

MM Class 89

26th July 2026

Shri Bhagwan — Question & Answer Session

Question 1

Dear Shri Bhagwan, please help us understand the significance of Alaya Dashan. What is the purpose of blessing us with the darshan of various deities from different temples across the world? Kindly help us understand the divine intent behind this, my Lord.

Shri Bhagwan:

These temples are special places. Even though you see them online, you would be able to connect with the divine much better than you would do at your home or anywhere else. And you would also understand the different forms of the divine. The divine is not confined to one single form — many, many forms. You get used to it, many, many forms of the divine. And the temples are very specially built in special places which most people do not know. And in those places, even though you see them online, you still could get a better connection with the divine than anywhere else. That's why we keep showing you Alaya darshan.

Question 2

Dear Shri Bhagwan, is the Paramjyothi and the universe are same or different? And do they work in the same way or different?

Shri Bhagwan:

They are the same and not the same. You have to somehow manage the two — the same and not the same. Now, for example, you are your body and you are not your body. We can't take your body off you; you are in the body. At the same time, you're not the body. Similarly, the universe and Paramjyothi are the same and not the same, like you and your body are the same and not the same, and they work differently. The universe works differently and Paramjyothi works differently. They're not the same.

Question 3

Dear Shri Bhagwan, could Sri Bhagwan explain to us about the brain as explained to the West?

I would go into it a little bit, not too much, because that would become difficult for you at this point of time, but as we go along, I would go deeper and deeper into it. It has been very well received in the West — let's see how it goes in India.

The brain is engaged in self-talk. It is talking to itself. All that inner dialogue which is going on inside you is the self-talk of the brain. The brain is talking to the brain. Brain researchers technically call it DNM, which means Default Network Mode . Sometimes they also use the word DNM, but the commonly used term is DNM, and this is something which could actually be verified using what's called an fMRI. You'll actually see the brain lighting up here and there, and movement — you could see the movement of the DNM, and the intensity also can be measured using fMRI.

So all spirituality is about reducing the DNM. All your suffering is because of the DNM. All your craving, all your attachment, all your fear, all your frustration — whatever you are is because of the DNM. That is the problem. All spirituality, in fact, knowingly or unknowingly, is trying to reduce the DNM. All kinds of spiritual practices — it could be meditation, it could be yoga, it could be tai chi, it could be anything that you want — they are all aimed at reducing the DNM. If the DNM reduces, you grow spiritually. If it does not reduce, you do not grow spiritually.

So at various levels you get into various states. At the particular point when the DNM has gone down, you become mystic — that's when you begin to have mystical experiences. So the DNM — it reduces this inner activity, or the self-talk of the brain, which is creating the illusion of the small "I" and the "me." What we call the "me," the DNM is creating. Stop it — you're gone. Now, the DNM is very, very high in people who are very depressed, who are in fear, who are too worried, or in great suffering — it's very high. And as it goes down and down and down, the activity reduces, and at a particular point we would say you are enlightened — where the small "i" is gone, the "me" is gone.

Unless you go deeper and deeper — as it still slows down, you would move into the experience of oneness. You feel that you and the other are one; you and the tree are one. And as it goes deeper, you and the universe are one — everything becomes one. That's why we talk about oneness. And finally, we talk about Ekam becoming one with it. And then also you begin to see

Paramjyothi, the great compassionate light — not what you see now, that is much more powerful. You begin to see the great, compassionate light, or Paramjyothi. Then, as you go deeper and deeper still, it slows down and you become one with it.

So that is the journey we try to take. People are at different levels — there are people who come out of their suffering, their misery; there are people who become enlightened; people who experience oneness; we have people who see Paramjyothi — we see them real Paramjyothi; there are people who also become one with it — they're also there. All are progressing at different speeds; they're moving.

So as we go along, as we reach 81,000 people, something strange would happen. If 81,000 people's DNM has come down very much, the forces of evolution — I have not spoken about that much — they will take over and they will produce the necessary changes in your brain whereby your DNM has become very low. When that becomes very low, human consciousness would be raised. That's why this moment is all about raising human consciousness. All your problems are because of low levels of consciousness.

