

# Dialogues with The Masters

Ramesh Balseker



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**CHRIS ATTWOOD:** Janet, it's now time for us to begin. Welcome, everyone. I'm just muting out the lines. Janet, I want to now turn it over to you. Janet Attwood is the cover editor for *Healthy Wealthy nWise*.

**JANET ATTWOOD:** Hello, everyone. This is Janet Attwood, as Chris just said. I'm going to remember who I am tonight. I'm the cover editor of *Healthy Wealthy nWise*. I'm also the author of *The Passion Test: Discovering Your Personal Secrets to Living a Life on Fire*. I'd like to welcome you to the Dialogues with the Masters call. This morning is actually tonight for me as I'm in Madras, India.

That's just a little bit of a heads-up, because if I'm talking and all of a sudden I'm not there, I'm going to have Chris take over. Sometimes that happens when we're in India on the line. Chris, you're there, and you'll be the interviewer if, all of a sudden, you say, "Janet, are you there?" and I don't answer. As many of you know, over the last year-and-a-half I've been traveling back and forth throughout India and Nepal interviewing wonderful, wonderful Masters for their profound knowledge.

Ramesh Balseker was among one of the first who I interviewed. Ramesh is a householder, a guru; he has a wife and three children. He worked in the world for many, many years and retired as president of one of the national banks in 1977. He's the author of a number of books that have been published in the West, and he's renowned throughout the world.

Some people refer to the people who come to be with Ramesh as graduate students, because they come after a lifetime of spiritual seeking and end up at his door. Ramesh, are you with us?

**RAMESH BALSEKER:** Yes, I'm here.

**JANET ATTWOOD:** Welcome. It's so wonderful to have you with us. Everyone was sent your bio, so I'm not going to repeat it, because they've all read all of the wonderful, wonderful books that you've written and so much about you. I just wanted to take this moment to welcome you and tell you what an honor it is that you've joined us this evening for, you and I, and this morning for most everyone else. Thank you.

These questions that I'm going to ask you, Ramesh, are from the readers of our magazine *Healthy Wealthy nWise*, and I'm going to just go ahead and start. The first question is how can one live a fulfilled life in a business environment?

**CHRIS ATTWOOD:** I'll repeat the question, Ramesh.

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**JANET ATTWOOD:** Did you hear that question?

**CHRIS ATTWOOD:** The question was how can one live a fulfilled life in a business environment?

**RAMESH BALSEKER:** In a business environment? The whole point is what one means by fulfilled life; that is the important part. A fulfilled life for one person is different for another person. My point really is, what I generally talk about, is focused on a very simple thing. I talk to people who come to visit me. They are people like me, reasonably comfortable in life.

My focused question usually is, “What does someone like us, reasonably comfortable in life, want most with the given understanding that the flow of life, daily living, means one moment of pleasure, one moment pain?” No one—absolutely no one—can control what the next moment is going to bring, pleasure or pain. My question really is how we are going to accept this.

We are forced to accept the pleasure or pain that comes in the next moment—nobody knows it—with that understanding. That is daily living, sometimes pleasure, sometimes pain. What does one, someone like us, reasonably comfortable in life, want most? That is my point. Do you agree with that?

**CHRIS ATTWOOD:** Yes. What do we want most? We want freedom from pain.

**RAMESH BALSEKER:** No. Freedom from pain; that was not my point here. Freedom from pain, no one can have; no one can have that freedom from pain. Freedom from pain: psychological pain, financial pain. No one can be free from that pain, because of the very basis of manifestation and this functioning that we call life, individuality.

Everything in the manifestation and this functioning that we call life is based on [indiscernible 5:13] beginning than male or female, good and evil, good and bad, beautiful and ugly, healthy babies and deformed babies; Every conceivable kind, they have to be interconnected opposites or [indiscernible 5:29]. Therefore, pain and pleasure can never be separated, and no one can be free from pain.

We know that because even Jesus Christ on the cross cried out in pain, “Father, why have thou forsaken me?” He doesn’t answer, of course. Similarly, [indiscernible 5:55] in India, he’s in pain because he’s suffering from cancer. Unable to bear the pain, he cried out, “Mother, why are you torturing me?” Therefore, freedom from pain is something no one can have.

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**CHRIS ATTWOOD:** Does that mean that fulfillment or to be able to live a fulfilled life is not possible if we always have to experience pain?

