

# Dialogues with The Masters



Dr Rahasya Fritjof Kraft, MD

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**Janet Attwood:** I'd like to welcome everyone to the Dialogue with the Masters program. Thank you so much for joining us. This is Janet Attwood. I'm so honored and pleased to have with us this morning my wonderful friend, who Marci Shimoff and I met when we were at Oneness University when I was filming the Saint Speakout Program.

Was it a couple of years ago now, Rahasya? Was that how long ago it was?

**Rahasya:** Yes, almost. No, it was one year ago actually, or a little bit more. It was in December, wasn't it?

**Janet Attwood:** Yes, I think it was. I'm not a time person, but thank you for that. It was so wonderful to meet Rahasya. I was just so taken by how much silence he had and how divine his nature was. Just being around him was like "mother is at home", and you have that wonderful feeling of never-ending outpouring of love and his consciousness.

Every time he answered or said anything it was just the exact words that were like nectar to my ears. I told Rahasya when we met that I definitely wanted to have him as a guest for Dialogues with the Masters. I was so lucky to get him, because he has one of those schedules that is like finding a needle in a haystack when there was time, but we finally did it.

Rahasya, I'm so honored that you're with us this morning.

**Rahasya:** I am too. I'm very honored that you invited me. I'm really happy and it's beautiful to talk to you again.

**Janet Attwood:** It's late, and you're so sweet to be up. It's what, 1 o'clock in the morning right now?

**Rahasya:** 1 o'clock in the morning! It's very unusual. I usually go to bed at 10 pm because I get up at 5 or 5:30 am to go surfing.

**Janet Attwood:** Oh, you're a surfer! You know, I'm a surfer. I used to have a 9-10 Hobie when I lived in Hawaii. Sometime we'll talk surf talk, how's that?

Now just a little bit about your background, Rahasya. You're a physician, you're also a spiritual teacher, and you've been working with people for over 23 years.

**Rahasya:** Over 30 years now.

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**Janet Attwood:** Over 30 years now? Okay, thank you – you need to update that website of yours. You met Osho in 1980, and as you said, he revolutionized your life. What I was reading about was that he led you to a deeper understanding of your true being.

You're presently living in Australia with your wife, Nura, doing trainings, workshops, and silent retreats in Australia and all over the rest of the world. I was looking to see when I could come and play with you. You're in Bali, Indonesia teaching the Contra Alchemy for Couples course in March. Then you are in Taiwan in April teaching a course called Awakening to your True Purpose.

Hopefully after we get through with the questions and answers that we have from our readers from Healthy Wealthy nWise you can talk a little bit about your different courses. For those who are interested in reading more about Rahasya you can go to [www.LivingUnity.com](http://www.LivingUnity.com).

Rahasya, could you explain how I would know if I was eternally awake? This is a question from one of our readers.

**Rahasya:** I really love this question. First of all the idea of being eternally awake can only be an idea of the egoistic mind, or of the self that wants to get somewhere and wants to achieve something in the future that is not here now.

You will know when you're awake when you're not interested in awakening anymore, when you don't look for awakening, when you don't equal anything else. It's when you enjoy this moment as it is, when you live your life moment by moment, present. But then I wouldn't call you eternally awake, because life is a flow. It's something that continues to open you. There's no such thing as a state that is stagnant and final except when you are in your grave.

**Janet Attwood:** I love what you said, "When you enjoy this moment as it is, and when you aren't asking that question, then that's when you are awake."

Can one be awake and not know that they are? Is that possible?

**Rahasya:** It is possible. There's a beautiful book, I can't remember the author, called *Collision with the Infinite*, about a lady who woke up at the bus stop in Paris. At the bus stop something happened and she disassociated from the O [ph] itself and became the eternal witness of everything that is happening.

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She went for ten years to therapy to try to identify again with the sense of self, until she finally met a master who said, “Hey, what you experience is what everybody is looking for.”

So yes, it seems to be possible that you’re awake and you don’t know. Because what does it really mean to be awake? It means that you are completely natural and at ease with everything that happens each moment in your life, and inner conflict has stopped. This is such a natural state that you don’t notice it.

You only notice your head when you have a headache. Otherwise you just have a head, and you don’t worry about the head. You don’t want to get a rounder head, a nicer head, or a more beautiful head, you just have a head. But you never look at it or worry about it because it’s there.

In the same way the awakened state is not something extraordinary. It’s the most ordinary state you can be in. There is nothing you actually get out of it, in other words. You almost lose everything by being awake. You lose your attachment to the self, you lose your ego structure, you lose your ideas of wanting to be somebody else and you lose the inner conflict and the outer conflict.

