

68.27th OCT 2024 Sri Bhagavan — MM Class

Q1	What is the connection between the observer and the observed?
A	It's quite simple to know that if you are the observer, whatever you are listening to or seeing or smelling or touching is the observed. So automatically it moves into two. The experience becomes two. The observer and the observed also. The third thing is the act of observation. Now if you're looking at a tree, you are the observer and the tree is the observed and the act of looking is the act of observation. Now the question is what is the connection between the observer and the observed. Now what you must understand is there is no independent observer if you do not have the observed. The observed only is creating you. You do not exist without the tree. You do not exist. I'm using it as an example. So the tree is there and you're looking at the tree and seeing the tree and feeling the tree that only is creating you. Without the tree without the observed there's no observer. This applies everywhere. Similarly, what about the observed — the tree? The tree also is not there without you, the observer. What exactly is the tree? We do not know. What exactly is observer? We do not know. The observed creates the observer and the observer creates the observed. And suppose we have a dog or a monkey by our side. That is what is creating the tree through its act of observation. And the monkey or the donkey comes into existence because of the tree. The observed creates the observer. The observer creates the observed. Independently, what are they? We have no idea at all. We have the idea of what we are experiencing. That's all. The observer is created by the observed. The observed is by the observer. But in deep states of consciousness, as you go, the whole journey is about going deeper into and deeper into ourselves. The observer and the observed become one. Totally one. That's an actual experience. That is when we could say tat tvam asi. We could also say Ahambrahmasmin, I am Brahman. I'm everything. That happens when the two become the one. In fact, the three become the one. The observer, the act of observation and the observed, all three become one. Now on the face of it, this teaching is not much useful. But then as we take you to higher states of consciousness, especially when we take you to other dimensions, this teaching will prove to be very useful to you. Otherwise, you could be totally confused as to what is happening. You will not be able to make sense of it. But at that time, this teaching would help you because we would be moving faster and faster. And to make some sense of what you're experiencing, this teaching would help you. That you and the observed are inseparable. Actually, you are creating the observed. The observed is creating you. It's both ways. It's not a one-way traffic. It's a two-way traffic. This will help you understand the experiences that you'll be getting when we take you out of the body into the other dimensions.

Q2	What is common among the different enlightened people?
A	As I told you earlier that if there are 8.1 billion people on the planet, there are 8.1 billion varieties of enlightenment. No two enlightenments are the same. No two people have the same enlightenment experience because nature does not duplicate. Nature is so rich it does not want to duplicate. So every case is a unique case. Now but what is common is whatever kind of enlightenment you have when you are enlightened there's no more suffering. Suffering completely ends. Now to classify these enlightenments you can say there are Christian enlightenments, Buddhist enlightenments, Jain enlightenments, Hindu enlightenments, a variety of them are there, Islamic enlightenments, taoist enlightenments, such varieties there on the planet. We can't go into all of them and within that section we again so many other varieties are there just like your fingerprint is different or your eyes are different. Similarly, everybody's experience is your own experience. It's unique. That's the way nature wants it to be. It's very rich. But then the only common thing is there's no more physical suffering or psychological suffering or existential suffering. Physical suffering — pain in the knee will be there. We call that pain. Pain in the knee. But it is no more suffering. Right now you'll have suffering because you would think oh I had that kind of plan this kind of plan now I can't do all those things. That is suffering. Oh, the other man's legs are nice, my legs are not so good. That is suffering. That kind of suffering will not be there. But pain will be there. Physical pain, psychological suffering is completely gone. And then existential suffering or what we also call spiritual suffering is completely gone. That is common to any kind of enlightenment. These three forms of suffering are there — only three forms of suffering. There's no fourth form. All these three forms of suffering — it's all gone. They just do not exist for the enlightened. No matter what kind of enlightenment you are having. And then of course as you experience life in one kind of enlightenment you would see things differently. In some other kind of enlightenment you would see things differently. Sounds could be heard differently. Smell could be different. Touch could be different. This could vary for different people. If let us say you have Ramana on one hand, you have Aurobindo on the other and let us say we have Ramakrishna on the other. All three are enlightened people. But then their experience would actually be different. They would also have disagreement. For example, Ramana and Aurobindo had lot of disagreement among them. While Ramana was mostly in a thoughtless state, Aurobindo did not like that very much. He had a different kind of state. So differences will be there but there's no suffering. Both had their physical suffering but we should call that pain but not suffering. But otherwise there was no suffering in them. So we should not compare this person with that person that person with this person. No because they're enlightened. They are enlightened. There's no suffering. But how they experience life — even how they experience thought is different.

