

Dialogues with The Masters

Sri Anandagiri



CHRIS ATTWOOD: Janet, I'll turn it over to you as we begin the call.

JANET ATTWOOD: Thank you, Chris. It's so wonderful. Anandagiri, are you on the line with us?

SRI ANANDAGIRI: Yes, Janet. Namaste.

JANET ATTWOOD: Namaste. I just wanted to make sure, and before I even began I wanted to just say how wonderful it is to be connected with you. It's such an honor. For all of our listeners, I wanted all of you to know I was blessed to have the wonderful opportunity to be able to meet Anandagiri last month. Actually, it was about four weeks ago, I think. This was my second time in India in a month, so my time things are a little crazy right now.

It was one of the most wonderful, wonderful experiences I think I've ever had. We were sitting outside at Golden City, just discussing some of the different things about this interview, and telling Anandagiri about it. I was so taken right in the very first few minutes that I met him, because there was so much light, so much love, and so much peace. I could feel the difference—I'm going to say this—between his physiology and mine immediately.

As I sat with him, the longer I sat with him—and this happened, as well, later when I interviewed him for this film that I'm creating—the more blissful, the more calm, and the more peaceful. It was happening very, very quickly, but I was feeling my energy. My energetic body—I don't know how else to describe it—was finding these more subtle levels of experience, deeper levels of bliss.

I just want to say to you, Anandagiri, that it is such an honor to know you and to know that you are here in the world doing the work that you are doing. We emailed everyone, so everyone has read your bio. They all know that you're one of the main spokespeople for Bhagavan and Amma at Golden City and Oneness University, and that you've been there many, many years devoting your life and traveling around the world.

Now, I know you're coming to California very soon, and we can talk about that at the end of the call, to spread the knowledge of Bhagavan and Amma. That's what we'll want to talk about tonight in some of the questions. I just want to say thank you again for the wonderful, wonderful work that you're doing, and more than anything the beingness of who you are, which is really just so, so profound. Thank you.

SRI ANANDAGIRI: Thank you, Janet.

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JANET ATTWOOD: You're so welcome. I wanted to start with some questions that we had from our readers. The first one is how do we remain happy internally even when outside life situations are not favorable?

SRI ANANDAGIRI: Do you want me to begin?

JANET ATTWOOD: I do.

SRI ANANDAGIRI: Bhagavan once said suffering is not in the situation. That is, suffering is not in the fact, but in the perception of the fact. The common belief in the world today is we think and we believe we're transforming a situation by changing a situation, and let us call that situation the content. By transforming the content, we are going to be happy people, but in reality that situation has nothing to do with your happiness, others' happiness, but the way you look at the situation, the way you perceive the situation.

Very often we see when something has happened to us which we did not expect, which we don't like, which we don't appreciate, the situation is gone, but we still carry that situation inside us. We are constantly questioning the situation. Why? Why did this happen to me? Why should I be the victim? We try to offer various reasons and explanations as to why it happened the way it is happening. We see the suffering there.

It's not the cause of the situation itself, but the way you are questioning that situation, your inability to accept that situation, and the number of reasons as to why this happened to you. It is impossible in this current world situation, and with the laws of Karma, that one can be completely free of all problems. Problems are bound to be there for anybody and everybody, be it rich, be it poor, educated or uneducated, of any class, of any status.

Problems can be there, but there is no reason for one to suffer because that situation, that problem, intrinsically does not contain any suffering. If you go to a level, if our consciousness has risen to a level, where we can accept situations in life—by acceptance we are not talking about declining to the situation or appeasing ourselves by giving some reasons or explanations—but by being alive to the situation at the same time, being able to accept that situation fully.

Sometimes it might be possible to change the situation, and sometimes it might not be possible to change the situation. But if you have risen to that level of acceptance, I think no matter what the situation is, you'll be happy.

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JANET ATTWOOD: Beautiful. The next question is how can I keep negative people from affecting my energy at work?