Now, in Satya Yuga it's very low, that's why it is Satya Yuga; then as it picks up momentum it becomes Dvapara, and now it's Kali Yuga — of course, it's the end of Kali Yuga, it is going to end. So now, as we get 81,000 people to a particular level of DNM, the others would automatically shift to it because of the process of evolution. We don't have to do much about it. And then humanity would shift into a higher consciousness, and that would be the end of suffering — because humanity as a whole, not just individual suffering but humanity as a whole. All this mess that you're seeing in the world — the world is in a terrible, terrible situation. The world is full of just mad people, crazy people, terrible people. All that would change.

It's much better to be the caveman of 100,000 or 200,000 years ago — that was much better, because the DNM was low. You are terrible — you may be going in a car, living in a bungalow, doing this, doing that, all those things, but actually you are at a much lower level than the caveman or the Stone Age man. He was much better off — his DNM was low, he had a great time — but you are not having a great time. You are in terrible times, small, petty things which you are playing all the time.

So more about the DNM we will talk as we go along. But what you must know is all our work, whatever we do in the dharma, is focused on lowering your

DNM — without telling you. But now we are beginning to tell you, because you are going to move faster now, especially because after the last Sahasranama Homa, many people's DNM has come down — some people it has come down so much, they are enlightened, and it has happened. So now is the time to speak about it, therefore we are speaking about it.

So we tried this first in the West — I mean, rest of India — where it was well received. Now, we are talking to you also about it because somehow the news has come here and some people asked questions about it. So we are talking to you also about it. So know that our work is all about reducing the DNM, because your DNM is so high that your inner condition is nowhere near the condition of the ancient man 100,000, 200,000, or 300,000 years ago — he was in a better state than you, even though he might have been living in a cave. He was in a better state than you because his DNM was low.

Today you live in Kali Yuga — terrible, terrible times. That's what we're living in. We want to pull you out of that. How? By reducing your DNM. So from now on, we'll be speaking more in terms of DNM, so that it's more specific and more clear. We'll go deeper, much more, to talk about it, but it will become too much for you. Just take this in as we go along. We will have many occasions where you'll go deeper and deeper into it.

Question 4

Dear Sri Bhagwan, could Sri Bhagwan talk about the crucial insights of the great enlightened masters like Ramana Maharshi, Nisargadatta Maharaj, Buddha, Lao Tzu, and J. Krishnamurti?

All of the great enlightened masters talk about the same thing, but in different ways. They're talking exactly about the same thing, but in different ways, and though there is a gap in time — possibly centuries — and they have no connection with one another, they could talk the way they have spoken because their DNM was low. It was possibly down to 20%. That's why they could talk about it the way they spoke.

Now, who's the first person who spoke? Ramana Maharshi — yes. Now, he had a strange experience when he was young whereby his DNM became very low, possibly it came down to 20%, quite low. Now, what is this DNM? It is the self-talk going on — the brain is talking to itself, talking about the past, the future, commenting about the present, going on. It stopped talking, like a record player — almost like a record player, sometimes it says the

same thing again and again, and something else again and again — from birth to death it does not stop talking, trying to sustain the "me."

Now what happened to Ramana — he could see this talk. Earlier he was inside the talk; he was pulled by the DNM, he was inside it. Now, whatever happened to him — I'm not going into it — he came out of it, and he could see the DNM talk. Of course he did not know about the DNM and all that, but he said you could see that. Then he put the question, "Who am I?" To whom is he putting this question? He is putting it to the DNM. Now the DNM — there's nothing there, it is simply talking and producing the "me". Now you put that question to the DNM — "Who am I?" — which is actually a question of the DNM, that is, "Who are you?" The DNM cannot answer that question, because it's an illusion, it's simply creating it out of nothing. So the DNM stops.

What remains is only awareness, or what Ramana would like to call the bigger Self. With a single shot, "Who am I?" you stop the DNM straightaway. The question "Who am I?" it cannot answer, because it's an illusion — it's simply a rotation of thoughts, a record player going on and on, it cannot answer. All the time it's getting into stories — suppose you talk about enlightenment, which is actually a reduction of the DNM, the DNM would say, "Oh yes, I'm enlightened now, I got it, I got it, no, I understand." The DNM would talk. The reduction of the DNM is what is enlightenment, but the DNM is so clever, it would say, "Oh yes, I got it, I understood it, now I'm enlightened."

