

Harihi OM

Om Sri Gurubhyo Namaha

OM Poornamadaha Poornamidam, Poornaath Poornamudachyathe

Poornasya Poornamaadaaya, Poornameva Vashishyathe

OM Shanthih Shanthih Shantihi

Harihi OM

Namaste to all of you!

Today I'm going to talk about something that all of you must know. Probably you must have heard me say that even before. We are all, all Agnihotris, we are all warriors of peace, prosperity and humanity. To save and serve the entire humanity. We're going through a very critical time phase; this time phase is **YUGA SANKRAMAN**.

**YUGA SANKRAMAN** means the twilight period when the last **KALIYUGA** has ended and the **SATYAYUGA** has started. So this is the twilight period and it may last maybe 5 years or maybe 50 years. But during this transition time there is phenomenal destruction that is going to occur. Tremendous loss of life by virtue of diseases, we are just about getting over with Corona.

And there may be something coming which will be even bigger than Corona. Along with that as I mentioned last time there are natural calamities and situations such as hurricanes, storms, stormy weather and incessant rains to the point of deluge. At the same time, there will be areas where untimely rains or no rain at all. Untimely rain, for example, just recently last week we had rains in Maharashtra and neighboring states wherein tremendous loss of crops that was ready to be harvested. And because of the rain all the crop has been lost.

Farmers are in tremendous difficulty. There will be difficulties such as natural calamities such as earthquakes and there was already an earthquake, a shake that occurred all the way from Afghanistan into Nepal and beyond, the Northern belt. Likewise, areas around Indonesia are indicated to have major earthquakes as **also the eruption** of Volcanoes. And all this could very easily result in upheaval in the oceans causing Tsunamis and Tsunamis is bad news. Last time when we had that tsunami in South India, over 250,000 people lost their lives in less than 10 minutes. So this is the phenomena of natural disasters. And, it is being said that it is quite possible that a meteor might strike and hit the Indian Ocean. It was being said that it is likely to hit the Atlantic Ocean as well. Any of it could happen. And that could mean if it happens in the Atlantic Ocean, the entire East Coast of the United States, including the city of New York, would be affected in a very, very destructive way.

And we, the group of Agnihotris all over the world, even here in India, people who don't have the facility of communication by virtue of Zoom in rural India. But they are also on top of this situation. And that is why for quite some time Bhagavatiji has given a discipline to all of us that not only morning evening Agnihotra is a must for everyone in the family but along with Agnihotra to do **Vishwa Shanti Yagya** and there are four mantras that have been given. If folks who are not doing it they could learn those and Padmaji can help and Padmodbhava can help on the West Coast. And as also you can communicate with Bhagavatiji that is Suvarna, and she will teach you all. All this is already there, Sarada has already put all these Yagyas on the site. She has already given a link to all these Yagyas.

So these Yagyas where in aside from Agnihotra - **Kalika** mantra, secondly the **Kunjika** mantra, thirdly **Navavarna** mantra and fourthly **MahaMrityunjaya** mantra. Each one of

these to be chanted along with offering into the fire 108 times at least each one of them. It doesn't take very long. But you will experience the difference instantly. And mind you all, all the Agnihotris and their families are assured, assured complete protection. Not only that, the whole aim of our life -

Guruji - What is the aim of our life? Is Mitali there?

Mitali - Yes, yes Guruji I am there.

Guruji - Okay. I have a question for you.

Mithali - Yes Guruji.

Guruji - See, this is one life that you have. You are a young student. Young people like to make a career and learning as well. What do you think is your goal of your life?

Mitali - My goal is to help as many people as I can.

Guruji - Okay.

Mitali - To spread happiness as much as I can.

Guruji - And how do you think you could do that? Anybody else? Sarada what do you think is the goal of your life ?

Sarada - Just to achieve whatever is ordered by Sadguru Guruji. Previously I thought I should not have another life. But now I figured there is always a better choice than that. So it is your grace.

Guruji - Okay, What is your goal? ( Guruji chuckles )

Sarada - Previously was to not have another janma Guruji. Honestly, it's not helping anybody or anything like that. It's about myself first.

Guruji - Very good, Uh huh. I asked this question to myself and the answer that I got, this answer occurred to me oh! almost more than 50 years ago, that I want to be one with Almighty God. Completely one inseparable, for even if I may choose to come back into the humanity only to guide and teach the rest of the less fortunate people so that they can navigate their life and their goals to that one single goal and that is oneness with Almighty God. That is my goal, and I'm humbled to say that fortunately by grace of my beloved Sadguru, I have achieved that. So in other words, for all of you, this is an opportunity.

Mitali if you want to help humanity, I think here We are giving you a recipe. How you can help the entire humanity as also, the entire universe. The Agnihotra that you do morning and evening not only helps you, but also helps the environment and all the people around you and in your life. Please understand, please understand what you are. Everybody loves themselves and they think that you are this body with mass of flesh and bones and blood and life in it. And that is what you are. I'm coming to a very important subject now, please understand and listen carefully.