SRI ANANDAGIRI: Different people talk about different ways, methods, and techniques to protect yourself from the negative energy of others. I really do not know how effective these techniques can be, but if you want to truly be unaffected by any person's negative energy, that is possible only if your heart is [indiscernible 9:07], if your heart is open and you have that love inside you, that unconditional love. With that kind of unconditional love, no negative energy can really affect you. Yes, Janet?

JANET ATTWOOD: That leads me to another question. How would one go about having a totally open heart?

SRI ANANDAGIRI: When we are talking about awakening of the heart, which is to discover and experience unconditional love, it is not something that can be achieved through any teachings, or any technique for that matter. It must happen to you because. Quite often, we've heard this from Bhagavan. There are so many Masters in the world, enlightened Masters, full of love, peace, joy, who radiate this love and kindness, beautiful beings.

But the question Bhagavan asks is, "If they are ever at that state, through the teachings that are prescribed, once they've reached this state, whatever this state might be, be it a state of unconditional love or a state of immense peace where there are no more questions, or a state of bliss and ecstasy, it happens to them. That state came to them. From that state, our teaching came forth.

It's almost 2,000 years since we had the Great Master, Jesus Christ, who spoke of love and said to love thy neighbor as thyself. The question Bhagavan asked is, "How many can do it?" It's not possible for the simple reason that really, the brain of Jesus Christ works differently. His brain is wired differently. With Buddha, I think that state of immense peace and tranquility is because his brain is wired differently.

If you have to feel this peace, if you have to feel this love, it's possible when the changes happen in your brain—we're talking about the physical brain, the gray matter—when your brain is wired differently, then it is possible for you to experience this love. That is what Deeksha does. When Deeksha is given, that's a neurobiological transformation, which leads to that love force, that peace, that bliss, whatever you're really looking for. [Coming to it finally,] if it should happen, it's possible to create. It has to happen. Yes, Janet?

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JANET ATTWOOD: Anandagiri, what I hear you saying, and help me out if I didn't hear this correctly, is that if the brain is rewired through Deeksha and has this neurobiological transformation, then anyone can become a Buddha, is that correct?

SRI ANANDAGIRI: Absolutely. Enlightenment, or whatever you call that state, is not a psychological process. It's a biological process. If we call it a psychological process, then surely by applying the teaching or by practicing the teaching, it would be possible. Since it's not a psychological process, it would be impossible to get there by using a teaching or a technique.

[That's why Shipardwan] says man cannot make it on his own. It has to be given to him. Somebody who has the powers to effect the transformation in you, somebody who has the power to effect the change in your brain, he has to do it for you. You can't make it on your own.

JANET ATTWOOD: For many of the listeners, Anandagiri, they don't understand Deeksha. Can you explain it a little more to them, and what that means?

SRI ANANDAGIRI: There is not too much to explain about Deeksha because Deeksha is not a technique. To understand it, Deeksha is an act of grace of God where you are a channel, and the Divine grace flows through you into others. You allow the Divine grace to flow through you into others. It is the Divine grace that [indiscernible 17:03] to whatever you are looking for, seeking for.

There are several ways the Deeksha is given. We have Smarana Deeksha. That is the person need not be present [indiscernible 17:20] need not be present. Through an intent, it's possible to transfer that grace, that energy. There is Sparsha Deeksha, where through touch you transfer that grace. We have Nayana Deeksha, where through eye contact you can transfer that grace.

There are several ways of transferring this grace. In our case, in the case of all the Deeksha-givers who attended our courses, Amma and Bhagavan have given them these powers, this power where they can actually access the consciousness of Amma and Bhagavan and transfer that grace to the recipient. That power flows through us through Amma and Bhagavan into recipient.

JANET ATTWOOD: For many of the people who are new to this whole explanation of Deeksha, can you explain what you mean when you say the power flows through Amma and Bhagavan?