**RAMESH BALSEKER:** You have to experience pain, and you will live a fulfilled life. A fulfilled life, I would say, is what do we want most? Use your fulfilled life and come to the conclusion that what anyone wants more is peace of mind. I am suffering pleasure or pain in the moment over which I have no control, morning until night. What I really want is peace of mind.

Further, more precisely what I mean by peace of mind, is this. Peace of mind is a lovely place, but not precisely what I mean by peace of mind. I've asked several people, and nobody could give me an answer. I talk a lot about it, and I came to a conclusion, which seems really ridiculous, but that is the conclusion I came to. Peace of mind, for me, can only mean I am enjoying the pleasure or suffering the pain from moment to moment, morning until night.

Peace of mind means I never want to be uncomfortable with myself. It's as simple as that. I repeat: all anyone can want, while I am suffering the pain or enjoying the pleasure morning until night, I never want to be uncomfortable with myself. That is peace of mind. Whether you call that fulfillment or not, I don't know.

**CHRIS ATTWOOD:** Janet? Are you still there?

**JANET ATTWOOD:** Yes, I'm still here. I'm wondering, can you hear me okay?

**RAMESH BALSEKER:** Yes, I can hear you.

**JANET ATTWOOD:** The next question was how do I know and fulfill my essence?

**RAMESH BALSEKER:** I'm sorry?

**JANET ATTWOOD:** How do I know and fulfill my essence?

**RAMESH BALSEKER:** Again, the only point about life is this. The individual is only concerned with himself. The individual cannot do, really, anything about what happens in the world. What happens in the world, what happens in the universe, is not something that can be influenced by any single individual. It is part of what is happening in the entire universe.

Therefore, my point is the only thing an individual can be concerned with is ultimately nothing more than peace of mind, which means never to be uncomfortable with myself.

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To proceed with the same point, Janet, what I'm saying is the next step that I talk about is why am I now not comfortable with myself all the time? Do you agree?

**CHRIS ATTWOOD:** Yes.

**RAMESH BALSEKER:** Therefore, the answer came to me; it was very simple. Life, daily living, has always meant relationships between me and the other, morning until night. Daily living is based on relationships between me and the other. The other may be my wife, son, a close relative, a neighbor, someone connected with business or profession, or a total stranger.

Unless my relationship with the other, whoever the other is, is harmonious, I can never have comfortable peace of mind or can never be comfortable with myself. Do you see what I mean?

**CHRIS ATTWOOD:** Yes.

**RAMESH BALSEKER:** Therefore, the next question is why am I not comfortable with the other, whoever the other is? The answer, again, is astonishing simple. For the simple reason that every child, for generations and everywhere in the world, the conditioning of that child for hundreds and hundreds of years has been the same. That is to treat the other as a potential rival.

The child is told, "In the class you must come [indiscernible 11:30]. On the playing field, you must pray win against the other." With this conditioning, how can anyone with this conditioning ever be comfortable with the other? How can they hope to have the harmonious relationship with the other, so that the result can be to have peace of mind, which is never being uncomfortable with himself. That is the ultimate question I came to. Do you see what I mean?

**CHRIS ATTWOOD:** Yes.

**RAMESH BALSEKER:** I repeat, if my entire conditioning has been to consider the other as a potential rival, and therefore a potential enemy, how can I ever have a harmonious relationship with the other? This is what I call a sort of Gordian Knot. Do you know what the Gordian Knot is?

**CHRIS ATTWOOD:** I don't think we know what the Gordian Knot is, no.

**RAMESH BALSEKER:** The Gordian Knot is this. During the time of Alexander the Great, he was told about the Gordian Knot; it was so tight no one could untie it. The

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prediction was that whoever untied the Knot would be the greatest human being on earth, the most powerful human being on earth. Alexander the Great wanted to be that, so he read the prediction. Promptly, he took his sword out and broke the knot.

He didn't try to untie it. Breaking the knot and not trying to solve it was a sign that I call the 'third force.' This is [indiscernible 13:28] question. How can I have peace of mind, based on my harmonious relationship with the other? Then the other might be a potential rival or potential enemy. With me it's the third force like Alexander's sword.