**Janet Attwood:** How did you wake up? And are you awake? Are you what you would call awake? Is every moment spent enjoying ‘what is’?

**Rahasya:** I would say most of the moment. And of course body-mind has preferences, and sometimes what life brings is not so pleasant. I’m a human being – that is what I call awake. I had many, many awakening experiences. But there was one very specific moment in 1999 on the 14<sup>th</sup> of April, where all my efforts to become awake and all my striving, all my doing, all my meditating, and all the groups that I led and everything kind of brought me to a full stop where nothing of all this made any sense any more.

I was sitting on a bench after an early morning walk in southern Australia and suddenly everything just disappeared. I felt one with everything that I saw. I’d had these experiences before; but with this moment came the realization that there’s nothing else to look for. I have always been one with everything, whether I was aware of it or not.

This knowing in the background never left me. So that was a profound shift. But it also feels like it was the beginning of an endless opening that is still continuing. I’m somewhere completely different than I was in 1999. The unfolding is continuing. I would say awakening is a process; it’s not a stagnant state.

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**Janet Attwood:** Do you think it had anything to do with the practices that you were doing easier, or is it just that the practices that you were doing easier were just something you did because they were something that you enjoyed?

**Rahasya:** Since I can think, freedom and love were kind of important for me. I finally got pushed into the spiritual search was when I was 26, and I went to the Himalayas and started to mountain climb. Somehow I was really a full-on spiritual seeker. I was really looking for the thing enlightenment everywhere I could. I did everything that I could possibly do to achieve it.

When awakening finally happened - I cannot even call it enlightenment, because that idea of this cosmic carrot that you can achieve eventually in the future just disappeared. I have to say that nothing that I did before really did the trick. It's great that happened. Probably all the practices I did - yes, I did them because I enjoyed them - but also I did a lot of practice because I thought it would bring me to enlightenment.

What it actually brought me to it was the complete failure of everything that I was doing. My life was absolutely fantastic. I have a beautiful wife, I have a beautiful house, and I have the most beautiful job I can think of. Inside something felt like something was missing, and whatever I do, it is still missing.

That brought me an intense suffering for a few months. At the end of the tunnel of suffering, grace descended. I cannot say that any of the practice has actually directly something to do with it, except that it led me to the end of the search, to the final wall where there was nothing and nowhere else to go.

**Janet Attwood:** One of the questions was, "What do you consider are the best tools you have used in order to be awake?" How do you answer that?

**Rahasya:** I think I already answered this. I would reframe the question and say, "What is the best pastime that can actually help your mind to begin to understand that you're awake?" Really, everyone on this planet is already awake. It's just the mind that doesn't see it. We can train the mind, and the best mind training is meditation. There are many, many beautiful meditation techniques. It's not only silent sitting. If the Western mind sits silently there's no silence, there's just a loud mind.

There are many beautiful active meditations that you can do to move through the body like Laki Hana [ph] or kundalini meditation, or even dynamic meditation to relieve pent-up emotions. There are lots of meditations you can do. But they won't bring you directly to enlightenment. They will just help you to quiet the mind, when the

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realization happens, when grace descends, the mind recognizes it. That is one way I could say it.

**Janet Attwood:** What is laki [ph] dynamic – is that what you said? Laki Hana and dynamic meditations – what are those?

**Rahasya:** Dynamic meditation and kundalini meditation and Laki Hana meditation – dynamic and kundalini are active meditations by a very beautiful master called Osho – I’m sure you’ve all heard of him. He died in 1990. He has devised these meditations for the western mind.

Dynamic meditation is very, very active. You breathe very actively for 10 minutes through the nose, standing very, very strongly. Then for 10 minutes you just let go into catharsis, you allow whatever wants to express itself through you. You have to be a little bit careful if you have sensitive neighbors – it’s best to do it in a room that is soundproof.

The third stage you jump with the mantra “Hoo”, landing on your flat feet to kind of awaken the base of your spine. Then the fourth stage is a stop stage where you stop everything. Your whole body stops. This is where silence can happen very beautifully, because it arises out of the opposite. First you are very, very active and then you stop, and then the mind can go very easily silent. The last stage is a celebration stage where you dance.

Kundalini is also a very beautiful active meditation with shaking and dancing, sitting silently, and then relaxing and lying down. Laki Hana [ph] is a wonderful meditation where you allow the body in gentle movement and you don’t interfere. You just allow the body to do what it wants to do. It’s an ancient meditation.