Is, uh Isaac there today?

Padma - Yes he is Guruji, Isaac ?

Isaac - Yes, Guruji. I am here.

Guruji - Very good. So we have this physical body. And in this body, we are residing in it. How? Where? I will explain it. There are five sheath or covering or wrappers you can call.

One is **Annamaya kosha** - **Anna** means food , the wrapping or the covering that is caused by virtue of food that we eat and that nourishes our physical body.

The next sheet underneath is **Praanamaya kosha** - **Praana** means the very life force. That sheath is there. So we did Anna, Praana.

Then third is **Manomaya kosha** - Another sheeth that is made created by your own mind. So one layer, second layer, third layer.

We're coming to the fourth one and that is called **Gnyaanamaya kosha** - **Gnyaana** means knowledge. For example : you think you see with your eyes. But the eye is nearly an instrument, and behind that instrument is also a junction, a seat of intellect, of optical intellect. That is, with the sense of seeing. Likewise we hear, and besides the ears which are the organs of hearing there is also a sensor of auditory intellect. Same also on our body. If we have a mosquito bite, we know how different it is from a pin prick. Instantly we know because this whole system has an intellect along with each and every organ as such. So we have **Annamaya kosha, Praanamaya kosha, Manomaya kosha, Gnyaanamaya kosha** .

And the fifth is called the **Anandamaya kosha** - Kosha means like a place or like a cocoon you may call. This **Anandamaya kosha** "*Ananda means Joy*" and that is usually in the center of your heart. Heart means not the organ that pumps blood. But it is a heart **Chakra**. And that is where our soul which is the shape of a thumb. But there is no shape to it. It is light ! And this light is like a flame of the shape of a thumb, and it dwells in the center of your heart and along with that, parallel to it next side is also where similar light exists within our **Anandamaya kosha** or within our hearts. And that light is of Almighty God. It is there this Almighty God that is always comes in our company is merely a witness as to how each one of us, we are unfolding our life. How we are acting, reacting, participating, and all the exercises that we do with our intellect with our mind and with our body. It is just as a witness. Whereas the self that dwells there is the doer, is the creator, is the maker of whatever you make of yourself and hence it is each individual as a soul or as a **Jeevaathma** that is the proper word - that suffers the pains and pangs and fears and joys and anguish of life. These fears are always there because we love our body.

But are you really the body? No. Let me give you an example which I have given many a times and this example - Suppose we are having a **Satsang** and everybody is so happy because all happy faces are there and all the people that we love and care they're all assembled together there. And there comes a young man by name Devadatta. He loves Guruji very much. He's very happy and excited and when he comes, he brings a basket full of fruits and a whole bunch of flowers. He's so excited, happy, singing, dancing that suddenly he suffers a massive heart attack and he collapses. Now what happens? That body is lying there. And should somebody ask me who is that? What happened? Someone would say, Oh, that is Devadatta, he just died. Now look at yourself and look at this Devadatta - you have all the attributes that you can function. You can see, you can hear, you can talk, you can listen, you can respond, you can walk. Whereas if you called Devadatta he cannot respond. He is motionless. He does have eyes, he does have ears, he does have hands and feet, but he is motionless. What is the difference now? What is it that you have that makes you function and what is it that Devadatta does not have that makes him motionless or why we call that he is dead.

Think ! So what happened here? It is the Life force or you can call it **Praana**. **Praana** means the life force that was there with Devadatta and it has left Devadatta. This life force or the source of the force or the power, which provides energy to the entire body, comes from the self or the soul which is the light like the shape of a thumb. So that is the source of energy to the entire body. And when that force leaves the body, the body is motionless. So who do you love? Do you love that dead body that you are as a living one? And if someone were to ask who died?

What would you say? I'm sure Padmaji would say, Oh, Devadatta died. When did he die? He died about 10 minutes ago. We talk about Devadatta in past tense. He was there, is no more here now. Understand? So this body as such that you love - What is it that you love? How well placed is your love? Likewise when you love your sweetheart people grow a goatee to please the sweetheart or to tease the sweetheart. I'm sure both of them enjoy this otherwise one, they wouldn't tolerate each other.

Guruji(laughingly) - Pyarelal I can see you smile.

Shyam - Yes Guruji.

Padma - Yes Guruji Yes.

Guruji - So again coming back to the point, I'm going back to the point that you and your body. What are you? You are that **Praanic force** that soul or **Atma Tatva** that is the right word for it **Aatma Thatva**. This **Aatma Tatva** or the soul is the main cause of human existence and it is by virtue of your ignorance that you begin to love or you love the physical body not knowing what you essentially are. And I want to bring you to that realization today. So again coming back to this physical body and the **Aathma Tatva** or the soul, when we talk about the body this physical body is one body in essence we have four different levels of existence or levels of body.

( **Sthoola Shareera** ) **Physical body** is one, the second is a **Subtle body** or **Sookshma shareera**.

Guruji - Padmaji *samjhe aap* (do you understand)?