**CHRIS ATTWOOD:** What is that third force?

**RAMESH BALSEKER:** The third force in the human problem is very simple. I'm not saying you need to understand, but it is very simple. It is to be able to accept the simple concept that everything in the world, everything in the world, is happening according to God's will or Cosmic Law. If you don't like the word 'God's will' you can use Cosmic Law. Everything is happening according to the Cosmic Law.

How each happening affects home for better or worse is, again, according to the Cosmic Law. To which [indiscernible 14:37] algorithm the happening happens is, again, according to the Cosmic Law. Therefore, no one is capable of doing anything. Everything is happening; no one does anything. Therefore, no one can be blamed for any happening. If no one can be blamed for any happening, immediately, with that one exception, with everything that is happening, nobody can be blamed, neither myself nor the other.

[Indiscernible 15:18], that at one stroke, the entire load of hatred for myself for hurting others, and entire load, the bigger load, of hatred for others who have hurt me, that load disappears. No one does anything, and therefore, me and the other—whoever the other—are both, and all six billion human beings are all merely body-mind instruments to which happenings happen according to the Cosmic Law. No one does anything.

Therefore, no one is to be blamed, neither myself nor the other. We are both instruments through which life happens according to the Cosmic Law. That is no question of hating myself or hating anybody else.

**CHRIS ATTWOOD:** Does that mean, Ramesh, that individuals do not have free will, that everything is predetermined?

**RAMESH BALSEKER:** Now that is an interesting question. The answer is everything is indeed predetermined. Now that, Chris, is my concept, but that concept has been accepted by the physicists and the mathematicians according to their own

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calculations. Stephen Hawking, arguably the most brilliant mathematician of today, has gone on record and he's written a book of essays.

In one essay, he said everything is predetermined. He discusses the various aspects in astonishingly simple language. In the end, he comes back to the question, a foregone conclusion: "Is everything predetermined? Yes, it is for sure." Then he adds, "But knowing this is not going to help you, because you will never know what it is that is predetermined." That means that everything is predetermined is accepted by the physicist and the mathematician.

The other question about free will is a very interesting one. If I say everything is God's will or according to the Cosmic Law, and everything is predetermined, people think that the human being doesn't have free will, don't they? Yet my point is, the astonishing point is, the mechanism of daily living—I repeat, the mechanism of daily living—cannot happen, daily living cannot happen, unless every human being, at any time, at any place on earth, has free will.

What is free will, Chris? It means very simply that in any situation, the human being has to have total free will in every situation to decide what he or she wants, and what he or she will do in order to get what he or she wants. That is free will. Therefore, I repeat: the mechanism of daily living is based entirely on the free will being there for every individual, at any place, at any time. On that basis, I've just done whatever I should do.

That is free will. What is my experience? Everybody's experience, everybody in the world, their experience is having done whatever I wanted to do in order to get whatever I want. What happens has never been in anyone's control; what's happening is [indiscernible 19:53. I get what I want, I do not get what I want, or what I get is beyond expectation for better or worse. Which of those three things happen has never been in anyone's control.

In other words, free will for a human being has to be there for daily living to happen. After having done whatever he wants, what happens thereafter is God's will. In other words, human free will and God's will are not opposite as one is inclined to think, but they are parallel, they're coordinates. I begin daily living with my doing whatever I want, which is my free will. After that, what happens in life has always been God's will according to Cosmic Law.

Do you see what I mean? Therefore, free will and God's will go together, parallel. After that, what happens? It's interesting. I've just done whatever I wanted, one of three things has happened, and the society in which I live considers what has happened—one of those three things—and my action. Society cannot tell what I've done, which of the



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three things has happened. Society considers them as my actions, judges if it is good or bad, rewards me or punishes me.

A reward from the society means pleasure in the moment. Punishment from the society means pain in the moment, and that is daily living. One moment pleasure, another moment pain. Deciding by the society, the action has happened to me or someone else. Daily living means I do whatever I want. What happens is not under my control, but society decides what has happened as my action, decides if they're good or bad, rewards me or punishes me.

Reward from society means pleasure in the moment. Punishment from the society means pain in the moment, both of which I have no control over; nobody has. In other words, my responsibility to the society continues. It can never go, but I'm knowing with total acceptance that I am not the doer; no one is the doer. For the last 20-odd years, I've lived my life accepting the pleasures from society, suffering the pain that the society has inflicted.