That's what happened to Ramana. He saw the DNM — of course the word DNM was not there, he saw the self-talk, he saw the small "I" talking. He was able to see it from outside — he had come out of it. Why he came out is a different question, he came out of it. Then he saw where is he talking from. He put the question, "Who are you? Who am I?" No answer. He is completely fixed in that awareness which he calls the Self, the big Self or the big "I." This small self, the small "i," is gone. That's why he says you cannot escape the question "Who am I?" You do not need any other sadhana or practice — simply shoot the question "Who am I?" Take it in seriously — you're finished. It's like a bullet that would hit the DNM and finish it. That's what he did, and some people got it too, they also understood — at least there was one man there, I forget his name, he got it. That was Ramana Maharshi. It all happened because his DNM got reduced.

Who's the next one? The next person is Nisargadatta Maharaj. His key insight is: what is there is awareness. All that is happening is merely contents

there. All your mind — he also does not know the word DNM — all the content is happening in that space we call awareness. Awareness is all that is there; there is Tamasha is going on — your thoughts, your DNM, there are content— now, from awareness you must see these contents; you must not be pulled into it. As you begin to see this content as something happening outside of you, then you are not pulled into it, and slowly it reduces. What remains is only pure awareness. Same as self Ramana Maharshi — he would use the word awareness, and all the chatter becomes quiet, which he would use the word "contents" for. The contents reduce, the DNM goes away, all the content goes away, and what remains is only awareness. That was Nisargadatta Maharaj.

Everybody is only talking about the same thing. They could talk because their DNM was low. If your DNM becomes low, you also would talk. We have to now work to see that your DNM is brought down. If your DNM is high, you are in Kali Yuga and contributing to Kali Yuga — all this mess in the world, you are the contributor, all the wars, all your problems, all the conflicts — you are the contributor. All your misery, you are only creating, because your DNM is high — you have to now reduce your DNM slowly to Treta level Dwapara level then Satya Yuga level and as you reduce it, the world also is changed.

Next person — Buddha. The Buddha also — same thing — as the DNM goes down, you got it, all through a lot of processes we will not go into. I told you earlier, all your suffering is caused by the DNM, and what is the DNM doing — craving, becoming, commenting — all of it is doing. So the Buddha is telling you: stop craving. If you stop craving, the DNM will come down. Stop becoming — "I want to become this, I want to become that", who is doing this, the DNM — stop becoming, the DNM will come down. How to stop the craving, how to stop the becoming — he gave the Eightfold Path.

Ramana did not give a path, except for the question "Who am I?" Maharaj did not give any complicated path. Buddha gave a path because he was asked to give a path — there were people around, the Eightfold Path — you have to practice it slowly, becoming will come down, craving will come down, which in our language means the DNM will come down, and what remains is peace, bliss, joy, nirvana — it's all gone, shut down. We have to shut down your inner dialogue, shut down your DNM specifically — shut it down like Buddha, shut it down like Ramana, shut it down like Nisargadatta Maharaj — you become like that. Shut down your DNM, otherwise, you are in Kali Yuga. So, depending on your DNM, you'll know which Yuga you are.

Right now, if you're suffering, some problem is because your DNM is quite high. If you want to become a Buddha, you read a book on Buddha, you want to become like these DNM masters, you want to become like them — your DNM must come down. All that we are doing is we're trying to bring down your DNM. We use a tool — a tool called Deeksha. Using Deeksha, you go straight at the brain and you slow it down. More of that later.

Who's the next person? Lao Tzu, the Chinese teacher. So his teaching is basically "Wu Wei", which means stop carving. When you take a piece of wood and you start carving it, you have some idea, and accordingly you want to shape the wood, then you go on carving. He says stop the carving — you know, the wood is life, and you want to shape it according to your ideas, your concepts, your beliefs. You're continuously working on it — "Oh, this is good, oh this is bad, this should happen, that should happen" — that is DNM commentary. He says don't do that — stop carving. When you stop carving life, you flow with life. You flow with life, life is like a river flowing, you flow with life — that's how you must live, not carving this piece of wood, not trying to shape life. Who are you to shape life? It's pointless — there is DNM activity. When DNM is lowered, you will not engage in such activity, you just flow with life.

Everything is too beautiful, too wonderful — it does not look like that for you because you're all the time carving, leaf shakes, trying to describe it. Start experiencing the leaf shape or the flower blooming — no, you're commenting on it, "oh, flower is this, flower is that" — all kinds of commentary — just experience the flower, don't do that experiencing-through-commenting; just flow. But commenting on the flower is DNM, it's lost. So the teaching is, stop the carving — same thing, also focused on the DNM, expressed differently. Move on.