Padma - Yes Guruji.

**Sookshma shareera** ! That is **Subtle body**.

Third is the **Causal body** - it is this body that takes birth and goes through the expanse of Life, of all the experiences good, bad or otherwise whatever it might be and suffers or enjoys. So **Sthoola** - it is the **Physical body**, second - **Sookshma** or the **Subtle body**, third is the **Causal body** or **Kaarana Shareera**.

Guruji - Understand Sumana **Kaarana Shareera**.

And the fourth it is called the **Mahakaarana Shareera**. **Mahakaarana Shareera** meaning it is the **Cosmic body** that you have. Now, when we communicate with one another we talk, we utter words, we use sound and language so that the other person can hear me as you are able to hear in different parts of the world. And I can communicate with you, this spoken word where I use my tongue, lips, teeth and so forth to utter words and use sounds to pronounce words so that I can exchange ideas. So this spoken word is one level of speech. There is a second level, it is called **Madhyama**.

Guruji - First is **Vaikhari** okay Sumana?

Sumana - Yes Guruji.

The second is **Madhyama**. **Madhyama** is when there is no sound, I may move my lips - you can see me talking but you can't hear me at all (Guruji chuckles) understand. But when I keep on talking like this even without moving my lips and my tongue is at rest. Not usually, when you are normally if you have realized, your tongue is usually touching your palate. It is not resting in the base of your mouth. Yet the words are forming in your mind. This is a higher level of the second level of speech. That is **Madhyama** which becomes the **Upanshu** level. Alright bring together why these levels are so important. And third is I don't use sound, I don't move my lips or anything, just by my mental power I keep talking I keep chanting I keep chanting The **Maha mantra** that I have received as also some of you who have received a personal **Maha mantra** and you have



to chant that all the time! all the time. This third level - So first is **Vaikhari**, second is **Madhyama**, third is **Pashyanti** and fourth is **Para**.

**Para** - when it is merely just the projection of thought which takes form as words or Mantra and idea. These four levels of speech effect or affect these four levels of our physical being - **Sthoola Shareera** or the physical body which is affected by the **Vaikhari** or the way I speak and we all talk and understand. The **Subtle body** or the **Sookshma shareera** is very much impacted by the **Madhyama** level of speech. And this **Madhyama** level of speech when it becomes automatic then it becomes **Upanshu Japa** - **Japa** means chanting. So when you start chanting in **Upanshu**, the second level of physical being that is **Sookshma shareera** or the **Subtle body** is purified. When you move to the **Pashyanti** then your **Causal body** or the **Kaarana Shareera** understand the **Jeevatma state** ?

Guruji - Pritiji samajh rahi hai aap ( Priti do you understand)?

Priti - Ji Guruji.(Yes Guruji)

So these get impacted and finally we in the Para state where it is merely the projection of your thought where the mantra and the power behind that is constantly being projected. It is like a beam of energy, a beam of light constantly going out and purifying your **Cosmic body**. So all these four bodies have to be purified. Purified of what? Understand!

Someone had asked me a question. What happens when accidentally I may kill a gnat or an ant and or any small creature. And that is also life, so is it as bad as I committing a murder? Please understand this, life lives on life, every life form goes through a process of evolution. Every living force goes through a process of evolution. And according to the **Vedic** knowledge, there are 8.4 million species of living beings. And all these living beings, they evolved from one small life form to the next to the next to the next. Eventually it might become a monkey or chimp or an orangutan and then become a human being. And in the event of becoming a human being, for it is only then one can chant Mantra. You can speak, you can think, you can have choices because you have been given the power of discretion it is also called **Viveka**

Understand? **Viveka** ! the power of judgement to decide what is right and what is not right or making choices of what you like and dislike or whatever you want to choose. Whereas the other life forms, they exist and they exist by virtue of instinct. It is only human beings we live - instinct is one power but we live more by our will, by our mind, by the choices that we make. These choices are made by the mind and where do these choices come?

Why is it that Shyam loves those Rasgullas from Guwahati? You remember that Krishna? So he loves Rasgullas from Guwahati to the point that he brings some with him into the United States and shares with some of his friends as well. So what I'm trying to bring your attention to is, you have created infinite choices of likes and less than likeable or dislikes. So these are choices that you have and these choices are based on all the collective impressions on your **Sookshma shareera** - **Sookshma** that is your **Subtle body**. This **Subtle body** holds the memory of all your past life impressions, your likes - dislikes, whether you love someone or hate someone and these likes and dislikes are in essence all attachments. Understand that, whether you like Rasgullas from Guwahati, that is better than the Rasgullas that you get from in Dallas. I think you can get equally good Rasgullas even in San Antonio or in California.

Guruji - What do you think Padmaji? Can you get good Rasgullas in California? I am sure you can.

Padma - Maybe.