There are many more that you can practice to come into balance through the body and mind; but body-mind balance is not awakening. Awakening has nothing to do with the body-mind.

**Janet Attwood:** All of these different practices are just to balance the mind, right, and to allow one to feel inner silence. But it’s not the doing that creates the grace.

**Rahasya:** Exactly, you cannot do grace.

**Janet Attwood:** Right, that’s just grace. You’ve probably heard the story of Byron Katie. She was down on the ground in a moment of major turmoil and saw a cockroach, and for that moment woke up.

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**Rahasya:** Usually if you read any awakening stories it's always happened in spite of the person's efforts.

**Janet Attwood:** There's hope for us all.

**Rahasya:** Yes, there's big hope for us all because in the moment we are on an incredible wave where consciousness is accelerating so fast. This is how the whole phenomenon of Oneness University and the Deeksha, the Oneness Blessing, came into being. The grace becomes more available now.

**Janet Attwood:** Can you talk about that for a little while? I know that you've been traveling ever since Marci and I saw you at Oneness. In your different programs you added what is called Deeksha to your program. Do you want to share what you've been doing and what that is for people who are listening?

**Rahasya:** We have been including what is now called Oneness Blessing, we don't call it Deeksha any more. We've been including the Oneness Blessing in all the courses that we did. I still do the other work, because I feel that when the mind understands, when we create a bridge from the mind to no mind, no mind is more easily accepted and more easily recognized for what it is.

The Oneness Blessing, the Deeksha, is a phenomenon that has come in the right moment on the planet through two avatars called Amma and Bhagavan, two masters in India who have founded the Oneness University. In a way they are catalysts for consciousness, you know, like avatars have come to the planet again and again if there was a very specific need.

For example, Einstein was an avatar of physics. There was a need for a specific wisdom around physics and Einstein embodied and brought it on the planet. Amma and Bhagavan are avatars for enlightenment, especially Bhagavan. Through him a phenomenon happened. It's the transmission of golden light that can enter a person's crown and move into the heart, and bring about a flowering of the heart.

The golden light is not a kind of personal thing. It's like a transmission of grace, if you like. What has been found is that an awakened state is really a function of the brain. When the brain activity in the frontal lobe begins to be active – usually our front lobes

are dormant. When the activity in the parietal lobe of the brain is diminishing, our parietal lobes are usually overactive – which creates a sense of declaration. Then we have the experience of oneness.

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The Deeksha, the Oneness Blessing, is directly affecting and enhancing a balance in the brain. The awakened state is the most natural state of the brain. I don't know if some of the listeners remember that when you were one and one-half to two years old we all experience reality not as separate from ourselves, but as one. We looked at a flower and we were one with the flower. The most painful episode in our childhood was that we lost that sense of oneness when the idea of self, of me and mine came in.

Naturally, if everything would have gone right in our evolution we would be awake by the age of 18 or 19, after puberty. After the development of the third body, the free will, we would move back into oneness. That has been missing, and that is available through natural awakening and also through the Deeksha transmission, which is kind of a phenomenon that goes around the world like a wildfire.

So if you have any chance to attend a Deeksha program I would very much recommend it. It's very relaxing, as if somebody is touching your head. Then you relax and you let grace do the rest. It's very, very beautiful, very powerful, and very simple.

**Janet Attwood:** It almost seems like there is some conflict. Earlier you said there's nothing to do in order for grace to happen. And yet, at the same time, you just invited people to go and have Deeksha to experience that grace. That does sound like a doing – can you explain that?

**Rahasya:** Very good question. The whole life is full of contradictions. And even with Deeksha – if you go to Deeksha and you are full of expectations, usually nothing happens. But if you go to Deeksha to have a good time and have no expectations something may happen.

For me it's also still a big question mark how the Deeksha actually works. I just see that the transformation of people that we share Deeksha with is accelerated incredibly. I teach, for example, one course that I call Counseling from the Heart, which is mainly for people who already work with people or would like to work with people. It's a whole life teaching, if you like. Since we include Deeksha in the Counseling from the Heart the teaching becomes a direct experience very quickly.

What I feel so far is that the Deeksha just accelerates the disillusion of the old mind, which the old mind; we all carry it, which keeps us in separation, and keeps us in competition and adjustment, and all these things that keep us suffering. It is available in this time through grace. They call this grace, and if you're lucky grace finds you and you can go after grace and receive Deeksha. It's just an incredible blessing.

