there can be change in the behavior. This is something different from the learned behavior which we say is our conditioning. You can be trained to say sorry and thank you and so on. You can see people are just robotically saying it. But you can realize the difference when the person is really sorry and really thankful, then you can see in their eyes there is awareness there. The awareness overrides the conditioning. This is the magical thing about awareness - it can lead to good behavior or good kind of conduct.

There is an assumption that what is good is already known by us, even at the level of mind, it knows what is the good action. The thing is, because of the impressions and the conditioning, it is not able to do it. Somehow that habit forces it to do whatever was imprinted there. Now this stopping gives a chance for the ingrained goodness in us to arise. Some people say it is like this, there can be a difference of opinion here also, but yes, I have seen that people, the preference of people change without training, without telling them. This is good, this is bad - you don't need to tell them, it happens automatically and it happens in my case also. Sometimes my conditioning forces me to do something and then repenting happens automatically. When the awareness arises, finally there is total knowing that whatever happened was not good. Who told me it is not good? Nobody. There is something inside us which already knows what is good, what is not. Awareness gives it a chance to arise in the intellect. If it is well developed, then it is preferred. It overrides the lower layers. The mechanism is very simple. So in common language, see and then do, think and then do, understand and then do. Don't simply jump into action.

Session 154

Parteep is asking, *how do some gurus have a powerful presence? Like even this body feels major effects in presence of Sadhguru or Shalendra.*

These effects do not occur everywhere, it is certain. The power is not in the guru person. The power is in the gurufield, the person is simply a medium for the gurufield. Those who embody the gurufield, those who allow it to flow and display more power in their presence. I have also seen that those who are in the energetic paths, they have the most powerful presence. The presence feels like an attraction and those who are on the path of knowledge, not much. It is not only gurus, you can also cultivate the same thing, it's not difficult. The less ego you have, the more gurufield will be manifested. The ego is your boundary, isn't it? And it is very small. So lower your boundary, you will get the same power.

Because this individual is gone, now the guru can be many. So the guru will display different personalities to different seekers. This will become automatic. It is not that the guru plans this thing, it happens automatically. I have never seen any guru plan something, it's very rare. They do the planning but for practical reasons. So the guru has no personality and therefore he can be any personality. Yes, their behavior will become puzzling because our intellect demands consistency of behavior from people. Otherwise it gets confused, who am I talking to? This is the primitive tendency in the ego. So if somebody is seen to change colors like a chameleon every day, there is a distrust there.

Only those who have lower egos, can tolerate a person with a lower ego. Otherwise people are either afraid or they consider these people as crazy. Only a "crazy" person can tolerate a guru, nobody else. It is possible to cross some boundaries sometimes. There are some cults, there are some traditions, they don't even look like humans nowadays. Whatever we consider as a human, they have crossed those boundaries, they are so crazy. So yes, less ego means a more colorful personality. It is opposite of what you expected, isn't it? You thought my personality will be gone, I will become like rock. This is what we call ignorance. When the person is gone, you become many people, you become many personalities. You are not limited to this one which was indoctrinated in you. It is not you, it is simply indoctrination. Whatever you thought is you, is a piling up of impressions. That is what you call ego, nothing else is there. So when this is thrown away, there is a potential. When the canvas is blank, anything can be painted there. And such a person cannot be tolerated by an ego. Today you are this, tomorrow you are that. It is impossible for an ordinary indoctrinated ego to tolerate something which is so free. That's why nobody likes spiritual people. They are too free. Ego needs a handle. Ego needs a leash on everybody. That is how it survives.

When they are asking the question, they already have the answer. It is blocked somehow by the ego.

None other than the ego. The ego needs to survive. It blocks anything which it thinks is harmful for survival. I heard this, I don't have any evidence for this. There is a lot of evidence for the gurufield, but not this one that the answer is within. It is blocked by some survival processes. When the question is asked, the answer comes from the same person, the memory of the same person. That is why it is so convincing. And the answer feels like, I already knew this, I always had this answer, where was this? It is so convincing. So there can be an explanation from where it is coming, but it is again somehow related to this egolessness, the lowering of the boundaries. You can almost read it from the *Akashic* records and you can say it is sometimes like this. And yes, when the ego comes back after the answer is finished, the ego is puzzled. How could I say this? Its illusion is shattered that I am responsible for all the actions. I am doing this. This illusion is totally broken after this. When it happens every day, yes, the ego becomes kind of abnormal. Now it starts saying some things which are totally puzzling for the person himself. That's why I said, some spiritual people have crossed the boundary, they are no longer human.

We are defined as humans, not by the body. We know this is the animal body, this is not the human body. Even animals have much better and beautiful bodies than humans. But the human is defined by the ego. Biggest possible ego in the universe is the human ego. Isn't it? So when that is gone, we are no longer human. Anyhow, those who can only see via their physical eyes, they see a human figure there. They don't understand what has happened to this human. He is not a human now. There are many steps of progress between animal and what you call as the *Devayoni*. You can say angelic form. And it is a mental process, not physical. The body is going to grave, it is not going to heaven. You are going to heaven, you are evolving, not the body. The body is meant to be dropped, not to be taken.

Anyhow, we move forward with Vipin's question. *Being in awareness ensures only necessary things will happen. Does awareness ensure protection from bad intentions from others?*

Very interesting question. You see, awareness only informs. It only tells what is going on. The awareness does not interfere in the activity. It is an activity in itself. The intellect captures the activities that are going on in the light of awareness. When there is no light, it cannot capture what is going on. This intellect is almost asleep. When there is an attack from outside, bad intentions or whatever, if there is awareness, it can be caught. That I was in a good mood, suddenly I am feeling very bad. Suddenly there is anger in me, suddenly there is hate in me, I am afraid of something which I don't know what it is. This is a result of bad intention, probably that was picked up. Now the awareness will tell you that look what is there. Now you need to do your own protection. Awareness is not like a shield, awareness is like an informer. Now you need to raise your shield. How will you do that? That is a totally different topic from the occult field. Now this is a totally non-physical phenomenon but some people, they express their bad intention and if you are not aware, you will not react properly there. You will attack back or you will insult back or you will run away, you will be afraid of that when the bad intention is expressed physically, voice or by any action. So there also the awareness is useful, when you are aware, just like you said, only necessary things happen. Ok there is bad intention, now I have no

business here, this is necessary isn't it? There is no need to engage with bad intentions because that means you are accepting it. We do get bad intentions sometimes and the proper action is to protect, to shield ourselves and then there is no need to attack. The attack only causes the bad intentions to become worse. Look he is exactly like that which I thought, this will be the reaction from the other side. It only confirms their notions that the other person deserves bad treatment. So your only option is, I mean it can vary from person to person but I have seen my only option that remains is to avoid, is to go away, there is no other solution. Now you will say how many people should I run away from? Well, are you surrounded by only these people who have bad intentions for you? Too bad.

But Guruji, one thing I can understand, you have not made this program, when you lose yourself, the program manifests, is it correct?

Yes, and nobody does anything as you know, there is no doer, so everything manifests on its own. It is very well known, I think, I do nothing at all, it is your play, because you are me. So ultimately it is so puzzling for the intellect that we drop down at practical levels and we like everything cleanly boxed, so he did this, he made this program, he learnt it from here and then I am learning from him, this video was like this. It is hardly true, it is like this in the illusion. Ego cannot grasp what is happening. As soon as I say there is no doer, there is no place for the intellect to go and understand anything. The understanding is dropped, the calculations are dropped, and you suddenly feel as if there is no place to stand, there is nothing left to think. It can be a very good experience sometimes, that you are lost, the intellect is lost, its boxes are gone, its clean relations, everything was so neat and clean. All garbage now, a pile of garbage is left.

The illusion is very puzzling if you try to understand what it really is and if you try to make it into a model or systematize it, then the intellect is very happy. Actually, this thing is used by motivational speakers and even your MBAs and people, they like everything in boxes, clean boxes. There was somebody who told this trick that if you write a paragraph to describe whatever you want to say, people don't pay attention, it's just a block of text. So what do you do? Number one, this, number two, this, arrow pointing to that, you see, like flow charts, and now people pay attention. Now it is more arranged, more boxed. So intellect has this habit of making everything neat and clean, but the illusion is not like this. The illusion is total confusion, total chaos.

That's why I don't claim to do anything, but then people don't understand. They need to know who did this. Some people need to see the face, who is behind this thing, the judge from the face, because that is what their intellect demands. If I don't see the face of the person, I'm not going to trust this thing. So it is very amazing that the old scriptures were written by nameless, faceless people and they are the most accurate and the new books are written by, you know, well known faces and there is a photo printed on the back cover of the page with the biography chapter in the beginning, who wrote this preface and all, and there is garbage in between.

Egolessness brings pure knowledge. As soon as you put your name there, it is me, it is mine, now it loses this purity. Therefore, you see, we have a tradition to destroy the name of the person first. The ego is 50% gone as soon as you remove the name. The name holds a lot, then there are traditions that destroy the face of the person, by which I don't mean destroy, but they change it. You need to wear some kind of clothes and so on. That is because the ego has a lot of investment in these things. So we do whatever is needed, you see. They are not from the path of knowledge, obviously, other traditions. We rely on knowledge for the reduction of the ego, but they rely not only on knowledge, but many things, like if there is a full moon, they take advantage of that also. If there is a mountain nearby where somebody had meditated, they take advantage of that also to reduce their ego and so on. So if shaving my head is going to lower my ego, yes, I will do it. If removing my shoes reduces it, yes, I will do it. They are desperate. That is what I call true seeker, hardcore and they take pleasure in it. They have done this since many lifetimes actually.

Some people are attracted to these people from their childhood. The monks are walking, begging, and going back to their huts. And this child is watching and he is thinking, I want to become this. What is so attractive about that? Why don't you become a millionaire, get a Ferrari, a big palace somewhere, your own island. No, he is thinking, I want to become like a monk. So a lot of past life impressions there. I was like this. Actually these people are highly attractive to me for some reason. The craziest people are most attractive, but now on the path of knowledge, it seems redundant. There are more elegant ways to reduce the ego than to leverage the full moon and sea coast and Himalayas, whatever. They do help sometimes. The best way is to remain aware that there is no doer. Then only that which is necessary happens, like he said. What was necessary? Reduction of ignorance, that is what happened. As soon as there were conditions, it was manifested. I can see these conditions in many people, they are going to go there automatically.

Identity or the individual is your biggest hurdle actually, it is rightly said that you are standing on your way to progress, you are blocking your own way to progress. That day when we met in our offline satsang, I told this very important incident where one of my gurus told me that you have a lot of ego and I could not understand this thing. But that one thing made a lot of impact. I finally understood that this thing is the major hurdle in our progress - individuality. The individual does not like it at all when you say this. So we need to dance around it. What do I tell you? You need to progress, very good progress, you are doing it right, you are good at it. This is fueling the individual only, it is just pampering the ego only. And as I have no other option, if I start saying, look, there is no you, don't take credit for your progress, But I always say - you wrote such a beautiful article, you captured it very nicely. The ego is fueled by that. But if I start telling you that, look, you are not writing it, it is all happening, there is no you, there is slight insecurity there and then you will drop the program. No credit is given. So it thinks that I am achieving nothing. As long as there is a program going, we keep the individual alive. But then we slowly destroy it. I don't know how people will react to this thing, but yes, all we do on the path of knowledge is a lot of destruction.

Siddhant has a question, *you said that you get your questions from the gurufield. How did you develop this ability?*

Can we develop this? Yes, why can't? On step number 7, we have made all the arrangements for you. Step number 7 says that we will make attempts to put you in contact with the gurufield. Actually, this is the only program in the universe which is doing this. Otherwise, the guru keeps the student one feet away all the time. I mean, I don't know whether there is any truth in that or not. There is always a difference between the guru and the student in other paths. On the path of knowledge, the student becomes a guru instantly as soon as s/he gets the knowledge. Then I say don't rely on me. This thing (embodied guru) is momentary. You get your own food from your source. So, initially, we give you fish, then we give you the net, catch your own now. So, yes, you can develop this ability and again, it is related to the individual. Get rid of the individual first, then do that which is told to you. Very simple. What is told to you will be totally different from what I tell others. You see, why are all these people opening their blogs? Why are they doing the recordings and all? They never tell you what is happening with them. They are changing so fast, they don't recognize themselves in the mirror now.

My question was, right now you said, you get your own source of things, right? But isn't the source the same for everything and everything else?

Yes, the source is the same. So, you ultimately get everything from the same place which is what we are calling the gurufield. I am not saying that you will be put into touch with your own source and then I am in touch with my own source. No, there is only one. You are right. It's only one. I cannot even call it one because it is "many". That's why we call it a field. Being many, it is one. It's already beyond intellect. So let it be. I think everybody is now used to this thing where the intellect cannot reach. You should become used to this state where the intellect has nothing to do, the state of acceptance, total surrender. Oh, it is like this. I am telling Siddhant here that the key is expressing. You are not told too much to express. Your expression is mostly questions. So, I encourage people to answer sometimes. They cannot express themselves because the lower layers don't let them express themselves. So you need to do a little bit of purification also, otherwise the lower layers are going to interfere in your communication with the gurufield. They will inject their own content in whatever is received, they will distort it in their own color. So, yes, purity is needed.

That day I was telling you this story, it's not a story, it's a kind of general knowledge about how a guru decides who is going to sit on his throne? There are some traditions where the seat of the guru is very important. How will he decide who is going to be my successor, next in the lineage. He does not appoint the one who knows everything from every scripture, no, not at all. He does not appoint the one who is smartest, with managing capabilities, fresh from the MBA school, no, he will never do that. Not the strongest one also. He always appoints the one who is purest because he knows everybody is

going to misinterpret what he is going to send after he is gone, after he has left the body. The guru never stops the work. This is the property of the guru, otherwise he is not the guru if he stops. So, even death cannot stop the guru's work and he needs a very clean channel there. He needs someone who can faithfully transmit. Those who read too many scriptures will insert scripture into the transmission. Those who are dominant and have leadership qualities, have a lot of ego already, are not suitable. So the one who is pure does not think too much, a simple fellow will be given the seat of the guru.

There is something remarkable which will happen to those who are doing the service in step number 7 that as soon as there is a question, you are going to forget everything except the answer. This is a man, this is a woman, no, you won't remember that. That day he said something bad to me, no, you won't remember that also. Your first priority will be to give an accurate answer, as accurate as possible. Oh, I love this person, I need to explain more to this person. No, one line, yes, that's what I want to say. This is an amazing thing. When it comes from the gurufield, it neutralizes everything else. Nothing is of importance then.

While you are having a normal conversation, what are you trying to do? Either you are trying to impress or you are trying to dominate or whatever typical psychological drama is going on there, everybody knows this. When you are under the guidance of the gurufield, you are very honest, straightforward, your priority is to tell the truth, bittersweet, nothing matters and then you forget your worst enemy is standing in front of you, who killed your whole family, tortured, and when he asks a question, a spiritual question, you will never say I am not going to tell you. This is the magic I have seen happening. Now you will clearly understand how Lakshman managed to get teachings from Ravan, how is it even possible? They were enemies. Even Ram was not as angry as his brother, his brother was a bit angry person and what happened? Ravan gave him knowledge. No enmity, they were killing each other just minutes before, now he is taking knowledge, how is it possible?

Actually that is the only thing that will be possible as soon as you surrender to the gurufield. That is why people say the guru is compassionate, the guru is kind, no, nothing like this. As soon as a question is posed, all the compassion and kindness comes. Now he cannot advise badly, even if he wants, even if the strongest of the ego is present in the guru, he will advise you correctly. You call it power, like he said, power in the guru, this is not present in ordinary people. You see your enemy and if he says tell me where I can find water, I am dying and if the water is on the right, you will point to the left, go there, you will find a lot of water, you want that person to be dead, that is natural ego, you should not call it bad, it's natural. But if the guru is standing there, he will bring the water, you sit here, I will bring the water. People think it is compassion, but it is loss of individuality.

The gurufield knows no individuality actually, that's why they can become anything. They will serve anybody who demands knowledge. That day I was saying - I don't pray, I do sometimes, just to behave nicely, to be a good boy, but usually my prayer is - please do this, I am tired of this fellow now, he is not

progressing, do something, I say. They have no objection at all, they are not demanding that you touch their feet and shower them with flowers and only then they will fulfill your wish, no, need to just say it and it will happen.

There is no ego in the gurufield, although they can manifest ego when they want. You will see that the great pundits, when they were challenged - how can you say everything is one, prove it to me, and anybody will say - why should I worry about you, you are an idiot. You won't understand anyway what I am saying. But no, they never did this, they took pains to explain in the debates, you will find many scriptures are there that are full of debates. This is the usual method, it is typical on the path of knowledge to debate. They take lot of pains to explain why they are right, although they are not obliged to do that, they can keep the other, whomever is debating, they can keep them ignorant - you deserve to be ignorant, I am not going to explain - they can say like this, but as soon as the challenge is posed, it becomes their duty to explain. That is why you see that spirituality is totally opposite of worldliness, worldly people cannot do these things.

I remember some of my teachers, school teachers, it looked like that they hated me completely, totally, like it was hell, but you see, whenever I was stuck somewhere in a problem, I could not understand something, I could see the face of the teacher change completely - okay, come here, I will see why you can't understand, they took me to the side, they brought me in the front and tried to explain, I was surprised, he was trying to beat me that day and today he is helping me. You can say this is the soul of the teacher, cannot help but assist in the progress of the student. Even if he is totally irritated by the student, he is going to help him.

Okay, we come back to the Grahams question. *I have learned from teachers who recommended Rupert Spira, Sadhguru, Jim Newman, but I listened to Tom Campbell's video and found it contradicted things I learned from PoK. For example, he says time and free will are fundamental, necessary elements in consciousness. So I think I missed something. What did you hope he would find in it?*

He is probably one of the biggest masters alive, Tom Campbell. I consider him as my guru. Actually, I talked to him, and I served him, whatever I could do, I did for him. So many of the things that you are learning in PoK actually come from Campbell. The concept of non-physical evolution, who has taught this in history? What do you know? You know only Darwinian evolution. In India, we know the concept of Yonis. He is the one who, for the first time, I think, heard from him about the information evolution, the patterns evolving to form complex entities. Actually, this is one example, and all that science that we discuss in the Path of Knowledge program, I think 70% of it comes from Tom. He is groundbreaking, there is no doubt about it, even his guru is not so clear as Tom Campbell. You know who his guru is? A very famous occult practitioner, Robert Munroe. He is not that clear. I have read his books, and mostly dreamy stuff going on there, and in the end, he actually lost it most of the time. I saw that he got infected with the occult. But this fellow is still very, very bright.

So you found it contradicting, no problem at all. What does he say? That I have a model, I have a theory, he never says I know the truth, never says like this. Sometimes he says, but you need to see it in context. He says, I have a theory which is the most fundamental. There he is perfectly right. Give me consciousness, give me time, and give me free will, and I can explain everything, from the electron-proton to love and emotions and cooperation, how the kings and politicians behave, how the economy behaves. You will find he has actually done this. He says, give me these three things, I will explain everything. That's why it is called the theory of everything, T.O.E, my big theory of everything, my big toe. Everybody should read these three books which he has published, and they are free, you see. I saw this great person giving everything freely. There is a root, there is a cause of everything, isn't it? So why is everything free in our program? Why is everything free in our videos and content? There is some influence, this kind of influence actually.

So we see that all our great masters, they have given everything freely. I mean, how much money Gautam Buddha was charging for discourses? Actually, I have seen that these masters, even in today's world where everybody is greedy for money, are giving the essential things freely. When the non-essential VIP material is sold for a very high value, like Rupert Spira, now you just need to go to his channel, watch everything, you will get whatever he knows. You will get 100% of it free of charge, but he still charges a lot for his sessions. That much I have heard from people in London. It's not easy to get into his session, you need to be rich. So why is that? On one side they charge, the other side they are giving it away. There has to be a reason.

And again, this thing is beyond our boxed intellect. I have given some money to some gurus, and when I attended these kinds of courses, the material was not worth it. You pay 25 thousand, and then you are expecting that kind of quality, whatever you are expecting. I don't know what the expectation of people is, I don't know, but almost nothing was given for that price. Yes, you get to ask your own personal questions to the guru and all, but you see, as soon as that fellow answers, your thought is - my money is wasted. They did not answer anything special. This is my whole life's experience actually. Money does not buy knowledge, it buys you a five-star ashram, that's all. Good food, your room will be clean and so on. You can stay for free in some ashrams in India actually. Then you will need to do the work. My point is - there are influences.

There's a lot of influence from Tom Campbell and my own understanding, and he's very good at explaining how the illusion part works. That he has figured it out totally. You can say that is the complete theory, and like he says, I can explain physical, non-physical, metaphysical, all the religions in the world, all the philosophies, all the physics, chemistry, biology, he has answers for everything. How is that possible? You will say, when his fundamentals are wrong, how is that possible? Because there is nothing fundamental in the illusion, only models can be made. We have made the model of the vibrations, vibrating patterns and all, is it really there? Do you think it is the "true" model? No, just a

beautiful model. In science nothing is true, it is either very beautiful or very satisfactory or very useful, we use it. Tom never says that I am going to tell you the truth, he clearly says it is an illusion, he cannot even pronounce Maya, but he knows what the people are saying, he knows it very clearly, he has seen everything, it is experiential, not scriptural. So he does not know any words from scriptures, but whenever he talks, it resembles, it is exactly like all the eastern philosophies. So when I met him, I mean online only, I could not meet him in person. He was in Delhi for three days, two or three years ago, I thought of it but I did not go there. First thing I told him was that - you are my guru, and whatever you say is not new, it is many thousand years old, but you say it in such a way that finally I can understand what these ancient people said. So his model of virtual reality and our model of dream are the same, aren't they?

So I think Graham needs to study these philosophers in depth. Shallow study is not going to make anything in-depth. Read the book, meet the fellow. I never had the courage to tell him that look sir, your assumption of time is wrong. I know what he will say, yes, it is wrong. You see, even I talk in his tone sometimes. He says make your own big ToE, don't follow me, experiment. Like in the interview today in this video, he said I have done this for 35 years. I can't even imagine spending 35 years in a sleep lab. They used to do nothing but sleep, can you imagine? This much dedication is in that fellow. They used to put on the binaural beats, they used to go to sleep. What did they do there? They tried to find even the smallest evidence. Who has this dedication? You want to be in the non-physical projected state in three days, and this fellow worked on that for 30 years. Not only did he find the evidence, he has produced very good work, monumental. So very inspiring people. And this other fellow is also bright, Bernardo. They are both in my list of recommended teachers.

Bernardo is like a revolting fellow. His PhD thesis was very bitter. These are my ideals, you see, heretical. He is a heretic for the science people. What science has become, like a religion, isn't it? He said in the interview that finally I understood that consciousness cannot be computed or explained in terms of measurements of any kind. That is a big statement coming from a PhD, coming from the religious institutes of science. So these people, they make the science progress actually. These blind believers of books of physics, they will never contribute anything to knowledge, never.

Graham is saying, *But is the POK model different in that there is a non-temporal field of possibilities, and that all things are contained there? So without cause and effect, choice or time, we get everything.*

Yes, and the POK now marries Buddhism with my big ToE, and we can explain that which is beyond time. But don't tell him, he is the guru. I never had the courage to tell him that we can go beyond what you are saying. Actually, there was a dialogue between Rupert Spira and Tom Campbell which I posted already. You can find it somewhere in the podcast of Rupert Spira. There is a discussion between him and Rupert, and Rupert is trying to tell him, "Look at Advaita," and he does not get it. Tom does not get it. He is so good at what he is doing that he has no concern about what is beyond this

computational model. He says, "I can explain everything." Actually, he does, but he is reluctant to look behind. I don't know why.

Graham is saying, *I think you have surpassed this guru of yours.*

Actually, I wish I could. We take from many; that is how we surpass. And the thing is, we come back to the old because it was all discovered long ago. The knowledge is always old; nothing new can be discovered. Yes, new formats can be given to the old, new bottle, old wine. Actually, I'll tell you something interesting. This three-day program was born out of my attempt to teach the MBT crowd about non-duality. It was a seven-day program in the beginning, where I tried to explain MBT from a non-dual point of view. Some people received it actually, and they were amazed that there is much more beyond what Tom Campbell has said. But then it failed and then it was reduced to three days. The seven-day was too much. Everything has a story behind it, isn't it? So this program also has a story. In that seven-day program, I asked people to write down what was told, and the final document was not given till the last day. They were told to write down what I said, and you see the same technique is used now in POK. I say something in the video, and then you are asked to write down. Probably that was the cause of its failure because people could not write down anything. It is difficult, isn't it? Even from the video, I think people must be struggling, "What did he say?" And then you rewind, "Why did he say that?" Something like this must be happening. But some people, I know, simply absorb everything. Yes, this is also right. This is obvious. These people are made for the path of knowledge. It goes so smoothly.