Q3	What is existential suffering?
----	--------------------------------

A

Existential suffering or spiritual suffering? What is it? This is something very difficult to explain and difficult to understand but we'll try to see if we can help you with it. The Lord Buddha said if you ask me to shoot 100 arrows at the bullseye I can do that and the other part I'm forgetting — so that I could do that. But I will not be able to explain what this existential suffering is. That the Buddha spoke for 2,500 years ago and possibly even more. But generally we believe it was 2500 years ago. More and more evidence is coming that it could have been even earlier. He also said I could split a hair into 100 pieces — 100 threads — but I cannot explain to you what spiritual suffering is or what existential suffering is. Now basically you may have everything in life but still you could be bugged with some fundamental questions like for example what is the ultimate truth? What is the ultimate reality? Is there a god? Or if there's a god who created god? How big is this universe? When did it all start? How did it start? Will it end? If it ends, would it restart? If it restarts, why should it restart? And how many are there? All these questions are of no direct impact on you at all. But then they would bug you. What is this? What is life? What is life all about? What is God? Does he exist at all? What is the proof? So these questions really have no answers. That is questions which have no answers. But the questions are there. And who's asking those questions? The mind has to survive. It needs problems or questions to solve. Therefore, it throws up these questions and it does not want you to find an answer because if you get an answer, the question will go away and the mind has to go. It would only be asking questions which have no answers. So, questions which have no answers are called fundamental questions. If those questions bug you, then you are experiencing existential suffering. And the Buddha's question was what is the ultimate truth? That was the Buddha's question was going on troubling him. That is why finally — though they tell other stories — but that was the real reason — to find out what is the ultimate truth. He left his wife, left his newborn child, left his palace, left his family, everything, jumped on his horse and rode away. Cut off his hair. He had long hair. Cut off his hair and then went away to the forest. It took him six years of tapas to find the answer. And what was the answer? The answer was there's no such thing as ultimate truth. There's no such thing as ultimate reality. He did not discover the answer. He discovered that there's no such thing as the ultimate truth or ultimate reality and he came to be at peace. That was his enlightenment. He came to be at peace with himself. That's why the Buddha would never answer needless questions. You go and ask the Buddha, is there a God? No answer. Do you say that there is no God? No answer. Do you say that there is God? No answer. Needless questions he would not answer. So his problem was this particular fundamental question. What is the ultimate truth or ultimate reality — to put it in cruder terms — assume there's a big room and then whoever can open that door — Miss World is there — he could marry Miss World. There were a lot of people going — line up hoping to open the door — there was a key given to you. If with the key you could open the door, you could enter the room and you could marry Miss World. So a lot of people have gathered especially the youth — all the male youth — have all come together and they're having a long long long queue to open the door

and marry Miss World. But then one fellow comes and he also takes the key and instead of putting the key and opening the door. Everybody has been trying and they have been failing — he looks through the keyhole and then he discovers there's no Miss World there. It's empty. There's no more struggle in him. He's pacified. He's at peace with himself. There's no more Miss World is there. They're all struggling to open the door to get back to his world. The Buddha was in the similar condition. He wanted to know what is there inside. He was trying and trying six years doing all kinds of — he went to some 64 teachers got their teachings — various varieties of meditation everything he did — only to discover this — there's nothing to be discovered — is not possible to discover. So that's all we could talk about existential suffering. If you do have the suffering — when we take you into other dimensions, the world you will see is very very different. What you think it is is only an illusion. The entire universe, the galaxies, the universes, the planets and everything that is there is just an illusion. And then your whole perspective would change — at that time this teaching would be useful to you.