Guruji - (laughingly) So, but Pyarelal loves the Rasgullas from Guwahati. So these choices that we have achieved or accrued are all by virtue of your past impressions, memories. They are in the form of memory- embedded memory in your **Sookshma shareera**. Likewise, in your **Causal body** that is the **Kaarana Shareera** holds the entire X-rays of all your lives and the karma of the actions that you have done or the omissions of actions also. All these are there, and they dictate our choices, they dictate our thinking, they dictate how we wish, and they dictate also our attachments - the root cause of all human suffering. Understand this very carefully.

Very subtle but you have to learn to think and meditate and to understand and apply this and use it. So similarly when you go to the fourth level of speech that is the **Para** where you're just projecting your thought as the mantra. The Mantra is the thought and the thought itself is the power, is itself the beam of energy, beam of light of that energy of the mantra that you're chanting which purifies your cosmic body and you become merely a witness of this cosmic body. Not only that, you are merely a witness of the entire Cosmos as such. So you have separated yourself from the physical body. Understand what is happening here? You the love that you had before that no sooner there is a mosquito bite on you immediately slap your hand because the mosquito just stung you. But the same thing in that fourth of state, you become a witness of your own self. You become a witness of the entire self and the entire creation, all creation. You are merely a witness. And thus you have separated yourself unknowingly. You have separated yourself from the creation.

Guruji - Padmodbhava do you understand?

Padmodbhava - Yes, Guruji.

Guruji - This separation, **Prakruthi se pare ho jao ! Prakruthi ke sakshi ho jao ! Prakruthi ke drashta ho jao ! Tho aap khud apne aap ke bhi drashta hote hai**. You are a witness of your own self as well, and you have separated yourself from the entire creation and the laws of creation. This entire creation, the laws of creation every action has a reaction. So this theory of karma comes from there. Likewise, if you have likes you also have dislikes and even if you have dislikes that is an attachment to dislikes. Or an attachment that you like.

There is a wonderful verse by Sant Kabir. I'll quote that and I'll explain. He speaks in Hindi. I'm sorry about my coughing. He speaks in Hindi. He says, in this market place or this bazaar of all people “ **Kabira khada bazaar mein** “ Padmaji ??

**“Kabira khada bazaar mein  
Sabki maange khair “**

I'll explain you the meaning of all this - “**Sabki maange khair** “ In the first line he says Kabir is standing in this marketplace or this world as a witness and praying to Almighty God. That may all be well and happy. That is the first line.

Second line he says **“Kabira khada bazaar mein, Sabki maange khair -  
Naa kaahu se dosthi , Naa kaahu se bair”**

In other words there is no one that is very dear to me. There is no one that is very dear to me. As such there is none that I do not like. So I'm not attached to anyone, nor am I detached from anyone or I hate anyone. I mean well. So he is totally independent. He is totally as a witness. He is **“Prakruthi se pare ho gaye”**

Guruji - Padmodbhava ?

Padmodbhava - Yes Guruji, I understand Guruji.

Guruji - This has to happen, because for you to move into the realm of the supreme truth. You have to let go of all these, all the four levels of our physical existence. And our **Self** - that is the **Soul** or **Atma Tatva** the **Soul** is something, it is the crown of the supreme truth. That means as that supreme truth is, if it looks into the mirror, the image in the mirror is exactly what the subject is. And this image is what we are. We are made in the image of Almighty God that is what Jesus Christ also says. Even the Vedic principles - Vedanta also says "Tvam tat tvam asi"

You remember in Ganesh Yaag the first mantra - "Tvam tatvamasī" the first Mantra that you are that. And the Vedanta also says to all of us human beings "YOU ARE THAT !! "

Gurui - Padmaji?

Padma - Yes Guruji.

Guruji - Samjhe naa aap (did you understand)?

Padma - Yes, Guruji.

So *Yeh state dekhiye* - See understand this state. This state has come not by virtue of the love of the physical body and all the bundle of likes and dislikes that we have achieved and accrued and we carry that baggage till the end of our life. *Dekho* (See) - Why I'm explaining this is so, so many of you are so fortunate that you have received a personal mantra, and this personal mantra is none other than the potent word that you can call Almighty God on your personal direct connection, direct line. How efficiently you use it is all up to you. I am alluding that all of you must be Meditating, must be constantly chanting the Maha Mantra and must be disciplined my dear friends !! That is the very bedrock of your Spiritual existence. Friends that do not have a personal mantra they can always chant "**Pranava**". **Pranava** meaning the primordial sound that is "**OM**" -- "**OM ! OM ! OM !**, you can start from your naval. It's to resound from your naval all the way up into your head and you will become good as the time goes by. But this mantra, it's so powerful my friends ! so powerful that it can transform you completely, taking from this physical state of being into the impersonal or as a witness and separate you - yourself from the creation and the laws of creation. Laws of creation, anything that came to be will cease to be, that means anything that was born will have to die. But **Atma Tatva** this **Soul** was not created. It came to be because it is part of Almighty God. So it is not born and it does not have a death either. Understand ! your physical body will have a death. You will be born again and again and again until you are a very good boy. And in the end as was saying this cycle of --

**"Punarapi Jananam, Punarapi Maranam, Punarapi Janani Jathare Sayanam !!"**

What that means is, **Punarapi Jananam** - means being born again and again and again. And again and again taking the shelter of the mother's womb, lying there for nine months and so many days and being reborn again and being born again you have to die, only to be reborn again. Now it is not necessary that if you are born again, you will be a human being. You could become a monkey or a bird. Whatever it may be.