Me, my ego, has been totally free from pride and arrogance from my actions, any guilt and shame from my actions. My ego has been totally free of guilt and shame from my actions, and totally free of hatred for anyone for his actions. Nobody does anything. The result is, for the last 20-odd years, with the total acceptance of this simple concept, is this.

I've lived my life day to day, from moment to moment, situation after situation, enjoying the pleasure of suffering the pain, but my ego has been totally free of all hatred; hatred for me for my actions of hurting others, free from the burden of hatred for the others for their actions. It's total freedom from hatred; none of them I should love for the other, have managed peace of mind.

There's a total harmonious relationship with the other, because the other is no longer my enemy or a rival. There's no question of carrying any load of guilt and shame. The result is, I repeat, for the last 20-odd years, having totally accepted nobody is a doer, all the six billion human beings are merely body-mind instruments, through which God has been functioning according to the Cosmic Law.

I blame no one for anything, neither me nor the other. The result has been a harmonious situation [indiscernible 25:07], and peaceful living for me. It's an interesting question you ask: How does this work in business?

**CHRIS ATTWOOD:** Yes.

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**RAMESH BALSEKER:** Isn't that right? It's a very valid question. I think about that, actually. Some time ago, I think about a year ago, someone came from America, an Anglo-American—an American of England origin. He attended my talk, and he said that he would like to have personal talk with me. We arranged it, and he came and saw me. He said, "What you said is a beautiful, beautiful concept.

"I've been trying to accept it, but the reason I came to see you was to present to you the problem, which I have to face as soon as I go back." He said, "Two or three days before I left America to come to India," he had a business, a construction business, started by himself and another American friend 20 years ago. The business has flourished so much that now they employ 200 people, and the business is worth million and millions.

He told me quite frankly, "I'm a millionaire," so I asked him, "Let me be clear. You mean one or two million, five or six million, 10 or 12 million?" He laughed, and he said, "Much, much more." This business now, he said, "My friend and partner for 20 years, through hardly any written agreement, and my friend had other businesses, but I had experience only with this."

He was the CEO, Chief Executive Officer, of the business, so he naturally got the major profit. "For 20 years, my friend was quite happy." Then, he said, "Two or three days before I came to India, he came to me and said, 'I don't get enough of the business.'" He had no time at that time to deal with it. He said, "I'll tell you, my problem is, as soon as I go back, I will have to deal with this problem. With your understanding, can you help?"

I told him, "Look, I know nothing about your business, but I think I can help you with my basic understanding of non-doers, no one does anything. I said, "When you go back and you sit, just have a talk. What will be your state of mind when you talk to him? Will you not be talking to him in anger?" He said, "Of course. We'll both be talking to each other in anger." I said, "That's made my point.

"The other person talks to you in anger, because he believes you have done something that is not right, but if you are prepared to accept my concept, no one does anything. Therefore, the problem that has happened has not been started by your partner. It is a happening, a happening that had to happen according to the Cosmic Law. Therefore, my suggestion is this.

"He may approach you in anger, but if you approach him, not as someone on the opposite side of the desk, but if you approach him knowing that it is a happening that you two are supposed to deal with. In other words, if you approach the problem, not in anger, but with a total acceptance; if it's happening, then you have to deal with it." Then I said, "Things will be totally different."



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We sat, then stood for two or three minutes. He didn't say anything. Then he tells me, "Ramesh, I'd like to send you a donation. Can you give me your account number, and I arrange some money to be sent to you?" Before he left India—I don't know how he did it; he probably had an arrangement—he transferred a substantial amount of money in my account. I was astonished.

His name is [Anid], so I said, "[Anid], you have not even gone back yet and you feel so much?" He said, "Ramesh, I honestly don't know what will happen. What you have told me is so fantastic. Never in a million years would I invent that, so please accept this." I said, "I would be interested to know what happens." There was no response; he was busy. Then about three or four weeks later he called us.

He said, "Ramesh, your idea worked fantastically. Your idea worked fantastically." He said, "I was able, fortunately, to apply this in practice. While my friend was angry and uncomfortable, I was perfectly comfortable. I gave him a smile. There were no enemies here as far as I was concerned. For a moment, my partner was stunned. He couldn't understand it. Then, soon, the whole problem was resolved.

"Believe it or not, the whole problem was resolved in 15 to 20 minutes in a most acceptable way for both of us." I said, "That's great." He said, "The point I want to bring to your notice is that I called our accountant while we were discussing it, because he knew all the figures in the account, so he was there. He sat back while we discussed it and settled it in 20 minutes. He was flabbergasted.

