

67.22nd Sept 2024- Sri Bhagavan MM Class

Q1	What was there before Narayana and what was there before that?
A	We have a number of questions I think regarding Narayana. Now what was there before Narayana? Narayana as you all know is the sum total of all humans and it's a synergic emergence on which I would talk some other time. So before Narayana is the universe and the question is what was there before the universe? Now you have to look into that question carefully. What was there before the universe? Which means you're talking in terms of time. What was there before the universe — but time itself began with the universe only. So also space also began with the birth of the universe. So before the universe there's neither space nor time. Therefore if you are a scientist you would say — the scientists do say that what was there before the universe is nothing. That's the way the scientists talk about it. There was nothing. Let us say you happen to be a philosopher. A philosopher would say since there's no space or time involved there, it is the unknown and the unknowable. That would be the stand of a philosopher. Let us say you're a mystic. There are two kinds of mystics. One mystic would say what is there is existence. That's all. Sheer existence. It is neither the past nor the future. It's only in the present. The present alone is there — existence. That's what one kind of mystic would say. Another kind of mystic would say well it is the great void and it is non-existence. That is how he would say. Suppose you are a religious person then you would say what is there is God. So it depends upon whether you are a scientist or a philosopher or a mystic who says it is existence or a mystic who says it is non-existence or you're a religious person who simply says there's God. So you could choose whatever stand you want. It's up to you. Now as for the dharma the stand is what is there is the “I” — the big “I” — the capital “I” — not the small “i” which is the sense of separation — not that — it is the all existent “I” — sheer existence — that “I” alone is there and nothing else is there — that alone is there. That of course is beyond space and time — is nothing but the present — sheer existence and experiences. It is the I which also can be experienced mystically — is just the I. It is pure consciousness or fundamental consciousness or the great I — that I which is in everybody. Even when the sense of separateness goes away that I is there — I is there — was there — is there and will be there. In fact, was and will be have no sense at all. There's only present alone has got sense. It is there in the present. The present is the I. I is consciousness. It is there all — whether you alive or dead. It is there. The I which is there all the time in the background. When you're alive, it is there. When you dead, it is still there. But I is always there. So that is the stand of the dharma.

Q2	When does one transform?
A	If you look at the world and the world's history, you'll find many people across the globe through ages who have been transformed in different civilizations, in different cultures, in different times. So if you look at all of them, you will find that they generally got transformed when they had a peak experience. When you have a peak experience, you get transformed. The Buddha had a peak experience. Christ had a peak experience. So anybody you could take for the matter would have had a peak experience. Then there are those who go to hell and come back. They also get transformed. Then there are those who go and meet the great compassionate light and in fact do talk to the great compassionate light. They also get transformed. There are those who could look into the future of humanity — they also get transformed. There are those who see what is their role on this planet — they also get transformed. So anything could happen. One of these could happen or many of this could happen or all of this could happen. You would get transformed. But something must happen. You simply through your own effort you cannot get transformed. Transformation is a happening. You could be a rogue or crook but you could get transformed. You could have saint like behaviour but need not be transformed. The real transformation could happen to anybody any time doing something or not doing anything. It could just happen. It is basically a happening. While you're doing something, it could happen. While you're not doing it would happen. It's a happening. The universe is involved. As to who is going to transform, who's not going to transform is the universe which is involved. But these are the key things which could transform you. So the peak experience is something which could dramatically transform you. Hell experience is very powerful — transform you — and a meeting with the great compassionate light or Paramjyoti will most certainly transform you and of course there are people who can have a glimpse into the future of humanity. They also transform suddenly — you know this is what you must do in this life — then also you could be transformed.

Q3	What should we focus in the dharma?
A	In the dharma, you must focus on discovering Paramjyothi. Believing in Paramjyothi is one thing, but discovering Paramjyothi is something else. Believe because your father or mother believes or your friend believes or your wife husband believes — that's okay — but it is still only a belief — you must have a direct experience of Paramjyothi where you actually see and you can feel what it is — that can happen only in the while you are still living — you could be moved — your consciousness could be moved to the other world where you see Paramjyothi in all its glory. The immensity of it, the deep love which you could experience there which could never be experienced on the planet and you could see so many other things. Meeting Paramjyothi is like looking at many many things — could have a good idea about the universe. The universe is so very different from what you think it is.