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**Janet Attwood:** That was a beautiful answer, thank you. You've seen the movie we spoke of earlier before the interview, this incredible breakthrough phenomena all over the world called *The Secret*. It's also a book. It's been on Amazon, Barnes and Noble, and the *New York Times* best-seller list now for a number of weeks, which is like out of the box. *Harry Potter* cannot break through because *The Secret* is holding strong.

“What does the law of attraction have to do with spirituality, and are they one and the same?” That's one of the questions from our readers.

**Rahasya:** I'm a little bit in a dilemma because I love *The Secret*, and *The Secret* is not the whole truth. *The Secret* is fantastic as a stepping-stone. The law of attraction, as I understand it - let's begin with the negative side. If you attract negativity it just simply moves that inside of you as an unconscious pattern.

If you have read Eckard Tolle we could call it the pain body. It is our dreaded use of emotional pain that wants to feed themselves with more pain. The pain attracts pain. As long as we are unconscious about our own emotional pain we will act it out and attract it more. We all know from lovers who fight, they always know that they can hurt each other but they can't stop fighting because the pain body wants to feed itself with pain.

On the negative side we attract negativity by looking outside and not looking in and actually muting the pain, which is much easier. On the positive side, the law of attraction works a little bit different. I would say when you're awake, then there is a very, very key area of realization and knowing that this I, this self that we have tried to build up through positivity and tried to shape in many different ways is actually non-existent. There is no separate self.

In that realization the identification with self disappears. When the identification disappears then everyone is born with many, many gifts in their lives – in their body, in their mind, and in their life. When there is no need to recreate a separate sense of self because you have realized who you are, then these gifts can flow freely and express themselves freely. That, of course, attracts responses of other creativity, of other positivity.

The difficulty that I see with *The Secret* if it's understood as “this is it” is that it can give you the idea that the self is actually attracting everything that we want. That is a dilemma, because it's never the self. The law of attraction happens when there is no self, when there is just an open space of the wind.

**Janet Attwood:** Can you talk a little bit more about that?



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**Rahasya:** The best way to say this, which is probably boiling down to the main question is, if you really go with the question, “Who am I?” deeply – if you go deeper and deeper with that question and you don’t get satisfied with any answer that the mind gives you, eventually you will find that there is nobody that is only consciousness, only awareness, only presence, that is wonderfully watching the happenings of this body-mind as it does things, as it plays with the computer, as it works, as it goes swimming.

There is an underlying awareness that is all there is. Everything else is a happening that is watched by this awareness. So who is attracting, really? It is the emptiness or the awareness or the consciousness behind the identification with self.

**Janet Attwood:** Can you say that again? That was beautiful.

**Rahasya:** That’s very difficult.

**Janet Attwood:** I know, but can you try?

**Rahasya:** I forget in the same moment what I said, because it’s a new moment. Let me try again.

**Janet Attwood:** You were saying there’s an underlying law that all there is – everything else is a happening.

**Rahasya:** When you recognize who you are you discover there is no you, there is only consciousness, there is only presence, there is only silence, there is only space. Whatever work we do, it can never describe that this which cannot be described is wonderfully watching everything that the body-mind does or doesn’t do.

The beauty in this is that then there is no conflict anymore. There is no inner conflict between right and wrong, left and right, good and bad, high and low, because all these conflicts are conflicts created to create a stronger sense of self.

When you discover that there is no one separate then the gifts that are part of this body-mind can flow freely and attract whatever they are meant to attract in your life. But there’s no separate “I” that decides “I attract that”.

**Janet Attwood:** Would you say that there’s a damage that can occur through this knowledge that’s been put out?

**Rahasya:** I don’t think so. I think it’s a very helpful step. Sometimes in my teachings I call this the development of the third body. In our upbringing we first develop the

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physical body, then we develop the emotional body – many people unfortunately, not very much. That’s why there is so much emotional pain.

A very important phase which normally should happen between puberty up to 18 or 21 is the development of the third body, the development of a sense of self where I discover, “Wow, I can do things myself. I can take my life in my hands.” I think the secret is really very, very beautiful in asserting and supporting this step in evolution.

You can make a difference. You can take your life in your hands. You don’t have to be a victim. You can attract whatever you would like to attract in your life and go through it. The method that is given in *The Secret* is very, very beautiful. I just would say it’s not the end. It’s a stepping stone – a wonderful stepping stone.

But the next step is really the discovery that there is no self, that we are deeply one with everything that we experience, everything that we see, everything that we hear, everyone that we meet. We are one with them, and there is no separate entity that I call “I” versus “You”, which really opens up the compassion form.