**Manusmriti** gives a very detailed explanation of what life forms you can be born into. You could be born into a tree. I've read **Manusmriti** hence I am saying that. I was myself surprised. But why I have to worry about this birth and death? I want to free from these clutches, these bindings, these rules of creation of nature and, be one with Almighty God. Because he's the one who is the creator of all this nature, or the phenomena of creation and he is the master of that and he doesn't have to listen to anybody. He cannot be bound by anyone but that is possible ! that is possible to each and every human being. They can achieve that Supreme State in this

very life. And the grace of the !! **Sadhguru** !! is an absolute must. Without that nobody has ever reached the Supreme State and nobody will ever reach that Supreme State at all.

Guruji - SaiSree ! You understand that?

SaiSree - Yes Guruji.

Guruji - It is said that Ramana Maharshi did not have a !!**Sadhguru** !! But you don't know that since he died the last time and he was born as Ramana Maharshi since that time, he was in search of the Supreme Truth. Why? Because of the grace of the !!**Sadhguru** !! in that lifetime. That guru's grace continued in the life span of Ramana Maharshi. So he did have !!**Sadhguru** !!. Not in the way that you understand. But he was a very advanced - uh, to begin with Yogi to begin with. But without a !! **Sadhguru** !! nobody can, there is no one. None. Even the scriptures speak about that. So a !! **Sadhguru** !! is an absolutely must and it is the responsibility of the seeker or the disciple to approach such a virtuous one. And pray utmost humbly with utmost humility and complete faith and sincerity, begging to be accepted as a disciple. It is up to the teacher or the Guru - He will put you to tests. You may not be a qualified aspirer, but he can give you some disciplines and prepare you so that you are eligible. That is possible. But the efforts are all on each seekers part, each and every individual and they have to make that effort.

Just receiving the mantra from !! **Sadhguru** !! and his blessings does not mean that you got a visa to heaven. *Aise nahi hota* (doesn't happen that way) You have to practice disciplines. That is why that discipline word I keep on hammering and last time also I said, if you spill discipline, it is only through that discipline, discipline, discipline that a disciple comes to be. Disciple is within the discipline as the word also. *Dekho aap!!* (see all of you)

Guruji - uh how much time do I have Padmaji?

Padma - Um, we started about and, um, close to 45 minutes ago Guruji.

Okay, so at least I've come to one junction here today and hence I am prevailing on all of you that you have such an opportune time. This time that we're going through presently where you do both the Agnihotra, this Vishwa Kalyan Yagnya, and meditate keep chanting your Maha Mantra or the OMKAAR - OM as well. And with your tenacious effort, you will soon see a difference. You will soon realise what it is.

Guruji - Understand Mitali ? This is Mithali I'm looking at. Am I correct ?

Mithali - I don't know Guruji, if I'm visible on your screen, but yes Guruji I understood.

Guruji - I think I'm looking at Mithali then.

Guruji - Bhagavathiji is counselling me that there is another mantra that Swamy has given me and instructed me that I can give that freely. And I don't want to give that freely because I cannot qualify anyone yet that you are worthy to receive it. But I will give you that mantra when you come to that point deserving state. You know, if you are in the KG class( Kindergarten) class and want to join the 11th grade class. You cannot do that until you pass the 10th grade. So there are stages, similarly here we want to promote you. We want to bring that revolution within you. We want to bring you to that point of perfection as Almighty God is perfect. So also you have to be perfect. And for that discipline and for that regular practices is a must. And this is what is **TAPA** or **Tapascharya** !!

Guruji - Understand? Isaac?

Isaac - Yes. Guruji.

Guruji - Very Good. So, uh, I think I will stop here and I'm open to questions. Padmaji ?



Padma - Yes,thank you, Guruji. Guruji RamaCharaka from Austin has a question. Go ahead ask your question please.

Ramacharaka - Hi Guruji ! How are you ?

Guruji - I'm quite well *bolo* ( tell me ).

Ramacharaka - Uh, the question would be so I have been made. I've made a point to surrender my ego to the absolute will and grace of the divinity within me. And, I was looking into mantras and this one particular mantra, really stuck and resonated. And I learned it in a day but I didn't know what it meant and then when I went to look at it, it was precisely that it was a mantra surrendering yourself to your higher self or you, you know, your., Is that is that one way to receive? Like I've recited that mantra and I feel a difference in a, you know, in a positive way and a positive change. Is that a way to receive a mantra ?

Guruji - No !

RamaCharaka - Got it.