Just look at this, there's so much knowledge out there. It is all free. It's for everybody to take. What are you paying for, and why are you waiting for somebody to come and give you the knowledge? It's all already widely distributed. You need to be hungry. If you're not hungry, you will never see all these things. So imagine what will happen after 10 or 20 years. The whole of the path of knowledge, the Advaita, Buddhism, and all these philosophies, they will be the dominating ones. So we are putting a seed of that kind. I'm encouraging people to express in any way you can. You're good at writing? Okay, write. You're good at speaking? Always speak. Your face is beautiful, and people want to watch your videos? Yes, do that. If you're good for nothing, you see, do the 3D program. It's something we are starting. It will blow up one day. That is my expectation. Then I can retire.

Varun is saying, *I mean the experiencer is always there abiding in heart.*

Forgetting is easy; I know it happens automatically. How do you remember it? You are missing. I remind myself that I am the experiencer. Who is this "I"? If you are the experiencer, can you remind yourself? Does the experiencer remind itself? You are the experiencer; you don't do anything. And "I" is a mental activity. Who is doing it, then? Who is bringing on the awareness? We say that it is happening. There is no "you" who is doing the hard work. That is also an illusion that it is hard. There's nobody

doing any work there. The experiencer is the experiencer, like you said. It does nothing to remind anything, and the mind does it automatically. Where is the effort? Who is doing the effort? Which effort? Just before you are aware, what effort do you find? Think about it. Why do we say that awareness is effortless? Why do we say "effortless effort"?

You see, it is only thought that says it is hard. Can the thought bring on the awareness? It can never bring on awareness. It comes on its own, and in frustration, this ego, this person says, "It is very hard; it never comes when I want it." That is garbage. These words are not true. It comes automatically; it comes effortlessly. It goes effortlessly. Nobody is in charge of it. So what is the point of saying, "Be in awareness," You see, that is seeding the mind, seeding the memory with this intention. Intention brings it on. How much time and how much effort does it take for the intention to manifest? Nothing. See, things are happening effortlessly already in nature. There is an afterthought that it is not there, and I'm helpless to do anything about it. There's nobody there to bring it on. So yes, it is hard then. It is impossible to bring awareness.

What are you trying to do? Stop doing. Hold the intention. Let the seed do the work. Let it happen. Let go. So people say, "How to become aware in the dream?" I said, "You cannot, impossible." While in the waking state, you make an intention; the mind does it. There are processes in the mind; they will, like an alarm, they will ring it. Nobody's there; nobody's doing anything. Here, the guru puts the seed; that's all he's doing, you see? And the seed does the rest of the job. It grows. If you want to do something because you are probably restless. You drink the nectar of awareness. It has to be sweet. If it is awareness, it will be sweet. It's poetic, but you know, we don't have any other word. It feels very nice when you're bright and clear, sweet, the fragrance of it. If you want to do something, hold on to this. As the mind gets the taste of it, it will develop an affinity for awareness. There will be more occasions of awareness. This is how it works. We hijack this; we hack into this kind of beautiful mechanism in the mind. The more it likes it, the more it does it. There is a reward in being in awareness that everybody must have noticed. Not a worldly reward, but it is there. Utilize this thing if you want.

Don't try to bring on the awareness; when it is there, the seed has worked. The guru's intention is working here. Initially, you need that. The guru will tell you all the time, "Be aware." That puts a little bit of programming in there, and this program starts executing. So you hold on to this thing, drink the nectar of it, and then the mind will get addicted to it. You will think I'm progressing very nicely; I'm doing something. It is happening on its own. The program only builds an intention.

Vina has a question. *I have one worldly question; please help. I have a one-month-old daughter, and I listened to one of the podcasts of the first six months being important for child causal body gets attached to the physical body in this duration. As a seeker, is there anything I can do so we can evolve?*

What can you do? I think the natural mechanism of attachment of the causal body to the physical will

happen anyway, even if you do something. If you don't do anything, it will happen. Now, at this time, the causal body is least worried about knowledge or evolution. This is not its priority, is it? The memory bridge is forming, and that is its priority. Is it getting the control of the body or not? That is the priority. There's competition from other causal bodies. So what can you do? You see, take care of the child, have good intentions, pray, and bring the child into satsang. Let's see what happens.

And I'll tell you one thing: you have no control at all on your family. They will all go their own way. You don't have control over one process in the mind which you call "my mind." You want to control all these minds which you call "my family." Isn't that ignorance? What can you do about the child? Don't indoctrinate the child, don't put anything false in there which can be harmful in the future. But there is no guarantee at all. Try to look at the tendency, six months is very, very young, actually. In two or three years, you will be able to get a hint of the tendencies of the child. Look for the spiritual tendencies, and then you can plan ahead. You will need to complete the education and so on. Survival is the first priority, not the spiritual evolution for a child. After 35 years of age, we worry about spiritual evolution. By that time the root and all these layers are well formed. Now, another layer of intellect can be awakened by the grace of the guru field only. Nothing can awaken it. So Vina is thinking too much. Just be normal. Bring up the child normally. Accept. You don't put anything harmful in that mind. Don't put anything harmful in the body. I think you don't need to be told that; you already know this. Indoctrination is poison.

We can make some effort to speed up evolution by properly checking the tendencies of the child and at the right time send that child on a spiritual path according to the tendencies of the child. I'm not saying you push them into the path of knowledge. No, we should not. We never push people into the path of knowledge. Look at the tendencies. Is the child ready or not? Yes, you can always put some seeds there. Look, this is knowledge; this is ignorance. No guarantee that they will get it. Although I've seen some miracles, children in the homes of people who are doing this program are progressing much faster than their parents. Amazing, isn't it? But yes, there's no guarantee. Once they grow up, once they become two or three years old, just let me know about their tendencies. We'll think about it.

Session 155

Varun is asking, *there is a lot of mental activity, not peace. How can I improve this situation?*

The answer is very simple. There is nobody to improve any situation. All that can be done is awareness of the mental activity and whatever is disturbing the peace. Become aware of it. Watch it as an observer, silent observer, and it will be gone. Don't try to stop it. Don't try to make it positive. Don't try to suppress it. Let it happen in complete awareness. That which is unnecessary will be dropped. If it is necessary, if you need to think, it will happen.

That which is peace is always at peace, and that which is active will always be active, and nothing can be done about it. Shift your identification from that which is not peaceful to the peaceful one. You are the peaceful one, and let everything else happen naturally. This is the trick.

Guruji, Pranam. Vinay here. You have said that that which happens is necessary. Why do these mental activities happen? They are necessary in existence, in evolution. Only those things happen that are necessary. Can you please elaborate? How can you say that only those things happen which are necessary? Only those things are necessary for survival. I was thinking about these thousand useless thoughts many times. How are they really happening?

Everything that happens is perfect. Are you confusing between perfection and necessary? Let us say somebody becomes sick, somebody gets a disease. That is perfect, isn't it? Given the situations, given the events, given everything, that must happen. So it is perfect. But from the point of view of that person, was it really necessary? You said it is necessary things happen because they are necessary for survival. Is that disease necessary for survival? Looks like there is some confusion in your mind about perfection and the necessity. We say that everything that this creature does is for survival. So probably you are thinking that why is it doing negative things when all it wants is surviving peacefully, happily. Is that your question? Yes, so the negative activity is also for survival only. It is not harmful for survival. For example, pain in the body, why is it there? What will happen if there is no pain in the body? And the suffering of the mental kind is also pain. It is signaling something. Something is wrong. Somebody insulted you and now all the negative thoughts arise. Those are pain signals.

Yes, Vipin is saying for attention on that particular part. Is it not necessary for survival? Is the pain in the body not necessary for survival? If it is bleeding, you won't even come to know it is bleeding if there is no pain and the creature will die in five minutes. The pain stops the creature. The creature does something to relieve the pain. For example, if eating something hurts your stomach, you are not going to eat it again. If it doesn't hurt, death is certain.

Body is a layer in the mind. As you know, the body is not physical. Is pain physical? No, pain is totally non-physical. How can something physical produce non-physical pain? People don't understand these things. It is non-physical and the mind is also non-physical and it is producing these non-physical signals of emotions, thoughts - Do something about this situation. If somebody insulted you, now kill that fellow because he can kill you in the future. Why? Fights begin as insults. Your causal body knows this thing. Before a fight, there is usually an insult. So it prepares the creature for the coming danger. It is survival only. From the point of view of an intelligent person, it is totally unnecessary.

What happens when you are aware? The intellect can catch it. This is the signal. It is not real pain actually. There is no need to act on it, and then the thoughts die out. The peace is restored, and you can do it even when there is pain in the body and even when there is some other kind of suffering. You can do it even when there is excitement in the body and there is a positive environment in the mind. That can also go away. That is also not peace. So it is restored. All these events are absolutely perfect. The bad events are perfect too. The pain they cause, mental, bodily, they are perfect. And you come in awareness and restore the peace, also perfect. We say that it happens because of necessity. Perfection is due to necessity. This must happen. We are talking totally from a relative point of view where some things are totally unnecessary. They need not be tolerated as they are. You can do something to fix it. Like Varun was asking how can I improve the situation. He is not talking at the absolute level of the Brahman. Everything is perfect there. In a relative sense we can say that it is not perfect. And then we do something to make it perfect. This whole process is perfection only.

Hello, Guruji. I was listening to the Satsang that happened in the video. I was wondering, I do not have peace. So I started reading your blog post in an experiencing perspective that the attention shifts to the is-ness. I started wondering if it was achievable.

Obviously it is achievable. Attention is given to an experience. You are saying - I want to remember the is-ness. Because is-ness is not an experience, all you can do is you can shift your attention to your knowledge that everything is as it is. But that's not going to be of much help.

The is-ness is always there even if you are not attending or if you are not knowing it, if you are not remembering it. Is-ness is the non-dual state. We call it experiencing. We don't usually call it is-ness. So probably in the blog different words are used. But when we talk from the point of view of the program, I always recommend that we use the words in the program. Because the blog may be saying something from some other context, some other perspective using some other philosophy, some other words. Blog is not your program. Remember this.

What is the technique given in our videos to become aware? It is only self-knowledge. That's all. Forget about is-ness, or Buddhism. Remember who you are. Remember that you are the experiencer. Abide as

that. Everything that is happening is an experience, not happening to me. It is happening to these other experiences. If it is necessary, something must be done about it like I was saying. Your body will react, your mind will react. It will do something and let it happen. If it is unnecessary, the awareness is going to kill it.

Your attention practice is not awareness practice. Attend to the event and then become aware. Shift your attention to the event, not to anything else. There is nothing else to shift to. You cannot attend to the experiencer. You cannot attend to the awareness. You can only attend to experiences. Now the attention as soon as it is focussed, you should come in awareness. That is what is the practice of attention. If you are not even paying attention, then there is no chance of awareness coming up. This is called a sleeping state where the attention is so scattered that the person is almost as if asleep. At least when you start attending, when you sit down or stop and see, even without awareness, that triggers awareness. That is the attention practice.

People are always in a hurry, always moving, always scattered and they cannot attend to anything. There is no awareness. There is no chance of awareness even after knowledge. How can they even get knowledge of any kind? There is no attention. We recommend attention practice. You cannot shift your attention to the experiencer. It is not an experience. What is the definition of attention? Exclusion of all experiences except one. You cannot attend to the experiencer and is-ness is also not an experience. It is that which is. You can attend to this thought that what is, is okay. But that is a thought. It is not is-ness.

And that which is okay is not going to bring peace of any kind unless there is awareness that I am not all these things. Why is this emptiness causing suffering to me? Now you can see a lot of ignorance there. Not only they have mixed the levels of knowledge, duality into non-duality and illusion into non-duality. It's all mixed up. Plus no understanding. Plus they don't know what to do. It's a tremendous catastrophe. It is necessary to know all these words. Don't use them without thinking. Plus know the correct way to silence the mind. There is nobody who can silence the mind. There is nobody who can shift the attention. Become aware. Awareness will do its job. The intellect will do its job. If it does not, who cares? Let it be noisy. All experiences are only noise. We call it vibration. Can you stop it? No. Just noise. You are silence. Can you stop that? No. You are already silence. This recognition is awareness. Oh, it is all exactly that which it should be.

When I started doing the awareness experiment six weeks ago, I started to prefer vegetarian food and wasn't interested in meat. I had some digestion issues which were okay, which I was trying to fix. In the past three days, my body craved meat and I went ahead and ate and enjoyed it. My body felt better. I don't really understand how awareness practices change things or not. I never tried to be vegetarian. It just happened. But I was very glad about it. But I'm not happy about this. Should I just worry and be in awareness? Should I just not worry and be in it? Or is there something else like intending a more pure diet

that can be done?

Yes, make your life more about awareness, less about food. You're doing it wrong. The purpose of step number four is to make you aware, not to make you vegetarian. See, it is simple. Why are you wasting your time? Yeah, there is again ignorance that I'm doing this, all these things. Where is the awareness here? You're saying "my body", is it your body? No. "I started to prefer it". Do you have any preference? No. Where is the knowledge? Where is the awareness? The goal is forgotten. Purpose of step number four is to become aware, not to turn one behavior into another behavior. Not to cause behavior changes. Become aware. And if that is your side project, oh, I want to do this also. Continue. But the path of knowledge is nothing for you. There is no advice about food in the path of knowledge. The only advice that is given is do not damage your body by eating junk food. That also comes under purification, not in the awareness practice. So in the awareness practice, what do we say? If you are on the battlefield, and you're killing people, do it in awareness. It is not talking about ethics. What should we eat? What should we say? Nothing. It is at a very high level. What do people do? They turn the practice into pettiness. "Can you give me some good practice? So can I get good sleep? Give me some meditation for sleeping". So turning spirituality into pettiness. Not recommended. Consult a dietician. That will be much better for you.

Sweetie is saying, is not being aware of things the only problem that disturbs us?

Actually, it is a problem, but it does not disturb the experiencer at all. It is happy without being aware. It is that which is. So it has no problems. And why would your intellect have the problem? Because the intellect should know that. The fundamental that is the existence, has no problem with it. But the one who is seeking to know, for that being, the not being aware is the only disturbance. That's what I meant. So it is a problem that we are not aware. The solution is very simple. Knowledge is the solution. Be in knowledge.

Remember, people think awareness is a very difficult practice. Actually, it is the simplest. People want difficult practices because they cannot accept the simplest. So it was a problem for me also when I was not ready, when I was not even practicing. My intellect said, no, it is no use of it. You need something which works. It searched for something very complicated, like the occult practices and all. But awareness is very simple. It works.

You can say the problem is understanding what it means to be aware. Like we have seen an example, behavior is not changing, but that is not awareness practice at all. I have seen one thing that those who understand the teachings perfectly, they have no problem at all with the awareness and they don't even mind that it is not there or it is there. If it goes away, they don't have any problem with it. And when it comes, obviously no problem. So how to achieve that carelessness? You must be thinking first he tells me to become aware, then he tells me to be careless. We are taking you through the steps. Why do

people get tangled in it? Because of a misunderstanding of the practice. Once you have tasted the awareness a few times, there will be a natural attraction to remain aware. Like he was saying that I cannot do it. There is a lot of mental noise, distraction and so on. Why has that happened? Because it's very new. You are very new in the practice. It is perfectly okay. Let this mind taste the awareness and it will gravitate towards awareness. Bring more occasions of awareness in your life. Find excuses to be aware. Distract yourself with awareness. Become lazy with awareness that today I am going to do only awareness. No work. You see, you can turn your negativity into positivity like this.

There are two kinds of people. People hate the world and then they turn to spirituality like an escape from the world. Nothing happens. And then there are people who know the world as spirituality. Then everything happens correctly. It looks like both are negative, but in the second case, the negativity has been turned into positivity. After this is achieved, do you care if there is a world?, if there is a worldly life, if there are relatives, if there is a job, if there is something going on, wars or diseases, do you worry about that? Careless. Then the spiritual becomes material.

When you are careless, the material becomes spiritual and the spiritual becomes material. There is no difference between life and spirituality now. That difference is also artificial. Same way, we should not perceive any difference. In the later stages of awareness practice, there comes a time when we don't perceive any difference between awareness and unawareness. The awareness is there whenever it wants to be there and the rest of the time it seems as if there is an awareness, but that is simply forgetting. I need to do something about it. You forget to do that. It is always as a background. That happens with practice. It takes time. The only mistake you can make is not understand the practice correctly or to get tangled into its different stages. "I like this one much better. We will do the awareness next week" - and the next week never comes. Or - "we jump into the projections. I want something in the dream now. We will do the waking state practices next month". No awareness in the dream. Ignoring the practice and getting tangled into small things that can go wrong, it has to be a very simple, natural desire to be aware. Intention.

Can you be aware? No, you can only hold an intention to be aware. Rest is the mechanical process like setting up an alarm. Intention is the only willful thing we can do and the rest happens automatically. The sign of progress on step number four or these kinds of practices is that the practice is dropped. If you see that you are adding to the practices, something is wrong. It should reduce and it should become zero. Finally there should not be any practice. What can the guru do? The guru can only point that something is wrong, sit down, think about it. On the path of knowledge we clear doubts, we answer questions. Answering questions is all we can do in satsang and all. The practice must be done by the individual. So the guru cannot do practice on your behalf. Guru is mostly useless when you are practicing, you see. Most I can do is set up an intention for you which is already there.

Rajiv - On the path of knowledge or on the spiritual path, a seeker aims to transcend all sensory

limitations, be it physical or mental. The real self is always beyond. So who or what is that which is trying to transcend? Is it ego alone because identity as a seeker is due to ego or there's something else too? I have never seen anything else.

All this transcending business is indoctrination, isn't it? When you're saying - seeker aims to transcend these limitations and whatever, there is already an assumption that there is a limitation of some kind, sensory, extra sensory, who knows what. And there is an assumption that the seeker needs to transcend it. Can you tell me why we need to do that? Where is the limitation? Isn't it perfect as it is? If you transcend the limitation today, there won't be any person. There won't be any seeker. The seeker is this limited form. What is wrong with being this person? Is it the ego that is trying to transcend? No, the ego is a contraction. The ego is the resistance to transcending or the ego is the resistance to expansion. The ego wants to be what it is. It's a protection mechanism, as you know. It will never transcend anything. You will see that it simply becomes a pet of the higher layers afterwards. It cannot become higher than what it is. It is okay wherever it is.

But transcending simply means to drop the assumption that I need to transcend and simply know that I am the transcended one and drop the assumption that there are sensory limits. Simply know that I am limitless and these senses and all this business is an illusion. There is no limit really. Nothing is physical and nothing is mental.

So the question points to some kind of indoctrination, ignorant beliefs, and I can see that this is what is happening in many paths. That is because they have not reached the path of knowledge so far, so something is given to them. Okay, you are down here at the bottom. Why don't they tell these people who are on the other paths that transcending and all these things do not work? You are already the highest. Because it's not the path of knowledge. They have chosen this path because there is a limitation there. Their goal is something else. We have nothing to do with that. They are doing whatever they are doing. It's perfectly okay.

On the path of knowledge, you don't need to do anything. Drop your ignorance. You are already the highest. You are the ultimate. Where do you want to transcend? Which limit do you want to overcome? The limit is also you. Freedom is you and the bondage is you. Tell me what do you want to do now? You are the whole. Where will you go? So ultimately it leads to surrender. All these practices, they have no other job. They lead to surrender, and the surrender feels like total freedom. The surrender is - all bondages are gone and all freedom is also gone. All these worries are gone. All the practices are gone, and we know there is no knowledge actually. Knowledge is ignorance. The urge to know is gone. Questions are gone. This is surrender. Do people understand these things? No, they don't, and that is why there are different paths where the progressive improvement happens. On the path of knowledge, you will never progress.

Yogendra is saying, *please help understand the following quote - If your compassion does not include yourself, it is incomplete.*

Well, the first thing is, if the teacher is alive, it is best to ask the teacher what do you mean by this. He said it, so he must be knowing all those things but yes, if the teacher is no more like they're very ancient or they're inaccessible, then you can ask somebody else, but always remember that it will be an interpretation of somebody else's saying. What do we do on the path of knowledge? I show you your experience, that's all. We do not interpret text. We do not interpret anybody's teaching.

What he's saying is if you're torturing yourself and just serving others, you're not compassionate. Yes, isn't that obvious? You're not compassionate about yourself then it is simply showing off of some kind. So let us say you are ignorant and you worry about the situation in the world. You worry about the situation of children and environment and all, and you say I'm very compassionate. Is it okay? First come out of darkness before checking if somebody else is in darkness.

Session 156

Parteep has a question. *Can we assume play of desires in oneness by inference? And just below it in duality, desires appear.*

Although no knowledge is possible in oneness, the play of desires is not an inference, it is our direct experience. Now to say that play of desires is happening in oneness or below it is meaningless because everything is happening in oneness and everything appears in duality. The desires appear at the level of mind in duality. Yes, it is happening totally in the illusion because that which creates the desires is also an illusion. Now in an unaware person, the desire will result in an action. In an aware person, the desire is not really aborted, it is postponed. Today I won't do it. This is not important to do today. It is unnecessary to do etc. This is possible as soon as the awareness is there. These thoughts replace other thoughts generated by the desire. It is always postponed.

So what is happening at the level of oneness is there is a potential, there is a possibility of these desires to appear and to keep appearing. Please note my words, they keep appearing, they never stop because that which never starts never stops. Endless desires. If you try to find out the source of desires, it is the vibration itself. The primordial vibration is the primordial desire of existence. If there is no vibration in existence, there won't be any illusion, there won't be any manifestation, nothing will appear.

Even in oneness we can assume the latent desires are there. They are manifested as thoughts in a human being. Actually they are being manifested in everything. When the seed grows into a sapling, a plant, it is nothing but a desire. When the moon is orbiting the earth, it is nothing but a desire. Ancient people saw this and they called it the "will". Religious people called it the will of God. In tantra we call it the desire of the Devi. Devi is nothing but desire. She is manifested at various levels and she will never go away.

To think that I can abort a desire by simply becoming aware is a mistake. I can abort the action. Yes, that is possible. But there are consequences. This abortion of the action also is an action and therefore it has consequences. These consequences are not in our control. The action is in our control. The appearance of the desire is not in our control and the consequences are not in our control. That's why we say it's a play. What awareness is doing is sequencing the desires. What do we want first? Not suppression of the desire. We want re-sequencing. That which is unnecessary, that which is imposed from outside, which is not my allocation for this life, must be postponed. That which is necessary, is my allocation, must be done. That desire must be fulfilled. Not by hook or crook but in an intelligent way so that we can avoid the consequences as much as possible.

Desire is generated at the non-physical level. It is possible to fulfill it there. But remember that there will be an endless amount of it, they are hidden in the fabric of oneness. Actually there is nothing else in oneness except this will, except this desire. The vibration is the desire. It has taken many forms. All the experience can be seen as experience of desiring. Not my desire. Obviously there is no me, so there is no "my desire". It is the desire of the whole, we can say. Or nobody's desire. And this dance is there.

So yes, it may look like that there is a free will, you can say choice. He is using the word choice. I have a choice. But we know there is no me. This choice is also an illusion like he said. But this choice is also of the Devi. The choice is also of oneness, the existence. It is not really a choice. It is simply a loop. There is a delay. That's all. Something is seen as more important and that is chosen automatically and it continues. It is very simple. It is a mechanical thing because it is simply vibration. It gives an illusion that there is something which is choosing and because of the identification an ordinary ignorant person will say I chose the desire or action. No, nothing like this happens.

Everything can be seen as a desire. Even the tiniest movement in the existence is nothing but a desire. It has become very complicated and sophisticated in the case of humans. There is identification with it, added drama with it and this whole evolution is a desire actually. The only useful desire that we have in the whole existence is to know my true nature. One out of infinite. The rest are useless. This one is most important. From the point of view of the oneness everything is happening perfectly. It will say I am perfect. Everything is happening perfectly. That is also our direct experience. If the human factor is introduced then yes some things should not happen but the illusion does not care. Maya, Devi does not care. It just goes on and on and on. So it is only our ignorance that is causing misery and happiness and all. Everything is actually as good as it should be.

Monika is saying, there are some experiences that leave a strong impact on the mind for a long time, and it becomes difficult to tackle with that. And that unwanted visuals keep wandering in mind. As a seeker, how am I supposed to respond to this kind of situation?