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SRI ANANDAGIRI: A true Guru, a real Guru is the one who can give you that state, not just talk about it. That's the real definition of a Guru, one who not only talks about that state, whatever that state is, that transcendental experience, but who can actually give you that experience. Here, Amma and Bhagavan give us that experience of enlightenment, not only the experience of enlightenment, but give us that gift, that capacity to give this experience to others, to transfer this experience to others.

That is what we mean by the powers. There is a special ceremony that we do here, a special ritual, [indiscernible 20:33] into you, after which you can, by laying your hands through any of the Deeksha methods, actually transfer this experience to others.

JANET ATTWOOD: One of the questions was what is bliss, and what is enlightenment? You just said that what Amma and Bhagavan do is give us the experience of enlightenment. Can you explain a little more about enlightenment?

SRI ANANDAGIRI: First of all, talking about bliss. What is bliss? Of course, the perfect way to know bliss is to experience bliss, but if you are looking for a very technical explanation for bliss, it is when there is no conflict, when there is no dissipation of energy. There is the stillness of energy. The stillness of energy, we may call bliss. If you're asking about what enlightenment is, I don't think there is any singular definition to enlightenment.

We have so many schools of thought, philosophical thought, and each philosophical thought has its own view about enlightenment. There are so many schools of philosophical thought: Hinduism, Buddhism, Taoism, and so many other religions of the world. The way we understand enlightenment is a state where all suffering is ended, all psychological suffering and all [indiscernible 23:10] suffering.

An experience, not just an experience, but the way you live your life where there is no more sense of separation. You don't feel separate from others. You feel a part of everything. You feel everything is a part of you. You feel connected to everything. There is a sense of connectedness, an experience of connectedness. You don't feel isolated; you don't feel separation exists.

When we refer to enlightenment, we're talking about this experience that all division is ended inside, where a sense of separate existence is gone. Sri Bhagavan describes it in a sloka. I don't think I can go into the explanation of the sloka, but I can tell you what the sloka means. The sloka says [indiscernible Sanskrit sloka 24:52-25:30].

It means liberation from work is liberation from society. We should not take it literally. When Sri Bhagavan talks about liberation from work, it's liberation from the burden of

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work. It's liberation from society. It's not turning away from society, but liberation from the clutches of society. Liberation from work is liberation from society, is liberation from conditioning, is liberation from knowledge, is liberation from the mind, is liberation from the self, is liberation of the senses, is liberation of life, is enlightenment.

This is the enlightenment that Bhagavan and Amma, through the Deekshas, are trying to bring to people. It's not just that this alone can happen to you. When the Deeksha is given, you'll find whatever you have been seeking for. If you are a Buddhist, and if you are seeking for the Buddhist kind of enlightenment, and the Deeksha is given to you, you will experience the Buddhist enlightenment.

If you are a Christian, and if you have really no idea of enlightenment or have a different idea of enlightenment, basically, when the Deeksha is given, whatever you have been following, believing, and fighting for will become your reality. So that, in brief, is about enlightenment, Janet. I don't think we can go too much into detail. That would really require a day to discuss.

JANET ATTWOOD: Thank you, Anandagiri. That was so beautiful. Another question, which is very interesting, on the other end of the spectrum is what is the best and most effective way of releasing addictions?

SRI ANANDAGIRI: First of all, we really need to learn the cause for this addiction. Why are people the way they are? The basic problem of man is boredom. Man is bored. It is lonely. The most difficult thing in life is to handle this boredom and loneliness. Once, I think almost 14 years ago, [Indiscernible 29:43] with some devotees Bhagavan [indiscernible 29:46]. Man today, he does not live; he merely exists. Existence is different from living.

When we're talking of existence it's more like, "How successfully have I passed my time today?" We're so afraid of being alone, being lonely. We have to constantly engross ourselves in some kind of activity, some kind of physical activity, psychological activity, or spiritual activity. We constantly keep creating goals for ourselves, and in the pursuit of that goal, we keep ourselves engaged.