Reality is so very different from what you think it is. What you know you'll unlearn. There's nothing to do with reality or truth. What you know or think you know has nothing to do with reality. Will completely transform you. This world is very — this universe is very very different from what you think it is. That can happen when you come face to face and you discover Paramjyothi — not belief. Belief is good. Okay fine. But discovering is something totally — that you must do. The next thing is the teachings. The teachings — one is understanding — at one level you intellectually understand but then you must really discover the teachings for yourself. It must become experiential. You must see how the teaching works. That should be the next thing. So first you must understand — first you get information about it. Then you think about it, you learn about it, you understand it intellectually. But then the heart will get involved and it's a real discovery of the teachings, how it really works, what happens to you. For example, listen. The teaching is all about listening. Really listen, you will see what it is, how you have longstanding quarrels with your wife. And then you start listening and everything gets transformed. So discover the teachings — then you have seen — you don't at all see — you're only commenting you're interpreting you are judging all the stuff you're doing — the mind is not keeping quiet — but if really see you become free. So this teaching you actually experience — many many now are experiencing this — actually seeing and becoming free of it. So this way all the teachings must be discovered — experientially discovered by yourself. Then of course there is the sangha. The sangha is the 81,000 people which is you people. So this 81,000 people must get transformed. You must work for that. You must bring in people and you must work for that. 81,000 people must be transformed. And then they must acquire the power to transform humanity. This 81,000 are there together, the power they would generate is enormous. And that power would transform humanity. So here it has some kind of parallels with Buddhism. For example, you have the Buddha there. Here it is Paramjyothi. You have the dharma there. Here you have dharma which is teachings. Of course they are different. So the teachings — then there also you have the sangha. Here also you have the sangha — this 81,000. So these three things you must focus on.

Q4 What is consciousness?

A So just now speaking about the “ I “. The only thing that is there is the I — not the small “ i “ which is the sense of separateness from the other. There there's no other at all. I alone exists — which nothing can touch — which alone is there. That is pure consciousness which only is manifesting as all this. So there our stand is the same as Lord Krishna's stand. There's no difference at all. The same stand. But I alone is there. Nothing else is there. Whether you're sleeping or awake or dreaming, the I is there. Whether you live or you die, the I is there. Whether you're in hell or Swargalokha or Devalokha satyaloka or in bhuloka — whatever loca you are — the I is there — the I alone is there — and that is pure consciousness. So here it is exactly the same as what Lord Krishna spoke.

Q5	Why is it that some people do not get help from Paramjyothi?
A	See essentially getting help from Paramjyothi is a question of emotional bond. You must have a bond. You must have a relationship. Could be a father, mother, brother, sister, friend — but you have a relationship. Suppose the prime minister of the country is your relation. If you go to him, he will certainly help you. Otherwise, he might not even entertain you. Similarly, here you must know how Paramjyothi functions. You must simply say light light light — nothing is going to happen. You must have a relationship. That light has to be your father, mother, brother, sister, friend or even enemy doesn't matter. But there must be a relationship. There must be an emotional bond. Then what you ask you will get . No bond , Paramjyothi sometimes will still give you, hoping that you would build up a bond. So the Paramjyothi wants that bond. Why it wants the bond is some other story. You must create a bond for yourself. They will — they are the ones who have pondering miracles. Great miracles. The miracles depend upon the level of your bond. And Paramjyothi is amazing. But still with you, it behaves like a human being only. What is the point if it behaves like a lion or a tiger? It must behave with you like a human being. Only then you could relate. So people — that's why we go on telling have a bond. Have a bond. That's why we go on promoting the miracles. We go on talking about the miracles so that you could build up a bond. You learn about somebody then you build up some attachment some bond — that's what it has — that's why the bhaktas can do miracles — the non-bhaktas cannot — they can develop siddhis but they cannot do the miracles the bhaktas do — bhaktas through one prayer can do thundering miracles — that's why you must try to build up the bond. Once meet Paramjyothi — in the other world — the bond is built — fantastic bond is built up.