Who else is next? J. Krishnamurti — many of you could be knowing, because he lived quite recently. So the key teaching of J. Krishnamurti is "the observer is the observed." Now, when the DNM stops or goes down to 20% — what is there is there, you observe, no commentary. You look at a tree, that's observation. The DNM is the observer — since the DNM has come down to 20% of its normal activity, the observer is gone, what is there is only the observed. Therefore the statement is: the observer is nothing but the observed — that alone is there, the observer is gone. So the DNM has come down, there's no more commentary, all those things are not there. anything is given to you, shown to you, a comment made on it by the DNM. What is experienced is there, without commentary — but what is there is only the

observed. What happened is the observer, the commentator, is gone because the DNM is slowed down to below 20%. It's gone, and therefore the observer is the observed. That is the key insight of J. Krishnamurti.

The next thing will become very, very clear to you as your DNM goes down — it becomes very, very clear, and then you enter the golden age. Until then, you have to be in Kali Yuga, Kaliyuga Vasi

Question 5

Dear Shri Bhagwan, we are very glad to know about Sri Amma's Dashan happening in Neem. How should we prepare ourselves to receive the best blessings from Sri Amma during Dashan?

This darshan is for reducing the speed of your DNM. So your approach should be that when the blessing is given to you, you should initiate the process of the DNM getting slowed down. As the DNM gets slowed down, you'll have a sense of fulfilment. Many of your problems could get solved. Many of your problems are being created by the DNM, but as this is slowed down, the problem could actually disappear — sometimes a problem may be solved, or the problem itself could be dissolved, because as it goes down there will be a transformation in your relationships, which is very, very important. That is the key to see how you are progressing — your relationships with people, with family, with wife, children — transformation happens, and then, of course, you will become enlightened slowly. It cannot produce the "me," it cannot produce the "I," the sense of separation it cannot produce the psychological self — it cannot produce. You become enlightened, you join all these masters.

Then, of course, if you continue further, you will experience oneness, and still beyond that, come face to face with Paramjyothi still beyond that, that is one with Paramjyothi — that Diksha would help you get there, and then, of course, it depends upon your participation, how serious you are, how passionate you are.

Question 6

Dear Shri Bhagwan, I am a youth and I have been in dharma since my childhood. I have not got any peak states during the process. What is the reason, dear Lord? What sadhana should I do to get a peak state during the process?

You are not getting a peak state, and there are those who do not get mystical experiences — that is because their DNM is pretty high. To get a mystical experience it must come down a bit; to get a peak state it must come down a bit. If it does not come down, you will not get mystical experiences, you will not get a peak state.

Now, these darshans could actually help you get a peak state, get a mystical experience. If afterwards you get some mystical experience — sometimes you may get it there itself, or when you go back home, or after a few days you get a mystical experience or peak state— that means it has gone off very well, the deeksha has gone off very well. So you must be pretty focused. People are not so focused — life is so difficult. Your DNM is so active that you are not really focused; you the DNM must be somewhat low when you go for the dashan, then only the impact will be fine, and the proof that it has had an impact is you must get mystical experiences, you will get a peak state. But when you approach with the DNM very high, lots of commentary — commentary on this, commentary on that — as you are coming, you lose the opportunity.

So I told you, our work is completely on your DNM — whatever we do for any program is aimed at reducing your DNM. That's our work.

Question 7

Dear Shri Bhagwan, what is the significance of Sri Krishnaji's Guru Purnima Dashan? What are the benefits of attending this darshan?

Shri Bhagwan:

Full moon day is something very special — we have scientific evidence for that. Dharma moves very closely to science. We don't have time to show all those things here, but maybe in the courses it will be shown — scientific evidence for what is special about it.

Now, the purpose of the darshan is to speed up the enlightenment process — in other words, to speed up the reduction of the DNM. That is the purpose, because we don't have much time to waste, we have to quickly become enlightened. Therefore, we want to speed up the process, and in order to speed up the process we are going for the darshan, because the darshan is based on deeksha — deeksha is the tool we use, and the deeksha came out of Krishna, many years ago. The whole phenomenon began with him — that's how the deeksha phenomenon began, that's how it spread across the world — to give a big shot to people to speed up the process. Those who

come with slightly reduced DNM will have the best effect — more of it will get reduced in due course.