Q4 Many times after attending processes we experience wonderful states. However, for some of us, we lose on the states we experienced. Why don't they last with us? Why so much of fluctuation? Is it because of kundalini or collective consciousness? What should we do to maintain the state?

A Most of you have had very great states and then the state goes away and then sometimes comes back — is there for some time then goes away. You see this fluctuation in the states. The states are induced in you through the kundalini. But the kundalini is affected all the time. The temperature would affect, the weather would affect, the scenery that you're seeing would affect, the smell would affect — or what you're eating would affect. If you eat too much of pakodas, pakodas would actually bring down your kundalini level — state would go down. So the kind of food that you're eating or the drinks that you're having all these affect kundalini — or some people who come into your room would affect your kundalini — some animal would affect your kundalini — some smell of some paint can affect kundalini — it gets affected by everything around. And most importantly collective consciousness — you are not an individual consciousness it appears to you like that — you're part of a vast consciousness what we call the collective unconscious and sometimes they even call it a collective conscious. So that is working on you. You are like a wave in the ocean. The ocean is acting on you. Though you might not realize that. So the ocean is affecting you. That is whatever is there is affecting your kundalini. Your own consciousness and beyond that even all consciousness is affecting you and the kundalini is moving up and down and therefore your state will be coming and going. But we are continuously working on you. So at some point it would be more or less stable. Your state also would become stable. Right now we cannot do it very fast because you're in the thick of the world. You are gruhastas. So you have

to earn your money, take care of your family, other things are there. So we have to look into that also. Therefore we cannot make the process very fast. We have to go gradually and slowly so that you'll have both Iham and Param. Too fast — if you go it'll only be Param — Iham will be knocked out — you'll become like Ramana Maharshi — where was Iham for him — people took care of him. There's no Iham at all there for him. So Iham would be knocked out if you move too fast. Therefore we are moving at a particular speed where you have Param and also Iham. We do not want to drop one and have the other — we want to have both there. So a lot of people in India in ancient times who were kings actually but also enlightened. They had both Iham and Param — they had. So we would prefer that kind of model than being in the forest or living under tree or becoming a beggar. We do not want that kind of a thing. I once was witnessing two enlightened people talking many years ago. One was a world famous and he would not even travel by ambassador car. He would say is this a car or an animal. He had contempt with the ambassador car. So some rich people in the city would bring their posh cars in which only he would travel. He would wear really wonderful clothes. He enjoyed all the comforts of the world. Yet he was completely enlightened, fully enlightened. There also lived a man who was a beggar, a kind of beggar, lived under a tree in Chennai. And people used to go and gave him some food, this or that to eat. That's all. He never asked anything, but they'll buy him some biscuit packet, sometimes some food or somebody would carry some food. He would eat what is coming. And these two people met and they were speaking about some other things. Never did they speak about how this one who was so very wealthy and powerful could help him. He didn't ask for any kind of thing. Nor did this man offer. So he was both Iham and Param — both he had. The other one had only Param and no Iham. But they did not talk about those things. So we want our people to have both Iham and Param. We are not only focused on Param. If we are only focused on Param we can move very fast. But then what happens then? All of you would have lost your Iham, seeing that the others will be terrified and frightened. They don't run away. Therefore we need both. That is why we going slow.

Q5

Who is a true spiritual seeker? If seeking is self, how does one can become mukta?