The answer should be obvious that you need to be in awareness. There is nothing wrong here. As a seeker also there is nothing wrong here. What is happening is the machinery is triggered, and it is doing its usual dance. The visuals are not unwanted. As soon as you say that they are unwanted you have created suffering within you. Although they are not also wanted, they are what they are. Some event happened, and now the machinery of the mind, like she said - the instrument, is functioning properly, isn't it? Do you want it to function in some other way? No. Don't even think like this.

An event has happened which is negative. An experience, and now you don't want the instrument to function in the normal way. You want it to remain silent. You will see that the consequences are very bad for this. There will be no self-defense. There will be no life left in you. This will be treated like some kind of madness. You will be sent to the mental hospital.

So it is not wise to try to change what is happening in the mind. Unless it is already an affliction of some kind, you should not change it. It's a healthy behavior, and now in this whole knowledge you need to abide, see that the instrument is functioning well. "Ok testing testing 1 2 3 4". Yes! functioning well. Now watch it. Watch it under the microscope of your awareness how is it functioning.

Now comes the important part. What should I do? And the answer is very obvious. Do that which is necessary. Somebody is attacking you, the instrument is functioning. Do you want to simply observe the instrument there? No. Let the defense happen. I mean there is nobody to defend but let the defense happen. That is necessary. If somebody just joked about you and you took it as an insult, no problem. It's normal. But no action is necessary here. Even though there is a desire for action, simply watch it and the decision should be that - well leave it and then let it go.

And you will find that 90% of your actions, desires, and all thoughts are totally unnecessary that happen in a day. You can let them go and the result is an immense amount of peace and bliss. And this bliss is never disturbed because you know I am doing the necessary. It must be done. There is no I also. There is no ego involved also. You know that it is happening. It must happen like this. "I am hungry", now "I am disturbed". You know what has happened here. "I am a seeker, I should not be hungry or disturbed". But this is how nature functions. Now you should go and eat. Very simple.

So this is the response to the situation. Be in awareness. Do the necessary. Do not react. Do not try to stop. Do not suppress. Do not overreact. Oh I am a seeker and this thought came to mind. It's a dirty thought. No, it's ok. It's fine. Do not act on it if it's not necessary. Simple. That will be an overreaction. You don't want waves in your mind. You want it to be calm and quiet. That is bliss. It will come without meditation. It will come without standing on your head. This is the purest form of meditation - Awareness. Not manipulating or holding your breath to stop your mind, that is unnatural.

Remember that this is going to happen eternally. Right now you find that it is limited by the form that it has taken now - The human form. The human form will be dropped very soon. You are a seeker so a few days are remaining. And then the same activity will be seen in another form. Same activity in more advanced forms. You cannot get rid of the instrument. And the only thing you can do is be detached from it. It is not me. Is it working ok? Yes. What is the sign that it is not working ok? Suffering of any kind.

You know the body is a layer of the mind. If the body is not working ok, it produces pain. Pain is a kind of suffering. It means there is something wrong in the body. Now do that which is necessary to stop this defect, to clear this affliction. And now the body is happy. This will continue forever. You need to let go. Let go of this madness to control everything. Be aware and the control happens. How many responses are you going to memorize? Instead I give you the master key and then the right response will

happen.

Monika is saying, *during a sudden shock the awareness is very less or even missed as per my direct experience.*

No problem at all. Very natural, isn't it? When you are crossing a road and a big truck is coming at high speed. Do you need to run or do you need to be aware? No need to be aware. Just run. Run to the other side. Once you are on the other side, you can be aware that my life was saved today. Thanks for not being aware. Awareness may delay the action and then it is too late.

So the mind has a built-in fuse box, you can say. When the situation is urgent, it stops the higher layers from functioning. It has to be urgent or there needs to be an urge, which means a very strong desire, and then the higher layers are suspended. What do we want? Do we want to interfere in this beautiful mechanism that this creature has evolved for its protection or reproduction and growth?

Have you seen that we can learn a lot from the layer of the body because it is visible and most of the people know only their body. So you can check whenever there is an attack on the body or a disease, germs, what happens? The body is put to rest. You don't want to get up. The usual things, the activities of the body are suspended. You don't want to eat, and you only want to sleep, and even entertainment is not good. It's a headache. You don't want to talk to anybody. Even your loved ones, they are irritating, and you just want to wait. The intellect won't work. A very mature person behaves like a child when that person is sick. He will demand things. He will start crying. He needs emotional support and so on. Higher layers are suspended when there is an urgency, and once the urgency is gone, yes, now they can function. And I personally do not see it as a problem. It's okay. Sudden shock. Yes, we don't want awareness there. Just deal with the shock. The body-mind deals with the shock in the usual way. We don't even need to decide. It is all programmed nicely by evolution. It will be done.

Now there will be consequences which you should now tolerate elegantly. There will be a stage when the awareness will grow so much that nothing can move it. Not even a shock nor a bad situation, fear or disease, nothing. And when will that happen? We don't know. And is it necessary? No, not necessary. Don't lose your sleep for that. Sleep peacefully, it is happening already. The seed is there. Now it's growing. Continue watering it. Cultivate the awareness. It won't happen overnight. Don't worry about it at all.

When in shock, I am not aware. Does that mean I failed in my path of knowledge? No. The fact that you know this thing shows that you have a lot of knowledge. Because many people don't know all these things, you see. When I am going through some kind of emotional event, who needs awareness there? We don't. As soon as the emotions want you to act in some odd way, there is a natural action. Suppose you are sad, you will just sit down, and won't eat that day. Okay. If you are angry, you will just keep

quiet and stay away from people. That is a natural action. But as long as there is a trigger, there is a desire to do something which is totally unnecessary, then you will find your awareness is there first. Like a policeman. Before the crime happens, the pre-crime is there. Minority Report.

Awareness comes and it knows already what is going to happen, what will be the consequences, and then this action is stopped. Install the pre-crime department. But it should not interfere in the normal working of the mind. Actually you should become so aware that okay this is also happening, that is also happening, and drink the juice of it all. After all, you have taken birth to get this experience, haven't you? You are in the human form to get the human experience and if you try to kill it, if you try to wipe out the whole mind, flatten it like a barren land, what is the use of taking this birth? Yes, you don't want this mind to become too chaotic, afflicted, abnormal. You don't want it to cross the limit. That's all. But you want to drink the juice, and if you do not do it, if you suppress everything that happens because I am the boss now, I am superman because I have the awareness, next birth will be a total unawareness and all these suppressed tendencies will be expressed. Now this is Maya for you. This is the illusion. If you torture her, she will torture you. So awareness has this much function. Watching, that's all. Not doing. The doing happens.

Pandurang is asking, *does this happen during death as well, stopping of the higher layers first?*

As far as my direct experience is concerned, I don't know. Death has not happened so far, fortunately. So how can we tell?

Death is similar to going to sleep. Change of state. Now you know what happens when an aware person goes to sleep. You see, you don't have direct experience, so what are we trying to do here? We are trying to infer from our existing experience, logical inference. It is valid. It will be shown that this is what happens.

So just like an unaware person, an ignorant person goes to sleep, it happens in total darkness. Going to sleep and waking up happens at the same moment. Nothing in between. Time stops, time starts. This is how the experience of sleep is. What happens when you go to sleep in total awareness? You will see there are mental events. Very fantastic, wonderful mental events happen which you don't get to see in the waking state. The dream happens in awareness, and the projection happens in awareness. Although these things happen naturally also but without awareness.

What will happen during death? If it is sudden, if it is unnatural, then yes, there will be shock, reaction. And yes, who knows what can happen there. And it will be total darkness. But if it happens in total awareness, you will find that colorful scenery appears during death as well.

That is why it is so important to die peacefully in the presence of a master or if the master is not

present, because probably he will die first, your seeker friends should be there. Somebody, a senior student of that master. And unfortunately we don't get this luxury. Lots of people are dying every day, and obviously the master has more important work to do rather than to observe dead bodies every day. So what do we do? Keep the awareness on during death. Just a little bit of intention is good enough.

This is the best thing to do, prepare for death. It can happen any day actually. We don't know. It's best to be aware today. But there is one more thing. That you can set up an intention, or you can pray to the gurufield. "Let my death happen in total awareness". There are some advantages of it but not many. I was kind of obsessed with this thing, but then I dropped it because it's too much work, too little fruit. That which is done by Mother Nature is the best. I learned this and then all this desire, all this madness to control death simply vanished.

So I will say you don't need to do anything really, but if you are interested, there are some things that can be done. Although it is not totally necessary. It is desirable to die peacefully in awareness, in a spiritual environment. Not in a hospital, not in an impure place, not in a battleground or anything like this. The consequences are very bad. Probably the worst are soldiers. In my case studies, I have found that in *pretyoni*, maximum people are those who die in wars. Maximum suffering is inflicted during war. That is the worst kind of death. The horror of war is the worst kind that humans have produced. They suffer there for many hundred years actually. The next one is the death caused by crimes, murders and all, tortures. And the next one is accidents, burning in fire and so on. And the next one is disease, dying by a horrible disease which is not timely. In old age you die by a disease, it's not a disease, it's old age, no problem. If at a young age, a disease kills you, it's a problem. Then you can go on in the spectrum of dead people, it's horrible you see.

And then there is one more kind of death which is untimely which happens for some reason. What about suicide? Yes, it is a crime inflicted on oneself. So it falls in the worst category actually, very bad. Then we go to the green end of the spectrum where a normal death, where life was lived but without fulfillment of desires. Majority of the desires were not fulfilled in this case and majority of the experience was suffering, that you can say is the neutral zone. And that is where most of the people are, 90% of them will end up here, unfulfilled desires with suffering. In the positive end there are dead people with fulfilled desires, when a person wants nothing but death, gets it without awareness, without knowledge. Then there are seekers at the higher end and they have awareness, a little bit of it. They are not worried about desires or fulfillment of them. I know they are not my desires, okay, it's okay. Not fulfilled, no problem. I am there for eternity, I will fulfill them. Then at the higher end there are people who are very accomplished, they have the whole gurufield with them when they die. They are taken directly to the guruworlds, the higher worlds, where they decide the next allocation and so on. They are the CEOs and you can say a United Nation kind of thing. They govern the Maya, so it is very high end. They can decide whether to take birth or not, where to take birth and so on, you see, Bodhisattvas and all. So that is the highest end.

Where are you? Where am I? I sometimes think about it. Where am I? We are kind of 60-70% above the average, that's all. If you mark it from 0 to 100, we are at 60 or 50. Not 50 probably, much better than that. But we need to progress a lot. Do you want to achieve a good death where you end up in a party, not in hell. Do you want that? Yes, everybody wants it. If you cannot have a good life, no problem. That is your lesson for this life. You are sick, you are in a bad relationship, you are alone, you are dying, you are diseased, no problem at all. Somebody killed you, it's okay, all okay. The last moment should be peaceful. You should pray for a good death, not for a good life. Life is good already. Let death be good. That is more important. What do we do? We avoid even the mention of death. We avoid even the thoughts of death. Nobody wants death, good or bad, it's not even a question. We don't want it. We assume we are immortals, especially the young people. They don't need to worry about death, but they need to have the knowledge.

Parteep is saying, *can you give some advice for mastering and delivering multilayered teachings? For example, handling knowledge at many levels such as wellness, duality, mind, desires, and today I mixed and compared knowledge at different levels.*

There is no problem at all. You can compare, but do not mix. But yes, you need to take special care when you are talking about something which is valid only at one level, totally invalid at another level. Whenever there is a chance of confusion, you should describe it at three levels.

First is the level of oneness, obviously, non-duality. Second is the level of duality. Third is the level of illusion, whatever we call as relative truth, relative level, transactional reality. There are many more levels, but we don't worry too much about it. These three are important.

So you start from the top level. There is nothing in oneness. There is nobody there. There is only potential and there is this emptiness and everybody knows this, standard teaching. In duality, you tell the truth. What is true/What is false. On a transactional level, you tell the false. What is practical? What is useful? Very simple, you see. If you make this habit of talking on three levels, the same thing can be described in three ways, then you will be safe. Yes, mixing can happen sometimes, unavoidable, but newcomers, they will mix it most of the time.

I say you are not the body, and next day you are all the experiences also. Now they are confused. Yesterday, he said I am not the body. Today, how come I became the body? The body is an experience, isn't it? So then you need to clarify that look, not this body, I am all the bodies, all the creatures, all the mountains and clouds also. They are also my body. So this is how we clear up things.

Manu Indra is asking, *is Chitvritti responsible for lack of consistency, punctuality in any action?*

There are thousands of activities in the mind. Now which one are you asking about? Which one is responsible for the lack of consistency? Because not all can be responsible for it.

I can understand the activity of attention. Attention is needed when you want consistency in punctuality. I can understand the importance of intention. Strong intention is needed if you want to be punctual, consistent. If you want to get your work done, you cannot be willy-nilly. It has to be a strong intention. So all these activities help in punctuality and all. The lack of them will cause trouble.

Now a very intelligent person can also be a little bit lazy in their work and so on. That is because intelligence itself is not sufficient to ensure punctuality. They are very intelligent but nothing gets done, you must have seen. Some people are paper tigers. We know them. Intellectual people. Very good with papers. Type everything right here, sign here, they know everything that is written in the paper. But are they practical? No. As good as handicapped people. Practically they cannot do anything. So what is lacking here? Some other quality/activity is lacking.

You can list a few things which are responsible for lack of punctuality. Although I find that if you have sufficient interest in something, you will be punctual. You will do it. There is no need to give so much importance to intention or attention and all. Are you interested in that? How much? And you will be there. You will be doing it. The attention comes naturally if you are interested. Punctuality comes naturally. Naturally, consistency will be there. You will excel in that kind of work.

Interest is the most important thing if you want to accomplish something. Not only spiritual, but also worldly. And if you are not interested, nothing will happen. Nothing good will come out of it. Interest is very difficult to cultivate. You can cultivate attention, you can cultivate intention, intelligence. How will you cultivate interest? It is coming from the causal body. Remember this. So that which you find most interesting, you will be most successful in that. This is the law. It is bound to happen. First do that which you find most interesting. Now it can happen that that interesting thing has negative consequences. So you need awareness. But it cannot be avoided. It will manifest one day and then it will be fulfilled. Then there will be consequences.

Mary is asking, *everything is happening in oneness but appears in duality. Would you please explain more about this?*

There is a dividing tendency in the mind which divides the oneness into two. Actually this division does not really happen. It simply appears that everything has become dual. The first division is the experience and the experiencer. They never separate. The mind has a tendency to separate them somehow. The experiencer is unseen, unmanifested. So it is left alone. It is forgotten. And the mind turns to the experience and divides it into many kinds. Normally we count three kinds. The world, the body and the mind. But then it goes ahead and divides that also. So it divides till it cannot handle it.

This is how everything is turned into duality. The hot and cold is actually one. Mind divides it into hot and cold. Love and hate is actually one. Darkness and light is actually one. So it is all divisions. And there is some reason for that. The reason is survival or automated processes. But the dividing tendency is the basic tendency of the mind. That causes divisions in non-duality. That is what we know. Why does it happen? We say it happens because of necessity. This is what is necessary. There are all possibilities. And if there is no dividing tendency in those possibilities, nothing will appear. The experience will not be meaningful. Eventually you will see that nothing was divided. It was all an illusion. So the oneness never became two. Never does it. Only an appearance. Like a dream. Our mistake is thinking that this duality is the truth. That is our mistake - Not realizing the illusory and momentary nature of this dividing tendency. It is there. Accept it. Know that I am one. Very simple.

Vipin is asking, *what can be the simplest experiment of setting an intention and getting experience?*

I never thought about it. You will observe that all your actions are driven by intentions only. Which is just a strong will. There are many desires and the strongest one usually wins. So you can do it for any action and set up an intention. For example, you always wear your right shoe first. Let us say. Very simple. You are bound by this habit. You put on the right shoe first and then you put on the left shoe. Some people do that. Now make an intention that this time you are going to wear your left shoe first. Very simple experiment. And this is going to get rid of your bondage there. Tiny bondage but it is there. You are not free.

So you can try this one. And for a seeker there are much better experiments to do. For example, suppose you have a habit of overeating, smoking, drinking, whatever. Set up a very strong intention. See what happens. Any kind of addiction. Those who are doing the experiments of awareness, they should set up a very strong intention to remain aware. Once you can master it in the waking state, set up the intention to be aware in the dreaming, projected and sleep. This is how you grow your intention. Actually there is a limit. It should not become madness. Let your life happen in the flow. But the important things and these experiments should get the priority when it comes to intention. You can do the advanced experiments after that, which is something like if you are poor, you can attract wealth. If you are lonely, you can attract a partner. If you have some kind of bodily affliction, you can intend to become healthy, strong, so on. Manipulate the waking state.

If somebody is troubling you, hold an intention to kill that person. No, I am just joking. Don't do that. You should always take care of the consequences of your intentions because they are not in our control. Pandurang has a suggestion - You can wake up without alarm. It is possible. Sometimes I have seen that if the intention is very strong, I wake up just five minutes before the alarm or two minutes before the alarm. Then I wake up and wait for the alarm to sound. It's too irritating, isn't it? You will see the magic of intention working in your daily life. If your friends are coming, especially the girlfriend, you get up in the morning that day and you clean your house and you do all the arrangements. See, you

know that is your prarabdha. You won't do this for anything else. Even the gods visit you. You are not going to clean your house. He is God. He knows me, you see, but a critical intention, very strong intention, desire. The intention is happening naturally according to your allocation, isn't it? We don't need to do much. Wherever you find a strong intention, that is what you should do. That is what will bring happiness to you. That is what will fulfill your major desires. Wherever you find very weak intention, you should probably not do it. But there are some things like education and your job and all where this rule fails. Now you can try to find out the reasons for that. Why I am stuffed in the school, why I am stuffed in the cabins where everybody is working like animals, slaves. You should try to find out. I was not born to do that.

Nicky is asking, *I need guidance. What makes a person feel obligated when it concerns another person who cannot accept the reality of an obvious situation that's facing them?*

What comes to my mind is - attachment.

What makes us bound. If the other person fails to accept the reality, to understand the reality and then instead of letting go, instead of letting the person do whatever they want to do, we feel that we have a need to fix it. The only cause that I can think of right now is attachment. So the problem is not there. The problem is here. What causes the attachment? Ignorance.

So attachment is not the real problem. Attachment is sometimes good. The mother and the child need to be attached otherwise the survival is not going to happen. The husband and the wife need to be attached otherwise the reproduction is not going to happen. Attachment is not the real problem, ignorance is the problem. "It should always happen in this particular way" - This is ignorance. Sometimes it can happen in other ways. Who cares? That is detachment. So the cure is knowledge. Cure is awareness. The cure is not to become like a rock. "I'll do nothing. I'm totally detached". That means you already failed. It should come and go. If it is needed, it should be there.

Paramjit is saying, *desires can never be fulfilled.*

Absolutely right. However, those who are in the business of desire fulfillment, they don't worry at all about it. If they are fulfilled and gone, they will be worried. Now what should I do? There is nothing in my eternal life to do anything. So fortunately they are not fulfilled. They continue. The play never stops. This is, you can say, a fortunate thing. Because what will you do? When all your desires are fulfilled, you are no longer there actually. Because what are you? You are a product of a desire. You are a bundle of desires. That's all the causal body is actually - Vibration.

If they are silenced, there is nothing. And you can imagine if all the desires are fulfilled and imagine eternal time, infinite time. That means it is already fulfilled. It's already done. So we should get only

complete nothingness. But what do we get? We get a tremendous amount of activity, which simply means they will never be fulfilled. Paramjit is absolutely right. That's what we want. We don't want the play to stop. No creature in the universe wants this. We want it to continue and we want it to continue according to our desire. That's what we want. Which will also never happen. So there is a twist in the play. We surrender to that which is going to happen, that which is happening. We observe it with complete detachment and then whatever is happening is fine. If the desire is fulfilled, very nice. If it is not fulfilled, not my desire. The grapes are sour, we say. So this is how we handle desires. Even if they are unlimited, it is possible to handle them.

Vipin is saying, the famous personality is intended by many strongly. What will be their state of mind? We will be wondering here and there as many affecting them, their personal desires. What if many people affect the life of one person? For example, a famous person. Will they become mad? Because you know, so many intentions are behind them.

It never happens. Fortunately, the famous person is famous and successful because his or her intentions are very strong. And the general people, they don't have any such power. They don't even have an intention which can affect themselves. Remember this. They don't have even the weakest intention. So even if there are million followers of that person, s/he is not affected even a bit. Fortunately.

If there is a weakling, there is a person who has almost zero intention and many people desire something about that person, many people have stronger intentions about that person, then yes, that weakling will become a slave. Have you seen that? They have no desire of their own. They have no life of their own and they have no wish of their own, and no action of their own. Everything is dictated by somebody else. We say that their allocation has gone to hell already, but they don't have any allocation probably. The allocation also determines the strength of the desire or the intention. They don't have it. They are just new into the human birth, human womb, and they are simply learning. So these people are usually stupid, emotional, weak, and they are slaves of others. Others drive them. There are many like this. Probably the majority are like this. We are driven by, firstly, our parents and other people, then by friends, then by society and so on.

If you are fulfilling the desires of your relatives most of the time, like a housewife etc., it means there is no intention of your own. Cannot do much except taking orders, except always remaining afraid and confused. So there are many examples of weak people being driven by desires of many. They have no options but to follow.

But fortunately those, whom he is calling famous personalities, like leaders, artists, gurus, and there is one kind of person, even Devi cannot budge him. Even Devi cannot move him. Who is that? There is somebody with the strongest intention. Nothing can move it. He takes orders from nobody. He is - a Tantrik, he has worshipped Devi so much that she is standing there in his service, in a good way. She

loves him like her own child, like her own husband, like her own lover. Whatever he says happens.

So where is he? He is not here. Not on earth. See, the chaos caused by such a person will be tremendous. So they are taken away by Devi. They are given their own universe to play and they do whatever they want there. Many of the universes were actually created by Tantriks. They were created for them. They are the gods of their universe. This one is also the same but there are many, not one. That is my information. Do not ask me for proof. Their intention is keeping this world on.

Session 157

Graham has a question: *can we experience the causal body?*

Yes, we can, and you are experiencing it right now. The causal body is, by definition, a storage of some kind. It's a memory of some kind where life experiences are being stored. The experience of the causal body is nothing but an echo of those experiences. How are they seen? They are seen as desires and tendencies, likes and dislikes. Some are acquired during our day-to-day experiences with the world, with people, and so on, but not all. Many of them are already ingrained; they are already stored. They are expressed. This is the experience of the causal body. It is non-physical, non-mental memory.

How to distinguish that which is coming from our local memory and that which is coming from the causal body? It is very easy. If you look at a child, the child has genetic makeup, the child has the characteristics of the parents, and the behavior of the child is something more interesting. Sometimes the child displays a behavior which nobody has taught, or sometimes the child excels in things, activities, qualities, and skills in a very short time, starts drawing like a grown-up artist, trained artist, starts singing like a trained singer, or has brilliant mathematical abilities or engineering abilities or has spiritual powers. Some ask questions about things which were never told to them. That motivation comes from the causal body. Sometimes they ask extraordinary questions, and if you go into the fringe, some children are able to tell stories that nobody taught them. Some children are able to recall what happened in the past before their birth. But as they age, they mingle with society/world, and now everything is lost. Now the environment dominates their personality, not the causal body.

The causal body is in the background doing the overall job, managing the life goals, and so on. What do we like in our life most? This is an influence of the causal body. If the influence of the causal body is not much, if the causal body is young, we call them "young souls", they are influenced more by the environment and the people. But if the causal body has a stronger influence, you will clearly see there is a life goal, there is a path, there is an attraction towards a specific thing, there are tendencies that are manifested no matter what is the environment.

Let us say if the mother/father and family are totally religious, the child grows up as an atheist with scientific rational beliefs and so on, not attracted at all to the conditioning. How is that explained? There is some influence, yes, but preferences, they come from the causal body, we say. So this is the experience of the causal body, which I am sure everybody experiences every day, every second.

There is another way to experience the causal body, and that is during sleep. I can tell you from my personal experience that if you are in the aware sleep, that means your awareness is on in the sleep, it is

not complete darkness, that is the first surprise that I found. It does not look like I am sleeping. There is light, yes, the senses are not working, but that is not our concern at all. Actually, we find it very blissful that the senses are not working, free-floating feeling, first of all. It is not that the senses are not working; we can hear things and so on; ears are working mostly.