Q6	What is the significance of 2024 Navaratri homa and what are the special gifts that Shyama Bhagwan would bestow in this homa?
A	In every homa we will give all the gifts of the previous homas plus in addition something else. So this time the addition would be the ability to flow with life. Now the problem with you is you are not flowing with life. See life is what shapes you. You don't shape life as you tend to imagine. Life is shaping you. You must know how life is shaping you. Whether to be a pauper or a king and you must learn to flow with it. Now this must be correctly understood. You should not mistake this for inaction or laziness or keeping quiet. It is not that. Let us say you are young and you fall in love with some girl or some boy. Then you must do all that you could do to possibly win that love and fall in love and then finally get married. That you must do. You should not be sitting quite lazily doing nothing. But then it might not happen. The girl might not love you or the boy might not love you or even if you love you might not be able to get married. Then that is what life is decided for you. You would not be able to fall in love or maybe you could fall in love but you could not get

married — then you got to accept it without resistance — happily — thankfully — you have got to accept it — oh yes he or she is not meant for me — that's all there is to life — so go along with it. Then let us say you want to become very rich — of course you have to work hard for it. Make your plans and do all that you must learn. All that you must learn. You must learn and do all that you must do. All this must go on because you want to become very rich. But then let us say you become a pauper. You lose everything. You have seen so many people life rising like that and falling down. Make a small mistake and they fall down. So what should you do? Yes. Now you are a pauper. Originally you were going in a car. Now you are the driver of a car. You have got to accept it happily without any resistance and flow with it. Now life is destined for me to be a driver. Now I don't want to mention the name of the place. There's a place in southern India where you'll find a lot of shops will be there and in many of the shops you would find the man who's in the cash box or who's doing some work there was the previous owner. The previous owner now is employed now by his former employee. You find number of these people because they were involved in some cheating in the temples and they got — they get punished also. You'll be reversing like this. So well now the teaching for him is well now his employee is the boss and he is the employee. He must learn to accept it happily without resisting and flowing with life. So you must do what best you could do. But then finally there are so many reasons and life decides what will happen to you. When it happens to you, you have got to be — you got to accept it and go with it happily. Hey, well this is what life is given me. Similarly, you must take care of yourself. But let's say you have an accident and the leg is broken. You must do all that you can do to fix up your leg and save yourself. But let's say it all fails and you lose your leg. It's gone despite your best efforts. You would say yes, I have lost my leg. This is what life has given me. And now you learn to live with one leg. So that is flowing with life. What you do? You go on resisting. You go on fighting, fighting and this and that. No, that's not the way you're expected to live. You get — or you could have been a beggar now. You could have become a millionaire. So life takes you up and down. That's why the famous snake and ladders game you know which all the Indians we know about it — how you go up on a ladder you come down on a snake then you go on again go up on a ladder come down on a snake — that's what life is — everybody's playing this game of snakes and ladders — only thing is when the snake eats you flow with it — when you go up the ladder then also you should maintain your composure and say thank you — that's all — go up the ladder. When you come down swallowed by the snake, come down happily. So that is flowing with life. So that skill we want to impart to you in this homa and later on we'll be building on that. That is you will know how to play the game of snakes and ladders. That's how you must live.