Guruji - In the absence of, see receiving a Mantra is receiving Initiation. And what the **Sadhguru** does - He takes a look at all your past lives and where you are in this present situation and how quickly you could evolve. And what is the best Shakthi Mantra that will help you. So he chooses that and he gives that mantra to each disciple. It may be different from person to person, but talking in such a **Satsang** and you receiving a mantra is not the way. It is on a one on one basis. Understand?

Ramacharaka - Yes, Sir.

Guruji - But as I said about OM, you can take that and start that and when I come and meet, when I come to Austin we will take a look at it. Okay?

RamaCharaka - Okay. Yes, sir.

Guruji - Very good.

RamaCharaka - Can I ask you one last question with that? Should I stop doing the mantra?

Guruji - Yes.

RamaCharaka - Okay, thank you, Guruji. I appreciate it. Thank you very much.

Guruji - Okay.

Padma - Guruji, Gautam has questions. Gautam go ahead.

Guruji - Yes Gautam.

Gautam - Namaste Guruji !

Guruji - Namaste !

Gautam - Two questions, Guruji. Ah, a couple of people have asked me in terms of the time been in which to perform Agnihotra. There are times in which the wind may blow and the fire may be late. And so I was asked, uh, how if it's outside the exact window, What is the window in which it's acceptable to make the offering?

Guruji - I'm glad you asked. Listen carefully. Suppose today evening Agnihotra was at six minutes 55 seconds. I'm sorry. 6' O Clock 55 minutes and 30 seconds. Okay. Suppose today's evening Agnihotra was at 6 O'clock in the evening 55 minutes and 30 seconds. So you have plus one minute or minus one minute. So you have a spread of two minutes. You follow ! You can do sooner by one minute or you can be late by one minute. And yet it is still Agnihotra. Do I answer your question?

Gautam - Yes, Thank you Guruji.

Guruji - Okay.

Gautam - Yes, may ask one more question

Guruji - Because it is windy. You know what normally what I would do. What I did was I used a tin, a tin sheet and made it into U shape and put it in front of the Agnihotra Patra, thereby blocking air from three sides and in the front I'm sitting there, so there is absolute complete protection. That's what I did.

Gautam - Thank you Gurji.

Guruji - Okay. What is the other question?

Gautam - It is related to Swami Samarth. You shared with us that he did not have a mother and a father.

Guruji - That is correct.

Gautam - And he just appeared from the earth. I had a question in terms of who is Swami Samarth Sadhguru?

Guruji - Okay, Swami Samarth is a physical manifestation of Almighty God. Understand? So there is a little village called Chelli near Hastinapur near Delhi and there was a boy. This is in some 12th or 11th century. And this boy was playing in his backyard. And behind there, there was a little idol, Ganesha idol there. And he would imagine himself that I'm playing with the Lord Ganesha. So he would take his turn and then he would look at Ganesha and turn around and say "*now it is Ganesha's turn*". And he will play Ganesha's turn. Then again come this side and play his turn. So, like that he used to play, this little boy.

Swami Samarth appeared from the earth. He came from the Earth as a little boy, some seven years or eight year old boy and became his playing partner and played with that boy. Thereafter he toured the entire India, into the Himalayas. And there's a huge history travelled, teaching people and there came a time when he went into meditation in South India. Near Krishna river in a wood jungle called Kardali Vana. Vana means Jungle. And there he was in meditation for over 350 years. Until a woodcutter dropped his axe on an anthill and in that anthill Swamiji was sitting there in meditation. The ants built anthill around him. And from that anthill blood started coming out. And there rose this Yogi from that anthill. And the woodcutter was shocked and scared, begging for pardon. But it was this, he said to him "No, no no. Don't feel sorry. It was a signal to me that my time has come when I should start my work. And he again went on his business. So that is the short story about Swami. And Swami is the one who is constantly guiding me, talking to me all the time, all of this. Follow?

Gautam - Yes

Guruji - Ok, Next.

Padma - Alicia from Houston has a question.

Guruji - who?

Padma - Alicia from Houston. She has two questions.

Guruji - ok

Padma - Alicia go ahead.

Alicia - Hello ! Thank you. Hello, Guruji.

Guruji - Hello.

Alicia - I have two questions about Agnihotra Patra and, um, as I continue to practice and attempt to share practice with new people. Um, two things first for people who are concerned about the smoke and inhaling the smoke and it being bad for them. Um, what would you advise on that?

Guruji - Inhale that smoke. That smoke will cure you, understand? It will not hurt you. You can get this, talk to, Uh, you now you're in Dallas, you say?

Alicia - Houston

Guruji - You're in Houston, Okay, okay. We have one lady there, Usha. Padmaji?

Padma - Yes Guruji.

Guruji - You can give her Usha's phone number and she might help her.

Padma - Yes Guruji.

Guruji - But that smoke does not harm, to the contrary it purifies the entire environment. Follow?

Alicia - Yes. Thank you.

Guruji - If your hands are dirty, you can wash them with soap and water. But when your mind is dirty, when your thoughts are unclean. When your habits are not right how do you clear yourself? How do you clean yourself? There is no other way how you can purify your intellect as well other than Agnihotra. Understand?