But the unusual thing is - there is mental activity in sleep, and mostly the activity is of the causal body. We cannot understand what is going on. It is like a stream of random information. Some parts of that look consistent, logical, okay, meaningful, but most of it is totally meaningless. And I have seen that they are mostly a stream of desires of some kind; they are being expressed. Some work is going on there, a huge pile of memory, and it looks like I am thinking in fast forward. Not I, I mean, there is thinking going on at a very fast speed, tremendous amount of information. That was my experience of the causal body. I thought it is the causal body because no, it is not the projected body; obviously, the projected body feels and looks solid just like our physical bodies.

The causal body is simply a storehouse of tendencies; they will be expressed; they are being expressed through this physical body, and you can witness them directly, but it is impossible to understand what is going on there. Some people are going to say probably it was a hallucination; you were in sleep and you simply imagined these things, but the experience will tell you that the experience is so new that there is no possibility of imagining it. Why would I imagine these things in sleep, while sleeping; there is no reason to do that. What do we imagine? What I am going to do tomorrow, what happened in the past, he said that and she did that, this is not happening, and that is not happening, I wish I could get this thing and that thing.

Pettiness is our imagination, not the huge mountain of information that flows in the causal body. So probably there was some mental activity that was going on, but that is how I see it. Sleep is full of activity; that is my experience; we do not remember it because it does not concern our waking state too much. Waking state is about survival of the body and these extraordinary things, not extraordinary, natural only, they do not have any importance in the waking state. So in the waking state, the causal body is in the background, it is hidden, it comes out in the dream state and in sleep. Sleep is the activity of the causal body.

Scientists will tell you that during sleep a huge amount of data is transmitted from short-term memory to long-term memory; that is their terminology. And we have the same theory actually, that during sleep, the contents of the local memory are transmitted into causal memory, and then the causal memory influences the local memory, and when we get up in the morning, there are fresh ideas, fresh desires, freshness; today I want to do this; there are thoughts like this. So the more you pay attention to the causal body, the more obvious it will become.

What do we do? These concepts are never told to us, and there are no practices at all to enable this kind

of experience. So it remains hidden. Mother nature has no desire to reveal it; she likes secrecy. And if all these things that are in the causal body, if they manifest, the creature can go mad, actually, it is too much, too much there. For example, all your past lives are there, all your past relations are there, all the sins and mistakes that you made, all the crimes you committed, they are all there. If they come out in the open, yes, mental asylum.

So mother nature is very smart; she has given us only that much which we can handle, and that is called our primary allocation, *prarabdha*, about which we keep talking every day, in all the satsangs. It is easy to see what my allocation is through a series of questions, introspection, contemplation, and if you have never done that, you have never paid attention to what is in the causal body, you should now. Very important to do that.

Our path does not demand it. The path of knowledge says ignore it; it is an illusion. So ignore it; it's really not important from the point of the path of knowledge, but from the point of view of the creature who has to carry the burden of life, it becomes easy when you know why you are here. Like I say, it becomes easy when you know the map, Google map of where your destination is, how long it will take, what the road is like, and so on. Then it's a pleasure to drive, no confusion, you are not directionless, although you should consult your guru because who knows whatever you have known is only your imagination, only some temporary influence from some place. I am not saying the influences are bad; if your causal body is blank, then whatever influences you, you are going to do that in your life, nothing wrong in that, it's a learning experience.

Always consult your guru. I am not saying the guru will know everything, but there are some gurus, they have advanced so much that they can read the causal body, and I cannot, so but I can advise you on your allocation; I can see some logical mistakes if you communicate it to me. If I know you for, let us say, one year or more, then everything about you will become crystal clear to me, and it is not a power; this is not a spiritual power; even you can do that if you pay enough attention to the tendencies of the person, what do they say, how do they behave, what is their mental condition, are there any fears, are there any suppressed desires, you can see through their eyes. We say it like this, I can see behind your eyes, it is possible. If you know your constitution, you can know anybody's constitution, by which we mean the contents of the causal body. Do you know yours? Probably not, that's why you don't know anybody else's. It is not difficult.

If you are doing spiritual work, you will find something surprising that the person you are teaching becomes bare in front of you. The gurufield will reveal everything about that person to you, by everything I mean that which is needed for his or her spiritual growth, and it takes a little bit of time. I know, there must be involvement of the guru with the student a little bit, personal relation must be there, otherwise the guru has no interest; the student has no interest in telling. It is not that the teaching won't happen, but it will happen at a superficial level, especially if there are problems then the

student must come forward. That is why I say - express, start expressing. Most of my time that is allocated for spiritual work goes in listening to people, their stories, it's not that I am totally interested in their stories, no, I am probing into their causal bodies when they are talking, and the work starts at the causal level because we know that's where things work best. If you start from the cause, then the effect can be seen; I mean that is more effective. We treat the symptoms sometimes but it is mostly not effective.

I can see an amazing thing that all of you have thousands of years old causal bodies; all of you. Even you don't know that which I know. It's amazing actually, the experience of the causal body is amazing, you can do R&D on that, you can do PhD on that, and you can become a master of the causal body, it is a subject in itself. I came to know so much that I can write a book on it, it will probably be very boring, so I can go on like this, but hopefully, Graham has a starting point there. See it cannot be given in one or two lines; you need to live it, experience it yourself.

Sanjay has a question: *how is causation Prarabdha linked to accidental or untimely deaths?*

We can guess these things, there is no standard answer to this. When you say accidental, that eliminates causal. If it is planned it is not accidental; it is not untimely when you say causation. And when you link it with causation, it is timely then. So either death will be accidental, untimely, or it will be pre-planned; it cannot be both. Do you see the logical failure here?

Probably you mean that the deaths which are apparently accidental, apparently untimely. Is it possible that they are already planned in the causal body? And I can say yes, no surprise, it's obvious; it is possible; why not. Sometimes it is like this that this creature will live only for six months; sometimes the diseases are built into the creature, I am not talking about the genetic kind, yes, genetic thing is another issue, it's a totally different layer, I am talking about something mental or psychophysical. It's a new word - psychophysical, which means the disease in the body is simply a manifestation of something in the mind, and it is usually the causal body.

So yes, sometimes there is only this much allocation that you will live for six months after birth, and then this baby dies. People will say - what is the point? Well, that was the only point, we don't know why these things happen like this. Sometimes it looks like that the person has not even finished their life and they die, there can be a causal reason, but how will we know? You need to know that person in and out, you need to know that person at a spiritual level. By which I mean study the layers, and nobody has that much free time. The relations are superficial - what is that person doing for me, what is he giving me, what am I getting, am I getting any happiness from there or not - this much people study, we never enter deeply into their minds, into their hearts. If they die an untimely death, we never come to know the real reason. We think that it was an accident, so sad, but probably only that much remained, probably there was some other reason for that. Sometimes the causal body gets bored and

withdraws - “Wrong birth, I am going back”. Happens. The good news is, as you progress spiritually, as your sensitivity increases, without your trying these things will be revealed to you. There are people like this, I have met, they can tell you everything - future, past, whatever, and it is not that they have this special power, they can read the causal memory, that's all. What is there in the causal memory of an average person? Boring stuff, nothing special. Only the causal memories of a seeker, people who are in the spiritual field, they have something interesting in them, they do something interesting, the rest are boring, so we don't bother too much with these things. So hopefully, Sanjay got his answer.

Parthiv is asking, *how many irreducibles are associated with desire? I can see intention/desire in the form of imagery.*

Desire is non-physical, non-mental, its manifestations are mental initially, it comes as an impulse, as a movement, and when you look at it, it then explodes into thoughts and emotions and an impulse to do something. This is the experience of a desire. There is no particular irreducible that is associated with desire, it always manifests in the mind and the body, at the basic level wherever senses go. This is what is seen, it is possible to trace it back to some memory usually.

Rajit is asking, *in the offline satsang you mentioned something happened to you after doing the Kriyas, is the tantric actually working on causal layers?*

Yes, the *Shaktipat* actually alters not only your energy constitution, it alters the causal body also. There are various kinds of *Shaktipats*, on the *Kriya* path. I am not into *Kriya* or *Kundalini* nowadays, but using my little knowledge and little interactions with these people who do this kind of work, I know this much that the *Shaktipat* can happen at any layer. So usually a manipulation is done in the root chakra, *Muladhara*, that is the basic *Shaktipat*. Or even above that, the sexual center. These two are, you can say, “energized” or they are accelerated a little bit. Because this creature is almost dead, evolution is happening at a snail's pace, say, 50 lifetimes and he is still like an animal. So the guru does a little bit of manipulation there. But it is possible to give a *Shaktipat* which is on the higher scale and the higher layers. You can say that the alteration of the causal body is the highest kind of *Shaktipat*.

On the path of knowledge, this is the normal thing. We enter your causal body through the intellect, not through the physical layers, not through the lower layers, although sometimes it is necessary to drop to the lower layers.

There is an effect of this kind of energizing. What is this energizing actually? I should not reveal too much except there is an intention behind it. Tantric means the guru who is working on you, he has a very strong intention plus help from the other side. You see, without the other side, it's not going to happen. You can sit with a person and say I am going to give you *Shaktipat*, try your best. Even if you have a strong intention, probably there will be a little bit of effect but goes away in 10 minutes because

there is no support from the other side. And you can guess that the other side is always something in the gurufield. Those who are in the tradition can give the *Shaktipat*, those who have the permission, nobody else can give it.

I have done some experiments and I've seen that if you sit with me and if you touch hands there is a transfer of energy if I make an intention. Believe me or not, I am completely mad. It remains for mostly one or two days, nothing more than that. Only some people are receptive, those who are receptive only they get it, not everybody. So you will find that when you are doing the *Shaktipat* ritual and the guru says surrender to me, the guru means be receptive, be in the receiving posture and the student sits below the guru with folded hands. Sometimes the student will lie down on the feet of the guru, prostrate. What does that mean? I am surrendered. This pose itself will put the mind into a surrendered mode. Those who are simply doing the ritual don't get anything. It is a mental act, not a physical act. You can sit like a total devotee in front of the guru, "I love you Guruji", but no, that is different, the surrender must be just like a child surrenders to his mother, it has to be a bond. The guru can sense it but never says it if you are faking it because you get something anyway. The effect is not very big. If you are in surrender, in the receiving posture, *Shaktipat* works, this intention starts working and starts changing things, accelerating things and the first thing it does is purification. That is where people drop off, because it is too much, too intense. Firstly, nobody wants to see their dark side, like you say in western traditions, shadow work, nobody wants to do that.

So what happened is when this was done, I received the purification, and I did not like it at all, but because it is a mechanical kind of process, there is no control of the creature. Already you don't have any control, obviously these things happen, so there is nobody to control anything. When this goes out of control, there is suffering, but there is cleaning, like you are put into a washing machine, but then when you come out, you are fresh and you smell good. But while in the washing machine, it's uneasy, not comfortable. I said in the offline satsang that the lower layers were cleaned, that was an advantage actually because when the lower is taken care of, the higher can work without any noise and that enables higher knowledge, which we call the path of knowledge.

That's why I send people back to yogic paths or other paths when I see no possibility in them, too much impurity. They are attracted to the path of knowledge for some reason, but they forget whatever is taught to them. A little bit of purification is needed I say, but still those who come here and those who persist, we give them the causal *Shaktipat*. I call it implantation of a seed, seeding the knowledge, this is my intention and that is present in all my talks, all my videos, all my writings, they are written with a very strong intention that everybody gets the seed. It is a kind of *Shaktipat* in terminology of *Kriya yogis*, *Kundalini* people.

What does it do? Those who are in the receiving pose, their lives are completely changed. Amazing. That's why I say, the paths may look different, but essentially they work in the same way. When you see

this, everything is crystal clear. When I said in my *Kundalini* series, which is on the podcast, that you cannot escape *Kundalini* on the path of knowledge, only the levels are changed, we do not disturb the *Muladhara* or the *Swadhisthana* or emotional centers, we do not do that, the path of knowledge is so dry and boring, intellectual, logical, rational, we do not even touch them, then why do we get all this activity, why is there a tremendous amount of emotion in you, why is there love for Guru, why is there sexual attraction for the Guru, what happens to you, when my words enter your ears?

Probably you will not know today, you will know it after 5 or 6 years, 10 years, *Kundalini* happens to you. Then I need to leave the path of knowledge and treat you on the energetic path. I need to support you, if you are very emotional, if you are crying, I need to do all these things then, like a child I need to take care of you. If I am surrounded by 200 people, this is not possible. So now you know why we keep people away from this path of knowledge a little bit, don't want too many. Fortunately I don't need to do too much, only there are a few cases where I get involved in their lives and then it goes away.

Kundalini is not permanent, I mean the effects are not permanent, they go away.

The tantric, the Guru or whatever you want to call that person who is manipulating your evolution, works on many layers, not only causal, that is my experience. We work on the layer of intellect, that is your experience, but no you are not free from *Kundalini*, it will manifest. Although you may not notice it even, because you don't have that background, you will not be able to see the reasons of why things are happening to you. I have seen that those who come on the path of knowledge, don't have the lower issues at all. Most of the time, it's very clear, there are one or two things, one or two suppressed desires, if they are brought out, if they are expressed, fine, it's done. The only problem on the path of knowledge is the ignorance in the mind. The layer of intellect is impure and it is simply shown that look, this is the impurity. Showing itself clears it, if you see it, you are pure. Then we never worry about the natural process, it is happening in the background. Do not worry too much. There are a few cases where the manifestation is immense. What can I do there? I simply write it in the file and give it to the gurufield, I send your file, that's all I can do. Sometimes it is beyond human, that's why we need support of a tradition. That's why these traditions, *paramparas*, were set up. They are not stupid people, they actually know everything.

A guru knows everything, never does anything which is unnecessary. There are gurus who will say don't sit on my right, sit on my left. Women are told to sit on the left, men are told to sit on the right, and you will say what kind of stupid guru is this, superstitious, what is that? Still there is a tradition in India, where the wife is told to sit on the left of her husband.

Sanjeev is saying that the *ida* and *pingala* resonate in the husband and wife, that is why some specific poses are told, and especially during the rituals, rituals are obviously tantric rituals, so he is mostly right I think. Parteep is saying *nadis* are channelized in a loop. Kanika is also saying one of the veins connected to the heart is on the left-hand side, and the wife touches that. Left is the female energy path

- Ruchika is saying. Yes, very good answers. She is saying - Devi is *Vameshwari*, a very nice name. *Vam* means left. So all you guys are already trained, it looks like, no need to explain.

Always sit at the feet of the guru. You will receive something energetically also. The pose you sit in has an effect, the way you sit, on which side you are of that person. Those who are on the *kriya* or *kundalini* path, they know all these things, and their behavior looks very odd to an ordinary person, looks like a crazy person. But no, there is a reason this average student does not really know, he simply obeys the orders because obviously it's not well developed, so they need to simply obey initially. Guru says you are stupid, don't ask me, simply do it, and that's what I did actually. That is what I was telling in my story. It has an effect depending on the receptivity of the student. Because of these troubles, impurities and all, mostly the effects are not predictable, and that is why this thing is not an exact science. Guru tries a few things, that's all. That's in our hand to try, and then we leave it to do its thing.

Anand has a question, *how to be certain that the present waking state is not the dream and while during sleep what we see as a dream is not real?*

Let me tell you, it is a dream, isn't it? But it has more rules than the "sleep dream", the dream which happens in the night.

There are a few ways to check. The rules/physical laws that are present in the waking state are not there. I mean I am not saying they are not completely there, they are there but not exactly like the waking state. This is a huge advantage if you want to know which state I am in, otherwise you will never know. The lucid dream is so real that there is a chance that you will get lost in that. We do the reality check. It is called reality check in lucid-dream terminology. We check when we are in the dream, we try to do simple experiments like we turn on the light and if you are in the waking state usually the light will turn on, 99 percent of the time. Sometimes there is no power, sometimes the light fails, you see, fused light or faulty light but mostly it will turn on. When you turn on the tap there will be water, mostly, we don't know what will happen, you see, this is India, but usually there is water and in dreams these things fail more often. I am not saying that in the dream if you turn on the light there will be no light every time, no, there can be. You will need to check two or three things to make sure. If you spin a top in the waking state, the top will come to a standstill, in the dream you don't know. Now you know which movie I am pointing to, a very very famous example. These are the reality checks.

There is one thing which I have seen works all the time, which is, you write down something on a paper, you read it and you look away for two or three seconds then look back on the paper, now the writing on the paper will change in a dream. Why, because it is manifested on the spot, *drishti-srishti*, perception is manifestation. And the dream-intellect is obviously imperfect, so it recreates the writing but it cannot recreate it faithfully, creates something else and then you can be sure that oh this is a dream. This will never happen in the waking state, whatever you write on the paper will remain that.

This was my reality check when I used to do that.

So Anand got some tips I think. In the waking state you can check if I am in the waking state by doing this writing check. It is valid for many things also. You are drinking wine and the wine turns into let us say blood or milk then obviously it's not the waking state and the problem here is - in the dream if the awareness is not intense, the intellect adapts to the change, the intellect sees nothing abnormal if the wine turns into milk - "ok let's drink the milk then", - the intellect says. Like a baby, babies don't know what is happening really, things keep changing in front of them and they simply keep accepting that - oh this is how it is, they are hardly surprised by changing imagery because the intellect is very much like a baby, immature. So you need to be aware, you need to be present, then you will notice these odd things in the dream and then you will come to know this is a dream, otherwise you are lost in the drama.

Kanika has a comment, *since I have joined the path of knowledge I always had very positive experiences, changes in life, but yesterday I have very negative feeling and experiences even dreams were very negative, like I am trapped on some planet where everyone was going, some illness and I was trying to save some small well. Why is this sudden change in energies?*

Nobody knows. What do we know is that something hidden is coming out, now your job is to witness it in complete awareness. Do not suppress. The causal body is expressing something. Like we say - when the impurities of this lifetime are taken care of, when the desires of this lifetime are fulfilled, the allocation for the next lifetime already begins, the causal body does not wait. A new wave of desires arrives - "now I want to marry again, I want to do these things again". Have you seen these things?

My advice to Kanika is - witness. Probably some purification is going on. Such imagery is simply a manifestation of what is going on in the internal layers. Enjoy the experience, it is not negative, is it? The negativity and fright is a reaction from the ego which does not understand what is going on. Engage your intellect. When the purification happens there is usually a lot of crying, I have seen in people. When you ask why are you crying? I don't know why I am crying, I am just feeling sad, so what is happening is something is manifested from the old part of the memory and it is simply doing something, we don't know what it is doing, but there is manifestation, a symptom.

What you are experiencing is simply symptoms, there is no need to worry about it, it's all okay. Why do people become uneasy or they start worrying about this thing, because they don't have any guidance, they don't know what is happening to them, but fortunately you have the guidance, nothing to worry at all, it's all normal.

Sathya is asking, *what is Mithya Bhaasa and why does it happen?*

Mithya means false, *Abhasa* means perception or an illusion. What is happening to people, what are they seeing, what are they hearing, it's totally subjective? So there is no general reply. All these phenomena, they are non-physical in nature, non-physical phenomena. In ordinary language we call them visions. It can present in the form of voices or visions. Why do visions happen? Well, your non-physical senses are activating in the waking state, that is the reason.

What has happened because of the knowledge or your spiritual growth or whatever path you are following, the non-physical senses, which are mostly dormant and come up in the other states, become active in the waking state. Now they are sensing in the universal memory for whatever reason, who knows, and that is overlapping your waking state perception, and it looks like somebody is standing in front of me. But that person is being sensed by the non-physical sense, and your room is being sensed by your physical senses. Now there is overlap, it's not really a hallucination, we say it's a vision. And sometimes the vision replaces our waking scenery, and then it is called a vivid vision, it is like a movie that plays for a few seconds and goes away.

Tuning out of the waking into the projected state happens. It looks like you're gifted or it looks like you have a natural ability to change your state into projected state during waking, just like I said, there is no need to do the ritual that I've told in step number four to get into the projection mode. Why do we do the ritual at three o'clock in the night? Because you're not used to it, it's a training thing, but as soon as you become used to the non-physical, you can go there right now.

By going I mean change the state right now, and these visions will appear in front of you through the non-physical senses. Wherever your tendencies and desires take you, that will appear in front of you or it is from the causal body from somewhere in the past. The exact meaning of it will be very subjective that probably even I won't come to know. Sometimes we come to know, sometimes it is a premonition, the glimpse of the things that are coming, many seekers get this ability actually. I keep hearing all these events every day. They get this ability. It looks like a small dream happened in the waking, it's not a dream, it's a vision.

Those who worship Devi and those who worship all these gods and goddesses, they sit in front of the statue, the idol, and receive visions, that is the communication from the Devi, she is trying to tell you something. You should note it down, do not inject your own fears and expectations into it, be in the receiving pose and receive what she is giving you. Why is she giving you? Because you are asking it, you are sitting in the front of Devi, worshipping her in the receiving pose. What does it mean? You are asking for something, you are asking for grace, you are asking for *krupa*, you are asking for fulfillment of your desires, she is showing you what to do now.

And mostly I have seen, people don't understand. They understand this much that I need to sit in front of this non-physical being and receive. Have you seen how people worship the statues? They sit

down and they fold their hands, they bow down and they say the *stutti*, which means invocation, that I am here to receive. They ring the bell, doorbell of the non-physical, but they don't know what to do with what they have received. Why is that? They don't have a guru, that is why.

You are receiving something, now what is that? If you don't have a guru who is in touch with you for a lifetime or few lifetimes, it's very difficult to tell. So what I will say is, make a diary and note down your visions, note down the phenomena, *mithya bahasa*, whatever you want to call it, name is not important. Start noting it down and as you know I am not too much interested, for me these are illusions. If they are not connected with your spiritual growth, your understanding, your knowledge, I am not interested, but you can send them to me, no problem at all, I will read it. When I read it, it is simply a feedback loop to the gurufield, your past gurus, they will receive it through me. If you don't want me, middlemen, then you do it yourself. Sit down, pray to the gurufield, invoke gurumantra. Say to the gurufield that I received this thing, now guide me further. There will be guides on the other side, they will guide you.

You are totally outside of the path of knowledge here, this is tantric path, occult. Now if you are interested in that, I know many people are interested, do it, experiment, nothing wrong, you won't be harmed. Experimentation is always encouraged on the path of knowledge, if it is removing some kind of darkness, some kind of ignorance in you or it is fulfilling your desire to know. There is a lot to know in the illusion, there is nothing to know in the truth, it's very peaceful, silent, blissful. But tremendous activity in the illusion. Only a dead person will not be interested in the illusion, if you have a living body, living mind, curious mind, it is attractive. Only thing is - don't get lost in it, keep your life goal in front of you. Do not get too much involved in the phenomena.

You are sitting in front of Devi and Devi is showing you, ask her to show you that which can make you grow and as you know this is the tantric path, you must promise something in the return, do not say that I will sit at your feet, or my head is at your feet all the time. What is the use of that head for Devi? She has many heads in her necklace as you know, anyway, she doesn't want another head, she wants you to serve her. Ask for her wish, "I'll fulfill your wish, make me progress", she's happy to do that. If you don't like Devi, invoke the Gurufield.

Sanjay has a question, *Has the causal body predestined all the events to happen in a lifetime?*

Very good question. Remember, the causal body is below predestination; otherwise, it will never plan anything. It will never do anything, you see, so predestination is a totally different level. We say the causal body does the planning for this lifetime, and it is like, I want to go from Pune to Mumbai, so this much is planned, Mumbai is my destination. Now which route are you going to take? Are you going to take the express highway or are you going to go through Khandala, enjoying the scenery? Are you going to stay for a while in your friend's house, in the hills? And so on. These things are decided on

the way. So your causal body does the higher management, and the details are filled up by your daily experiences. Not all events are planned. And this place is a chaotic place as you know, the physical world is mostly chaos, who knows what happens here, so our life is mostly random, going in an approximate direction. There is an approximate direction towards which we are going.

Actually, if you stay with a person for some time, if you connect with that person emotionally or physically, you will come to know their predestination, you will come to know whether they are going to Mumbai or Delhi or Goa. This is my experience. I can tell what they are going to do in their lives sometimes. So yes, the planning is there, that is what we call allocation. You cannot call it predestination. I call it the karmic allocation. And sometimes the plan executes, if there is not too much chaos in your life, not too much influences your life, then the plan goes perfectly, like we say - a textbook execution. And then it looks like everything was predestined for me. Sometimes you get this feeling, this was meant to happen, you get this intuition, why? Because the plan is working, isn't it? The preallocation is working. So yeah, we can sometimes confuse it with the predestination, and that is a totally different matter actually.