Question 8

Dear Shri Bhagwan, dear Lord, only God is Guru. God teaches and guides us through Antaryamin. What are the various ways through which our Antaryamin guides us? How does one distinctly know whether it is Antaryamin or the mind playing? Can we take the help of paadhukas to receive answers, and if so, how do we receive answers? How does one develop a powerful Antaryamin? Dear Lord, we seek your blessings for a powerful Antaryamin.

Again I have to go back to the DNM. When the DNM is low, it is the divine Antaryamin. When the DNM is high, the so-called Antaryamin is your own mind talking — it is not the divine talking, your own mind masquerading as the divine. It can take on any form — it can look like Lord Krishna, Lord Rama, or look like Amma-Bhagavan, this or that — but it is your own mind, because the DNM is pretty high. The DNM is a storyteller, it creates stories.

So that's how it creates — for example, when we began this phenomenon in the school many years ago, with young children for them the Antaryamin — for one young boy, the Antaryamin was the mango tree. So they'll pray to it, "will this happen," and the mango would fall, and they would say, "yes, I'm getting it." Well, they were children, and they were living on a campus full of mango trees, so the attachment was to the mango at that age, so the mango tree became their Antaryamin. For one young boy, a chappal (slipper) was the Antaryamin, and the chappal would beat him now and then. We were quite shocked at what kind of strange phenomenon this is — then we inquired and we found out his father, when he was a small boy, had once slapped him with a chappal, and that got inside, and the chappal became his Antaryamin.

You have to be very careful with the Antaryamin. Many people say, "I have this AmmaBhagavan as the Antaryamin and Amma is asking that you should give me Saree. Now, such a thing would never happen — it's his own mind appearing as AmmaBhagavan, and his own mind is telling him, asking him to get me a sari — so a lot of this kind of thing goes on. We would never ask you for anything, but here, their mind is saying, "no, Amma told me, Bhagavan told me, you have to help me with some money." We will never ask for such things, we will never do such things. The worst that comes to the worst, to a particular devotee, we would straight away give money, you

can open the cupboard, money will happen" — you don't have to give money to him. People fully believe, "no, my Amma told me, my mother told me," that they should ask you for money — they are not lying, but their own mind is just duping them. You have to be very careful with Antaryamin — that's why we are hastening the DNM slowing down — as it slows down, this kind of mind-playing games would stop. It still plays when you are praying, so you must be very careful with the Antaryamin.

Your own family members could come in as Antaryamin from Other loka, your grandfathers can come in, your parents can come in, but they're all highly limited. As you go about reducing the DNM and raising your consciousness, the Antaryamin will become stronger, could become purer, and could guide you on all matters. You could, of course, take the help of padukas — there also the mind could play, so you have to reduce the DNM.

Question 9

Dear Sri Bhagwan, could Sri Bhagwan explain to us the Moola Mantra: "Om Sat Chit Ananda Parabrahma, Purushothama Paramatma, Paramjyoti Sri Kalki Bhagavati Sametha, Sri Kalki Bhagavathe namaha !

This is a bit difficult to understand — this is a particular mantra for the hastening of the enlightenment process, but let me try to explain it to you a little bit. Whatever you could understand is fine, but as you go along you'll be able to understand it completely — but if you don't understand it fully now, do not worry, whatever you understand is okay.

Now, we have had an ancient civilization in India and other parts of the world also, which is gone. Now we have technology . The ancient civilization also had technology, but not this kind of technology , but that also is technology. What was that technology? That was a technology which is mantra-based — you may call it mantra technology. There's evidence for this in many parts of the world.

Now, if the mantra is correctly understood and correctly chanted, by going deep into consciousness, it becomes very powerful — it could do wonders. So now there are specific ways in which to do the mantra chanting and how you must go into these things. Now, the modern scientist uses the microscope to see the smallest of the small and the telescope to see the biggest of the big — those are the scientific tools of the modern scientist. The ancients used mantra technology combined with samadhi technology.

I'm not going deep into those things — so basically there are certain steps ending in samadhi, and in this the mantra also gets involved.

Now, let us say you want to know how the universe began — the particular way is all given in the scriptures — you could go deep into samadhi and you would know how the universe began. You want to know about the human anatomy, how the brain functions — there are magnificent descriptions of the brain in ancient scriptures which even modern science has not caught up with yet — how the body functions. Through the specific steps and the particular samadhi you would know everything about it, which even modern science has not fully understood.