It's so important for today's man to keep himself engaged; otherwise, life can be awful, utterly meaningless and purposeless, extremely boring. Through psychological activity, we keep ourselves engaged. Through physical activity—and we don't have to name them—in so much of the world, so much of entertainment, and so much of other activity through which we can keep ourselves engaged. Some choose spiritual activity to keep themselves engaged.

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Irrespective of what method you choose to escape from your loneliness—physical activity, psychological activity, or spiritual activity—the problem you must understand is the same; it's loneliness, it's boredom. Some choose an easier path, a relatively easy path, addiction. If you're talking about the surest way of becoming overcoming addiction, the absolute, surest way is when they don't feel lonely anymore.

Otherwise, you're talking about enlightenment. In a lot of people, the addictions are there for other reasons, some childhood trauma, some problem with relationships and various other reasons for psychological suffering. In such cases, by setting right their relationship, accommodating them, or working on those specific psychological issues, which have caused them to become addicts, we can help them become free of addiction.

The basic rule is: if you're happy, you're not going to be an addict. If you're unhappy, you might choose the path of addiction. All we need is a happy society, a happy world. I think happiness is the solution to all problems, any problem. A happy man would only cause happiness to others. We are talking about true happiness. We are not talking about some pleasures. Deeksha can also actually help people become free of addiction. It has, in fact, in many cases helped people to become free of addiction.

JANET ATTWOOD: I'm formulating this question. What I'm hearing you say is the most effective way that you feel of releasing addictions is through the experience of Deeksha. Earlier, you had been talking about how it's through the brain, by transforming the brain, the brain being rewired, and that's what Deeksha does. It's that neurobiological transformation. Is this something that takes a long time, or does this happen quickly through Deeksha? Have you had any experiences of people you can talk about?

SRI ANANDAGIRI: There is no definite process. There are instances where it has happened very suddenly. It can be a sudden process; it can be a gradual process. Anything is possible.

JANET ATTWOOD: What makes it sudden or gradual, sudden for some and gradual in others?

SRI ANANDAGIRI: I don't think I have an answer for this, Janet. I think it is the way God works.

JANET ATTWOOD: Thank you. The next question...

CHRIS ATTWOOD: Janet?

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JANET ATTWOOD: Yes, Chris?

CHRIS ATTWOOD: There were a couple of questions that our readers had that were very specific to Deeksha. Would it be appropriate to ask those?

JANET ATTWOOD: Absolutely. Let's go into that, because I know we're going into our time.

CHRIS ATTWOOD: Anandagiri, there was a question from one of our listeners. This person said after Deeksha the state of joy, peace, silence comes and stays for some time, and then recedes. Then it starts coming in parts at different time periods. How does one keep the high state of joy, peace, silence as the continuous state of existence?

SRI ANANDAGIRI: There is no way you can really control the experience you are having. It is depending on an innumerable number of factors like your Kundalini, your Chakras, your nidhis, and even factors like the geographical location of where you are placed on the planet, the temperature, the altitude, the solar position, the lunar position, the position of different stars.

In fact, there are innumerable factors in the kind of food you eat and the kind of atmosphere you are in. All this can affect the state you are experiencing. There is really no way you can control this experience. [Indiscernible 38:12] if to have to draw a graph where there is a zero level which is, let us say, a state where there is no suffering, no conflict. Anything above zero is more bliss, more joy, more peace, more ecstasy, more love.

Anything under zero is more pain, more anger, more frustration, and all this negative emotion. People can fluctuate some; they can have a state of great joy and peace, which is at the plus level, and go all the way down to pain and frustration, which is at the minus level. The key is on all these things you can really have no control, but as you grow in relationship with the Divine, it does not matter how you perceive the Divine, no matter which form you give the Divine.

It could be Christ, it could be Buddha, it could be Light, it could be Amma and Bhagavan, or it could be a formless presence. As you grow in that relationship with that presence slowly but steadily, for sure you stabilize at the zero level and start moving upward. Even then we cannot strictly say you will maintain the same high state all the time.