Q7	Please kindly explain teaching "what is true depends on you."
A	Now let us say there's a tree there. I always give example of a tree and you are there. You look at the tree. Then next to you is a frog. A big frog supposed to look at the tree. The way you're looking and the way the frog is looking is different because your eyes are different. The frog's eyes are different. Your brain is different and the frog's brain is different. It's not the same. Next to the frog, you say that's a tiger. It's also looking at a tree. It's different from the tiger. Tiger's brain is different. Tiger's eyes are different. Whole perception is very different. Then you have a bird — the bird it would look different. Let's say then you have a fish. You bring a fish in a bottle make it look at the tree. Well, it will see very differently. So everything depends upon the observer. So we have the observer, the act of observation and the observed. The tree is the observed. Then you are the observer and the act of observation which is your eye, your brain, all the things involved. So it is one thing for you, one thing for the frog, one thing for the tiger, one thing for the bird, one thing for the fish. It's all different. So that's why we say what is, what is the tree? Nobody really knows — only what you can see. That is your truth. Is there a real truth? Who knows? There is something but you do not know about it. That's why we can never know what the truth is. That is my truth. That is your truth. That's all. If you know this, if you understand this teaching, then of course you'll be very flexible in your relationships. You will not say what I say only is the truth. This only is right. All that madness would go away and in one moment you can dissolve all family problems. People don't flow with the other. No, they want to twist them, chain them, dominate them, make them see your point of view. All that is not wanted. You don't — you don't allow people to be themselves. Everybody is trying to repair the other, dominate the other, become significant for the other, twist and turn the other. You do not allow them to be themselves. You — just like you really do not know what the tree is — you can really never know the other person because it depends upon your perceptions, your ideas, your conditioning, all the this kind of stuff. So the best thing is to allow that person to be himself or herself. You don't allow people to be themselves. You want them to be in a particular way. So that is the problem. That's why the teaching is there's no such thing as absolute truth. It depends on you. Absolutism must go away. There's no place in this universe. There's no place for absolutism at all. For some people to be a Hindu is the best thing. For some people to be a Muslim is the best thing. For some people to be a Christian is the best thing. Some people Buddhism is the best thing. So you must have the freedom to be whatever you want to be.

Q8	When our dharma uses the term program, is Sri Bhagwan referring to destiny or fate? We noticed that the dharma does not use the word destiny much. Why is it so?
A	We generally use the word program. We rarely use the words destiny and fate. So we use the word program for both destiny and fate because it looks

more scientific. You see, basically we see life is controlled by programs. First we talk about programs which happen after conception. How were you conceived? Then how did you spend your time in the womb? Then how were you delivered? The first 6 hours, first six years. So all this we generally call that destiny — that's the destiny is created actually by your parents. Then besides this there's something else. It depends upon the time in which you are born — where the planets were — the solar program — then how the whole galaxy is affecting you — the energies are changing all the time. So when that is involved we would say it is fate. But you have no control of how the planets are moving — how the galaxy is functioning. So whatever this be — this program overruled by that. So we would say fate. But destiny is something which can very well be controlled and planned — that is starting from the womb — before the moment of conception the parents could plan and then how they conceive — all this is still under human control. So therefore we would say that is destiny. But then in spite of all this because of the solar programming — the galactic program — the universal programming — everything is there, then it's just your destiny — that's how we use but generally we don't use word destiny or fate, we only go by this program or that program.

Q9

Would Sri Bhagwan speak to the concept of the Omnipotence of God? I think I have heard Shri Bhagavan say that God or the Paramjyothi is not omnipotent.

A

We do not know what is your perception of God. If you're going to call God what was in the beginning — that what we call nothing or non-existence or existence — you have to call that God. Or let us say the universe as God or UI as God or Narayana as God. Whatever you want to call God as — if any of this were omnipotent — would there be this kind of mess that the world is — always. In the beginning of time as we know it's always in a mess. There's always been suffering. This kind of suffering or that kind of suffering — always there is suffering. So that being the case, how do you say God is omnipotent? Omnipresent- Yes. Omniscient- Yes. We have strong evidence for that. Let's go by bhuloka. Of course, there are other locas which are absolutely amazing. Let us take this bhuloka. What is the amount of suffering? Almost from day one — not only humans — all creatures, animals, plants, everything is suffering — either physical suffering or psychological suffering or existential suffering. Suffering is there. If God were to be omnipotent, it could be changed in no time. But there's no omnipotence. If there is, this could become svarga the next moment. We could end the suffering. Our work is all about ending suffering. That cannot be — that is not happening. That's why we say God is not Omnipotent. God is very very powerful but not omnipotent. God can bring a dead man back to life. Yes, there's so much evidence for that — but then still God is not omnipotent.

Q10	How can we differentiate the mind's stories from awareness or insights?
A	Mind stories do not transform you. Whereas insights do transform you. Actually the brain changes. When there's an insight, the brain changes and you get transformed. But merely mind stories or mental gymnastics will not transform you.