Suppose you want to know about mathematics — there's a way of getting into samadhi, and all mathematics is revealed to you. Ramanujam — for example, the mathematics that came out of it has still not been fully understood. You could do that with physics, you could do that with biology, anything and everything — you could do it yourself: where did I come from, what happened to me — go deep, take a mantra and you could go deep into it.

So please understand, it's a kind of technology which, when used, could help you understand a lot. That was what the ancients did — that's why we often wonder about the ancients, but they had this technology because the DNM was low. But as the yuga changed, the DNM became more and more, that yuga vanished and the technology also failed — even though a little bit here and there it remains. That's why in some villages, even now, where even the government has made provision for the trains to stop, if there's a snake bite, you just go there, chant a mantra, and it's all fine — otherwise you would die. There are people, if you go to them with some ailments, only some mantra chanting and then it's finished, the ailment is gone. A few people here and there are still there.

Now, with that in mind, let us go into this particular mantra. Suppose you are to go into samadhi and try to understand it — the specific way you must start is looking at yourself to understand this mantra. You will find it'll take you, after a point, to what happened before that, then what happened before that — it'll go on like that. If you go on like that, you come to a point where you stop, and that stopping point is pure consciousness — not the consciousness which you know about, pure consciousness, which has to be experienced — only then you'll have some idea about it. That is there — that is the root. Maybe there's something beyond that, but we can't go beyond it — that is

pure consciousness. You may call it Brahman if you happen to be a Hindu, or you could call it God if you happen to be a Christian or a Muslim.

Now, you do this process — all this is connected to this process, but you go to that consciousness state and you stay there, waiting to see what's going to come out next. You hear the sound “Om” that's what you hear — that's why the mantra starts with "Om." Now, today it is scientifically possible to record whatever sound was there at the beginning of the universe, using scientific instruments, and the sound is how the word "Om" comes.

Now, let's say, just to try to explain it to you — you hold there for some time, and then you experience existence. Earlier to that you don't experience existence — to experience the existence, that is "Sat." And then, as you go on staying for some time, as you go on doing it on yourself, you experience "Chit" — Chit has no equal English word at all, basically we can say it is intelligence, consciousness — such a thing, to communicate. Then, as you stay on, you discover "Ananda" — bliss. That's how you begin with Om, Sat, Chit, Ananda — all this is, after the first thing, consciousness, which is Brahman — therefore this is all Brahman — Parabrahma, beyond Brahman.

Then what happens — as you stay on, you see the emergence of divine qualities — that is "Purushothama" — unless you stay on, you see the emergence of a divine being, a cosmic being, a universal being, one being — we call that "Paramatma." By this time various realms are created and many things are happening, but we are tracking only according to this mantra — if you follow some other mantra, something else will happen.

As we follow this mantra, we find that there is what we call Paramjyothi Kalki Bhagavathi Sametha , Kalki Bhagavathe Namaha !. So what we find is we find Paramjyothi after that , after Paramatma , we find Paramjyothi and the Paramjyoti takes the form of Kalki Bhagavati and Kalki Bhagavan in the other loka — that also can be called the avatar AmmaBhagavan. It happens in the other loka, where all the miracles are not possible here . So why Kalki's? specific function is there — to bring about the golden age, it has to begin there, in the other world, not in this world. And these are two energies — one is called the Bhagavati energy, the other is called the Bhagavan energy — everything, there are two in the beginning, but I'm not going into it — two energies which are complementary.

On the physical plane, in Bhuloka, of course, the two will have to also function in Bhuloka, which is called AmmaBhagvan , that also an avatar — but the other avatar in the other world — both can be called Purushothama,

both can be called AmmaBhagavan, because they embody those qualities. So this Kalki Bhagavathi Sametha and Kalki Bhagavathe namaha, two energies actually — and on the physical plane, Amma's energy, before that Bhagavan's energy is manifestation of Soma. Soma can become very, very powerful, but people have to build up a bond for that. So that is Bhagavan's energy manifesting to you as Soma. And Amma's energy manifests to you as Sugandha,— that fragrance — many people get a very powerful, very intense fragrance on the physical plane.

So the manifestation is actually in the other loka, and why Kalki's, specific function is there for Kalki. Kalki has to handle the destruction of the negative forces on the planet, many things are there, and reduce your DNM and give you enlightenment.