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Definitely we can say you will not fall below the zero line. To really experience states of more joy, bliss and peace, it's important that your relationship, your communion, with the Divine grows stronger.

CHRIS ATTWOOD: Thank you, Anandagiri.

SRI ANANDAGIRI: Thank you, Chris.

CHRIS ATTWOOD: There was another question from a Deeksha-giver, who said, "I would like to know why, when I receive and give Deeksha, the energy sometimes manifests with coolness in the temperature form, coolness quality to it. Does this perhaps represent a male, Bhagavan, or female, Amma, aspect of the Divine?"

SRI ANANDAGIRI: Not exactly. Regarding the temperature difference, we hear many people saying their body gets so hot when they are giving Deeksha, and some people say they are freezing while giving Deeksha. It depends on which nadi the Kundalini is flowing. If the Kundalini is flowing through Ida nadi, which represents the moon energy, then you feel a coolness in your body.

If the Kundalini is flowing through the Pingala nadi, which represents the sun energy, then you feel the heat in your body. It really depends on which nadi your Kundalini is flowing through.

JANET ATTWOOD: Anandagiri, many people on the line are new to Deeksha and Kundalini. Could you explain in just a few words what Kundalini is?

SRI ANANDAGIRI: I can talk briefly about it, but I think there are so many books in the market which can really give you a complete knowledge in Kundalini. Kundalini is a force, an energy, that is stationed in your Root Chakra, which is called the Muladhara. It's a spiritually advanced [indiscernible 43:11] through it. This energy moves upwards through the various Chakras, from Muladhara to Svadhithana to Manipura, Anahata, Vishuddha, Ajna, [indiscernible 43:23], and finally the Sahasrara.

When the channel of Kundalini, like the most of the seven Chakras, goes into the Sahasrara, there it's supposed to meet Shiva. Kundalini is more like Shakti, Shakti energy. There in the Sahasrara, it meets Shiva. What happens is an experience of Shiva Shikta [indiscernible 44:14], they call it. It's a union of Shiva and Shakti, which is experienced as consciousness, ecstasy or oneness.

Then the Kundalini comes back, but this time, Shakti, which went alone, comes back with Shiva. Shiva and Shakti, together, come back, and a downward journey begins.

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When this journey is complete, the journey of Kundalini, it moves to Muladhara to Sahasrara, then unites with Shiva there and comes back with Shiva. Then you are supposed to be fully enlightened.

If Kundalini goes up to Svadhithana, Shakti goes to Svadhithana, and the union happens. If Shakti comes back to Muladhara without Shiva, then we see you are having an enlightenment experience, but you're not enlightened. That's more technical information about Kundalini.

JANET ATTWOOD: I know we only have few more minutes. How can people in their area have the experience of Deeksha?

SRI ANANDAGIRI: I think they must go to someone who can really give Deeksha. I think we have so many Deeksha-givers around the country and around the world today, and they must locate some Deeksha-givers and, if possible, go and receive a Deeksha from them; meet them and receive a Deeksha. Otherwise, Deeksha can also be given through the telephone. We have so many people giving Deeksha through the phone. I think they must just participate in one of the Deeksha programs.

CHRIS ATTWOOD: I think people can also find Deeksha-givers from the Living in Joy website. There is news and information there about Deeksha and all of the different aspects of the work that Anandagiri and Amma and Bhagavan are doing in the world.

SRI ANANDAGIRI: To have a list of Deeksha-givers you can also log into www.OnenessUniversity.org. We have a list of all the people who have the ability to give Deeksha, and then maybe you could contact them and find their accessibility.

JANET ATTWOOD: That's www.OnenessUniversity.org. Now you're also going to be coming to the United States soon, isn't that correct?

SRI ANANDAGIRI: Yes, that's the plan.

JANET ATTWOOD: The information on your US tour is going to be on the website?