**Janet Attwood:** Can you say more about that?

**Rahasya:** Compassion is a by-product. Cultivated compassion brings you into saintliness, and then you have to kind of repress whatever doesn’t fit into compassion. So I wouldn’t call that real compassion.

Real compassion arises when you just discover that there is no other, that everything you experience is you. For example, I work a lot with so many people in group. Sometimes we touch joy and sometimes we touch some deep emotional trauma and pain that I work with so it can be released.

Everything literally in my body I feel. When somebody goes through a trauma I feel the trauma inside. The only difference is that I don’t have any conflict with pain, because

pain is part of life and there’s no conflict. The pain is very quickly dissolved into emptiness. It doesn’t mean that life is just a bed of roses. The more one you become the more you also feel the suffering of the earth and the beauty of the earth both.

**Janet Attwood:** The more one becomes one the more one experiences everything, right, all the different myriad of emotions. Let me ask you this – do you still experience the incredible power of anger?

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**Rahasya:** Occasionally – very seldom. I actually very much enjoy it because anger lived consciously is so wonderful. It’s just such a heat.

**Janet Attwood:** Okay, now this is fun. I love what you just said, anger lived consciously is so much fun because there’s so much heat. For those people who will be listening who have a real judgment around their anger – because almost everyone I know still has some anger, except for a number of the yogi’s that I’ve interviewed – is that a state of being-ness?

If someone was in your course and they said to you, “Rahasya, I am in so much shame because I have so much anger. Can you help me deal with that?” What would you say to them?

**Rahasya:** I would very quickly help them to re-experience the anger consciously. In the past I would help them to be the cushion and express it. Now I would just help them to fully experience it without throwing it out, and without repressing it. It’s quite amazing what happens. People didn’t know that this is possible.

The moment anger arises and you are actually present and feel it, it is such a rush of adrenalin through your whole body. If you experience it consciously, in a few seconds the anger becomes an incredible vitality, an incredible intensity. The only thing is that we need to practice a little bit. If you have never experienced your anger in joy, the first step I would say is go into a room with a mattress and bang a cushion, and enjoy just screaming and yelling until you feel free. That’s one very beautiful step.

The next step for many people that’s possible now is just simply feel how the breath gets stronger, feel how the adrenalin washes through your body, feel the heat, breathe into it and be very, very in the center of that energy. The moment you don’t dump it on someone and you don’t repress it inside, the same energy becomes vitality. It’s just an incredible beauty.

**Janet Attwood:** This is beautiful! Thank you so much.

**Rahasya:** A very good test whether you are there or not is your partner. I remember recently when I was driving a little bit too fast around a curve. Nura was sitting by my side. There was somebody coming on our side on the road, and I just made a little thing to avoid him. Nura just exploded in anger for a moment.

For me it was so beautiful, because in this moment I discovered there is nothing from her anger that is speaking in any place within me that feels ashamed or guilty for what I

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did. I just enjoyed this experience. I totally received her – I didn't ridicule her or anything.

In a way I had the same joy that I experienced when I experience my own anger by experiencing Nura just in that heat. The next second it was gone, and we just laughed our heads off, because it's the same energy.

**Janet Attwood:** In other words, when you went into her anger and just opened to it then the same experience of having that incredible rush of energy came to you, just as if you were feeling your own. That's true unity, isn't it? There is no separation anywhere. So if you just go into it as if it's your own, because it is your own, right? That's beautiful, thank you. I'm really enjoying this moment with you, Rahasya. I just love the knowledge that you share.

One of the questions was about Osho. Can you talk a little bit about him? Osho's practices were very different – off-the-wall and out of the box. What was it that you found in particular was so inviting, and what about his teachings and his methods brought you to Osho?

**Rahasya:** I came to Osho in spite of me. I was an arrogant young doctor who loved mountain climbing at Mount [inaudible]. I was not interested in visiting any Ashram or actually to go on a spiritual search.

Then I read a book of San Yassen [Ph] who wrote about Poona and about the Ashram. Since I was already in Nepal I said, "Okay, that's not so far away. Let's go there and check it out." The first experience I had when I came into the Ashram was Osho's discord. That was an amazing experience. Here was this strange looking Indian guy with a beard sitting on a podium speaking to 2,000 people. I had the feeling that, "It's not somebody outside that speaks to me, it's my own heart speaking itself out through this body, through Osho."