So upto that comes the mantra, and the form is Paramjyothi, either the full form of Paramjyoti, or we appearing as Paramjyothi in order to help you — otherwise the form is Paramjyothi, to make it very friendly, approachable for a human, better that Paramjyoti looks like a human — if some other creature is there, better we appear as that creature. So the mantra stops there, actually. Kalki Bhagavathi Sametha, Kalki Bhagavathe Namaha! But in Bhulokha, it becomes AmmaBhagavan to interact with you, to guide you easily

but later on, of course, you could interact with Kalki Bhagavati and Kalki Bhagavan, that's enough for now, it is okay, let it soak in, as you go along, it will go deeper and deeper, it will become clear to you automatically. Your part of it we'll do, the rest is automatic — it will come to you.

Question 10

Thank you Shri Bhagwan, Dear Shri Bhagwan, we know that a number of people are getting enlightened. When would a large number of people get enlightened?

Actually, every day more and more people are getting enlightened all over the world. Next year is going to be pretty fast — more and more people making it. It's going to happen next year — the DNM is coming down. It has taken so many years of preparation, now it's beginning to happen. It began in '89, and now it is the 37th year — it is picking up momentum now, like the tree is beginning to flower. It's happening pretty fast now — it will become more and more next year, and the year after it will become even more. It will go on like that.

Question 11

Dear Shri Bhagwan, what is crucial to develop fast in Iham and Param?

Shri Bhagwan:

The easiest and simplest way is: if you build up a bond with AmmaBhagavan, it is very fast. For all this to happen, we must reduce your DNM, we reduce your DNM through our deeksha. Wherever you are on the planet, we can give you deeksha — that is the tool we use. Of course, we use it in the other world to reduce it. From other world we bring the soma to you, we bring about the changes in your brain through deeksha. But to prove that, there must be some kind of bond, when you don't have a bond with your own parents, with your own family, how could you have a bond with us? That's why I tell you, please have a bond, set right relationship, with your parents. If you do that, we are some kind of parents too — actually, you'll be able to build up your bond with us, and once the bond is there, we can act. If there's no bond, we are not able to act. That's why we tell you again and again, please build up a bond, starting with your own family and friends. That's why relationship is so important in the dharma — then you'll be able to have a bond with us, and then we can act. You're ready to act even now, but we cannot act.

Question 12

Dear Sri Bhagwan, what is the difference between Buddhist enlightenment and our dharma enlightenment?

In Buddhist enlightenment, he was focusing on becoming and craving — all of these are the qualities of the DNM. So all the time — becoming, becoming, "I become this, I become that," bigger — so always focused on that, always wanting this or wanting that. The Buddha was focused on becoming free of becoming and craving, which means the DNM would stop. The DNM stops, suffering goes away there itself, and following it, the self also would go away.

The dharma wants to go straight at your DNM, reduce it to 20%, and knock out the self. Self goes, DNM goes — either you stop the DNM and the self goes, or you stop the self and the DNM goes. So the crucial difference is: you're all the time focused on your -self, on dismantling your self, which is a nuisance, which is why you are stuck in Kali Yuga — you're on a Kali Yuga vasi's, you're stuck there, because you have a self, which is the big nuisance.

Near Chennai, there is place, this is where ancient man is supposed to have emerged, some 300,000 years ago. So those caves and the early man was

actually emerged here , homoerectus were actually emerged here , man use to bend and then, of course, Homo sapiens emerged. But when I look back, his DNM was far, far much lower, and he was in a very good state compared to you . It is 20 or 25 miles from Nemam, his DNM was 20 or 25%, some 300,000 years ago — man was in a great state. Compared to you, with a nice car, a nice bungalow, nice job, nice amount of money, everything you have — but your state is no match to that fellow living in the cave 300,000 years ago. People are going and seeing the cave — ancient man — we do not seem to come from Africa, we seem to have emerged in India, and then spread all over India because we got mixed up, up north, here and there — so basically it looks like we emerged here, and it was a much better state — look at the DNM, your state is so terrible compared to him. He lived in a cave — so what, quite nice, the cave!

Question 13

Dear Shri Bhagwan, what happens to us in the 11-day process?

You must have guessed by now , the entire 11-day process is about reducing your DNM step by step. First, try to reduce it to a particular level whereby you experience fulfillment . Whatever you have, that also you don't enjoy — and then also help you get what you want. The DNM is such a nuisance — as it reduces, things will begin to happen to you in a positive way , focus on that.

Next, it focuses on your transformation — a good relationship with your wife, your husband, with your children, with your parents — relationship is very important. Reduce it a little bit more — relationship becomes important — and reduce it still further, you become enlightened.