Q11	The self is an illusion. The mind is not my mind. The body is not my body. Thoughts are not my thoughts. And as a person, I do not really exist. Only different personalities. I have never fully resonated with or experienced this teaching. How can I understand or experience?
A	When you move into higher levels of consciousness, that would be your reality. At certain levels of consciousness all this would not make any sense at all. You would say how is my body is my body. You say my thoughts are my thoughts. That's how you would talk which is correct. But when you move to higher levels of consciousness it's all very different cuz you will see your own thoughts going. You move to very high levels of consciousness. You could actually see it visually. For example, a jealous thought would be going away like a small red flower and you'll be very attracted to the red flower. But the red flower is actually a jealous thought. So all that would become a reality to you at higher levels of consciousness. We are trying to push your level of consciousness with every program. We are slowly but subtly trying to download certain things into you. Even as I'm talking, we downloading some things into you and later on to push you. As you are pushed into higher levels of consciousness, all this becomes a reality to you. But right now only the inputs are being given.

Q12	Since all of the following consciousness come from the Paramjyothi, what are the differences between Christ consciousness, Khalki consciousness, Krishna consciousness, Shiva consciousness and Buddha consciousness?
A	With regard to the previous questions, all the answers I've been giving you, they are reality to a lot of people. Lot of people effortlessly see their own thoughts. They know their thoughts are not their thoughts. Their body is not their body. All this — there are so many of them around the world who could see it very clearly. So not that nobody has yet gotten there. Many have achieved those states. You also will get there. Now with regard to these levels of consciousness whether it is Christ or Buddha or Ramana — whatever you want to know. So all this happened at different stages of evolution of human consciousness and in different times in different situations and in different context that was required at that time. So now you have to choose whatever is best for you. For some people it could be Krishna consciousness — like you have the Hare Rama Krishna movement.

You should try to go for Krishna consciousness. You could go for Christ consciousness. You could go for Ramana's consciousness or Buddha's consciousness. It all depends on you. All people are not the same. Everybody is unique. The past lives operating in you is very different from the next person. Your background is different to the other person. People are different. Nature does not duplicate. That's why you such variety. You have got to choose what is best for you. You are the most important person. So depending on your context, your life situation, you might need this consciousness or you might need that consciousness. It depends on you. They are different of course though they are nothing but Paramjyothi only — but Paramjyothi's personalities you could say — what suits you best you could take.

Q13 With thundering grace pouring in Aishwarya Soma Diksha programs, what are the next steps and programs planned in Dharma?

A We are getting ready to launch another program which should be directly focused on transformation. We don't have much time. So we are going to focus on transformation cuz unless we have a large number of transformed people we would not be able to stop the coming calamities nor would we be able to reduce the effect of those calamities or reduce their intensity and also we would not be able to help the people affected by the calamities. So we need — if we can reach 81,000 that would be great but since that seems to be almost impossible right now because there's not much response from people. So whatever we could have we must have and we must transform them as quickly as possible and with that we should try to help humanity. All our work is about transforming people and helping humanity. We have nothing else to do. So we will be focusing on transformation. It is good that you ask this question. We will be focused on that on transformation. You have started that now but we'll be doing it in a big way soon.

Q14 Does our body have its own consciousness? What is the best relationship with our body?

A The body has the consciousness of a six year old. Even if you're 60 years old, your body's consciousness is that of 6 years. So you have to treat it like a friend. It likes to be treated as an equal friend. Not like a boss or anything. It doesn't like that. An equal friend. That's what it likes. So that should be your approach. Especially if you got to be healthy because if the child is healthy, you'll be healthy. That is the body is happy you would be healthy. That's why you must indulge in some movements of the body like behave like a child or dancing or this or that — that you must be doing — which makes it happy. You're only focused on your own mental happiness. But the body requires movement especially dance moments. So if you focus on that you'll find you can experience a better life. Life would be much better to live if

the body is happy. Body and you are not the same. That you must bear in mind. That's why we say your body is not your body.

Q15 Is the state of enlightenment the state of Ananda? How do we maintain the state without falling back?

A You could be enlightened but there could be times when there's no ananda at all. There could just be silence, peace — no ananda. You could be filled with ananda yet you need not be enlightened. Enlightenment — the cessation of the inner dialogue — even without the dialogue ceasing, you could still be filled with ananda as Kundalini shoots up. So you cannot say the enlightened person will always have Ananda, no, need not have ananda and the person with ananda is enlightened. He may be having ananda for so many reasons but then they could — he might not be enlightened. And if ananda is not there he could be very ordinary again.