"Then I had to take the accountant to the airport for him to go back, and it took half-an-hour for me to take my accountant to the airport. All within 30 minutes," he said, "the accountant could not stop weeping continuously. There was such an impact on him, he couldn't stop weeping the entire journey to the airport." He said, "That is what I wanted you to know." Isn't that fantastic?

**CHRIS ATTWOOD:** Yes, it is fantastic.

**RAMESH BALSEKER:** Therefore, my point is, from actual experience, this concept not only works for one's personal peace of mind, but it works equally beautifully in business. In the business, the whole point is for the one who understands this non-doer concept, does not seek an argument with the other as two people on opposite sides of the desk.

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They do not sit on opposite sides of the desk; they sit alongside and discuss a matter, which is to be resolved by both of you. If you have the time, I would like to tell you a personal incident in my own life on this point.

**CHRIS ATTWOOD:** Yes, we would love that.

**RAMESH BALSEKER:** Would you like to hear it?

**CHRIS ATTWOOD:** Yes. Janet, are you still there? We may have lost Janet.

**RAMESH BALSEKER:** What happened there?

**CHRIS ATTWOOD:** Sometimes the lines get disconnected, but I know that we have not lost our listeners, and we would love to hear the story, Ramesh.

**RAMESH BALSEKER:** It really is interesting. What happened was most of my period in the bank, I joined the bank at the lowest level, because six months before I got in the bank, the directors in the region had decided not to take officers, whatever their qualities. Everybody has to start right at the bottom. Whenever the need for officers arose, they would promote.

I started at the lowest level, and I was fortunate enough to be the president of the bank. Most of my career was in Bombay at the head office. Then I was transferred to a place called Ahmedabad in an adjoining state for about four years. The very first week after I was transferred, I had to deal with a borrowing account that was in trouble. [Indiscernible 35:18] got into trouble. My predecessor, his temperament was exactly opposite to mine. He was an achiever; he was proud of his achievements.

He had come from the lowest rungs on the social ladder, and gone right on to success. He was an achiever and a proud achiever, and had a belief in one's own ability. He had not a particularly good reputation. When I had this appointment, it was early in the morning, from the window of my room I could see this borrower sitting in his car outside 15 minutes early. He must have been preparing for how to deal with this difficult person.

He thought I would be the same. Then I saw him get out of the car, come into the bank building, and he entered my room. I walked up to greet him as I would do for anybody, and showed him to a chair. That really stunned him, because my predecessor obviously didn't do that. He saw me smiling back at him, and there were tears in his eyes, so I gave him time to settle down, compose himself.

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I said, “I made some tea for us.” I went out and ordered tea for us. Then, this is the interesting part, when I came back into my room, I was about to go back to my seat on the opposite side of the desk. I don’t know what happened, this was 40 or 50 years ago, I don’t know what happened, but suddenly I decided not to go back to my seat. I sat in a seat adjoining his chair, so we were both sitting on the same side of the desk, not on the opposite side.

Again, we settled the course of action to bring the bank account back to honest ways in 20 minutes. The account [indiscernible 37:47]. The person who was supposed to be my enemy turned out to be my best public relations officer without any pay. Do you see what I mean? What gave me that? I honestly don’t know, but something did happen. I did sit on the same side of the desk, and that is exactly what I told my friend in America.

**CHRIS ATTWOOD:** This idea of sitting on the same side of the desk arose from the knowledge that neither of you were the doer? Is that it?

**RAMESH BALSEKER:** Yes. Therefore, neither of us is to blame. The banker says the borrower was not been fair; therefore, his account was got in trouble. The borrower says the banker has been too harsh. I said the account is in trouble, and it’s up to both of us to get the account in order. This surprised him so much that, ultimately, we did manage to get the account in order.

The borrower who was in trouble has never forgotten that the incident had happened. That was long before I had anything to do with this understanding. [Indiscernible 39:23] from practical experience, I could see the advantage of not being on opposite sides of the desk.

**CHRIS ATTWOOD:** What I hear, Ramesh, is that in that situation what changed is the emotional content—the anger, the blame, the upset—is taken away, and what is left is there is simply this situation that we need to resolve.