It was so strange, because he said exactly what my heart always felt to be true, but nobody ever said it. That kind of made me curious. For a month or so I was in Poona, we called it Poona One, and I went through a few groups. The most intriguing thing was Osho's discourses, because he kept talking about the deepest knowing of my heart that I never could express in this way, and of course, didn't even know it was there, but the recognition was there.

His methods were kind of perfect because we all grew up very restricted. At that time in Poona it was all about not following restrictions, but actually discovering your totality in

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everything. Osho was also the most misunderstood master of the universe, I would say. They all called him this sex-guru. His whole teaching was to go beyond sex.

But obviously, as sex was such a huge topic everywhere, he taught people to live it consciously and not repress it so that you can move beyond it. That created so much rumor, because everybody has a sexual mind. But in fact, his main emphasis was on meditation, transformation, and totality. I think he helped me and those people to be transformed and to understand the depth and the layers of the mind more than anyone that I ever met before or after.

**Janet Attwood:** I remember when Marci and I were with you. We were all sitting at a table in Chennai. Deva Premal and Miten, and you and Nura were there, and a number of other Osho devotees. Marci and I looked at all of you and said, “You guys are the most rock-em sock-em, loose, wonderful fun group of people.” We were really aware of just how light all of you were. There was just this lightness about each and every one of you.

It was really clear that whatever all of you had gained from that time with Osho, it was something really, really special. It really showed up right there at the table as we spent our time with all of you. Marci and I kept commenting on just how easy-going and in-the-flow everyone seemed to be and accepting of one another.

It was very, very clear to us, and we’ve been around so many movements, just kind of how flexible everyone seemed to be and going with everything.

**Rahasya:** I’d been with Osho for so long. He always asked to clean our minds, and that’s really what he did. We really went through the washing machine. Many people accused him of brain-washing. He said, “I’m not only washing your brain, I’m deep-cleaning it.” He had this ability to look into the most hidden corners of the repressed mind and bring it to the light. We got really very clean. That’s why things have become much easier lately.

**Janet Attwood:** It was really a blessing. It’s really my hope that I will be able to spend more time with you and the others that we met there, and I know Marci would second that. It just felt like we were all so at home with you.

We have Chris with us, and in a moment I’m going to ask Chris to do an overview as he always does on our Dialogue calls. I also went to your website and noticed you have two courses coming up – one in Bali, and one in Taiwan. Would you like to share how people can hear, gather more information, and participate in those courses before we have Chris come on in just a minute?

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**Rahasya:** In Bali we have a Tantra course for couples. If you're a couple that wants to move deeply together and fall in love again, even if you're 30 years married, and you have a commitment to your relationship, then it's really the most beautiful thing you can do. I think we have one or two places left. So if you want to jump in you need to let us know.

Then after Bali we go to Taiwan. In Taiwan I have a speech with 3,500 people about divine grace. Then I have a workshop which is a combination of sutsang [ph], open work and Oneness Blessing which is a retreat, which is usually very, very beautiful. I cannot really talk about the structure because it's a very open response to the moment.

**Janet Attwood:** It's one of those flow-as-you-go, right? And those are the most fun. So everyone who is listening, you can go to [www.LivingUnity.com](http://www.LivingUnity.com) to learn more about Rahasya and his beautiful wife, who I just love as well, Nura; and then also about his courses and his programs coming up.

So Chris, are you with us?

**Chris Attwood:** I am, Janet.

**Janet Attwood:** Is this fun, Chris?

**Chris Attwood:** This is fabulous. This is such a wonderful, wonderful interview. Hi, Rahasya! What a complete delight to get to spend this time with you. It's absolutely stepping into heaven – thank you.

I'll attempt to just summarize a few of the points that you made this morning, Rahasya. Janet, our readers ask, "How can I know if I'm eternally awake?" Rahasya made the beautiful point that the idea of being eternally awake can only be an idea of the egoistic

mind that wants to get somewhere. It wants to achieve something that's somewhere out there in the future, not yet here.

Awakening is something that you'll know when you're not looking to achieve anything, when there is nothing out in the future, when you're simply living moment by moment here in this present moment now. There is no sense of being eternally awake. It's simply a flow that continually opens to you. There is no state of life that is stagnant in that experience.

I know that you said, Rahasya, that perhaps until the body is dead, and I wonder if even perhaps not even then.

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**Rahasya:** I have to wait till that happens.

**Chris Attwood:** We'll see what shows up. Janet, we just asked, "Can one be awake and not know that?" Rahasya told the beautiful story from this book *Collision*, the story of a woman who while sitting at a bus stop went through a transformation, a shift of awareness, and became the witness of everything that was happening.