A

Now people have asked me several times, who am I? And I've told them, you're nothing but a septic tank. So what are you basically inside? You're a septic tank. So you must be able to see that. See that you are a septic tank. You have jealousy, you have anger, you have fear, you have frustration, you have comparison, you have despair, every kind of terrible thing you're having. That's why we have said you're a septic tank. I would not say at this point Tatvamasi or Ahambrahmasmi. No, my answer to you is you're a septic tank. If you could see that you are a septic tank, then you're a spiritual person. Such a person is a spiritual person who sees a septic tank. Somebody like Ramakrishna used to be doing seva to devotees who came ,

he was saying I'm guarding against my own ego. Remember that teacher could do that. You could — you will understand. So you must see that that you're a septic tank — not that you are Brahman or this or that other kind of stuff. When it happens that happens — right now you're a septic tank — and the reason for you being a septic tank is your “self “. In everything that you do — in every word that you speak — in every action that you do — you go and help a beggar — the self is there also. If I help this beggar, I'll get some good karma. May be my heart could flower. Something the self is expecting all the time. So if you could see yourself in action as much time as possible without condemning it, you say, "Oh my god, this is terrible. The self is there." Then you're not seeing without judging the self, without condemning the self, without giving excuses. If you simply see the self, what the self — it's a question of time before you become a mukta — more than japa, tapa, this or that. They all — they're all helpful, no doubt. But if you go on seeing that your self is involved in everything that you do, you're nice and loving and kind to your wife — there was a little bit — you wait and see — the self is there. So if you could become conscious of it, you could — if you could become aware of it and still if you could see it, that is enough. You're a spiritual person — to see that you're having a self — trying to be free of the self no use. You can never be free of the self because the trying to be free of the self is the self. You say okay I'll go to the forest and for six years I'll meditate on the self like the Buddha did. No it's not going to happen. So by you trying to become free of the self you would never become free of the self. All that you can do is you can see the self — then it's a happening — suddenly sometime it could happen. You could drink a cup of coffee it could happen. You could be walking on the road. We have cases of two women in India who were pounding paddy. They were pounding. They heard the sound of the bangles. They heard the sound of the bangles and they became enlightened — very famous people. Anything could make you enlightened. The case of a lady, a sage in India who spat on somebody and that person on the spot became enlightened. So anything can happen and but when are you prepared — if you're fully conscious and aware that the self is there all the time and that you cannot do anything about it. Trying to be selfless is the self. You can't do anything. It has to happen to you. It is a happening. That's why we say it is a happening. It has to happen to you.

Q6

Mind is equal to karma. So is the law of karma applicable to only unenlightened people? Will an enlightened person not have karma as he is free from the mind? Will mukta still suffer from his past karmic actions?

A

Mukta would suffer from his past karma. He might not acquire fresh negative karma but certainly he will have to pay for his past karma. There's no escape from that. Now a mukta — he might do something very good and then you might acquire bad karma but some good thing which he did could also invite negative karma because it could have had a negative impact on somebody. Intention was good — what he did was good and the effect was not good —

and therefore he might very well acquire bad karma. I'll give you one funny example just for fun. So there was another Kalki Bhagwan. There are many Kalki Bhagwans and you must know there are close to 300 Kalki Bhagavan in India who are in jail. So it's nothing great to feel that one is called Kalki. I never called myself Kalki but the name got stuck to me. So whether they want it or not the people will say you are Kalki Bhagwan and they like to use that name and there are 300 Kalki Bhagavan in jail. So this Kalki I'm speaking about is not in jail — a very good person. So he had some idea about doing Annadanam. So in some particular village — I'm not giving you more details — he was there — he collected funds from people and he was doing Annadanam every day in that village — morning, afternoon, night — everything was doing. This I think for a few years people there became totally lazy — they were already poor — now they stopped working — and because he was getting all free food — all three type of food — so they ate that food. Maybe did a little work. It is going on there for some time. Then what happened? The people who were funding him, they stopped funding. So he did not have enough money to feed the people of the village or maybe villages. I think he didn't have the money because people are not giving the money. They can give for one year, two year, three years. They cannot be going on giving money to go on feeding a bunch of people who are not doing anything at all. So what happened? Finally they waited and waited these people and this man was still not giving them food. Finally he was beaten and driven out of the village and the villagers told, you spoiled us. You should have done something better for us. Said you simply fed us. You fed us and thereby you fed your own ego, your own self. They were so smart and we became lazy. He was driven out. So that man — we do not know if he was enlightened or not — but he did good things feeding the poor. But what happened? The effect was bad on the people. He is finally beaten and driven out. All the details I'm not giving you. So even a mukta — we do not know if he was a mukta or not — can acquire bad karma.