We can as well say - the causal body was predestined to allocate this much. So now you can see that at least my intellect does not do anything with it. It cannot conceive of these things. Everything is happening through my will. Then, oh my guru told me it is the allocation, you are following your planning for this lifetime, and then somebody told you something else, no, I manipulated your causal body, now you follow that which I told you, your Kriya yogi guru says. Now the intellect is totally confused about this, so what do we do - Maya, you are my mother, I surrender to you, I don't know what to do, tell me, surrender, surrender your intellect. What are you trying to understand here? It is all mysterious.

So that is my understanding, very childish, your major goals are predestined, you will do this and this, but the path you will take and whether you'll reach there or not or whether any more events happen in your life, that is not allocated, that is not predestined, like I said, you leave for Mumbai from Pune in the morning and then you get caught in the scenery, how nice this place is, my friend lives nearby, near the lake, I need to visit him, we'll have lunch, dinner, beer, wine, we'll watch a movie, that's all, you know, distraction happens, and the predestination or the allocation is postponed for the next journey, the next trip, which is your next life.

So now you understand the importance of me reminding you to do that for which you are born. Don't get distracted too much. Once you fulfill that for which you are born and you have time left, usually there is no time left, but if you're fortunate that you have taken the express highway and you've reached, now you do whatever you want, do whatever you want. You will feel free, like there won't be any force in you, there won't be any compulsion in you to do one specific thing or two things or four things. You will find that you can do anything now, it is your game, it is your play, it will feel like this.

And who is like this? Spiritually grown people, they are like this, they can do anything at all because the predestination or allocation is now finished. So they are ready to go mostly, I've seen, I'm done with my job, I'm returning. You have done that for which you're born, mostly people on the path of knowledge will feel like this. As soon as there is self-realization, "oh I'm empty now, nothing to do now". So you start a play. Mostly people are ready to go, the trip is over, but some people stay, which means they take up more desires, they take up more karmic bondage for some reason. Usually the guru tells them - you need to stay there, serve people, spread the knowledge, or let me use your mind and body. Your work is done, now this shell is just wandering here and there, let me use it, and you start getting the visions and commands and whatever. Follow it. This creature follows it faithfully. You become a medium, now it is a bigger story than you expected.

Yogendra is asking, *whether the desire not to come back becomes bondage or if it's the desire of Brahman that will just be obeyed.*

One thing to note is that before the Guru tells you, you don't even know whether to come back or not. If it is an order from the Guru: "Don't come back." Then you will say, "No, I am bound by it." But no, it is your will; you have chosen your Guru, and you are not obeying that wish. So it is for your own good. That's why the Guru told you, but the Brahman is manifesting through the Guru, you see.

But when you are born, there is no bondage like this, not to come back. Actually, it is the reverse; you want to come back when you are born. There is a desire to come back; it is the reverse. So the Guru reverses it again in the hopes that you will come back only for two or three times. The Guru is not so hopeful. So when I tell you, "Don't come back," what I am expecting is instead of 50 lifetimes, you will be back only for five lifetimes. This cannot become a bondage if you do not experience the higher dimension of spirituality, then it may seem, "Why is he sending me away? Why is he kicking me out of this heavenly place called earth?" But don't worry, if you are not ready for it, then the Guru is not even going to tell you all these things. He will only tell you to do good deeds, good actions. That's all you will be told. And if you are told like this, you can assume that I need to progress a lot; I am at the bottom. But as soon as the Guru tells you, "Don't come back," he has seen some progress.

When I tell some people directly that they will be back for 10 lifetimes, they feel very bad. But then I tell them, "Don't worry; I will be with you." "Okay, then I am coming; you just be with me." And don't worry, the Guru never goes away because it is the Gurufield that is manifested. Your connection is with the Gurufield, not with the person who is calling himself a Guru. That person is totally unimportant. The essential thing is to connect to the Gurufield, set up your intention, set up your alarm, stop worrying about coming back, and if there is a command, "Don't come back," then it has already happened. Now stop worrying about it.

Yogendra is asking, *why does the Gurufield not directly tell the sadhak but instead chooses the Guru to*

convey something to the seeker?

I wish it were the case; I wish it happened to everybody so that I am relieved from this work. But the seeker is not expected to listen; he is not developed enough to even hear the Guru field. It is not a disability; he is still growing, isn't it? You will hear them as soon as you grow to that level, which we ensure here on the program. Those who are interested, I tell them to do something. Whatever I tell you has a precise reason behind it; otherwise, I never tell you. So because the seeker is not ready, he needs a medium. If you are ready, you don't need me; go and ask the Gurufield, listen to them; you are most welcome. So that reduces my work. Sometimes I send newcomers to other seekers who are already in contact with the Gurufield to get directions. What I am doing is delegating. And usually, you don't even need the Gurufield to direct most people, it is simply a common sense issue. When things are not in the human domain, then we send your file. Every Guru has their own method to do it; the Gurufield is more than happy to communicate directly. You are not listening; that is the problem.

They are calling, you are not picking up the phone. Very interesting, isn't it? In the movie *The Matrix*, something similar is shown; he keeps calling, but Neo won't pick up the phone. And he even says, "Pick up the phone; you need to pick up the phone." Yes, that is the exact role of a Guru; he tells you that, which makes you progress. Simple. Now your job is to follow. Or don't follow if you don't want to. You will progress anyway, it will be slow. It is not that the Guru is going to tell you everything exactly, accurately; sometimes there are hidden trials. So it's all okay; what is horrible is to be without a Guru, at least for a seeker who is seeking; that is the worst condition. So sometimes I say jokingly that if the Guru leaves you, there is no hope.

Anuradha is saying that *the Guru is the one who gives the experience of Brahman*.

Yes, nothing happens without the Guru. Physical, okay; non-physical, okay; no problem; get somebody. The Guru is within you. Explore. The outer manifestation is your mirror. What is the Guru saying? Look at me, you are me.

Session 158

Discussion on Q&A of a test follows.

Number one was, *"Why does the path of knowledge require surrender?"*

There is only a reduction in ignorance. After that, once you know that all my ignorance is gone, it is totally useless to surrender. Which cannot be known by the intellect, there we must enter a state of surrender. Initially, we must surrender to the fact that I am ignorant, I am suffering, I have not progressed at all in the worldly sense. So, you should surrender like this: "I have impurities, I lack qualities." This is surrender. And then there is surrender to the guru. That guru knows best, guru knows how to direct. I need to obey the instructions, which is - discipline. This kind of surrender is also necessary, otherwise, you won't progress too much.

Second is, *"Where is knowledge and how is it acquired?"*

As soon as you say, "knowledge is organization or structuring of experiences in the memory", it is in the memory. Wipe out the memory, knowledge is gone because it is simply relations among experiences in the memory. What is ignorance? Incorrect relations. And all the relations are incorrect; you will find ultimately they are all incorrect. They need to be wiped out completely. Not so completely that you don't survive, you need to see their inaccuracy; you need to see the fault in the knowledge acquisition process. It is acquired by experience, very simple. If knowledge is interrelations among experiences, then there is no other way to get it, only experience. And then how are the interrelations formed? We use intellect. Not all of us, not all people use intellect, and that's why they land in ignorance. But those who use their intelligence, intellect, they form better relations, and that is called knowledge. So, experience and logic, it is by necessity. It is not that somebody decided that I'll use only experience and logic to acquire knowledge. No, this is by default; this is the only way possible. We do not do anything simply by willing on the path of knowledge; no, it has to be some kind of necessity. Everything else should be impossible; then we consider it. Now, that which remains, which cannot be removed, we take it; that is what we call as necessity. It is necessary that experiences will be in the means of knowledge. Logic will be used to organize the experience. And it is necessary that there is no other place but memory where they can go. This is the long answer.

Number three: *"Why is it necessary to know your true nature?"*

He was a hundred percent right, to reduce the suffering, to get rid of the suffering, to progress, and so on. You see, to get the benefits of it, we need to know our true nature. And is it necessary? No, it's not

necessary, actually; it is optional. If you are not suffering, don't bother. There's nothing to know here. Nothing is known in the end. So, if it is necessary, take it; it's like a medicine. If not necessary, don't take the medicines.

Number four: *"If I am beyond senses, why can't I simply know myself without taking up a body?"*

We keep saying, human birth is most important, and it is the only way to know my true nature. If I am the existence, I'm that which pervades everything, why do I need this tiny-whiny body to know this much?

Leila is saying *we need a mind and experiences in order to reflect.*

That is a lot more convincing answer than my own reflection tells me about myself. That which is experiencing tells me that there is an experiencer. It knows itself by reflecting itself in the experiences. We are reflecting ourselves in the form of experiences, but we don't get the knowledge from that. We get ignorance. Ultimately, we end up assuming that I am this experience or I am that experience and so on. It has a reverse effect. The correction is made by the guru. It reflects itself through the experiences, that is true, but does not get the knowledge of itself. The experiencer lands up in ignorance, actually. So, only the guru can correct it, that look, this process of reflecting is producing problems.

Rohit is saying *ignorance is in the mind, and it can only be removed in the mind, so you need a body.*

And this is also a very acceptable answer, but again, we're talking about the experiencer. You should first ask this question, whether the experiencer has any ignorance or not. Look at the question, it is asking how does the experiencer know, that means we are simply assuming that it does not know anything, it has ignorance. You're right about the mind; the mind has all the ignorance, it will have only the ignorance. You get some knowledge only when you completely wipe out the mind; you see, wipe it clean and then you can see the emptiness behind it.

Muni says, *because I need to know, then I need a body to be, who am I? I do not need anything.*

Another acceptable answer. The experiencer can only be itself. It does not really need to know itself. That is the assumption in the question, that the experiencer really needs to know itself, and then it assumes a body and tries to know itself. No, that is a wrong assumption. It does not need to know itself, so it does not take up the body for that purpose. And it is totally wrong to say that the experiencer takes up a body. The experiencer remains the experiencer; the body appears as an experience. It's not taken up by anything. So, you see, lots of assumptions in this question, and this question is very standard, actually; everybody asks this question - "Oh, I am this and that, I am the Brahman, you said. I am the biggest thing in existence and end up within this body, which is causing

troubles of all kinds". This is a very frequently asked question, and there is a lot of ignorance behind the question itself. That's why there is the question, isn't it? So, Muni's answer is also very good.

Sri Lakshmi, *there is no need. It is just playing for no reason.*

This is 99 percent right. And you should add that the play is also not done by the experiencer. It is not the doer; it's not playing. It is witnessing a play, which is itself. It is being the play, not doing the play. It's not playing like a verb. The play is a noun. Understand this much.

Pandurang is saying, *"I am knowing myself. I don't need anything else. But the person, memory structure, needs the body. When the person is completely dissolved, the knowing remains."*

How are you so sure? You say, the person is completely dissolved. Do you mean that it was really there? Do you mean that the person is something true which is dissolved later on? See, the person is already not there. So, what remains then? You probably want to say that the truth is known, my real nature is known when the person is dissolved. No, the person never dissolves; only its fakeness is known. It can live; now it can continue living, no problem. It is an illusion, this much is known. Will it dissolve? It's already not there.

The knowledge is needed by this structure, memory structure, that's all. That is for survival. We hack into this process of knowledge to know what I am, that's all a human can do. The experiencer does not do anything; it does not need to know what it is; it simply is being itself. This was the correct answer, actually.

Benjamin is saying, *I guess you can know yourself without the senses, but since there is only emptiness, that will be meaningless.*

Very good. Like Sweetie said something about a pinhole camera and you open the pinhole wide expecting a better image but instead no image is formed. The narrower the pinhole, the sharper the image. So, what happens is, because there are infinite possibilities here in the existence, it reduces itself to a body with senses, they sense only a little bit, and that produces a meaningful experience. But still, the experiencer has nothing to do at all with it. This process is simply happening, just another possibility.

Let's continue. *What is the nature of illusion?*

Joydeep said emptiness, so I gave him full marks, but you see the question can be interpreted in other ways, like what are the qualities, what is it that happens in the illusion? So, we know a few things, that it is changing, and so on. It is produced by the memory structure, follows laws, and so on.

Number six. *What is true in the case of the illusion?*

If you say the truth means the essence, then yes, it's totally false. Essentially, it is false, but you see, I am not asking that. I am asking about some facts about the illusion. What do we know about the illusion? What can be said truly about the illusion? We know it is there; that is one thing, isn't it? What else do we notice about it? The truth of the false, yes, Leila is right, false is always changing. Change is the only thing that is true about the illusion, probably not the only thing, but yes.

Shreya is saying *it is always changing; it is an appearance.*

It is an appearance, temporary, changing. Has anybody noticed that it is kind of temporary and changing, but it is always there? The illusion is always there; things in it change, isn't it? The river is flowing, yes, but the river is always there; the river of the illusion. The river of the change never goes away. Why? It is me, ultimately, at the non-dual level it is me.

Benjamin says "perfection," very good. You know, I was not expecting this; the illusion is also perfect. Nothing wrong there. Graham is saying it is relative, very good. Timeless, Shreya says, yes, timeless, no place, non-local, non-temporal, whatever analysis we have done of the experience applies here. Muni is saying - playful. It's all play; nothing is serious here. Bipin is saying illusion is extremely engaging; yes, from the point of view of a human, the creature takes a lot of pleasure in the illusion. The truth is boring, there's nothing there.

Benjamin, *illusion is the stage for all spirituality.*

Yes, without it, there is no potential for any knowledge or any ignorance or anything.

Sandhya - *temporary self takes the illusion as real, but the permanent self knows everything is in it.*

No, the temporary self does not worry about real or unreal; it simply worries about survival, and it takes that as real which is useful for survival. It does not even know that it is an illusion. It cannot distinguish between real and unreal. Permanent self knows everything. No, permanent self, use the words properly; you see, experiencer, it knows nothing. The experiencer has no knowledge; it is not concerned about what is real and unreal. Infinite possibilities, although they are appearing one at a time, it looks like a restriction. Although it is a human tendency to restrict, a human limitation, but the whole is appearing as an illusion, and it will appear; the whole of it will appear. Don't worry about it, and it is already done.

Okay, let's go forward. *Can the memory be found without any layers or a different design of layers?*

There are infinite possibilities in existence, so nothing stops it from making the memory as non-layered. It is still memory but has not manifested into anything meaningful, anything worth knowing. So, it is there because all possibilities are there, and can it have a different design than we suggested? Absolutely yes, all designs are already there. All kinds of arrangements are possible in the memory, like all kinds of songs are possible from your piano/violin/instrument. With 12 notes they can produce all the songs, so all the possibilities are there. They can form any kind of structure.

Why do we study only one model? Because this is relevant to humans - the body, the emotions, the intellect, the awareness, and blah blah blah. It is self-centered because we know only this much. You won't know what the other design possibilities are until you take up those forms yourself. It is possible. So, you see, this is a never-ending study. If you want to study all these things, it will never end. It's almost meaningless to say that I know something because if you know a fraction of the infinity, it is still zero, isn't it? Even if you know one or two other models, you have known nothing at all. Futile to know what is there; it is our hubris that says that I know something. No, we don't know anything. That which we know can change into something else totally, the next second. Then what will you do with all your knowledge? This happens in science a lot. One discovery, and the whole textbook is just garbage. Meaningless waste of paper. One discovery, one small error in measurement, done, gone. Whole knowledge on which the PhDs were awarded, and so many titles were given, and the scientists became famous names, all gone. So, no knowledge is possible, you see, and everything is possible, actually.

What converts nondual existence into duality or multiplicity?

It's an illusion produced by the mind. It does not really convert the nonduality into duality; it produces the illusion. That was the right answer.

Which practice is best for abiding as emptiness?

No practice, you are emptiness. What are you abiding in? No practice is needed. Once it is known, we don't need to abide as emptiness, we need to abide as the experiencer. It is kind of meaningless to abide as emptiness. If you forget about your true nature, you should remind yourself.

Number 10: *How does a person change as he or she progresses on the path of knowledge?*

I was happy with this answer, you see, although he could have shown his smartness by saying, "Guruji, no person. Don't ask me about changes that which is not true, no person." But he understood that this is a relative question. We are asking about the relative truth of the person, and yes, the path of knowledge has some effect on this fakeness called a person, and the fake changes into some other fake, and we don't bother about it too much. If the person changes, very good; if the person does not change, excellent. Nothing needs to change; the whole illusion is perfect. Those who are trying to

change the person or the body or the mind, have no knowledge. They're still trying to do; they are still expecting; they are still hoping. The path of knowledge should make you hopeless.

By the end of the path of knowledge, ignorance should be gone, and nothing is known. Yes, there will be some changes seen in the personality, but it should not be given too much importance. Now, people are going to ask me, "Why is there self-evaluation, then, in your program? Why is there purification in the program?" That is for entertainment, sometimes. This creature gets a desire to improve, to progress, to leave the human birth, and it is kept for that. You get the knowledge just before lesson number 20. Up to lesson number 20, there is knowledge; after 21, interesting stuff, nothing is important there. Nothing is more important than that.

So, now all the other questions are invited. The questions can confuse you. We think that I have the answers; we think that I have the knowledge. And I'm not saying that people don't have knowledge here; they have the knowledge. But the questions confuse your intellect. How can I have this impeccable knowledge which never confuses the intellect? How is it possible? I'm not saying you should have it, it's not necessary, as I said. But those who are interested, I can tell you the secret for that. The secret is teaching. Start saying these things, start teaching these things. Remove the ignorance from other people, and then you will be hammered, you will be beaten by so many questions that you will not make a mistake again. The bite of a question is very powerful, very painful when you find that all my answers are going wrong, I don't know anything. I thought I knew something, but I couldn't answer anything. This challenge is so big that you have no other option but to improve your knowledge. Nothing else will work.

One is asking, *how is the experiencer self-evident now?*

The meaning of the self-evident is that we need not bring any kind of evidence to prove it is there. Now, which experience will tell you that the experiencer is there to prove its existence? So as soon as you say that look, the experiencer is not there, it is not present. What is the result of this statement? This statement is perceived, it is experienced. There is intellect saying this, there is a person saying this, a human body, and look, a lot of experiences are already there, and the experiencer is taking up all the experiences. Simply denying the experiencer proves its existence because then - who witnessed the denial?

How is it self-evident because no evidence will actually establish it. The evidence is seen in the light of the experiencer, isn't it? The evidence needs to be independent of that which it is proving. This is the rule of logic. Now, any evidence of experiencer itself requires experiencer. Do you see the problem here? The evidence needs to be experienced and that proves the experiencer. You see, you don't need to even look at the evidence. When you don't need evidence, that thing is self-evident, and the experiencer

is one such. There are two more such things: the existence needs no evidence and the experience needs no evidence.

What needs evidence is - all the fake things. "I was born in this family," that needs evidence, you see. "I was this in the past life, show me the evidence." All these fake things, they need evidence, and the evidence is also fake, you know it very well by now, especially those who are doing the experiments of the dream state and projected state. They will know that evidence of anything at all can be simply created on the spot. Have you seen this? When you are in the dream the whole city is present, your whole life is already present, your relatives and friends are present, and do you ask for evidence of that when you are in the dream? "Oh, I was sleeping, how did all this, all the whole city is here, sun, moon, stars, the whole universe is here, all my relatives, and mother and father, everybody is here," you see. Even if you ask the evidence of it, how did you appear here, you ask your relative in the dream, and he will say, "Don't you remember me, we are related like this and that, and I used to come to your house and so on,". "Oh yes," your dream body will say like this, now I remember you, thank you for producing the evidence. Now your dream body will say, "I don't remember when I was born, can somebody tell me," and your mother will come with the birth certificate in the dream, "Look, evidence of your birth, look, these photos, pretty pictures when you're a tiny baby." This is happening in the dream, don't forget. Any evidence can be produced there, and you will believe it totally.

Now look at your current experience in the waking state, the same thing is happening. What is the value of evidence here for a seeker, especially on the path of knowledge? Zero. Only that which is self-evident matters, that is most important. Whatever garbage you are trying to get evidence of is actually garbage. The evidence is also garbage. So when people ask me all these questions, you see, what do gods do in heaven and why did Hanuman kill, whatever, who knows, and I can only laugh, because the place is so entertaining here that the players themselves have forgotten that they are playing. The illusion can produce any evidence you want.

Now those who are trying to get the evidence of the paranormal or whatever, they should listen to this thing. Your whole life is a waste. Those who are trying to get the evidence of these things, experiences, whether extraordinary, ordinary, does not matter. If you want some kind of evidence and if Mother Nature is in a good mood that day, she will give you anything. Any fake thing can be proven.

If your mind is blown, I'll ask you a question. Actually, one kind of evidence is very useful even in the case of illusion. What is that? What can be known with full certainty using an evidence? Without that, our path of knowledge will disappear. It is so important. We are talking about some kind of evidence which is not self-evident, still it is of some importance. We have discussed it. We're talking about Richard Feynman and how he explained how science works.

I'll answer it, anyway. The negative is always proven certainly. The positive is never proven. If you find

positive evidence for something, nothing can be said about it surely. There always remains a doubt. But the negative, that is certain. That's why negative knowledge is the backbone of the path of knowledge. Evidence is of no importance. However, the negative evidence, falsification, is important. Science and philosophy, and on the path of knowledge, falsification is important. Claim is totally garbage. If you claim something, nobody will pay attention to it. However, if you falsify something, you get a PhD, you get a Nobel Prize, you'll get everything. You will have a new Upanishad named after you. That will be your achievement.

Pragya is saying, *I see that animals are stepping up towards their evolution more easily than humans. We have created this superficial society or extra fake burden on us. We feel liberty, but actually, are going back. It's difficult to leave that bondage. How to leave it?*

It's very easy. Come on the path of knowledge, which you are already on. The knowledge breaks all the bondage. You already know that society is superficial and there is a burden and all. How do you know all these things? Because you are on the path of knowledge. We teach you all these things. Society will teach you ignorance. They will try to keep you ignorant for whatever reasons. There can be many reasons, either stupidity or survival, struggle for existence, taking the survival advantage by keeping everybody else ignorant, and so on. Your own leaders are going to fool you the most. And anybody who is trying to sell knowledge is already trying to make you ignorant.

So, yes, we have this extra burden which the animals don't need to face. They're naturally ignorant, or we say they are innocent, and they're going smoothly. Are we really going back? No, actually, no. You will go back only if you don't learn from your experiences. You have failed for many lifetimes hence you got involved in the society. You have assumed whatever they say is true. You have been indoctrinated many times, enslaved. You see, physical slavery is not so bad. Mental slavery can last for thousands of years. It gets impressed in the causal body. There are people who like to do this kind of thing. They try to enslave people. So, only knowledge is the way out. If you don't learn from all these things, you will remain there. That is why an animal does not need a guru. I have never seen it. But humans always need a guru. There is no exception. Why? Because the guru is the one who has freed himself, and now he's trying to free others. Otherwise, society will never let you out of the bondage.

Whatever we call civilization is actually worse than animal herds. At least the animals are not trying to push everybody else in ignorance. They're trying to survive. It's natural. Humans will do everything possible to retard your progress. They will make you as retarded as they are. There is power in numbers, and you will also think, "Oh, everybody feels and says like this. Everybody knows like this. Everybody says this is true, and that is not. I should behave like this because people are telling me to behave like this," and so on. You will be hypnotized by society. You will never question it. Who comes into your life to give you the bitter pill, the red pill? Guru. And you will not hear the words of the guru also. Many people don't want to hear the truth. They will take the blue pill. Excellent metaphor, isn't

it? Pills. It is like medicine, you see. We say the knowledge is the medicine, and that is then pictured nicely in that movie. People don't want medicine.

Those who take the shelter, refuge under a guru, they have some hope. Others don't. This is the importance of having a guru. Without the guru, you are a part of the society. You are a part of the darkness, you're spreading darkness and you are living darkness.

How to get the guru? I said, humans don't want it. Only their unending suffering brings them to the guru, and the guru is sitting there, lying - "I'll cure your suffering. Come to me." That is how they accept any guru at all. Otherwise, without this lie, they will never accept a guru. So, they come to the guru in the hope that the suffering will be gone, otherwise, they will never listen to any truth. They are hopelessly trapped. But those who do are liberated, because suffering is a natural mechanism of evolution, as you know, I call it the path of suffering. If you are trapped in society, you are on the path of suffering. Now, suffering will bring you out of this trap, and the presence of a guru simply makes it easy and fast.

As soon as you leave the path of knowledge or your guru, you will be dragged back into society, and then into the next life. Yes, everything with memories wiped out, back to square one. Then you will cry and say, "Better to be an animal. Animals are happier." Yes, they are. But we don't even want them to be happy. We kill them en masse. We hunt them down. We breed them, unnaturally, we leash them. We tie them up, put them in bowls, your fishbowl. So, humans do all these idiotic things, and then they think it is nice, it is good, I'm being a human. But you see, this is a hopeless condition, actually, only the guru knows, and the guru will show you.