Alicia - Yes.

Guruji - Wonderful. Very good. Padmaji get to know these people. Okay, Alicia Ah, get to know all these people who are participants. And Ah, Padmaji, for example, Who is the coordinator here. She will explain you more in detail. You can ask anyone, anyone ! they'll all tell you. Okay?

Alicia - Okay. Thank you. That brings up one more question about the smoke for me, if you don't mind? Um, is there a difference between when the smoke is black versus when it is white? In reference to how we should do it.

Guruji - It is black because you're using too much of Ghee and there is not enough flame. Generally, after offering the offering into the fire, it turns into white smoke. And that is totally charged. Mind you, even the ash that remains in, after the Agnihotra that ash is so powerful that it can cure disease like cancer. Forget, not small, small little things. I know personally at least 10 to 12 people whom I have cured from cancer. Follow?

Alicia - Thank you. And so that was the question that came up while you were explaining. But I had one more question if we have time.

Guruji - Okay. What is it?

Alicia - Um when it comes to, um speaking the mantra during the practice others share with people, I try to help them understand the frequency, the vibrations, the importance of speaking the mantra, um properly because I've seen other people speak about Sanskrit and the vibration that it has for you. Um, and if we don't speak it properly, there's a possibility that we could be doing ourselves harm. Do you believe that it is important, to me chant properly?

Guruji - No, there is some merit that you should chant, make an effort to chant it correctly okay? But when you - let me say, Do you have a child?

Alicia - Yes.

Guruji - You do have a child. And what is their name?

Alicia - uh, Sebastian.

Guruji - Sebastian,so it's a boy. Now this Sebastian calls you Mom, right?

Alicia - Yes

Guruji - But when he started talking, did he call you Mom very clearly, easily? He probably said mammamm something or babble. Correct?

Alicia - Correct.

Guruji - Now this Sebastian boy does not know how to call you Mom. Did you smack him because he didn't call your name, right?

Alicia - Of course not.

Guruji - Why?

Alicia - Because I love him and I want to be patient and help him.

Guruji - Very good, very good ! Now, this is a crux of it. So when you also chant the name, you are remembering Almighty God and you should remember him with all your love and give all the attention. And with utmost humility and surrender, you should remember him. So will he ever smack you because you did not. You made a mistake in calling his name?

Alicia - No Guruji.

Guruji - Yeah. So similarly, this Sebastian when he was little. He babbled mammmm., something like that. And later on started calling you Mom. Correct?

Alicia - Correct.

Guruji - He acquired that, he learned that, same applies to you too, My dear ! God does not punish anyone. Human beings punish themselves the best. Okay,

Alicia - Thank you so much Guruji.

Guruji - Yeah, well, next Padmaji ?

Padma - Guruji Madhu Boker has a question.

Guruji - Ah Madhu, What is it?

Madhu - Namaste Guruji. I have a question about the donation. So, You told us that when you donate, the receiver should be worthy of it. My question is, when we do the blood donation, we don't know whom it will be receiving. So is it what I do?

**(PLEASE DELETE BEFORE PUBLISH: TIME 1:08:00..MAY WANT TO CONSIDER ELIMINATE THE Q AND A OF THIS PARTICULAR ONE)**

Guruji - Why do you ask a hypothetical question?

Madhu - No, If am doing blood donation. Is it worthy donation? —

Guruji - Ask yourself the question. If you feel yes, go ahead.

Madhu - Okay

Guruji - Because this is a hypothetical understand? For Hypothetical question there is only a hypothetical answer. In the same question if you want to donate your left eye. But what suppose if I change my mind and I want to donate right eye. Will there be any harm? What kind of a questions could that be? These are hypothetical questions. You know, these are not questions of sincere, serious, spiritual search. I want to see that serious spiritual search from want of meditation, from want of Sadhana. You come up with difficulties, or you come up with certain realization and you want to confirm that. That is a worthwhile question.

Madhu - Okay, Thank you, sir.

Guruji - Okay, next?

Padma - Guruji Padmodbhava has a question.

Guruji - Yes, Padma



Padmodbhava - Namaste Guruji.

Guruji - Namaste.

Padmodbhava - I have two questions. One Ah, long time ago I came across an example where they say that the **Atma** and **Paramaatma** are like two birds sitting on a tree. And the one bird is eating the fruit while the other bird is merely a witness of it. So is that what you implied in your Satsang today?

Guruji - Yes, yes, yes. Correct. That in the **Anandamaya kosha**, one side is your own **Jeevaatma state** as **Jyothi Prakash**. Whereas on the other side is the **Paramaatma's Prakash** or Almighty God. His light is there and he is merely the onlooker or the witness of what the **Jeevaatma** or the living being is going through or endearing through the sufferings, or experiences of life. Correct.

Padmodbhava - Hmm. So it is upto the second bird which is eating the fruit you know, and enjoying it is up to that bird to choose its experiences in life or not to you know, and understand its own divinity. Is that right?