Q7 Can we take help of our ancestors in terms of guidance as we would take when they were alive? Does it create an attachment with them and block their journey in higher planes?

A You could very well take the help of your ancestors. It is in fact very good to take their help and nothing negative would ever happen from that. Only positive good things would happen to you and to them also.

Q8 How does repeatedly moving into peak states or transferring Ananda affect oneself?

A Repeatedly moving to peak states and transferring Ananda would slowly transform you. You would become a different person. Right now you're untransformed. You would become transformed. That is your heart would have flowered. Once your heart is flowered, you would start living. You do

not know what it is to live. You're only existing. That's all. Only when the heart flowers, you enter the golden age. The external golden age is something else. But for you internally, it is the golden age. Even if the world is kaliyuga, the iron age — internally the kingdom of heaven is within you. The golden age is within you. If your heart has flowered, which is what we call transformation — that would happen to you as you go on transferring Ananda and moving to peak states.

Q9 What is truly meant by flow of life? Is it left free to all circumstances in our life? Even in our Iham and Param growth?

A It applies to both Antaryamin and Param. Now you should not misunderstand this flowing with life as being lazy not doing anything simply keeping quiet — that is not the way to understand that. So whatever is required you have to work for that — you have to put an effort — try to change it — that's why we are talking of dharma, Artha kama all those things — fulfilling yourself — to put in effort. Now where this teaching comes in is let us say you are putting in some effort but you do not get what you want. You do not get what you expect. In that case you'll accept what has come. We call that flowing with life. That in spite of your effort what you expected did not happen or you expected something and something not so good happened. Either way, whatever happens, there's nothing more for you to do. You would not be struggling with it. You would not be weeping about it. You would accept that. That's all. But as long as you could try, you must try. You must keep working for that. But let us say it does not work out. Then you must accept whatever happens. This works both in the field of Iham as well as the field of Param. It applies in both the fields.

Q10 If we realize God what will happen?

A If you realize what would happen — if you realize God — God only be there — you would not be there. That's all. All this effort to realize God is only as long as this separate entity called “you” is there. You feel that you are separate from the whole. That is your agnana. Your failure of intelligence and all that goes away. And then when you realize God, what do you realize? You realize you are everything. When you are everything, can you exist? You cannot exist. You're gone. That everything only is there. You have to separate from it. That goes away. You're gone. Realize God is to be gone.

Q11 How to solve problems in life?

A One way is to set right the koshas. You set right all the koshas, you'd most probably be able to solve most of your problems. The other thing is if you

have a strong connection with Paramjyothi then talk to Paramjyothi about it. Paramjyothi will help you.

Q12

**How it feels to be one with the Paramjyothi. In what form we will be?
What is the purpose of the existence of the Paramjyothi?**