**RAMESH BALSEKER:** Both parties.

**CHRIS ATTWOOD:** Both parties, both participating.

**RAMESH BALSEKER:** As far as business is concerned, I can tell from my own experience that it works beautifully, provided, of course, your understanding is total.

**CHRIS ATTWOOD:** What is required to have that total understanding?

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**RAMESH BALSEKER:** Here's one thing: intellectually, even a stupid man will accept it. He would not accept that concept, which frees him from the hatred for himself and hatred for the other at one stroke. The concept will not work unless their acceptance is total. The question really is what can I do to have my intellectual acceptance become total acceptance? What can I do to have the total acceptance that I'm not the doer? To repeat the question, Chris, what can I do to have the total acceptance that I'm not the doer? Nothing.

**CHRIS ATTWOOD:** What can I do to have the total acceptance that I'm not the doer? Nothing.

**RAMESH BALSEKER:** The obvious answer, nothing. It can only happen if it is supposed to happen according to the Cosmic Law. Then the question changes; then the question becomes why am I waiting for something to happen? Why am I waiting for God to make up his mind? Is there is something I can do as a spiritual practice, because of being a spiritual teacher for many years.

That's my answer, but I do have a suggestion. That suggestion is extraordinarily simple; it is not some big discipline or anything, and that is what I call personal investigation. That is extraordinarily simple. I say if you can't do it in the day, you can do it any time. Otherwise, if you are busy at 12:00 today, at the end of the day, take 30 minutes out. Try to ensure that you are not likely to be disturbed.

Get comfortable. In order to be comfortable, if you want your glass of beer, have it. Be comfortable, and then do some very, very simple personal investigation. From the many events of the day, choose one event that you can review your actions, unless [indiscernible 42:36]. I tell anybody that the point to me is that is not my action. Then you do some personal investigation, which is extraordinarily simple.

If I consider this as my action, did I decide to do that action at a particular moment, my action? Then you realize, "No, I didn't." How did the action happen? Maybe you remember. A problem happened, and that was a link to my actions. If the problem had not happened, my action would never have happened, and I absolutely had no control over the happening of that thought, not my action.

Then I said you take another action and another, and you may investigate any number of actions. You can take my word, everything you've done without exception, you will come to the conclusion that it was not your own actions. For instance, you would think if I had not happened to be at a certain place and time and seen something, my action wouldn't have happened. I have no control over being at that place at that time, and for something to happen, which I saw.

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Then you take another action and another, and every time you choose. If I had not happened to be at that place and time, and something had happened that I saw, heard, smelled, tasted, or touched, my action wouldn't have happened. I have simply no control at all over being at a certain place at a certain time, and for something to happen that I saw, heard, smelled, tasted, touched [indiscernible 44:35], without exception, you keep on coming to this conclusion.

If you do this correctly, it is quite conceivable that at some moment of time, always depending on [indiscernible 44:49] in God will and Cosmic Law, a flash of total acceptance is likely to happen. A flash of total acceptance is likely to happen. I simply cannot be the doer. If I cannot be the doer, the other cannot be a doer either. Reject the other, believe it or not, I know from my own experience he cannot be the doer, because I cannot be the doer. After that, there'll be no more questions, I hope.

**CHRIS ATTWOOD:** Wonderful. Janet, it sounds like you are back with us? Are you there? I guess not. Ramesh, thank you so much for this. We so appreciate this time with you, and it really is quite a remarkable line of thinking that you have shared with us. I'm going to take just a couple of minutes, for our listeners, to summarize what I heard you say, so that hopefully they can get it from a different angle. Then we'll close in about 10 minutes or so.

Ramesh, thank you so much for being with us. If you'd like to stay on the line, we'd love that. If you need to go, we completely understand. We just are so grateful to you for taking the time and for allowing all of our listeners at *Healthy Wealthy nWise* to be able to have this call.

**RAMESH BALSEKER:** My pleasure. Shall I put the phone down now?

**CHRIS ATTWOOD:** If you'd like, that's fine. I'm going to summarize now.

**RAMESH BALSEKER:** Yes, of course. Goodbye and good morning.

**CHRIS ATTWOOD:** Good morning, yes. Thank you. For everyone, this morning we have been speaking with Ramesh Balseker in Bombay, India. Ramesh has shared with us some very different ways of looking at life and thinking. We're talking about what is a fulfilled life, particularly in a business environment, and he said that fulfillment for one person is different than for another.