That is the work of 11 day process . Other things, like oneness and seeing the great compassionate light, become one with Paramjyothi later. Right now it goes from fulfillment to enlightenment, and also tries to strengthen your Antaryamin — as the DNM comes down, the Antaryamin becomes very strong. Antaryamin being very strong, everything is very easy. So we are focused on these things.

Question 14

. Dear Shri Bhagwan, what produces consciousness?

Nothing produces consciousness — consciousness is just there, it is Brahman, it is God, but there is only consciousness, that's all. Nothing

creates consciousness. Consciousness creates everything else, consciousness becomes everything else. Consciousness becomes that sound “Om”. We would take a scientific route, we can do the investigation through samadhi and can take the scientific route also, it comes for both. You do it only for the spiritual purpose, or to understand the world.

"Om" — then comes light, that is consciousness becoming — small — then it becomes light, photons, then it becomes subatomic particles, then it becomes atoms, the various elements, then you get the organic compounds, and then life emerges. And we were all once, mushrooms — we began our career as mushrooms, long, long ago — then we became trees, plants, all this kind of stuff, and apparently human beings possibly around 300,000 years ago. So all this is happening — consciousness is becoming all this — and the consciousness at some point also becomes Paramjyothi. The journey goes on like that. So nothing produces consciousness, it is the root, it is Brahman — look into it, it is Sat Chit Anandam

Question 15

Dear Sri Bhagwan, what is the connection between consciousness and matter?

I think this question is because some people think matter produces consciousness — no, consciousness becomes matter. Consciousness first becomes energy, then energy becomes matter — matter has nothing to do with consciousness. There's only consciousness, that becomes energy, and the first manifestation of energy is photons, light. Why that light became subatomic particles — I have to go deeper into science, which will be too much for you — that is how atoms were born. This material could — you know, yes, energy came, life came, and the subatomic particles then became atoms, and organic compounds, then life — that will be interesting to you sometime, we go into it

Question 16

This is the last question. Bhagavan,. Dear Shri Bhagwan, does the brain create consciousness?

Shri Bhagwan:

Your body does not create air, but air comes into you and makes use of your body — by making your heart work, by making your blood circulate, by making digestion happen — all those things it is doing, it enters your body.

The body does not produce that. Similarly, consciousness makes use of the brain — your brain in a particular way, that of a cockroach in a particular way, of an ant in a particular way — it makes use of the brain. The brain cannot generate consciousness . Consciousness is the be-all and end-all of everything, it is God — how can the brain produce that? God the brain produces is the DNM.

So consciousness makes use of your brain, that's all. If the DNM is shut down, it comes in very powerfully — if the DNM is very strong, it does not come in so powerfully. When the DNM is low, you get thundering mystical experiences — the world is very different, you see consciousness very differently — otherwise you don't see it like that.

Things will become more and more clear as we go along — I could talk more only after your DNM is reduced, it would make sense; until then it would not make sense, it could become boring to you . That's why I'm going very slowly and carefully. Once it is reduced, it could move fast, because what I'm talking about would immediately make sense to you — all the teachings would become real to you. Right now you intellectually understand the teachings, but only up to a particular point.

The teaching of acceptance, for example — you have no idea what acceptance really is, but once the DNM is lower, "oh, this is what acceptance is" — the real acceptance happens, the teaching becomes real to you. Similarly, fulfilment — fulfilment is not that you actually get something; even if you do not get something, whatever is there, that itself is fulfilment. How would that happen? Only when the DNM comes down. Otherwise you have no idea about the teaching. So all this will happen in due course.

We will be going faster and faster, because there are people now who are more serious, who want it to happen. Otherwise, it is very difficult to get people interested in these things — very few people are interested in these things, many people are not interested — that's why it is so difficult to get to the 81,000. And of course, if we get there, evolution will take over and transform mankind — otherwise it's all over, humanity would not last very long, it would destroy itself, the DNM would destroy itself.

So all the blessings to you — love you all so much, we'll all move very fast. Love you, love you.

Closing Teaching for Today's Process

Today's process teaching for today's process: in today's process, you'll practice chakra dhyana — that is a preparation for lowering your DNM. We are going to go deeply and more seriously into the DNM, so the first step is to practice chakra very seriously. As you do that very sincerely, you'll be able to bring down the DNM, and then it's all very different. So today's process is chakra, for reducing the DNM — become clear about it.

Love you all so much. Love you.