A

See all that depends on you. If you are a Krishna bhakta your Paramjyothi would be Lord Krishna. And that's how you would experience it. The way you learned about Krishna during your lifetime, that would be the experience you would be having. Suppose you're a Ram bhakta, that's the way it would be. Suppose you are Shiva bhakta, that's the way it would be. That's why there are different locas there. Krishna's loca is different from Rama's loca, different from Shiva's loca. It's all very very different. So it's not the same thing for everyone. That means nature is very poor or God is very poor! . No, there such variety is there — even your dishes every day you're changing the dish — having a new dish — there some that putting today's special dish is this — and some funny juices in the west today's new animal just come in — all this kind of stuff — everyone wants change — new — something fresh — so why should two people have the same experience? Two people actually — one person only is become two — let him have two experiences — why the same experience. So a Christian would have this Christian experience. He would be with the Lord Jesus Christ. A Muslim it would be an experience according to his own faith. It would be different. So when you're with the — we are saying great compassionate light because that's the way most people are now having now — and ultimately you discover whether you are Krishna bhakta, Ram bhakta, bhakta of Christ or you follow a Buddha — whatever it is — you ultimately find out that behind it all is the great light. That's why in the west we use the word the great compassionate light — in India we use the word Paramjyothi — outside of India we use the word the great compassionate light. And of course the one who promoted the whole thing vigorously was Ramalinga Swami. Ramalinga Swami was initially a Murugan bhakta — very very close to Lord Murugan — then he became a Shiva bhakta — and the story is that Lord Shiva slept with his head on his thigh of Ramalinga — and yet what happened — he went beyond Murugan — Vishnu — Shiva everybody and went out to Paramjyothi. That was why the court case on him actually — pushing out all the Hindu gods. And so somebody had to put a case on him. And of course nothing happened in the case because as he entered the courtroom the judge himself stood up. Everybody stood up and the judge gave a firing to the man who put the case and it was dismissed — cuz he went straight to that. No — he went through all this. Finally went straight to that. See he wanted all people to come there but it was going too fast. People would not accept it. If I were to tell you give up your Rama, your Krishna, your Murugan, would you accept it? No. Certainly no. Though the ultimate of course is that Paramjyothi. But let's say if you go step by step, step by step, step — if you happy with this, be happy with it. That's all. But what is beyond that? Then you see something is beyond that. He went to Murugan — wanted to see something beyond that.

We went into Shiva. What is beyond that? .He went off to the great compassionate light. Paramjyothi comes into existence because you and I are there. It is the oneness of all human beings which is Paramjyothi. That's why I said it's like the cells of the body. We are the naras and that is Narayana. It automatically comes into existence. If you come, it has to come. And then what is it concerned about? Who made it? You and me — the humans. So it's concerned about us. It's concerned about our welfare, our happiness, our liberation. These are its concerns. There's no other concern except us.

Q13 How to create my own personal god?

A No, you cannot create anything other than a personal god. Whenever you create something, you are involved. It is personal. You cannot create a personal god. Any god that you create is personal only. You can say god is no form. That is a personal god. Or you can say okay I'm accepting a formless form. Then it becomes light. Light is formless form. That's again your personal god. Or you say no I want a form. I want Rama or Krishna or Shiva or whatever it is. Then that becomes a god with a form. That's what you want. That is your personal god. So you can have only a personal god. Theoretically you can talk about an impersonal god. But if it go to your god, it has got a personal god which might be formless or have a formless form or have a form — any kind of form.

Q14 Why is it that in many of our higher processes or Homas , pujas , we are told , Sri Paramjyothi Amma Bhagwan will come into you when Paramjyoti AmmaBhagavan are already inside us , what is the true meaning behind doing that?

A See — Sri Paramjyothi AmmaBhagavan or Bhagavathi , Bhagwan are there inside you but then they might not be active or they might be active but might not be very active. So every time we make it very active by invoking them. So essentially we are using the Antaryamin. The Antaryamin is a television set. It might be on or off. So we on the television set — then if you invoke Paramjyothi Bhagavathi Bhagwan then they'll be the ones who coming on the screen. If you invoke Lord Krishna, he is the one who would be coming on the screen. If you invoke your ancestors they are the ones who would come on the screen. So whoever comes they would be able to offer something to you. All cannot offer everything. What Shiva is offering Krishna cannot offer. What Krishna is offering Shiva cannot offer — there's some things could be common — but that's why it depends on your Antaryamin. If your grandparents are going to come in as your Antaryamin then of course they could offer certain things but they cannot offer what Lord Krishna offers or Lord Rama offers — that they cannot offer — but some things they could offer — especially they could offer things like if some accident is going to take place — that they can talk to you. Your parents or grandparents who

have left the planet they could also come in as Antaryamin. Suppose you have a pet dog which died — that pet dog also can come in as Antaryamin to make you feel nice. It can also give you some guidance — anything. So Antaryamin is a television box — you can tune into any channel you want. You can tune into AmmaBhagwan — you can tune into Krishna — Rama — anybody you can tune into. It's all different like different channels. It's all different — and then again comes what kind of bond you have. The greater the bond greater the offerings they would give you. But variety is there and every time we invoke we are starting the channel again. When we say already in you it means that channel is ready to come into you. But you must ON the channel. That's why we do the invocation all the time.