One thing seems to be true, that what we all want if we're reasonably comfortable in our life, what we want is peace of mind. What we notice is that in one moment there is

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pleasure and in another moment there is pain; that this is the flow of life, this is daily living. No one can have freedom from pain, because pain arises. Even the most enlightened people, the most enlightened Masters, in time have experienced pain.

What we see is that everything in the manifest world is based in duality, that there are two things. Pleasure and pain are two aspects of that dual nature of life. They can never be separated, so what we want, what it appears that we are really looking for, is peace of mind. Even while there are these different phases of pleasure, of pain, even when I'm enjoying the pleasure or suffering the pain, I'm comfortable with myself.

I'm comfortable with who I am in the midst of that experience. What he went on to say is that what we notice is that our concern can only be with ourselves; what we notice is that what happens in the universe can't be influenced by us. Things seem to go on of their own accord. In order to be comfortable with myself, part of that, he said, is being comfortable with the other. Our daily life means relationship between me and the other.

Unless that relationship is harmonious, then I can't have peace of mind. The next question is why is it that I'm not comfortable with the other? Ramesh noted that the conditioning of every child is to see the other as a potential rival, as seeing someone who I am competing with. How can the child possibly be comfortable with the other when they see them as a rival, as someone who we need to compete with or fight with? He gave the analogy of the Gordian Knot.

This was the knot, which tradition was that anyone who untied that knot would be the greatest person on earth at that time. Alexander the Great heard of this, and he felt that he was the greatest person of that time. When he saw the Gordian Knot, he didn't try and untie it. He took his sword and he broke it with his sword. He didn't try to untie it. Like that, Ramesh said, what is needed to break this conditioning of seeing the other as a potential rival is some third force.

For us to be comfortable, it requires some new concept, new third force. What he suggested is that third force is to be able to accept that everything in the world is happening according to God's will, according to Cosmic Law. This is not our individual will, but God's will, Cosmic Law, which is functioning in our life and in the lives of those around us. No one is capable of doing anything.

Therefore, no one can be blamed, neither myself—I am not to blame for the things that I may do—nor others; they cannot be blamed for the things that they may do. These are the things that come up. Does that mean that we are free from our actions? We didn't have a chance to ask Ramesh that question, but I'm sure one of the things that he would say is that we are responsible. Are we free from our actions?



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Ramesh Balseker



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To be free of actions means are we the ones who are doing it? What he said is that we have to come to the conclusion that we are not doing, and that when we come to that conclusion—that it is not we who are doing—then the load disappears of hate for ourselves or the hate for others. The load disappears, and with that comes this peace of mind. We asked Ramesh about this idea that everything is predetermined, and he said, “Yes, everything is predetermined.”

It's validated, even by the modern scientists. He cited Stephen Hawking, who had said that, in fact, all things are predetermined. Yet he went on to say that you'll never know what is predetermined, so even though it may be true that things are predetermined, you can never know what is predetermined. Therefore, the mechanism of daily life cannot happen unless every human being is exercising their free will.

There is this apparent contradiction that for the mechanism of daily life to happen, each of us must exercise our free will, and yet we cannot know what will be the outcome, what will be the result from that. On that basis, I do whatever I should do to get what I want, and what happens out of that is out of our control. It is something that we cannot control in one way or another. After we exercise our free will, then what comes is God's will.

In fact, our free will and God's will, our free will and Cosmic Law, are not opposed; they, in fact, are parallel. They are working in sync; they are working together. Ramesh told us a story, an example, but before I get to the example, he said that when I do things to get what I want, then society considers these as my action, and either rewards or punishes me on the basis of that. From that I experience pleasure or pain in this moment.

I have no control over that reward or punishment, no control over the pain or pleasure that may come. Knowing that I'm not the doer, then I learn to accept pleasure and pain, but the ego is free from guilt, from pride or shame, from hatred for others' actions. Ramesh said that for some 20 years he has experienced this freedom of having this individual self feeling guilt, pride, shame or hatred.

This harmonious relationship becomes with the other, because the other is not seen as an adversary, not seen as a rival. There is no blame, and because there is no blame the result is peace. He gave us the example of the man with a construction business with over 200 people, a man who was a multi-millionaire, who came to Ramesh. For over 20 years, the man had a partner who was quite happy.