That is why when you get the knowledge, the first thing you see is a disgust towards society. You leave it, detachment from society, social acts, happens. Do you take part in the Republic Day? Totally fake arrangement to keep you patriotic and get your money and send you to the border to get killed by enemies. That is Republic Day, isn't it? Now, nobody's going to like my reply, so I don't actually say these things a lot. Do you celebrate Diwali? No, total fakeness. Will you marry somebody? No social ritual, a trap. So, you start becoming somebody that is called anti-social by the social people, or asocial. Then you'll be sent to the clinic, the psychiatrist and all. Not behaving properly, not as dark and bad as me. Something must be wrong. Does not talk stupidity like me. He has got the disease of intelligence.

I have seen this thing. The idiots, the stupid people, hate intelligent people, and most of them are stupid. So, there is no respect for intelligent people, actually. Only an intelligent person respects another intelligent person. The stupid are afraid of an intelligent person. They will be killed if you say something nice and true. You will be tortured. This is the real war. There is no other war going on. This society, this war is between stupidity and intelligence. Stupidity wins. Intelligence leaves. You are not here to win. We are here to leave, to leave completely, leave the human form. The goal of human

birth is to get rid of the human birth, get out of here, never come back.

So, yes, I painted a very dark picture. It is not so bad. Don't worry about it. Just live your life peacefully. Everybody will leave you alone. And then pursue your path of knowledge. It is intellectual, invisible, totally secret. Even your father, mother, husband, wife won't come to know that you know something. That is the advantage we have. What about the other paths? They need to do yoga. They need to worship something. They need to chant this thing or that thing. Now, people are going to cut your throat. You are insulting my religion, they will say. You are my wife. You need to follow that which I follow, otherwise you will be sacrificed. So, the path of knowledge is naturally very secret. Nobody will come to know. The only mistake you can do is tell others that you know something. Don't tell them. You and your guru, secret relation, you see, behind the curtains relation. What do you call them? A discrete relation? No spy should be able to find out the relation between you and your guru. Completely confidential. And you will get out of this pit of darkness smoothly without any obstacles.

Rajit is saying, *Easy to keep a fake face in this path.*

Very nice, yeah, you realized it. You need to act in society, by which I mean acting, pretending, and putting on the mask. A persona means a mask. The person is hiding the true self. That's why it was called a person, from persona. You need to just act like an ordinary person. Why do you take up all these troubles by trying to enlighten your wife and your child and your mother? And those who try to enlighten their leaders or military people, they will lose their heads very quickly. Don't try to enlighten the masses. They don't want it. That is why we are very secretive. Have you seen, nobody has the real name here, nobody has any phone number or address. The guru is totally fake. Nobody knows who the guru is. Nobody has seen his face. Everything that I say in public is all lies, false. Everything that I do in the world is totally false, acting only. And you are encouraged to do all that also. If you don't change your name, I'll come and change your name. If you don't come out of the society, I'll drag you out of the society.

You know, there is nothing wrong in society. If it's not troubling you, stay there. But I've seen people suffering in different kinds of relations, different kinds of bonds, and they complained to me. And then when I say, "Okay, come out of there, come to me. I'm taking you out of there," they say, "No, no, no. Just fix the society, Guruji. Fix my relations, fix my family." No, I don't do all these things. I destroy everything, I simply destroy the bonds. So I always break relationships. I always make you antisocial. Some people don't like it, and they don't follow the path of knowledge. And that is very good for me, because there are less people to handle. There's no crowd here in the satsang, it's a very peaceful place. Nothing should be known about you. You are doing nothing already, so do nothing there. Just arrange your life so that it is comfortable and disappear. You are trying to disappear. When I say, "Leave the human birth," you should start right now. Take small steps. Stop being that human, rise above the human, stop doing that which the ordinary humans are doing, and you have already taken many steps

away from being a human. People are trying to acquire, people are trying to be selfish, people are trying to hold. Do exactly the opposite, and you're already many steps away from that darkness.

How to act? That is a good question. We call it the selfless way, or we call it the non-violent way. As soon as you do your actions like this, you will start getting freedom. You will be freed. However, on the path of knowledge, we simply use the knowledge. We simply use the intellect, and the rest happens automatically. Sometimes your bonds are so strong that they cannot be broken in this lifetime. Make an intention, very strong, the magical intention, the occult intention to cut the bonds as soon as possible. At least, if not in this lifetime, make an intention to cut them in the next. Don't take birth in the same pile of relationships which are trapping you, which are keeping you bound.

There is a good birth, and there is a bad birth. A bad birth means you have not progressed even a little bit. Good birth is you are still in the society, you are still in the bondage, but a little bit of progress has happened. It starts from the physical layer, actually, good body, financial independence, and then it goes to the subtle bodies, the emotional, the intellectual, these freedoms. They come later. You are dependent on society for survival, and the lower layers are trapped. We don't worry about it as long as the higher layers are freed, because the lower layers are already becoming dirt. But the higher, you need to disconnect immediately, and no, nobody will come to know. Don't worry about it. Sometimes the effects will be seen. You will need to manage it somehow.

Session 159

Is engagement in action attachment?

There is a misconception among people and also among seekers that detachment means inactivity, becoming like a rock. That is only a misconception; detachment is pure action. There is action in detachment, it is more pure. And attachment is a sticky action. Not only saying it is mine or for me, there is much more in attachment, like saying that it is not for me, it is not mine. That is also an attachment. It is just negative in direction, affection and aversion both are attachments.

I am not going to do anything here because it does not concern me - This is also attachment. Very few people pay attention here. Detachment is, I'll do that which is needed. I'll do it joyfully, playfully. Let there be necessary consequences. Whatever happens happens. After this, there is more purity, there is more enjoyment in detachment, while attachment is either madness or suffering. You must have seen this. So, people have painted a negative image of detachment. "Today he is very detached," they say something like this. "I'm very detached from my relation." There is quite a negative meaning, that is not the correct meaning.

So, you cannot develop a playful attitude if you are not detached. As soon as the ego steps into your actions, no more detachment. That much you know, and then it either becomes like madness, stickiness of some kind, or aversion, hate of some kind. So, whatever you're calling as engagement is actually recognizing the detachment correctly. See it like this: you have finally understood the meaning of detachment - Let me play with it. If it happens, it happens. If it does not, it's perfectly okay. The pleasure is in doing, not in getting. That is called detachment.

So being detached is action. It can be intense action, and it can be extraordinary action because you're not worried about the outcome. So there is freedom, there is room for experimentation, there is no constriction, and the mind works better, the intellect works better if you are detached, and there are more advantages.

I also used to think like this, that my guru is telling me to detach, and it's going to be a very boring life now, and I could not understand it initially. As you know, it is very easy to detach from the negative things. That is where everybody starts. But it is possible to detach from the so-called positive things where your ego, self, is miserably dependent. You can detach from that, and now immediately you will find there is freedom. You will see that whatever you called happiness was only an attachment. There was no happiness there. So detachment brings true happiness, not attachment, not engagement. There is no need to add another word for it.

Some people may think that playfulness is carelessness. There is carelessness, yes, but there is an intelligence. If you are totally detached and you want to go for a movie, you can experiment that day, and you may end up with a good surprise, something which you've never seen. That can be your experience that day. Attachment means, "I'll watch only this thing, nothing else." So, in this way, carelessness. But you know that it's only a movie, so you can be careless.

But somebody's sick, and then you need to be detached there, but do your duty and take that person, your relative, whomever it is, to the doctor, but not carelessly this time. The intellect can understand that I am detached. Yes, the outcomes are going to be whatever they are. There will be discomfort, there will be additional work, and I wanted to go to this party to my friend's house, but now I need to serve this person in hospital, s/he needs my help - and all these thoughts will be there, and you need to simply remain detached and do that which is necessary. And that brings peace and bliss.

You can see it as steadiness in the behavior of that person. The behavior is very steady. Does not start shouting, does not start running or panicking, or crying, but he actually does that which is needed in complete detachment. It is as good as play, like a skillful gymnast who can walk on the rope. Such a person who is detached can go through any situation in life and is similarly not disturbed by the positivity, whatever you call as positivity or the positive impulses. "Who, I achieved this today, I am so great, or I have these things which nobody has," so on, you see. So these impulses, they do not deviate that person who is detached. Attachment, you know what happens, pride, jealousy, hate, revenge. "He did this to me; I'm going to do that to him; I'll show him." That is total attachment. You may think that, "Oh, the attachment is good; it's positive," but no, this is attachment, actually. And then detachment is, "Okay, things happen. Careless. This thing where the person has done something to you does not need my attention, does not need my care," and that frees you immediately.

Pardeep is saying , Guruji, I noticed that when the location changes, then the set of desires that are observed are very different in nature. Let's say because the personal desires or personal intentions are not uncontrolled like before. But let's say, for example, when I am sitting in a park, a different set of desires will be observed when I am looking at some other person. Some different set of desires. I am seeing that the change of places, the intentions noticed are very, very different in nature. When we talk to seekers, a different set of desires are noticed. And one very interesting thing which can be seen is that obviously one cannot identify which one is ours, which one is others. It's a mix of things. Nobody can claim that this is mine or this is others. But with changing places, the change of desires that happens. Do you have anything to say on this?

The only thing I can say is I agree completely with you that the environment has an effect on what is channeled through this body-mind machine. And I've also seen this. I can only agree that our usual set of desires is absent when the environment changes. Not only that, whatever you're desiring depends on the kind of person you're facing. It is like this: probably the mind detects that there is more chance of

fulfillment of these kinds of desires. It brings them up. Something like this can happen. So, it is perfectly okay. Mind adapting to the situation. Mind adapting to the person who is in front of you. It will bring up the relevant desires. And probably there are all kinds of desires, but these ones are chosen depending on the situation. So, it's perfectly natural. I think it's okay that there is a reaction to this.

Sometimes when you are facing a situation when you are in an environment where there is no chance of your desires getting fulfilled, then the mind tunes into some other places and starts fulfilling whatever is around. This is a case of minor possession. In the case of major possession, the causal body is totally disconnected from this mind-body machine, human, and some other causal body or some other entity, you can say, gets hold of it. Or it may not be a major possession, but they have lost control completely. So, there is one very good trick to know what is my *prarabdha*, although it is not also mine, but you see, for the practical purpose, how to know what is mine and what is not mine. Very simple trick is - that which is coming from others will not last for long. There will be an uneasiness in acting on those things. That which is yours will be sustained for a long time, and you will feel okay doing it. That is one test. There are other checks which you can employ to find out whether a desire is coming from outside, is yours or not. And it will be totally foreign. It will be alien, and you will think that I never think these thoughts. How are they coming to mind? Like when you're walking on the street somewhere, and you are not a smoker, you're a non-smoker, but suddenly you will get an urge to smoke a cigarette. You hate cigarettes, but that day, it's a mouth-watering urge. Now, you should doubt it. You see, you have tuned into something called a mindfield.

Most of our desires are imposed desires. You need to sit down and do this kind of churning in you to find out which is mine and which is not. Now, I'll tell you another interesting thing that can be misused but is useful sometimes. Just like you can receive the desires from others, you can receive the intentions of others. Sometimes they drive you into action. Like Parteep said, you can also transmit your intention into others. Now we are entering the occult field, and we do it on the path of knowledge also. When I sit with a disciple or the student, let us say for the 3D program, then I have a very strong intention that s/he should understand what I'm saying. I literally transmit things to that person. Everybody who is doing 3D should experiment like this. Have a very, very strong desire, intention, which says that the person to whom you're talking to should know that which I know. This thing works only if you are a guru, if you have a pure heart, a desire to serve somebody. Then this intention has a positivity in it, and you will immediately see the effects. I mean, sometimes it is so strong that the person starts crying and falls on the guru's feet. There's much I've seen with my own eyes. Great masters have such a strong intention that affects hundreds of people.

It is a transmission of intention. It is like a *Shaktipat*. It is only a strong intention plus some help from the other side. Those who are doing Step 7 exercises of transmission of knowledge and all should start utilizing their intention. Start giving the *Shaktipat* also from the knowledge point of view. Do not try to activate the lower layers. Useless. Try to activate the higher ones. And I have seen the intellect, the

layer of the intellect, is activated as soon as you hit the right spot, you press the right buttons. For that, you should have a little bit of experience in communicating ideas and so on. So that is why I keep saying that do the practice sessions, record your audio, send it to me. So as soon as you realize that, "Okay, Guruji is going to listen to my audio," you get my influence there immediately. My intention starts affecting you, and then your intention becomes stronger. That is transmitted to the seeker. So there is a chain effect of intentions.

But Guruji, does this have some consequence? Because I have also experimented with this transmission of intention also, and it does work. Like the person even changes in two, three months. But then I stopped because I thought maybe this path of transmission may have some consequences. I do not know that.

I think, yes, it has consequences. It is an action. All actions have consequences. Now you must be ready to bear the consequences. You have transformed a life. Now you must be ready to support that person forever. Like I have taken this *Sankalpa*, I have made this intention to support my students forever. You won't believe it. Initially, I was hesitant. The Guru shares the karmic bonds. You should sacrifice this much if you want to teach people. Now how many lifetimes is that? Nobody knows. Nobody knows till the last student reaches self-realization. I must be present there in some form. Who knows what form? Human form, this form, that form. That is our choice. We have freedom in that. But the intention will be there. Remember, it won't make you weak. It is not that you are giving up something. You're taking on something. Obviously, it makes you stronger. The Gurufield then realizes, "We have somebody who works." Like, your boss realizes that, "Oh, he is the one who gets the work done every time. He never fails to do the work. Other employees, they're lazy-dazy, incompetent." So more is given to you. "Okay, okay, you take this check. You see, one million worth equipment. Now start building the project." And so on, you see. So your value rises in Gurufield. This is not exactly a sacrifice. It is jumping into madness.

Anyway, I have told you too much, actually. So back on the topic of intentions. You will know those who are in the knowledge transmission, dissemination, they will know the advantages of it. You can influence people. And if you do it for the good, nothing like it. It is an addictive game. Then always support the person whose causal body has changed. There are consequences. Remember, invoke the Gurufield. So that your karmic consequences are shared in the Gurufield. You don't need to manage it alone. Because it was done on the command of the Gurufield. You can spread the responsibility like this into the Gurufield. So that's what I do, you see. My method is very rough and tough. I simply say, "Look, you have sent this person to me." Who knows who sent this person to me, but blame it on the Gurufield. They sent the person to me. And this person is like this. I need to make bonds with this person. I need to change the causal body here. This is my intention now. And you are responsible now, not me. Very roughly, I say this, rudely. That the whole Gurufield is responsible for my actions. So I know that I am going to have my own share here. But it won't be that drastic. It won't be that strong. And the major part will be taken care of by the Gurufield.

When you do such kind of experiments on seekers, always invoke the Gurufield. “Please guide me in changing this person”. Then you will be given this kind of intuition or inner knowledge, whatever you want to call it. You do exactly that which the person can handle. How do we know all these things? That will be a long discussion, actually. What can I tell you? How does this happen? I’ll leave it as homework for everybody. Find out. But this happens. The desires are not mine. So obviously, this one entity, one person, is not responsible for the fulfillment of it. It will be executed through somebody else. You’re very correct about it. Now, how do we know? All these things, that will be a long discussion, actually. What can I tell you? How does this happen? I’ll leave it as homework for everybody. Find out. But this happens. The desires are not mine. So obviously, this one entity, one person, is not responsible for the fulfillment of it. It will be executed through somebody else. It is possible. There are side effects of it that if it is distributed among many, then it will become weak. And then its effect is never seen. So this is how we distribute the consequences. You see, everybody gets a tiny bit of effect, and they are okay with it. So anyway, we are diving too deep into it.

I have experimented with that too, and it works like hell. I initiated someone into PoK, and the person is progressing nicely. But I can see I don't have any hand in, well, our hand is simply to hold the intention, not to do something to make them progress.

What can you do? You see, we can only support. You cannot push the person into progress; it's not possible. The person takes hints from you, and then the person progresses. It has to be done by the student himself, not by the guru. The guru only directs. Course correction. Those who are ready, they will progress like a rocket. You need to do the course correction. If they are going too fast, you need to sometimes slow them down, give them some work to do so they're distracted. I've seen overnight progress sometimes.

Poonam's question: *How can one be joyful and useful after one has experienced deaths of several close family members, including immediate family members?*

There is no need to be joyful. It is not certainly an occasion to be joyful. But yes, you can be supportive. You see, I won't even use the word 'useful,' be supportive. Support the situation because you are a seeker. You are the mature one where the other people are childish. You know somebody's crying; somebody is shocked; somebody is depressed. You have your awareness on; you have the lights on; others are in darkness. So it is your duty to be supportive in this situation. Don't try to be joyful. What is the use of being joyful in this situation? Your being is always in bliss. Now, how can I be joyful? No, that which is in bliss will remain in bliss; you are the bliss. So then you need to channel this bliss into appropriate behavior. And your appropriate behavior is not crying, shouting, talking like a maniac. Don't be part of the problem; be a part of the solution. You can do that because you have the awareness on. If you want, take the help of other seekers, take the help of your guru. I mean, what is the use of a guru if you have a guru and the guru is not supporting you in difficult times? Useless guru. Take the

help of the guru and your seeker friends and anybody who is mature and sensible because probably it is too much for you; it's overwhelming. You need to do that which is needed, do the necessary, and you will get a lot of time to be joyful once the dust of death settles. Then the others will feel vacant, and you will feel joyful because nothing was really lost. You will see it; it is a matter of time. All the family members, they're going to die anyway, so it just happens today instead of tomorrow, that's all, and we are in the line, don't forget that. So do the necessary, do the needful. Hopefully, my answer was not too bitter.

Poonam is asking, *Can the path of knowledge be the chosen path during such an extreme situation, considering that such an extreme situation is almost like being in an ICU?*

Path of knowledge, no, path of knowledge is very intellectual, very dry, and this kind of activity, whatever we do on the path of knowledge, is reserved for peaceful times. I'm not even saying joyful times or happy times. You need to have a party; you need to celebrate in those times. No path of knowledge, enjoy. These things are best done during peaceful times when you're curious and when you're getting this opportunity to think for long times. You are alone; you are in solitude; you live alone in the jungle; there is nothing to do and no M-field. That is why you see great masters; they live far away. The higher you are, the less is the effect of the M-field. Now you know why they climb up the mountains.

So in these extreme situations, which path is the best path? I would say the path of surrender. You see, the devotional paths, where you already know that I have no control over anything. Then the best thing to do is surrender. Do that which you can control, but the rest should be spent in surrender. That whatever happens is okay, is good; everything is illusion, I'm not the person, and this is the existence, non-dual. This kind of knowledge is useless in extreme situations. So you see, why do we prescribe different paths to different people? Because their life situations are different. Somebody's struggling in the, let us say, for finances or money or in marriage and so on, so they are immediately given a more physical path. Like they will be told to do the yoga asanas and all those things, breathing exercises and all, and their deity will be chosen as Goddess Laxmi or something like this. Not Saraswati. Guru will be a blend of all the paths all the time, although they never tell it, but in one guru, there are all gurus. All in one, always. But they never tell it; they always advertise as if they belong to only one path. It is all lies; you see, guru lies all the time. So something like this is prescribed for the student, an extreme situation demands extreme measures. There you don't have the peace of mind to think about all the philosophy and path of knowledge.

Yes, let me tell you one thing, if you were on the path of knowledge before the extreme situation happened, then you will be supported by awareness. Above answer assumes that the student has never cultivated any awareness, and s/he is facing an extreme situation now, and there the path of knowledge is useless. So if you have pre-cultivation, if you have gone through the path of knowledge, you have the

essential knowledge now, and you have practiced it, that means you have put it into practice, your awareness is on, then probably that will be helpful. But those who are learning, those who are simply fighting with the concepts of non-duality and are filled with doubts, it is not going to work in extreme situations. People start expecting miracles from the guru, from the path, and that is difficult.

Even the gurufield will say, "Okay, okay, let's wait for some time". The higher the guru, the less he will do something for you. Now you must be surprised by this thing also. Today is a surprise day.

And the bigger the guru is, the least active he will be because he knows everything is fine as it is. "Sir, I'm not progressing since 12 years." "Okay, okay, let's wait for 12 more years," the biggest guru will say like this. And the smaller gurus, they will be panicked. "12 years and you are not progressing, let's do something," and they will do everything possible in the illusion to make that progress happen. And that is childish. Now those higher gurus are laughing, what kind of drama they are doing. So you see, in the extreme situation, you do not need the extreme guru; you need somebody who can hold your hand there, and you can depend on that person. The guru will support you with money, with emotional support, with love, and your workload will be taken by guru and other seekers. That much can be done. So forget about the power of knowledge, and the Maha-Gurus, they don't do anything. So a desperate situation demands desperate measures. Think about these things. Path of knowledge is not a miracle path, it has a higher purpose.

Poonam is asking, *how does the person on the path of knowledge face death?*

At the time of death, remember, there is no person. So, if you are in awareness, this question will not arise. There's nobody to face anything. You are the experiencer who never dies. The experiencer does not need to face any death. And the body is simply a machine. It does not mind dying, for it this is natural process, disintegration, decommissioning of the equipment. Who has the problem? This bundle of ignorance, which you are calling the person. Hopefully, you're not a person. Hopefully, you've progressed. So now, enjoy the transition. That is simply a change of state, one dream to another dream. Enjoy it. It's like a journey.

Remember that there is no death. Death is an illusion. The body is already dead matter. The body dies. Yes, it is already dying. Your three-year-old body is no more. Your five-year-old body is dead.

Ten-year-old body gone. And this one will be gone. Is already dead, actually. So, what do you need to face then? I am not the body. You've already faced all the deaths of these bodies that I counted. How did you do that? You had no problem because you're so convinced of your own continuity. Why do you have this question? Because you're not convinced of your continuity at the time of death. When you change clothes, do you worry? How should I face taking off these clothes and putting on other clothes? Because you're convinced of your continuity. So, that is why this essential knowledge of who am I is required. Then you will get rid of all the fears and all these questions because I am the

unchanging reality. Yes, I am not that which you imagined. Not a person. Not an object. Not an experience of any kind. I am the whole existence, the witnessing part of it. This is the reality. Now all the questions should be dropped here.

There is a blog article on my blog - "How to die like a seeker". And there is a podcast episode also. It has some practical advice also. How not to make your death into a disaster. In this society, all the deaths are disasters. Don't die like this. There is a little bit of importance, although from the point of view of the path of knowledge, it is nothing extraordinary. From the point of view of other paths, you can utilize this transition time to delay your rebirth etc. For us, it does not matter, really. So, from the point of view of some other paths, like occult etc., this is an important time. And those who are following a blend of paths, not purely on the path of knowledge, I doubt that anybody is purely on the path of knowledge, you have a long history of walking on various paths. Some of the seekers are going to be careful about this time. Consult your guru. If there are any special instructions, you should follow them. Otherwise, no need. The body knows what to do. The mind knows what to do. The layers know what to do.

Sandeep: *Once, a Gaudiya Vaishnava tradition follower mentioned that the next birth depends on the state of mind during death. Please shed some light on it.*

Yes, he's right. And usually, I give this example of canvas and paint. You are painting on the canvas with very beautiful colors and all. But which color has the most impact on your painting? The layer that you put in the last. Suppose you put a black color on it everywhere. Now, your painting is gone. You see, the beautiful painting is covered up with black patches here and there. Yes, the painting is still there. All the paint is still there. All the beauty is hidden behind that black layer. But your final output is garbage. Same way, you have spent a very beautiful life, all the good memories, and the last day, or not even last day, last week, let us say, is full of suffering and negativity and whatever unfulfilled desires and bad behavior by so-called relatives. These things can cause a bad effect on the pre-allocation, you can say like this. The priorities are changed. So, it is very necessary to die a peaceful death. Hardly people get it.

There is a tradition in India that the desires of the dying person are fulfilled. I think it has been everywhere in the world since ancient times. These people knew something which the modern people don't know, that the major desires of a dying person must be fulfilled, even if he's a criminal, he's being hanged or poisoned, but he's asked, you know, "What do you want? You want to eat something? You want to talk to somebody? Meet somebody? Something like this?" It is because they know that the torture on the body is nothing compared to the torture you're going to inflict on the causal body when the death happens with an unfulfilled desire. So, you're going to do something which is very good if you fulfill the desire of a dying person. Just let them leave in peace, in love, positivity, the last stroke on the canvas should be beautiful, should be good, should be positive. And then, you have done a service. You can say it is a service. So, that is why they used to call all these priests and popes and fathers and

nurses and whomever, you see. But nowadays, you know, it's all garbage. Don't call these people if you want a peaceful death. Call your friends and relatives. Call somebody whom you really like. And they will fulfill your little desires here and there. It has to be only symbolic. You already know that none of the desires are mine and none of them get fulfilled actually. They continue, keep coming forever. So, all this drama is for nothing, really. Either you die peacefully in awareness or you do some little bit of arrangement for yourself.