Q15 In previous darshan, Sri Bhagwan had explained how individual transformation happens — that is getting a peak experience, visiting hell, meeting the great compassionate light, discovering our role on the planet. All these factors responsible for transformation are not in our hands. So is transformation also a happening? Do we really have any role in our transformation?

A I will try to give you an example which will help you understand. I have always said enlightenment or mukti or transformation is a happening. That's why it is confusion. So if it's a happening then what is our role? Let me give you some clarity. This example might help you understand. Now the problem with you is the brain and this brain has a tumor and the tumor is the self. That is the problem with you for every individual. That is the problem. The self is the problem. And evolution has produced the self for certain reasons. And then it has to also go. It is in the process of going away. It would go away possibly the next 1500 years. After 1500 years, most probably this tumor — I'm just using the word for fun — in the brain would go away. But it's 1500 years from now. Now your individual problem is because of this tumor. The self. Your family problems is because of this self. A problem between you and your wife is because of this self. A problem between you and your children because of this self. A problem between you and your boss or your colleagues or your subordinates is because of this self. The problem in society is because of the self. A problem in a country is because of the self. A problem between countries because of itself. The climate problem is because of the self. Wars because of the self. Every kind of problem from the smallest level to the biggest level, it's all because of the self. This self must go. But any effort to end the self is the self. So what is now going on now? Now to remove the self — I'm giving only a funny example. Don't take it literally. We have to do an operation and remove that tumor from your brain. The tumor called the self. Now we have to go to a hospital. Now that hospital there's a chairman for the hospital. That chairman is Paramjyothi. And then you have to go. You first you're told there's a hospital there. If you go they'll do brain surgery on you. They'll remove the tumor. You'll be fine. But then you hear about it but you do not come to the hospital. Like lot of people they register for the M&M class but do not attend the M&M class. You

don't attend. Then what happens then? All right. You come — some people come into the hospital. In the hospital there is a manager who talks to you — what's going to happen — where you'll be taken — this and that — all that kind of stuff — and you're ready. That manager is the physical Amma Bhagwan. I am not talking to you, I'm the manager of the hospital. I'm telling you certain things. It's actually getting you ready for the surgery. Then you're taken to the surgical room where the surgery is going to happen and the two surgeons there are Paramjyothi Bhagavati and Paramjyothi Bhagawan. They are the two surgeons who would do the surgery and there are number of assistants to help them. They are the dasas who would help the surgery. But the problem is some do not even come to the hospital, some people come to the hospital — some they'll enter the hall — see the manager talking and go away. So how to prepare them? Then finally some people enter the surgical room and some tests have to be carried out. At that stage some people run away from the hospital and somehow we manage — and some people are put on the table and before we start anything we jump out of the table and they run away. And then some people do stay on the table and helped by the assistants — the surgeons Paramjyothi Bhagavathi and Paramjyothi Bhagawan — they are not Amma Bhagwan — to be very clear the managers. So they start the surgery. For some people the surgery is done gradually — takes some time — some months — sometimes years — and some people have done very fast surgery — one shot it's over — and they are the people who suddenly become enlightened. There are number of people all over the world who have completely and suddenly become enlightened. We are not making them to speak on the channel especially those abroad because the time would be too much and you would also be wondering what is this? You might be scared or you might sometimes be feeling when will this happen to me or will this happen to me — all kinds of fears you might develop — or sometimes you become so hasty which also affects you — and time consuming — most of the time will have to be given to them — that's why we are nowadays not using them much especially those of the west because the language you don't understand. So there are people who are completely in that state and can transmit that state. Even in India there are people there. There are people just sitting there. You should not be frightened by seeing them. Just sitting — that's all — people go sit next to them. The state is getting transmitted — much more powerful than what Ramana could do. It's happening right now. So now what happens? They made it because they laid down on the table. They were quiet enough. They had the patience to go through all the process and finally they made it. They made it quite fast. And there are those who took some months to get there. Some who took years to get there but they finally made it. That's called gradual enlightenment. There are two varieties of enlightenment. The sudden and the gradual. The rest are people who don't come to the hospital or either do come they don't pay attention to the talk given by the manager. They don't listen to all the assistants by getting them ready. They not focused on those things and they don't exactly follow what we tell them. The mind is still occupied something else. We are talking of some Param-like values that thinking of Iham things — where you think should think about