Q16 What do you mean that the experience of pain or pleasure is caused by thought?

A Forget pain, suffering or pleasure. Try to suffer or experience pleasure without the help of thought. Try and see. Can you suffer without thought? Suffering itself is a thought. Pleasure is again a thought. Try to have pleasure. Thought — I have won that cup. It gives you pleasure. I have won the cup. Is it not thought? I lost this much money. That gives you suffering. Is it not thought? Without thought, how could you have pleasure or suffering? Pain, of course, you could have — somebody cuts your leg or arm, there would be pain. That does not need thought. There also soon thought could interfere but before that also you could have pain. So to suffer after — a pleasure which are both activities of the mind — you are talking about the activities of the mind. If the body is having some pleasure we are not talking about it. If the body is having pain we are not talking about it. But that which comes from the mind — pleasure or suffering — is nothing but thought. Not only is suffering — nothing else is — suppose a man is suffering — knock on his head and knock out thought — where is suffering.

Q17 If there is no soul what keeps reincarnating?

A It's a bit difficult to understand. I'll try to explain now given the short time what is possible. Maybe some other occasion we could go extensively into that in courses. Now we talk about the past. We talk about the future. That is what the earth was thousand years ago or 10,000 years ago and what the earth will be 10,000 years hence or 500 years hence — that one — like I keep saying 1,000 years later man would become bisexual — he will not be unisexual like we are now — all that we are talking of the future we're talking of the past. And also I told you that all these are running concurrently — past

and future are running concurrently in the present. Similarly, we talk of various planets and galaxies in the universe. And then we talk of dimensions. So many dimensions are there. Hell is a dimension. Heaven is a dimension. Satyaloka is a dimension. That is a dimension. This is a dimension. All these are there here only. They're not anywhere else in space or in time. No, both are illusions. The past and the future are here only. Similarly, there's no space. So, all dimensions are here only. Like you sit before a TV channel, turn into one channel, see that channel, turn other channel, tune into another channel. Like that our inner body is vibrating. As it vibrates you change the channel. You can move from one dimension to another. You can move from bhuloka to the Deva loka just by vibrating differently which can be done of course through breathing. You could tune into that channel. What is out there is a totalitarian consciousness. Everything is there. All channels are there. But your TV would tune to one channel. All channels are available. Heaven is available. That's one channel. Hell is available. That's one channel. Satyaloka is there. It's one channel. Similarly, the past is one channel. The future is one channel. Everything is available. It depends upon what you're tuning into. I told you is basically a vibration. You have an inner body. We will not go into that. It depends upon its vibrations. When that happens, you change the channel. And then what is the role of the brain? The brain is a filtering mechanism. I told you quite often how it's a filtering mechanism. It filters like your TV set is filtering, filtering out other channels, taking in one channel. Similarly, the brain is taking in the earth dimension. That's what you're experiencing. Now, you don't have to move in space, not have to move in time. Simply change the channel and you'll be elsewhere. You'll be in the past or in the future or you could be in this loka or that loka anything — but changing the channel. Now there are real life examples some of which are from our own dharma some of which in many parts of the world — let's say there's one man here Rama another man there Krishna — let us say there have been real life well recorded incidents where one fine day Rama's memory is completely moved to Krishna who is thousands of miles away and Krishna's memory is transported to Rama — Rama becomes Krishna — Krishna becomes Rama — it's only transfer of memory — the change of channel — Rama's brain tuned into Krishna's memory and Krishna's brain tuned into Rama's memory — Rama became Krishna — Krishna became Rama — where space time involved here — nothing — simply change of channels only. So I could go deeper into this but you may have to have some model some physics which could be too much for you therefore I'm not going very deep into it. So we have in our own case examples of some people wanted to come to a homa but could not come . They missed the bus — something happened and then oh Bhagwan they saying I cannot go to homa and next moment they found that they were in the homa — transported — but they did not see they getting transported — simply they disappeared there and appeared here — that's all — no space no time is involved — whereas you think the body must have traveled — the body need not travel — you can appear in any part of the universe and disappear. There are videos of people actually appearing and disappearing. So you are stuck in this concept there must be a soul which is going on reincarnating. No no —