She actually went to therapy for 10 years to try and regain this sense of the ego, of the small self until she met a master who explained that she was experiencing, in fact, what everyone wants – the state that people refer to as enlightenment, which is really just a natural state. As Rahasya beautifully said today, it's not an extraordinary experience; it's a completely ordinary, completely natural experience. What is lost is the inner conflict and the conflict between inner and outer.

Rahasya was asked, "Are you awake?" He said, "I would say most of the moments. Of course the body-mind has it's preferences. There are some things that may not be so pleasant." He told the story of having many, many awakening experiences. But one in 1999 he described as, "All my efforts to become awake brought me to a full stop when nothing of all this made any sense." And suddenly everything disappeared and he felt completely one with everything. He realized that he had always been one with everything, whether he knew it or not.

It was so beautiful that Rahasya shared with us that that in fact is the experience, that we are all in fact awake. Simply the mind is not recognizing that. As we went through the interview Janet asked on behalf of our readers, "Was it the practices that brought you to awakening?" He shared that all these practices that we may engage in and all the practices that he performs were with the thought that this would bring me to enlightenment, bring me to some state other than the state that I'm in.

What they brought him to he said was "The complete failure of everything I was doing." He said that at the time he had the most beautiful wife, beautiful house, and beautiful life in every way, and yet something was still missing. There was a period of intense suffering for a few months. But then there was an end at the end of the tunnel of that suffering – the search ended. He said that there was a final wall where there was nowhere else to go. It was simply waking up to what was always there.

In answering the question about what are the best tools to have this experience of awakening – the best pastime is to bring the mind to that state of quiet so that when grace descends, then the mind recognizes this. He said it really is this descent of grace.

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It's simply the opening up of the experience, the opening up of the light to what is already there.

These practices can be useful to quest the mind, and he describes the dynamic and kundalini meditations that Osha had designed, very active meditations. He went through the process of describing some of these – the latte han meditation [ph], supi [ph] meditation, allowing the body general movements to do what it wants to do.

He said body-mind balance is not awakening. Awakening has nothing to do with the body-mind. Awakening happens in spite of the person's efforts. And when you hear the stories of awakening what you see is that it wasn't the result of any effort, of any trying. He says that now we're in an amazing time when there's an incredible wave, and grace is much more available now than it appears to have been in the past.

Janet told the story of meeting Rahasya and his wife, Nura at Oneness University in India. They've included this pact, this Deeksha or Oneness Blessing in the courses they do. Rahasya said, "I do this because I've seen such transformations that occur." He described these two avatars or the expressions of the divine Amma and Bhagavan. He said avatars come when there is a need for it; just as Einstein was an avatar of physics, bringing knowledge that the planet needed – that human life needed.

Now at this point Bhagavan and Amma brings what he described as the transmission of golden light that can enter a person's crown through the top of the head moving into the heart and bringing a flowering of the heart. He said that this golden light is just like a transmission of grace.

He said that the awakened state is a function of the brain, and that when the frontal lobe where the active mind is doing all of this and involved in all of it's thinking, when that activity becomes less and less then what is left is the experience of wholeness.

**Rahasya:** The frontal lobe needs to be active to experience wholeness, and the parietal lobe needs to quiet down.

**Chris Attwood:** Thank you for that – I missed that. Would you repeat it just one more time, Rahasya, so everyone gets it?

**Rahasya:** The parietal lobe is connected with our sense of separation, because the natural function is to discern between a chair and your leg. So this is what would be the normal function so we know that the chair is not part of my body, but my leg is.



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When it's over active will feel separate from everything and everyone. When the parietal lobes are overactive we have the experience of separation. And when they quiet down and the frontal lobes that are normally inactive begin to be active – especially the left lobe is stronger than the right one, there's a certain relation – then we experience reality as one.

**Chris Attwood:** Great, thank you.

**Rahasya:** You're doing an amazing job, Chris. I'm totally amazed.

**Janet Attwood:** Isn't he fabulous?

**Chris Attwood:** Thank you so much, Rahasya. I have to say it's such a privilege. What I heard, and I think what all of us listening heard, was that this state which we describe as awakened is really the most natural state. It's not something that requires great effort or great trying. It's really a matter of, as you described it, losing everything, losing all of the noise, if you will, that often is created in the mind.

You described how these Deeksha practices awaken that, settling that quieting to occur. Just a few more points, because I know Janet said the time is coming to a close here.