Then the partner came to the man and said that he was not getting enough from the business, and he was quite angry about it. This man came to Ramesh and said, “What do

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I do with this? How do I apply your philosophy in this situation?” Ramesh said, “When you go back and you sit and talk with this man, the other, won’t he speak to you in anger?” The man said, “Yes.” Ramesh said, “He speaks to you in anger because he believes you have done something.

“If you know you have not done something and you see this as something happening by Cosmic Law, just simply something to deal with—both what you have done, and the fact that this man is bringing this up now—then you can simply approach this as a situation that needs to be dealt with, which both of you need to resolve and deal with without anger.” The man went back, and he was able to apply this and was totally comfortable with his partner.

He felt no enmity toward his partner, and his partner was stunned. The man said the problem was resolved in 20 minutes. They brought in the accountant, and the accountant resolved the whole thing, and the accountant was astounded. In fact, the accountant, on the way to the airport, couldn’t stop weeping, because he had never seen such a situation resolved, such a major apparent problem be resolved so easily.

What Ramesh said is the key here is that you don’t sit on opposite sides of the desk. When you have this understanding that you are not the doer, that the other is not the doer, that all is simply happening according to Cosmic Law, then you see that you don’t sit on opposite sides of the desk. You sit on the same side of the desk, and this situation, which has come up, is simply a situation to be resolved.

Ramesh also gave us this example of starting at the bank at the bottom, and then becoming president. He was transferred to Ahmedabad. In his first week he had to deal with a large account that was in trouble, and his predecessor apparently had been a very proud man, very proud of being a doer, and he didn’t have a very good reputation. When Ramesh came, he saw his client sitting, 15 minutes before, preparing.

Then when he came in, Ramesh welcomed him, and the man had tears in his eyes. He gave him a place to sit; he treated him with compassion and concern. He ordered tea, and when he came back to see the man, instead of going to the opposite side of the desk, he sat in a seat adjoining the man. He approached the situation that simply they needed to resolve together. It had come up, and it needed to be resolved together. They, in essence, were partners in solving that situation.

The whole thing was resolved in 20 minutes. That man, who could have been his enemy, turned out to be Ramesh’s best PR officer, he said. When one realizes that neither one is the doer, neither is to blame for any situation, then it’s up to both to resolve the

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problem. When we approach in this manner, then the whole situation is changed; the whole thing is transformed.

Ramesh said that this concept will not work unless acceptance of non-doing is total. We asked, “What can I do to have total acceptance?” and he said, “Nothing, because all of this is happening by Cosmic Law.” He said in the meantime, until there is this total acceptance, until this happens of its own accord, he said, he does have a suggestion. That suggestion is to take time daily for personal investigation.

He said to do this throughout the day or, if that’s not possible, then take 30 minutes at a time when you would not be disturbed, where you can be comfortable. He said from the many events of the day, choose one that you know in your heart, you just feel, is your action, and you challenge anyone at all to say that is not your action. Then look back, look in detail at how you chose that action.

He said to ask, “Did I decide to do this action at a particular moment in time?” He said you’ll notice that a thought arose, and it was from the arising of this thought that the decision came. Then you could ask yourself, “From whence did this thought come? From where did this thought come? Did I, in fact, think this thought?” What you will come to realize is that it was not your thought, it was not your action, that the thought simply arose.

The action simply was the result of the thought arising of its own accord. As you continue to investigate, you’ll see that you found yourself in some place, some situation, or some circumstance over which you had no control. It was out of that that your action came. Through this process—of looking at each individual action and seeing what is the reality of who is doing it—that this, over time, he said, may be helpful in seeing that, in fact, you are not the doer.

It is not you; this all simply arising. You are perhaps, one could say, a witness or an observer of that which is occurring. That brings our time to a close. I just want to mention that our next Dialogues with the Masters call is on January 19<sup>th</sup>. Janet has arranged for us to meet another great teacher by the name of Sadhguru Jaggi Vasudev, a man who has millions of followers throughout India and elsewhere.

Also, he studied in Oxford, so he is a very clear English speaker and has great knowledge. We look forward to being with all of you then. I’m going to open up the lines. Again, that’s January 19<sup>th</sup> for our next call. I’ll open up the lines now and say goodbye. Good morning to everyone. Good evening to those in India. Thank you all for being with us, and we look forward to being with you. Happy Holidays to everyone, and Happy New Year!