Poonam is saying, *premonitions are symbolic messages of events in the future.*

Yes, you're right; that is the definition of premonition. So, the question is, how do you interpret this information about the future? Some people will immediately want to change it, especially if it is negative. But remember that if it has already happened, that's why you're receiving it; then it is not possible to change it.

What can you do? You can only be ready for it, prepare mentally and physically in whatever ways, and prepare yourself for that event. And if it is a positive event, the same thing applies—prepare yourself so that you don't get surprised by it. That's all is the use of this thing. If you know the future, it cannot be changed. If it could be changed, then it's not the future; the future reading is wrong. The future is something else.

Now, we have this complexity, or you can say paradox here. People think that knowing the future is useful because they can change it. They're mistaken. If you can change it, then how is it your future? The concept of predetermination, determinism, says that nothing can be changed; it has already happened. Yes, the future has happened, although it is more complicated than that. But if you are already getting it, that means it cannot be changed.

Those who are doing the projected state experiments and so on will get more of it. You will see it like a movie in the projected state. If you have that kind of intention to see, and when you come back here, you will see that it is already happening exactly like this. Will you be able to change anything? No. There, you will see a different dimension of your awareness. Your awareness will say, "You see, everything is perfect, and I'm simply a robot executing these actions," like you said, hyper-detachment, super-detachment will happen, and it will be like simply participation in the play rather than being a doer of actions. You will become an observer of it, and it is a very intense experience.

Sometimes we have this kind of experience that these events have already happened. What is my theory? Because you project into the subtle bodies every day, someday in the past, you have already observed that event. You have already seen that event in another state. You can access other memories in those states. So just like the past is a memory, the future is also a memory. And when it is happening in the so-called present, it looks like it has already happened. Why premonition? That happened in

another state, probably in a dreamlike state. You're confused now, why do I feel like it has already happened? Because you already had the information about it.

The burden of free will drops, at least for that time being. You will realize firsthand, as a direct experience, that there is no free will, very, very accurately. Events after events will happen, and you will know that, "Yes, this is going to happen," but everything is planned already. We never say "planned"; we say it is written like this. Why did they use the word "writing"? In Hindi and Sanskrit also, we say that it is written like this because they knew that things are written into the memory; things are read from the memory. It is like a book, the *Akashic* record. Why is it called a record? They knew everything. The modern people, totally dumb, total idiots. Everything is written, where? In the universal memory. It is timeless, non-physical, non-mental, non-temporal, non-spatial, non-causal. Nothing causes anything. It appears as a series of events. How? Why? Why not like this? Don't worry about all these things; you will never know. All possibilities are there. At this time, this possibility of sequential reading of that memory is happening, that's all. It is also non-happening.

Observing that if there are very intense people, there are some people who even cross the intensity of life, then I could see that they will die prematurely. I have seen many people like that. So, considering similarly, that if a guru creates a typhoon situation in the experiential world, then obviously the experiencer has no concern at all, even for the typhoon. But if a guru, let's say, even you, chooses to create a typhoon of activities even for the dissemination of knowledge around you, can you die also in that process?

I have no idea. Probably I'll not do that. If I knew that I'm going to die because of this. Yes, what I can say is, in the pre-allocation from the future, is then given to you. That will be the experience of many people that you have lived your life so intensely that your pre-allocation is over in 10 days, let us say, and there is still life remaining, so the causal body is very smart; it gives you more. Because he's a good mind-body machine, doing a good job. Okay, take more. So, the karmic substance from the future, will come in the present, and that means big changes in life, changes in your body, changes in your habits, and all, changes in your relationships. Those people whom you loved and were kind to, suddenly will be gone from your life, or you will become very neutral, indifferent to them. Your habits will change suddenly; the non-vegetarian becomes a vegetarian, and so on. Why? Because you have completed one cycle; now spare time, you will be given more.

So probably I won't die. If I do that much work, I'll be given more, so nothing to worry about. Death is a complex thing. Normally we say when your pre-allocation is over, you die. But that is, this law is for ordinary people, by ordinary I mean not a seeker, no guru, no path, purely materialistic. Their lives are like a stone, predetermined. For a seeker there are more possibilities. We don't understand how it is done, but that is what is done. You will find this happening to you; those who are living an intense life and are doing knowledge dissemination.

Yes, he used the right word; it's like a typhoon, like a cyclone of activity. Not only I'm running like a storm, a cyclone, in my wind other students are blown away. I don't let them sit peacefully. And they will also witness this kind of change in their lives. Now I can retire finally in this pretty home, away from the crowd and so on. No, the guru appears, typhoon happens. No plan; it is a play. The play has no reason behind it. The guru has no reason to do anything. We do not even call it a plan; we call it today's drama. What will be my today's drama? What is my today's Leela? And it has to be very mischievous and totally crazy; then there is fun. Put a lot of *masala* into your knowledge dissemination. The crazier you are, the better it is.

Parteep is saying, *even sadhguru said I would die after handling a consecration but he remained somehow.*

Who knows? These are borderline cases. Our normal theories don't apply there and we only realize how little we know.

Ajay is asking, *Does Vivek give us the option to choose? Because if I choose determinism, will it fail?*

Now, we are mixing two layers of the illusion here. There is a higher layer where everything is predetermined. But at the lower layer, it looks like events are happening by choice. So there is no will; there is no option to choose, but there is an illusion of choice. Remember these words. You don't have a choice; you have an illusion of choice. That is what you are exercising. You are exercising your illusion of choice. *Vivek* or discrimination is the central ability in exercising this illusion. And then we go ahead and use it, actually. When we talk in the relative sense, we always say, "Use your discrimination, use your intellect to take action." Now, some people will say, "Oh, it is already predetermined; why take this kind of trouble?" But, all these things are also determined—that you are going to use your discrimination. You are going to use your intellect, and all that is also determined.

Then people will ask, "What is the use of this?" Drama, and there is your key. You see, it is a drama. Now, it is so elaborate that it looks real. Imagine if you are in a dream where everything is happening as per your choice, and you are going to enjoy it. Now, compare that to a dream where some images are flying by and nothing, you're just a simple witness. Now, which of the dreams, which of the game, is more enjoyable? Now, I should have underlined and bolded the words "enjoyable." That is the whole point, isn't it? The play has to be enjoyable. So, it is made to look like this.

If you end up in some kind of world, some kind of universe where this illusion is not present, the ability to choose, if this illusion is taken away. Now, remember how boring that experience will be. Imagine you have nothing to do. How boring that life will be. "Okay, this will also happen, that will also happen; I'm sitting here; this machine is doing nothing today; it's kind of lifeless." You are so enthusiastic, you are jumping up and down in this life, you are worried, you are angry, and so on, only

because of this illusion of will. "Today, I'm going to do this." What is this? Not predetermined. That is why you have this energy, and that is why the play has become interesting. That is why it has become almost an addiction to come back here again and again. Remember, all the layers have this kind of power to choose. It is a distributed choice; that is another thing. How much do you want to know, tell me? It is like an onion. Ajay must be thinking, "I have one *Viveka*, I have one discrimination", but do you know? All the layers have their own. Now, what are you going to do with it? It is like an onion. Keep peeling the Maya, she will reveal many things to you. So even after choosing, determinism does not fail; it simply makes the illusion of choice even more strong. The illusion of the choice is already written.

We find ourselves in a corner of the universal memory where this thing is a gift for us. It is gifted to us to go and live a life where you have a choice. The last one was like a boring, wooden life, a puppet. This one, more adventurous. It feels like I'm doing something.

Sandeep is saying, *In another satsang, we saw this example that this is like a river which is flowing in a direction, but there are streams within the flow which have different directions.*

Yes, you are given that much wiggle room. Like you start from Pune to Mumbai, now you have many options. You can go through this village, that village, this mountain, that mountain, enjoy the scenery, sit down and have coffee, and eat something spicy, snacks on the way. But your destination is already fixed, so probably that much freedom is given. Who knows, all your minor choices are not actually written; the major ones, you're born with them.

So, as you know, this is an illusion, and there are only theories about it. Your experience is your truth. Here in the illusion, whatever you consider as true is meaningless. But you say your experience determines what is true and what is not. For some people, yes, the play of choice is true. Okay, then enjoy it, I say. Enjoy it. Choose something good, no? Why have you chosen a miserable life for yourself if you have that much power to choose? Why not choose something good? Then if you think it is the truth, you say, I really have this power to choose, the ability to choose. And if your experience is something else, like you have already had all the premonitions and all the dreams and projected experiences, and then you know, I am just watching the play. Okay, then watch it peacefully. Enjoy it. What else can you do?

So, on the path of knowledge, we know there is no doer, there is no choice, there is no will, there is no freedom for this creature. The freedom is of the whole, not of the creature. The creature is being played; it is not playing. Remember this thing; the creature is a puppet. It's like a chessboard. Pieces on the chessboard think, "I am winning; I am losing". But no, the players are playing them. And there's nothing on the path of knowledge for you here, so jump into the occult path. And they will tell you that Devi is doing it. We are the instruments of Devi. Now your job is to become a good instrument,

that's all. Become a good instrument for Devi, and you will enjoy it. Then, only you'll enjoy it. Who is ultimately enjoying it? Devi is enjoying it, not me or you. We are simply instruments. And the ego does not like this kind of talk. So what do we say? "I am the Devi." Now it is happy. "I am the Devi also, why not?"

Then I think choosing or not choosing is just a polarity or duality of mind, understanding the illusion of choice. After that, do the obvious. Ultimately, we end up doing what is needed, not what we wanted. Most of the time, it will be like this. Remember, even if you have a choice, you're bound to choose something else most of the time. There's a compromise, and the more you surrender, the less is the compromise. Choose that which has already happened.

I'm going somewhere, and my shoe lands in a pile of cow dung. Plenty of dung in this village. Okay, then, that was my choice. Enjoy it. Just tell yourself, "That is what I choose today". Now, no complaints. Nothing to worry about. Choose that which is bound to happen, and you will never worry about anything, except there's nothing to do, actually, nothing to choose also. See that the coming event was bound to happen. Now, your job is to do it beautifully. The path of knowledge leaves us with the basic truth. Now, your job is to employ it, apply it beautifully in day-to-day illusory life. Can you simply sit here? "Oh, everything is determined." No, we are not here to sit. Start working. You can use it in any way you want because you know it is not there, isn't it? That is the beauty of the illusion; you can make it anything. Will something extraordinary. Enjoy the illusion of will. Anyhow that which is necessary will happen. Why do I keep saying, "Be the witness and do the necessary," because nothing else will happen.

It's fun to say that I'm doing it; it's a lot of fun. Our whole society is based on this concept that people are the doers. Human beings are the doers. Now remember that when you are really into a situation, you are going to forget all these things. The hi-fi talk of spirituality is useless there; the Maya will simply put you into darkness, and all the events will happen. When that is over, you can laugh again. It is like while watching a movie, a really good movie, you are engrossed in the movie, and then you flow with the movie. You get all the excitement, drama, and the suffering and the joy from the movie. Once it is over, you'll laugh at it, or you appreciate the movie. So those who think that, "Oh, I get carried away when the situations are bad," this teaching is totally useless. Don't worry; not useless. There's nothing wrong with getting involved in life. Always remember to come on the shore, dive, and then come on the shore.

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Leyla is asking, *what is left to do now?*

All that is left is to enjoy your life, enjoy the human experience as a human body. Be in bliss, that is mostly not doing anything rather than doing. You have done a lot, now you need to take a break. And those who cannot take a break, just like me, they will do something similar to what I am doing. If you are interested, I will give you work to do. Otherwise, everything is happening already. This is really a big task and that's why very few people are given this work. I call it spiritual work or spiritual service, serving the knowledge. And very few people will be interested and very few people will be able to do it. And that is why there are some filters in place. I want to ensure that the right knowledge is given. But if you don't want to take this trouble, just do whatever you feel is right to educate people and so on. Simplest thing that you can do is, if anybody is interested, send them to the satsang. Send them to the podcast, videos and whatever. Look, your answers can be found here, your struggle will end here and some help like this. And that is the easiest thing to do. And then let other people guide that person.

You will need to go through the training. And the training is not given to those who do not pass the test. To pass the test, you must join the program. So, conditions are there. The best thing to do is let everything happen. Enjoy, be in bliss and things will come to you. Situations will arise in front of you. And then you can say yes or no to them. This is what will happen. So, as you know, nobody plans to become a Guru. It simply happens. Nobody wants that. Some people cannot sit quietly and they need to speak. I know something. And as soon as you speak, there will be a line of people who want to know more. And they will start calling you Guru. That's all will happen.

Ayushman has a question. *When you talk about NPNM, non-local, non-temporal, universal memory, layers, etc. It is hard to understand because it is neither mental nor physical. So, where is it situated?*

First thing, it is a theory. Don't try to find it in your experience. You can find the evidence of it in your experience. There is a purpose behind calling it non-physical, non-local and everything. Because I don't want you to find it. I want you to assume it. It is an assumption. It is a theory. Now, as soon as you have this theory, that there is something like this, a vibration that is non-physical, non-mental. And it is arranged in semi-permanent memory. And the memory is arranged in structures. Now, it is a very good model to explain your experience. And I think only the experience part needs to be explained. Experiencer cannot be explained. You are that. And how will you know the experience part? By forming a scientific theory.

This is not true. There is nothing NPNM. Do not try to find it. Do not try to find its location. You

will never find it. It is a tool to understand what we are experiencing. And believe me, this is the finest theory. This is the best. It has been here for many thousand years. Since the beginning. It is universal. And it is the final. That it is a virtual stage where these cloud-like figures come and go. Including this human body, whatever you call me. They are totally illusory. And the illusion needs to be explained now. Why it is the way it is because so many rules are there. Such an interesting illusion. It is not a boring random dream of some kind. So for that, you need theories.

Physical science is a branch of the path of knowledge. So, they adopt the same method. Theory, hypothesis, experiment and logic/mathematics. But they have limited themselves. Probably due to the limitation of the explorer himself. There is no desire in them to explore the wider illusion. They stick to whatever can be seen with their eyes and instruments. And there also tremendous progress has been made. This is divide and conquer. So, one person is engaged in the physical world. Second is engaged in the mind. And third is going beyond mind in the higher layers. So, exploration is completed in parts. And these models, they help us. They anchor the intellect. Otherwise, the intellect is nothing to know really. It will never know anything.

Someone is asking, *isn't it that everyone is already residing in the gurufield?*

I cannot say this. Because, you know, the guru field is supposed to be all-knowing. Wise, enlightened, awakened, aware. Isn't it? They all are freed from the impulses of the physical world. Not only physical, but all kinds of worlds. Their desires are minimal. The only desire is that everybody should progress spiritually. Do you find these qualities in everyone? No, we do not.

But my thought was like, even though people are in ignorance, there is always the truth, right? It is only that I as an individual, I am not perceiving it. But after all, everything, it seems to me like all this manifestation is of the gurufield. By it, it is only that when we are not aware of it, we do not recognize it. But as soon as we start becoming aware and start knowing it, then we find it right here.

Probably, there is a little bit of misunderstanding that all the manifestations are the gurufield. Guru field is a small part of universal memory where the knowledge is residing. It is a memory where there is knowledge. All kinds of knowledge actually, true and false, all kinds. And it's very rare to find anybody going there. Most of the people are in this other part of the universal memory which has nothing to do with knowledge. So, not everyone is in the gurufield.

Tiny fraction of the creatures get to enter the gurufield. However, the gurufield is so vast that it is present in the whole universal memory. How is that possible? That is another story. They have powers, one guru can control two or three universes. Nothing is impossible there. They are very high up there. So, one in a billion will want to go there and will be able to go there. The rest of us, they are just serving. We are becoming an instrument for the gurufield. That is the first step.

So, yes, if you see it like this, everybody is already an instrument of the gurufield. It is possible. Everybody has this kind of potential to become an instrument for the gurufield. Even our normal school teacher has become an instrument. Those who want to give, they become an instrument of the gurufield. And the gurufield does not disturb all these people who want to take. You can divide the population into two groups - Those who want to give and those who want to take. So, 99.9999% they want to only take. They don't actually have anything to give. And the rest, a very tiny fraction, are actually in a position to give something. And you know the best thing to give away is knowledge. There is nothing superior than that.

Those who want to be the best service should come here. And the rest, we don't disturb them. Their turn will come. They are in the queue. So, this is the reality. Not a rosy picture, but there is some hope. We all should aim for the gurufield. That's why I was asking Leyla, do you want a peaceful life or do you want explosions? Because as soon as you join the gurufield, it's eternal explosions only. It is like a war movie. Everyday there is something going on. Everyday some drama happens. Some twist happens. Some plot takes place. Characters change. Situations change. Or you can take the path of the dissolved one where nothing will happen except bliss. Eternal bliss. That is the true nature of existence. Eternally blissful, inactive sleeping without any qualities. You want that? You are most welcome.

Sometimes we find that there is so much energy in that person. They don't want this. It's too early for them to retire. So, they take the path of adventure which is becoming a guru. There is no bigger adventure than this. There is nothing more satisfying than this. You know, just now before the satsang, I lit an incense stick. And how do I pray there? It is very interesting. I mean it is amazing that this happened without my thinking, without my planning. I said, I invite all the gods and demons to attend this satsang and receive knowledge. After saying this, I was laughing because who will invite demons in satsang? Who? Only a really crazy guru will do that. Everybody wants to invite gods, you know. Come in my satsang. I like you all. You are so beautiful and powerful. But here the madness is so much. All the demons are also invited. Now explosions, isn't it? The guru does such an explosive mixture of situations that even the gurufield cannot handle sometimes. So, what do you want? That will be done for you. You need to make it very interesting. Otherwise this guru work is very boring actually.

However, it is unique. And yes, I am not saying that you need to do this kind of extreme. You can start small. Just like Leyla said, I want to help people and so on. Yes, a little bit. Start, take the first step. Help your neighbor. Help your child to understand what they are and so on. And that is enough initially. But later on, it totally depends on what kind of person you are. The more twisted and crazy you are, the more engrossed you will get. If you have the awareness on, you can play. Otherwise the illusion will get you. It will rip you apart. Maya. Sitting on the tiger, killing everybody. 20 kinds of weapons in 20 hands. You will see that. So, always make some good friendships with these powers. And as soon as you do that, you are in the gurufield. Now you get the license, guru license.

Ajay is asking, *Does Guru help in ways not understood by us like by his strong intention etc.?*

Yes. You understand nothing at all, when you meet a Guru. I am telling you my case, I understood nothing at all. Actually, my image of the Guru, the image that I had in my mind, was very negative. These people are abusive. These people want money. These people are commanding. They want us to surrender and so on. So, we don't understand any Guru. Very bitter. Sometimes they are loving. But the loving ones will keep loving you. They don't give anything more than that. Because the truth is bitter. The truth cannot be given in a loving manner. The ignorance has to be beaten out of the seeker. There are very few Gurus like that. What does it feel like? Whiplashes on your mind. It's not sweet at all.

So, the seeker does not really understand the Guru. The seeker is attracted to the Guru simply because he finds a solution there. Nowhere else. Strong intentions and anything at all, the Guru does everything possible. The Guru has offered his time, his mind, his skills, even his body to you. And you use only a fraction of it. The Guru offers you everything. What do you do in return? You follow the instructions. It's just like a guide on the Himalayan mountain. The guide offers his services. And he takes the risk of climbing the mountain with you. Although he has climbed it many times, it's very easy for him. He never falls. But he catches you whenever you fall. And he is in that bitter cold, extreme situations, dangerous places. He is guiding you to climb the mountain. What is he asking you? Follow my instructions. Don't step here, step there. Don't grab this rope, grab that rope. We'll not camp here, we'll camp there. And those who don't follow those instructions, you know where they land. And those who climb with the guide, they reach there. The guide has offered his skills, his knowledge of the mountain, even his body. He is risking his body. Whatever food he carries, he shares with you. Yes, he takes money, but the metaphor breaks here. The Guru does not even take money. It is an offering. But no, people don't understand these things.

Sometimes you will find the Guru is angry at you. Why is he angry at you? Because you have not done that, for which he has offered everything. So he senses that, probably this person is not ready yet. And he becomes busy with others. Because who would want to waste time on one person when he can provide his service to 100 more within the same time? Guru is also very selfish. The selfishness here is that my services are not being utilized properly. When 20 people can benefit, I am running after one. That is attachment of some kind, isn't it? So the Guru gives up, not because he cannot do it, because better things can be done. And when that person is ready, the person has nowhere to go, comes back to the Guru only. Where will you go? In the whole illusion, this dark sea of illusion, there is one lighthouse. That is your Guru. Where will you go? So the Guru is already helping in ways you will never understand. He will be there with you for many lifetimes. That also you don't remember. Your Guru is with you, guiding you since many lifetimes. Do you remember him?

Leyla is saying, *I agree with putting out strong intentions and writing down those intentions and*

eventually you will find exactly what you need.

Very good. That is a good method to solidify your intentions. First thing you do is write it down on paper with your hand. Or you can type it, it's one and the same thing, but writing has a stronger effect. And then do all kinds of these rituals, imaginations and light spheres and all these things. Will the Guru do that? No. You don't need that kind of drama. I simply say it. My method is, say it with your mouth. That's all that is needed. If there is even a little bit of power in my words, if you have spoken the truth even once, these words will take effect. That is why in our country, the *Guru Agya* or the command of the Guru is so important. If he said it, it must be done. It is never said by the person actually. It is the Gurufield that uses this instrument. Guru said it, now it must be done. It can be anything at all.

Jay is asking, *is it better to surrender?*

On the other paths, it is best to surrender everything to your Guru. On the path of knowledge, you surrender everything except your intellect. You will never find this instruction anywhere else. This is very peculiar to our group, our system here. Never surrender the intellect. Why is that? Because these days, 90% of Gurus are fake. You need to use your intellect to find out who is fake, who is not. So, surrender everything except your intelligence.

And is it going to be harmful for me? No. The Guru wants you to be intelligent actually. The Guru wants you to have critical thinking abilities and discretion, discrimination. And if you surrender your intelligence also, the Guru is going to beat you like hell. The Guru is going to put you under many tests to check whether you are using your intelligence or simply obeying like a donkey. And if you keep obeying, feet licking behavior, now be ready for the punishments. The Guru will check at every step whether you are understanding it. Is it becoming your knowledge? Or you are simply parroting the Guru? That must be checked. So, never surrender the intellect.

On the path of knowledge, the Guru will never like it. You can surrender your body, you can surrender your money or whatever you have, your property and all. And the Guru will never take it. He wants you to give it up, but nobody will take it. Only the attachment is the problem, isn't it? Not your money, not your body. Your attachment is the problem. It is a very deep subject. Ajay brought it up. It is possible to write at least three books on surrender only. What happens here? How do different kinds of people surrender differently? For example, men and women, they surrender differently. It is a very deep topic. To what extent people surrender to the Guru? As long as it is talking about the favorite deity, as long as the Guru is talking from his favorite book, the scripture, yes, I surrender to the Guru. As soon as he says something which is true, now this Guru is not good at all. He is a fake Guru. Some people simply pretend to surrender. They never surrender. The Guru checks it.

Just today I heard a story from somebody. A student said, “Guruji, I love you so much. I will do everything for you”. Guru gave him a cup of dark liquid. He said, “Okay. Drink this poison. It is fine”. And the student actually, surprisingly, really surrendered. He drank it. And everybody was kind of shocked. Now what? My number is also coming, no? I am in the queue. But nothing happened to that fellow who drank the poison. It was not poisonous, it was Coca-Cola. That is poison only, isn't it? But no immediate effect. It was a test.

Sometimes I ask you to surrender, but I don't really want you to surrender. Be independent. I want to check whether you will become independent or not. Whether you will be able to fly or not. So, I need to test the wings. You are given something to do. I am giving people simple things. Correct your language. Correct your spelling. Put the full stop after the sentence. They don't do even that. This is the level of surrender we need to face. In such a situation, I am already seeing miracles. Even without surrender, miracles are happening. Because it is the path of knowledge. It does not demand total surrender. You need to simply follow the minimal instructions. And it is good. Check the other paths. There are trials and tests. We only have one test. People are afraid of that also. Many people don't get into the program because there is a test there. Some people get into the program and after writing, they come to know there is a test. Who reads the instructions? Who reads the manual these days? They simply jump into the program blindly. Then they leave it. Those who appear in the test, it is a real thing. Then they become the real disciples. I made it so simple. Because I know that life is going to test you. Those who surrender, they progress very very fast. Those who don't, they will progress also. But they will need to drink the poison of these bitter words.