Rahasya was describing that early in our life, maybe when we're one or two years old, the experience is really the reality of experience as one. We look at the flower and we were one with the flower. It's a very painful experience of losing that sense of oneness and getting this idea of "me" and "my".

In the ordinary course of life what we would expect is that naturally an individual would move back into oneness by about 18 years of age. Now in this study, that is becoming more and more available. I would expect, Rahasya, that we would see more and more that young people, as this becomes more lively in the world, more available and awake

in the world, that we will see that young people by the age of 18 or 20, there will be more and more of this experience of oneness.

**Rahasya:** Absolutely! If you go to the Oneness University and you meet the dasas, there are I think 180 dasas now, they all woke up at that age, or around 20. They are now 23, 25, or 27. It's just such a joy to meet them. Have you been to the Oneness University, Chris?

**Chris Attwood:** I have not. I've only heard about it from Janet.

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**Rahasya:** Just to meet the dasas is worth it, and then Amma and Bhagavan, of course even more and the holy netafees [ph]. It's quite amazing to see all these young people and Bhagavan. They have a lot of energy. They have many, many youth programs. We started here and I am the author to the Deeksha to the youth, which is very, very beautiful. They receive it so graciously.

**Chris Attwood:** That's so wonderful. Janet, I know that the time is up here, but we have to just share these couple of points about *The Secret*.

**Janet Attwood:** No, go ahead, they were so beautiful.

**Chris Attwood:** The question was, "What is the law of attraction, or this phenomenon that we've heard in *The Secret*. What does it have to do with spirituality? Are they one and the same?"

Rahasya said that he loves *The Secret*, and it's not the whole truth. He said that looking at it first from the side of the negative, if you attract negativity it simply means there is an unconscious pattern. There is that part of you that wants to feed more pain. He referred to the pain body as Eckard Tolle described.

Pain attracts pain, and as long as there are these unconscious negative patterns we will attract more negativity. We attract more negativity. We attract this negativity by looking outside rather than looking in and actually meeting and experiencing the pain fully, which is actually much easier and allows that pain to supply to disappear.

On the positive side he said it works a little different. When one is awake, when there is the clear resolution that this I, this small self I would say, the small egoic self that tried to build up and shape. When one is awake this realization is non-existent. There is no separate self. When the identification with this self disappears then what happens is because everyone is born with many gifts, many special gifts to give, that there is no

need to create a separate sense of self because you've realized who you are. Then those gifts can flow freely.

In that state, when one's natural gifts are flowing freely without the identification with or the holding onto this idea of separate self then its response is of other positivity, of gifts coming in all directions.

*The Secret* can give the idea that this small self is attracting everything we want. The reality is it's never the self – it's never the small self, the small sense of self. The attraction happens as a result of no self, it's simply open awareness. When there's that

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open, completely unrestricted awareness then there is the appearance, we could say, of attracting everything. Everything that is needed comes naturally without much trying and without much effort.

So he said the best way to say it is if you really go with the question, “Who am I?” I’m not satisfied with any answer that the mind gives you that is limited or small in any way. Eventually there is the realization there is no one, there is no self, there is no individual me – only awareness. An underlying awareness is all there is. Everything else that appears to be happening is being observed or watched by that self.

What is it that’s doing the attracting? It’s the awareness behind the self. We could probably say that in actuality there’s no attraction that’s taking place. There’s simply the natural movement of that consciousness or awareness within itself, responding to itself, experiencing itself in a variety of ways.

**Rahasya:** That is fantastic.

**Janet Attwood:** Well, fantastic morning to both of you. Rahasya, what an honor and a privilege it is to be able to sit with you this morning, just as it was when we were together in Chennai at Oneness. Thank you.

**Chris Attwood:** Rahasya, you know my wife is also German. I look forward for us to someday get together, for me to practice my German and for her to get the joy of meeting and talking to you.

**Rahasya:** Yes, fantastic. It’s beautiful to meet you at least on the phone, Chris. And to talk to you again, Janet, is also a delight.

**Janet Attwood:** Thank you so much. I’m noticing on your website Dolphins, Dharma and Deeksha in Bimini – the Bahamas – from October 16 to 22<sup>nd</sup>. That will be an amazing journey to be able to spend time with you and to swim and play with the dolphins.

So for all of you listening, what an opportunity to be with Rahasya and his incredible wife Nura, who is equally as divine. To find out more about his courses, events, his products and his schedule go to [www.LivingUnity.com](http://www.LivingUnity.com).

Chris, great job as always. I just love your coherence – thank you. To everyone listening, may you have a magical and divine day. Thank you so much.