you're only reincarnating — changing the channel — that's all. You're tuning so much into some kind of life and you got activated there. One person in America went and filed a document in the court saying that I'll be born here after so many years and then after so many years I'll be coming to claim all this property of the court and get documents — then the court accepted that and accordingly a child was born which grew up and he came and he took away the document — told the court look I given that and got back all his property — he was so focused — you can be born anywhere you like depending on now we are focused. So there's no question of any space or time or something moving. There's no something to move. We have 8 billion people. Tomorrow we have 10 billion people. Do you mean , so many souls are produced in the factory. Not at all. You go nowhere, you come nowhere. Only what you're tuning into is changing. That's all. You go on tuning into hell, you'll end up in hell. You go on having negative thoughts, harming others, causing pain to others — you land — you're tuning into hell. The channel is changing to hell as you go on inflicting pain on others. Where would you go? Only go to hell. Keep doing good to others, helping others, making others happy. All that you do, you're tuning into heaven. You would go up there. Not that the soul travels. Not at all. But when you do die, you actually tune to the next dimension. You would feel as though you're going through a tunnel and all that kind of thing. You will see. But actually not moving anywhere. It is just appearing and disappearing. That's all. I can go more into it in case you know science but that will be too much science for you and you'll be too bored with it. Scientifically you can account for this. It is possible. But we have evidences from the world itself. The world offers lot of evidence for all these things. So you are the impression I'll be traveling here, I'll be going there. No, not at all. What is shifted is your memory. That's all. Your memory is here. It's there. Can also be in a tree — will also move into a tree. You could move into an animal. Pythagoras, you would have known Pythagoras theorem in school. This Pythagoras had a guru and the guru died. And there was a donkey which he was taking care of and this Pythagoras asked — he said my guru or his teacher was in the donkey. Maybe it was true. Maybe the guru's memory moved into a donkey. You can move into plants into animals. Your memory — memory includes thoughts, feeling all that kind of stuff. You're basically a memory. You know what else are you? Leave alone the I and all those things. But very in simple terms you are a memory — that's all — knock out your memory put some other memory you are different people — we can remove certain memories and we can put some memories — that's all — you — and that the that is what is happening in reincarnation — the memory is being moved around.

Closing	Teaching / Process for today
A	See this is not exactly a teaching. What is very very important is relationships. If you are going to make spiritual progress and finally become transformed — we are on a journey of transformation. Of course the ultimate end is you becoming a god. That's where we are supposed to

go. That is the final transformation. But there are so many transformations in between. But the key thing is relationships. If this is set right, then we got rocket speed. So we'll be focusing more on that so that we can transform you fast and get ready to face the incoming problems. Now we would start with you moving into the shoes of your parents. That's the key thing, the first thing to start with. And experience what your parents experienced about you. You must have behaved in some way — good or bad or neutral or whatever it is. It's your parents — biological parents. If not, who have brought you up? If a dog was the only one you knew, then your dog is a parent then. So who have brought you up? You must move into their shoes which you would help you in the process and from that point of view they would look at you. Your father would look at you and you would look at that — how your father experienced you. How your mother experienced you. You'll first take care of the parents and then suppose your grandparents had brought you up but move to their shoes and then your near ones your husband or wife of the case may be and your children — move into your children and see how your parents are looking at you — just see how they look — that's all — that's all you do — all the rest is what would happen will happen — all will lead to transformation. That is the process for today — moving into the shoes of your parents and then your husband or wife and your children. And what is it going to lead to? It's going to lead to transformation. And not only that, sadly you find some kind of money stuck up somewhere, it will come. Some property stuck up somewhere that will come. Something you wanted stuck will happen. That's the side effect — all these things — but our main goal is not those side effects — they would happen naturally — we are focused on transformation. That is the process for today so we will be moving fast on the transformation track from now on. Enjoy talking with you all and all the blessings to you today for your process. May you transform very very fast. It's all happening fast now. So let us pick up more momentum and move quickly towards our goal of transformation.