Shubham is saying, *currently going through your Kybalion series and I am amazed how much it resonates with our Indian philosophies like Advaita, Sankhya and other non-dualistic philosophies.*

Yes, I was also amazed because it is word to word. And it is even more clear sometimes. You don't need to decipher Sanskrit. People have already done it in English very nicely. So I had no trouble understanding what they were saying. And the reason that they are so similar is that when these philosophies were at their peak, the world was one. They teach you - in this corner there was this civilization, that corner there was that civilization. No connection between them. They did not know each other. The only way they knew each other was fighting each other in wars. And that's all the historians know. But the reality is, or you can say a better opinion is that the world was one, very much in communication with each other. All the countries, especially the scientists, philosophers, mathematicians, were in contact with each other. And there can be two kinds of contacts. One is physical, one is non-physical. So because of their advanced abilities, they were all in contact. And even the physical contact was there. There were tourists and pilgrimages and so on. So whatever was Egyptian became Indian. Whatever was the Indian became the Egyptian, then Persian, then European. Same thing everywhere. Same knowledge spreads everywhere. Some people believe that it's not possible, they were too primitive. Actually we are primitive compared to them. They were more

intelligent. They knew everything. They knew all the ways to spread knowledge. You don't need too much time to do that.

The problem is it is all destroyed now. So the real history is gone. I am not amazed that in some corner of the world we find something similar to Indian philosophy. And we automatically assume that the source is India. Who knows? Probably it is. But it was in every part of the world. It was preserved in India. Because there were not many wars. These idiots are everywhere who like wars. But not much. At least the spiritual treasures were not touched by the kings. They had that much intelligence. They left the yogis and *sadhus* and spiritual people and the religious people were left alive. But in other countries they were wiped out completely. The libraries were burned down and the books were burned down and people were murdered who taught anything that is not written in their own religious book. They were brutally murdered. And the temples were destroyed and churches were made on top of them.

Fortunately knowledge was preserved in places like India, China and other remote places like Nepal and Burma, rest was all destroyed. It is difficult to call the Advaita an Indian philosophy after this. Or the Sankhya as Indian philosophy. Because they are highly influenced by European, Egyptian and Persian philosophies. We always assume that the influence is from India to others. But no. They influenced each other. I remember in Kybalion or the ancient writings they mock these Brahmins who said I am Brahma. They actually make jokes about them. "You are not Brahma. You will never understand what it is". There was exchange between these people. They debated and they taught each other. Something similar to the present day. Our view of the ancient world is totally wrong. That's what I am trying to say. So whatever we call as Indian is not really Indian. The origin of Vedic literature is in Iran most probably. Sumeria and all those places. Not today's India. Yes the whole thing was called India for some reason. But now we are divided into different countries.

Surya is asking, *is there any timeline like Satyug or Kalyug?*

It's not called a timeline. It is called the circle of time. The time is not a line. It is a circle. So yes it goes in a circle because it is a vibration. The time is derived out of change, changing experiences. And because the experiences are based on vibrations they change in a circular way. We call it a process. Process goes in a circular way. So yes sometimes there is good time, sometimes there is bad time and they oscillate.

Surya is asking, *how to get out of the circular time?*

You are timeless already. Know your true nature. There is no need to get out of it.

Jay is asking, *why is spirituality mysterious?*

It's totally mysterious. As soon as I say that nothing can be known, only your ignorance can be removed. Only that which you think I know can be removed completely. Then what is remaining? Mystery only. Nothing can be known. If in the spiritual field somebody says I know something you should start laughing because he is an ignorant fool. Nobody knows anything here. It's all mysterious.

Why does it seem mysterious? Because the intellect is habitually addicted to knowing while there is nothing to know in emptiness. So it's a mystery for the intellect. How come I don't know anything? Well the problem is - there is nothing to know here. But it wants an answer and then it seems mysterious. I want to know but I cannot know. And on the path of knowledge we simply surrender. Yes. There is nothing to know. Peace. Bliss. I am. Done. Now no more mysterious.

Take a tomato. Red color. Now let's assume your intellect is habitual of seeing only blue objects, not the red. Now it is going to ask why no tomato is blue? Why? They are so mysterious. We'll never find out why they are not blue. So it is like there is nothing to know in the emptiness and the intellect is wondering why I cannot find out anything about it. Remember there is nothing to find out. Its nature is pure. Its nature has nothing in it. It's totally empty.

And what is there to find out? All the possibilities. So you can find out everything. Can you call it knowledge? When everything is possible. Is it knowledge? You say it is daytime. I say it is nighttime. It is knowledge isn't it? When there is both day and night and everything in between, evening, morning and all hours are at the same time. What will be the knowledge there? All possibilities. So see that in the experiencer there is nothing to know. It's pure being.

In experience everything is all at one time. It's all chaos of all kinds. Infinite possibilities. And so nothing to know. Nothing is true and nothing is false also. Nature of existence is not-knowing, simply being. When you try to use your intellect to know, you will find that it is mysterious. It is simply pure emptiness. Nothing mysterious about it. Why is it mysterious? Because you have assumed a lot of stories about it. Now you wonder why these are not true. Whatever you have assumed is not true.

Vipin is saying, *Desperate measures are suggested on wiki for a seeker to live alone to avoid influences. Can you share the dynamics of how influence propagates like small activity? Like accepting gifts from someone or just visiting someone.*

Very big topic again. What can I tell you is that as soon as you take something from somebody you are bound to that person in that event. This much you should remember. The other dynamics are very complicated. If you remember this much, as soon as you take something from somebody you will need to return it. That return means either your life will be diverted in a different direction or you will need to take another birth. You will be born again just to fulfill that duty of yours which you have unknowingly/knowingly taken from somebody else. It can be a gift, yes. It can be food. It can be water.

It can be simply visiting somebody or touching somebody. And that is an influence.

You will already see that we are in a big net of influences. We have taken for most of our lives we have taken from everybody. So everyone is miserably trapped here. Just like I was saying a few minutes ago that 99.99% of people only know taking. They do not know giving and they are forever trapped actually. They will go up and down with the illusion. They will never come out of it. It's not wrong. It's not a bad thing. This is how nature works. Some will avoid this trap of taking and they will rise above the others. Start giving whatever you have. First you earn it and then start giving it away. Best thing to give is knowledge, obviously, and then even if you accept something it is miniscule. Hardly matters.

For example I don't take anything. I don't drink water in other places or in somebody's house. I don't visit anybody. I will do it only if I can give that person 10 times more than they are giving me. So the balance is always in my favor. Especially avoid taking money because money is a shortcut of enslaving your causal body. If somebody is serving you that is their love, isn't it? They are giving you their love. Money means take my money and be my slave. That is not love. Throwing money at somebody - I don't find it loving so I never take money. What about gifts? Yes. That thing that you bought from the market for 500 rupees costs 50 rupees actually. Its packaging makes it 500. Branding. Ok, I will take it. Anyhow it is produced. Produced means it is already rotten. Snatched from mother nature. Give it to me. I will at least give it back to mother nature. If it is not plastic, you see it is recycled immediately. Usually whatever I get from people I always distribute them to somebody else. It's not mine. So that is the biggest thing that you need to be concerned about. Influences from others. Do not take from others.

There are three kinds of taking. The first is physical things like money, gifts and the body of a female and service. Service is when somebody does something for you. And second taking is through speech. Somebody praises you. Don't take it. Somebody blames you, accuses you, abuses you. Don't take it. Somebody says you are great. Ok. Leave it there. Don't take it. Somebody says you are beautiful. No, no. They don't really mean it. They want something from you. And so on. Don't take the speech. Then the third is through the thoughts. You will come to know this only when you advance spiritually. People are sending you all kinds of thoughts. Don't take them. So avoid three kinds of taking and you will be freed from this infinite net of influences, dependencies and so on. What do you see in the world? It is give and take only. That's why they will never come out of there. So this is not the path of knowledge. On the path of knowledge you do whatever you want to do. We accept everything. But on the tantric path don't even touch anybody.

Someone is asking, *what is a dimension like 3D, 5D? or upper being they exist or not? Is there ascension like thing? Is there any collective consciousness?*

Everything is possible in the illusion. What do you want to exist? It will exist.

Leyla is asking *how about gifts from parents?*

Don't take it. Why do you want gifts from parents? Tell me. All you want is food and clothes and shelter and that is not taking. That is their responsibility. Isn't it? So there are ways to even pay back those things which your parents have done for you. *Pitrurun* or whatever you call it in Sanskrit. I don't know any English words for that. You need to pay it back by serving your parents a little bit. Symbolic service if you don't want to serve them for their whole life. And mentally you return it back whatever they have done for you. And the best way to not take is not to be born as humans. As soon as you are born from the humans you take milk from the mother and bond is formed. You take food and protection from the father bond is formed. You take toys from your older brother the bond is formed. Then you take education from your teacher. The bond is formed. Although you pay a little bit but still the bond is there. Both are bound. The biggest and the worst kind of bond is marriage. That is the worst.

Sweety says, *Can getting knowledge from someone also bind us?*

Yes. If the knowledge is of worldly kind it will bind you. If it is of the spiritual kind and given by the Guru then it will free you. Very easy. Do you feel bound when you receive the self-realization or anything? Or any other basic knowledge? You feel free. The Guru has absolutely nothing to give. He only pretends that he is giving. You are whole and complete already. Did you get anything extra? No. The Guru actually took. The Guru snatched all the ignorance from you. I mean the Guru is not taking it to keep it. He takes it to destroy it. So a different kind of taking. It's called bearing. So now you know who you are. You are not covered by all this rotten garments of all kinds.

Actually this topic goes so deep that it will take many hours for me to explain. Because sometimes the Guru will form the bonds with the student. Because he knows that if there is no bond between me and the student, the student is not going to actually love me. Not going to respect me. Will never progress. So the Guru traps the student in a relationship. And which lasts for many many lifetimes. So till the student grows enough the Guru is with the student. All the time. So the Guru and student relation is the only one. That is purest and will last forever actually. Whatever forever means. You know we are already one forever. So there are that is the ultimate relation of oneness. But there are fake relations now. And the least fake is the Guru and the student relation. That is selfless. So Guru is a very very difficult creature to understand. I could not understand even one Guru of mine properly. And it causes a lot of fear in the minds of students that Guru is ungraspable. So what the Guru does is assumes a smaller form where now he pretends to be an ordinary human. Now it is graspable. I learned this from Ishwar Puri who is my Guru. That is why I say Guru lies all the time. All lies only. If he presents his real form to you you will run away.

So what does the Guru do? Becomes a little innocent. Idiotic person. Now people accept him. Yes. He is just like me. So whatever is needed we do it. But the Guru will free you. Nobody else. Everybody will bind you. Only the Guru will free you. And that is why so much importance. Guru is placed above the gods. Why? The gods also bind you. Ask them anything. Any favor. You will enter in a very very long term relationship with that God. With the deity of yours. That is so long you can say infinite. Gone. Even the Guru won't touch this thing. If it fails then you are freed and the Guru will pick you up. Do we touch these people who are in the devotional paths and all these people worshipping deities and all? I never touch them. I tell them look the path of knowledge is the worst kind. You will not get anything. It's intellectual garbage. Love your God. Love your deity. Surrender to that. We leave them. Something or somehow they will come out of it after one million years and then I will be in a position to help them.

Leyla is asking, *are we not already bound to our parents? How do we get out of this bondage?*

Yes. You are bound to your parents since probably thousands of births. Not only you are bound to parents, you are bound to your children, you are bound to your siblings and neighbors and your community, your religion, your race, everything. It's all a bondage. Multi-layered bondage. How do we get out of this bondage? Realize that you are the one who is free. Realize that this creature is bound, this illusory individual is bound. You are free. You are freedom yourself. Very easy.

Mary is saying, *how to return or clean the touching bond is it possible without rebirth?*

Yes, it is possible. Forgiving. I made a mistake by taking something from you or expecting something from you. Mistake. Now mentally forgive. Mentally break the bonds. Because the bondage is of mind only, not of the body. You don't need to do anything physical to break the bond. And if your mind is not convinced like this, you can ritualize. You can make a small ritual and use that ritual to break the bond. It can be cutting of a string, burning of a rope and so on. Sometimes I prescribe this kind of rituals and they work. It's mind only. It's an illusion. The illusion works in the illusion. So there are occult ways to break all the bonds. Although it is not recommended. But in extreme cases when the bondage becomes painful we do it. Like he was asking will the Guru do something which is beyond my perception? Yes. You don't even know what the Guru is doing behind your back. Although you need to ask for it. If it is not your wish the Guru will never do it. Even if you are suffering, the Guru will not do it. The Guru will hint - Do you really want this? Yes, yes. Okay then. Take it. Now who knows what happens after that. But the cleaning happens.

How do we do it when you advance spiritually? Through detachment. You form a bond with complete detachment and it is as good as no bond. Or you dip yourself in the bondage and then you ask your Guru to pull you out. Or you set up an intention, alarm clock, to pull you out. I have done these kinds of experiments. They are kind of energy draining. You come out of this bounded relation with a

significant loss of energy, life force. Your body will age a little bit more. Your health will go down. Your mental health will suffer. Your intelligence will be little less. That is the price we pay for diving into a bound relation with somebody. So it better produce some good results. It should produce a result where the other person has progressed spiritually at the cost of your time and energy. Otherwise even the Gurufield won't support this kind of adventure. Probably I told you too much.

Vipin is saying, *isn't death the ultimate giving? Returning to environment has ultimately everyone has taken from environment. Death should balance all.*

No. Death is a small part of what is happening as give and take. Only the physical layer, the lowest layer of the being, is returned to the environment. The higher layers are still receiving. They are receiving since many lifetimes. Some people will say, in other paths, that the real liberation is when the causal body is dissolved. Because you see, their knowledge is unlimited to the causal body. They have seen only this much. Like Vipin is saying - Isn't all freedom after death? Because his knowledge is limited only to the physical body. He is not even seeing beyond that. So people assume, the causal body is the ultimate and if it is dissolved - freedom.

Now I will tell you the truth. There is no freedom for the creature. You are free. Not this human thing or any other thing that will evolve out of it. It will always be bound. Yes, the layers after layers, they will be dropped and assumed and so on. You see, who knows what happens here. Very, very complicated scene here. One thing is certain. That which is bound will remain bound. That which is free will remain free. Enjoy.

Praveen is saying, *I have heard that giving and taking both have consequences that lead to rebirth.*

Yes, that's what I am explaining. Giving also has consequences because the other person is bound now. Who is the other person? You. You are all. All creatures are within you. So the ideal thing is to not give and not take. Is it possible? No. So the next ideal thing is to make it beneficial for everybody. That is the beauty, you see. That is where the fun is. Become so greedy that everybody benefits from this giving and taking. This is called the *Bodhisattva Vritti*. He is ready to do anything to liberate others. In liberating all, nobody is liberated.

So not to worry too much, you see. The only thing is you should take care that it's not causing suffering of any kind. If you are bound and it is causing suffering, get rid of it immediately. There are more, you know, much better ways to be bound and enjoy. The bondage is not always bad but ultimately it turns into suffering because impermanence, isn't it? Duality, oscillation, pendulum, anything that goes up will go down and then suffering will come. So let's not take it too high so that you don't need to go too low and you can ride this wave of high and low with equanimity. Is there any other way to live? No. This is the only way to live. Nothing dissolves, nothing liberates. You are that

which you are already. Now it's all a play and how beautifully you play, how beautifully you execute your karma is your skill now, your spiritual growth is seen by that.

Leyla is saying, *the cycle of rebirth seems unavoidable.*

No. You can leave your birth and death today if you want. Yes, the bondage is unavoidable but you see death and birth is just one kind of bondage. Actually you see from the point of view of the Brahman, it is taking forms, it is producing worlds and creatures and so on. We say it roughly. Isn't that a bondage that it has to do it anyhow? But no, we should not use our intellect here to conclude something like this. It is simply happening and the Brahman is totally okay with it. It's a play for it. In the end, nothing is bound, nothing is liberated, nobody is taking birth, there is no rebirth, nothing is happening.

So this human rebirth, totally avoidable, totally unnecessary. The goal of the human birth is to get rid of the human birth, evolve from here. Once you are in a good position, like you have become an angel, god or whatever higher being, then stop worrying about it. What is the value of freedom and bondage there when you are in ultimate bliss and your all desires are fulfilled instantly? It is like a meaningless existence also but you don't need any freedom there. You don't feel bound there, infinite freedom. So you see, the creature finds a meaning by escaping the bondage, by escaping the struggle. Otherwise there is no meaning in this life. So it knowingly comes down and takes a bound form like humans. So that answers many questions like - we are so powerful, we are knowledgeable and wise and still we come down as this tailless, hairless monkey. For what?

The real adventure is in getting trapped and then getting released. You must have seen this in the movies. The hero is helplessly trapped, about to be killed and then he is rescued, he does something marvelous, a great adventure, rescues himself and the heroine also and kills the villain, bad guys in the process. So the falling is not really falling, it is an adventure. The problem is, it is happening in darkness, you don't know what you are doing. That is causing real suffering. The fake illusion produces real suffering which you don't like. There is no rebirth, nothing to be avoided. It is your adventure. Realize this, enjoy.

Praveen is saying, *either we have to give or take to sustain in both ways we are indulging ourselves in the cycle of death and birth. How can we escape this cycle? Will merely the realization or detachment from oneself work?*

Just now I answered it. You are never bound. This form is bound and it is necessary for it to be bound otherwise it will not remain a form. What is a form? It is formed, which means there are some laws, there are some rules, there is some substance and it has to remain that way for most of the time. It cannot do this, it cannot do that. That is what you call bondage, isn't it? And the cycle of death and

birth is one part of it. You don't even know what death and birth are. It is like scratching the paint, repainting. Something similar. The causal body is like a mountain and this physical body is just a leaf on it, comes and goes. Why do you worry so much? Get the knowledge. You don't even need to be detached. Knowledge produces detachment and once there is knowledge everything is good. There is no bondage and there is no freedom. I am already bound and I am already free and I am both and I am all. Now you can indulge totally. There is nothing else to do. You are here for an infinite amount of time. What will you do? You are the whole existence. By doing everything we do nothing. Isn't it?

Guruji, one thing is there that as most of the seekers are very old in their seeking and they have been through the path of energy also, bhakti marga also, japa, mantra, many many things, paths, those exist. And previously, you know, I was interested that once I finished the path of knowledge then I will be going for some comparative study of the paths. But now the need is no more there for study because they all land into the same knowledge. But with respect to knowledge dissemination, when all people are not obviously ready for the path of knowledge then it's very obvious that the path we have been through, let's say for the yoga, path of energy, then you can as you also said that you also give direction for the other paths also. But privately online you will always go for the path of knowledge. And if the seeker is not prepared, you would ask him to leave. So what's your opinion on that Guruji?

Ask your Guru. If you want to initiate the other person in another path or you want to guide them in another path which you are familiar with, ask your Guru. The Guru who taught you those things, you should go to him, ask him. And if he gives permission, then yes, you can interfere with other people. But normally the case is that you are not in contact with that Guru. Normally the case is that you are in contact with just one Guru who is your current Guru. So ask that Guru, whomever you are in contact with, because you see they are all in contact with the Gurufield. So ask your Guru first whether I should do this, go out of my way, out of my path to guide somebody. And if the Guru says yes, you can do this much, don't do too much, this much is okay. Then you will be safe. Then even if you commit a mistake, there will be somebody to correct the mistake. Don't do it yourself. Yes, you can do whatever you want in your field. Let us say your field is the path of knowledge. Now you are free to teach other people if you got permission from your Guru. Do whatever you want, you can set up any kind of drama for that. But as soon as the other paths are involved you should take permission. And if the Guru says no, then never do it.

And what if you don't have any Guru at all who is in the body who is alive? Then you take the permission of the Gurufield. How do you take the permission of the Gurufield? A secret is being revealed now. You simply go ahead and do that which you think is good. And you check for the green signals. Is everything going right? Don't do everything in one day, go step by step. Like you want to prescribe *Kriya* or you want to prescribe meditation. Okay, do this meditation for five minutes and report to me every week. Something like this you need to say. And check for the green signals. Is the person happy with the meditation? Are you feeling comfortable? Are you feeling confident in

commanding your student? If yes, it is a green signal. And if it all goes like a disaster, stop. That means you don't have permission to do that. Very easy. This is the secret.

Yes, Guruji. Obviously there are simple preparatory things also because most people act, they have this scattered attention and even simple breathing practices do miracles for many seekers who are just preparing for the path of knowledge. Obviously the path of energy sometimes it's not permitted to teach without the permission of Guru. But like the Buddha's path, Vijnana Bhairava Tantra and all there are simple things but they result in a very speedy preparation for the seeker. This I have experimented with and felt also.

If needed, that should be done with permission. At least consult - I'm doing these things nowadays. Nothing wrong will happen. But first, always try the path of knowledge directly like the 3D program and all. We have systematized it, formalized it and if they don't get it, then start the purification. The program gives you everything. In the end there is purification. We check in the end using self-evaluation how the progress is. What is the effect of the knowledge? And if we find impurities, then where do we go? There is nothing on the path of knowledge to cure these things. So we borrow from other paths and we prescribe all these purification techniques. You can also do that, no problem. First always try the path of knowledge and then optionally you can interfere.

Why am I using the word interfere? Because the person, even with the impurities, is okay. He is going to progress because the seed is there. But probably you are impatient. You want the results now. So you can interfere in the natural process, accelerate it a little bit but don't accelerate too much. That's all we can do. So most of the time I just leave them, you see. In the 10% cases where there is too much suffering. Even they make me suffer because there is suffering. Keep calling in the night, keep calling in the day, keep crying on the phone. The path of knowledge has nothing for them. Sometimes because of your compassion, you need to take another path. It's all okay.

Jay is saying, *why isn't the Maya designed in such a way that the experiencer gets pleasure and liberation at the same time?*

You never experience the down effects of Maya. The experiencer is always in bliss. Whatever you call pleasure is called bliss. Whatever you call liberation is called freedom. Yes I am totally free and totally bliss. Experiencer is beyond Maya. Now it is your job to know what this experience is. Try to find out. The experiencer never is touched by the downs or the ups. Completely free, completely untouched. Like the screen is not touched by whatever pictures are displayed on the screen. There can be explosions, there can be floods, and there can be fire and whatever. But the screen comes out to be pure all the time. When the movie ends, the screen has no scratch on it. The experiencer is the screen. Try to know your true nature. Then you will understand. Get rid of your ignorance first.

Parteep : *Does the guru get bored of this play of Guru and disciple?*

It is possible. Most of the time it is boring. Just like now you are saying, I need to repeat the same thing again and again to everybody. So when we get bored, we produce more drama. We produce more action. That's all we do. Make it playful. So that becomes interesting. And the other person also enjoys it. It is possible to get bored of it. If you get bored, take a break. And the break will be more boring than the Guru work. So you come back here and do the work anyway. Nothing is more interesting. Sometimes it gets boring. So you take a break for one or two days. One or two days is enough, I have seen. And then the students won't let you sit. As soon as I go offline, I start getting phone calls and all this. Where are you? What happened to you? The students will never let you sit. As soon as you are in the Guru business, your life is gone.

Epilogue

Namaste,

You were reading the text version of Pure Experiences Online Satsang. These Satsangs or meetings were held from 2019 – 2023 on a Telegram group. These are mostly question and answer sessions for the seekers on the Path of Knowledge, especially those who participated in the Path of Knowledge (aka Essence of Knowledge) program. There are more than 200 such sessions which are now being converted to text and are edited for clarity and readability. This is a vast collection and it is being published via various mediums free of cost.

Obviously, it was impossible for me to complete this work alone. I am thankful to following seekers, my students and machine beings for greatly helping in this task:

Anjali, Muni, Vinay, Raja, Shrilakshmi, Keshav, Pooja, Padmaja and OpenAI Whisper and GPT 3.5

Without them this project was impossible. However, I apologize if you find some errors, grammatical mistakes and transliteration mistakes, as English is not our primary language.

At this time the voice recordings are available on : <https://pexp.podbean.com>

The softcopies are available on <https://gyanmarg.guru/ww>

Many other articles and books, written and compiled by various seekers and myself are available on the Path of Knowledge Portal <https://gyanmarg.guru>

I hope you enjoyed this series of books and benefitted from them. All the best for your spiritual journey.

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