Param — you think about Iham— then how do you do the surgery? You're rolling on the bed there thinking about Iham — the surgery cannot be conducted. These are the problems we are facing. But let us say we somehow manage because this is a genetic problem actually. So nature is working on that. It will take other 1500 years more. Suppose we get to 81,000. Fortunately, there's a provision in the brain where if we can get to that number — which currently is 81,000 — may become less, may become more — all of a sudden, all the brains would change — all the tumors would drop down — disappear. The self would go away and mankind would have made it. Otherwise mankind could very well disappear. So let us say if you are not able to do the surgery on time then there could be no humanity for any surgery at all. He could even destroy himself. He's hellbent on destroying himself. If you look at the world you can see they're almost doing everything to destroy themselves. So that is why we are trying very hard to get to that 81,000 and that is proving to be a Himalayan task. It is so very difficult. Iham are ready. Param, they run away. What do you do? Very few people are willing. There are serious people, but they're few in numbers. Nowhere near the numbers that we want. The M&M class is an example of how many are registered and how many do participate. The numbers are there to be seen. So that's why though you are not the surgeon so you can't do anything for yourself but still you have got to come to the table — you have to come to the hospital — listen to the lecture — and then come to the surgical room — under go all the tests — and then lie down on the table — then only the happening would take place. But if you don't do all those things how to make you enlightened? That is where we are stuck.

Q16 Mukhti is a neurobiological shift which happens only through benediction or is happening .Why is it so tough? Why does it not happen instantaneously or miraculously where in this dharma we see so many thundering miracles?

A Well, you see, if we have 81,000 people, it's all over spontaneously. The self would go away. The changes would happen in the brain. After all, the body has had so many changes have been have taken place, ever since the creation of the earth, many things have happened. And in the process of evolution, many many things have happened. So many humanlike species over there. They are all gone. Of course, they are living inside us as part of our DNA. So evolution is taking place and things are changing and there will come a point when all of us would have made it. Only thing is we should not destroy ourselves before that happens. And if we have 81,000 people in that condition, the rest of it make it spontaneously and immediately without that knowledge. Even now you can transfer the state to somebody without their knowledge. You are pretty well focused. It is possible. But as of now we need 81,000 people to do that. It will happen naturally and spontaneously. Why can't Paramjyothi do it? In spite of all this Paramjyothi is doing it via nature and beyond that is not able to do right now. That's why I told you if you take Paramjyothi as God, God is not omnipotent. Omnipresent yes — is

everywhere. Omniscient yes — knows everything. Omnipotent. No. If it were omnipotent, we do not need this 81,000 state, one blow, it would be over. That much power is not there. That is the straightforward answer.

Closing	Teaching / Process for today
A	Today's process — you would be continuing with getting right your relationships especially with your spouses — that is your husband or your wife or if you have a partner that's also fine — or if the partner is dead also it's okay — with your deceased partner you must get it right. So you last time you worked on parents relationship — the next important thing is spousal relationship — you have to work on this. That's for today. This would help us to move very fast on the path of transformation. Now we'll be focusing more and more and more on transformation — for that to happen very well we must first separate these two relationships — the parental relationship and the spousal relationship. Spousal relationship is also quite a challenge. It looks easy but it is quite challenging. You have to work on that. That is for today. Of course the great compassionate light or Paramjyothi would help you and if that is set right we can move fast on transformation. Transformation is now happening to a lot of people now around the world now and it would happen very fast to you also. We love you all so much. Love you.