SRI ANANDAGIRI: Yes, it's also going to be posted on the website. I think right now there is a lot more detail available on www.WorldAwakening.org or www.OnenessMovement.org. Raniji is the one who is organizing this program, and I will be present there for three days. Each day I will be spending a couple of hours there conducting the event. I'll be sharing some teachings of Bhagavan and will be having some other events happening there.

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JANET ATTWOOD: We definitely look forward to having you grace us in the United States, Anandagiri. For people who would like to meet you and enjoy the Deeksha with you, they can go to www.WorldAwakening.org and www.OnenessMovement.org. Very good. In closing, Anandagiri, is there anything else that you'd like to share before we say goodnight to you from India and good morning from the United States?

SRI ANANDAGIRI: The only real solution that Amma and Bhagavan see as the only solution to all human problems is this. While there are so many immediate causes and reasons, the most fundamental reason for whatever we see in the world today—the fear, the conflict, the wars, the disease, the poverty—is the low levels of human consciousness, the quality of human consciousness.

If you're looking for a different world, we have to raise the level of human consciousness, whereby the sense of separateness is gone, the feeling of the 'me' and the 'not me,' which is the cause of all conflict. It's erased. That is what Amma and Bhagavan see as the only solution to bringing about a beautiful world. I think that's it for now, Janet.

JANET ATTWOOD: Thank you so much, Anandagiri. It's so wonderful to be able to be with you this evening. Again, for all of you who are listening, you can go to www.WorldAwakening.org and www.OnenessMovement.org in order to find out more about the US tour. You're starting that out in April, is that correct?

SRI ANANDAGIRI: It's going to be, actually, I think, the 31st of March, the 31st, 1st and 2nd. The 31st and 1st are going to be only for the Deeksha-givers, I suppose, and the evening of the 1st, I think, is open to any newcomers.

JANET ATTWOOD: That's in Los Angeles. Then, to find out where you are around the US, then people can go to the website. It's been wonderful, as always, to sit with you. I'll tell you, you are like this beautiful wave of fresh water for me. I just arrived in India today after flying for 25 hours, so I'm feeling completely restored after sitting here with you. Thank you so much, Anandagiri.

I'm sure everyone else who is on the line would agree with me. It's just a wonderful experience. The knowledge that you have and the clarity that you share is so deeply profound and is so wonderful to sit and let it go so deeply inside. Thank you.

SRI ANANDAGIRI: Thank you, Janet. I hope to see many of you in Los Angeles, and I welcome all of you there. Thank you.

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JANET ATTWOOD: Thank you so much. Chris, are you there?

CHRIS ATTWOOD: Yes. Namaste, Anandagiri.

JANET ATTWOOD: Namaste, Anandagiri. Namaste.

CHRIS ATTWOOD: I'll just take a few minutes and review some of the points, such beautiful points, which Sri Anandagiri covered this morning. He began in answer to the question, "How do we remain happy internally even when the outside situations are not favorable?" He said that suffering is not in the situation. It is, in fact, in the perception of the situation.

We create in our minds this thing that causes suffering. It comes from the way we are questioning the situation, our inability to accept that situation, and the reasons why it has happened. He said it's impossible in the current world situation with the laws of Karma to be completely free of problems. Problems are bound to be there no matter what one's status in life.

Problems can be there and yet there's no reason to suffer, because in that situation the problem intrinsically does not contain suffering. When you grow to a level where you can accept any situation in life, then from that perspective one could say there is no problem, because there is no suffering. We're not talking about declining, appeasing, giving reasons or explanations, but being alive to the situation, being able to accept the situation fully and, in that, that is freedom from suffering.

Then Anandagiri was asked how can one keep negative people from affecting one's energy at work? He said that different people talk about different ways of protecting oneself from the energy of others. He said really what it comes down to is when your heart is open, when there is unconditional love toward everyone and everything, then no negative energy can affect you.