Guruji - No, it is to the **Jeevaatma** or the bird that is eating or experiencing life. It is upto that bird to evolve. To evolve and do disciplines and Tapacharan, do Agnihotra and all that and evolve and go beyond the limitations of the four bodies. **Sthoola Shareera, Sookshma shareera, Kaarana Shareera** and **MahaKaarana Shareera**. And "**Prakruthi se pruthak ho gaye**" *Alag ho jao* ( become separated ) Understand?

Padmodbhava - Yes Guruji.

Guruji - It is that Jeevatma ,when he becomes free of **Prakruthi**, free of Nature, he is becoming one with the Supreme. Follow?

Padmodbhava - Yes. Guruji. I have one more question Guruji if there is time.

Guruji - Okay, *Bolo bolo* ( ask, ask)

Padmodbhava - So, uh, when we are on the spiritual path, we get experiences within ourselves or outside. And today you were talking about **Aasakthi**. So are all these experiences **Aasakthi** as well?

Guruji - No experiences are each one's unique. And experiences are realizations. And from this realization, you have to understand and elicit the meaning of it according to your own Viveka and again and again keep refining that until you finally realize the supreme truth. Follow?

Padmodbhava - Okay. Guruji, Thank you.

Guruji - So experiences are not attachments,experiences are realizations. Attachment is having it and not having it makes a difference. Follow?

Kabir does not have anyone that he does not like. Nor does he have anyone that he loves most. So is indifferent to both the situations. So attachment or no attachment, he's indifferent. Same indifference we have to acquire. Follow?

Padmodbhava - Yes. Guruji. Because sometimes during Sadhana there's time when you don't experience anything, there comes a state of void. And if we are craving for experiences or for something to happen, that means we are attached to that.

Guruji - Yes, very correct, very correct. So the only way to free yourself from that is to do further practice. And free yourself from that expectation of experience. Okay?

Padmodbhava - Okay Guruji. Okay.

Guruji - That's an easy one.(Guruji chuckles)

Padmodbhava - Yes.

Guruji - Okay. Padmaji anyone else?

Padma - Yes. Guruji. Bianca has a question. Bianca, go ahead.

Bianca - Hi

Guruji - Yes Bianca yes from Austin?

Bianca - Yes! you remember. Thank you. Um, I just feel fortunate to be alive during this turbulent time actually. You know, I've been, we've been given the mantras, doing Agnihotra on a regular basis. So what I feel like there's some huge significance of just being alive right now. You know, than any other time. What's the significance of being alive? Is there like the end? Not the end. But the outcome is even gonna be better - when all this is over.

Guruji - Ah, help me. Ah Padmaji ! What is she trying to say?

Padma - Um she's saying as we're living through these difficult times, once this is over, um is the point of being alive during this time that it's going to be much better and much different?

Guruji - Oh, yes. Absolutely ! Absolutely ! Yes. You are being one of the soldiers in the army of serious. You follow?

Bianca - Yes. Yes.

Guruji - There is a responsibility on some people who have been chosen and on those people that are doing the Agnihotra are the ones that have been chosen. So when you do Agnihotra, you are doing tremendous good for the whole humanity. Understand? Bianca?

Bianca - Yes. Thank you. Yes, I feel good.

Guruji - Very good.

Padma - Sarada has a couple of questions. Sarada go ahead.

Sarada - Namaste Guruji.

Guruji - Namaste *bolo* ( tell me)

Sarada - So Guruji you spoke about the **Vaikhari, Madhyama, Pashyanti, Para**. Ah, you said that these speech, actually they cleanse so can you throw a little bit light on what's the order and ?

Guruji - Say that again.

Sarada - So Guruji you spoke about the four speeches **Vaikhari, Madhyama, Pashyanti, Para**. So is there any order that these speeches will be cleansed with our practices?

Guruji - In the same order as I told you from the **Vaikhari**, then to the **Madhyama**, then the **Pashyanti**, and then the **Para** in that order.

Sarada - Okay, um and Guruji I read somewhere I read somewhere that the general physical health also is ah will be given, I mean the *Roga* ( disease ), the *Roga* is a byproduct of the mental state. So it is also one of the reasons of the attachments that we have towards this world are things. Is that true? And getting rid of these attachments gives good health?

Guruji - Sure, that can surely give you ill. Attachments can give you bad health. But all that is in your **Sookshma shareera**. So for that saadhana is a must. Okay?

Sarada - Okay, that's all Guruji. Thank you.

Padma - Is there anybody else? Does anybody else have any questions for Guruji? Okay, I don't think.

Bhargav - Hari OM Guruji !

Guruji - Hari OM, Hari OM ! My dear Bhargav. I love you !

Bhargav - I love you too.

Guruji - Thank you!

Guruji - "Harihi OM

Yagnya Daana Tapah Karma Swadhyaya nirathobhaveth,

Yeshayevahi shruthyukthaha Satyadhama Sanathanaha

Harihi OM"

Namaste all of you !