In talking about how one creates or develops that totally open heart, he said it's not achieved through any teaching or any technique for that matter. It's something that must happen. It must happen to each of us. He said Bhagavan has talked about that there are so many enlightened Masters in the world who are full of love, peace, joy, and who radiate love and kindness, and who are beautiful beings.

Yet that state that they experience happened to them by grace. It was not from some teaching. He said if it was a psychological thing, then it could come from some teaching, but it's not. He said almost 2,000 years ago the Great Master, Jesus Christ, spoke of

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loving your neighbor as yourself. Yet, how many can do it? He said the great Masters' brains are wired differently.

When the brain is wired differently, then it's possible for you to experience that love, that unconditional love. He said that is what is the purpose for Deeksha and why Deeksha is given. He said it creates a neurophysiological transformation. Finally, when that state happens, that state of unconditional love, then it happens through grace.

He said that enlightenment, or whatever you call that state, is not a psychological process. He talked a little bit about Deeksha, and he said it's not a technique; it's an act of the grace of God, the bliss of God, where you become or are a channel of the Divine grace. You allow Divine grace to flow through you to others, and it is Divine grace that gives whatever is received.

He said there are several kinds of Deeksha, that which is given through intent, that which is given through touch, and that which is given through eye contact. He said through each of these, then that grace can be transferred. He said that Bhagavan has given Deeksha-givers the power to transfer grace through Amma and Bhagavan to the Deeksha-giver.

He said a true Guru, a real Guru, is one who can give you that state, not just talk about it. That's the real definition of a Guru, one who not only talks about the state, but can actually give you that experience. In Deeksha, Amma and Bhagavan give the experience of enlightenment, not only the experience of enlightenment, but also the capacity to give it to others.

He said there's a special ceremony done at Oneness University whereby the gift is given to one, and then one can lay on the hands and transfer that experience. He was asked about what is bliss and enlightenment. He said the best way to know bliss is to experience it. From a technical explanation, he said when there is no conflict, no dissipation of energy.

The stillness of energy, we may call that bliss. He said there's no definition of enlightenment. There are so many schools of philosophical thought, and each has their own view of enlightenment. He said that enlightenment from his perspective is not just an experience, but the way you live your life, where there is no separation, where you feel everything is a part of you, an experience of connectedness.

There is no isolation; you don't feel separated. He said division has ended inside and the sense of separate experience is gone. He mentioned the sloka, and I can't begin to repeat the Sanskrit. It said liberation from work is liberation from society. He said not to take it

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literally; liberation from work is liberation from the burden of work. It's not turning away from society, but liberation from the clutches of society.

He said liberation from conditioning is liberation from knowledge, which is liberation from the mind, which is liberation from self, which is liberation of the senses, which is liberation of life. That is enlightenment. This is what Deeksha is giving people. When Deeksha is given, whatever you've been seeking for, that is what you will experience.

He talked about many more things, but I know we're running out of time, Janet. I scrolled on the page and lost my place.

JANET ATTWOOD: That was beautiful though, Chris. Let's open up the lines and say good day and bless everyone's day with them so they have a wonderful, wonderful day.

CHRIS ATTWOOD: Before we do, I want to mention that our next Dialogues with the Masters call will be on March 16th, and that's with Swami Purna, is that right, Janet?

JANET ATTWOOD: That's right. He's a wonderful, wonderful Master whom I met in London who is presently in Delhi. I know people will just love hearing from Swami Purna. We'll send everyone out an email to give his bio, so you'll know more about him before the call.

CHRIS ATTWOOD: Anyone who did not go through the website to sign up for this call, if you would like to get the reminders or the notices of our upcoming Dialogues with the Masters call, then you can go to www.HealthyWealthynWwise.com/dialogue.asp. There you'll be able to sign up, and then we'll send you reminders when we have these monthly calls with Masters from around the world. Again, that's www.HealthyWealthynWwise.com/dialogue.asp. I'll open up the line. Thank you all.