



INTRODUCTION



I remember the first time I attended Ramesh Balsekar's talk in February 2000. I really could not understand what all the fuss was about, as all I could hear him say to the group of visitors was that everything was the will of God. I made subsequent visits over the next few Sundays to see what I had missed out, but it invariably boiled down to this. I truly wondered why people would be so fascinated by such an obvious thought, that they would come from all over the world to hear it. I kept going back Sunday after Sunday, and in the process absorbed various facets of his teaching.

It had always been apparent to me that the biggest things that moulded my life up until then had simply happened, without me playing an active role in them. I lost my father when I was fourteen. Truly, that happening was not a result of something I had done.

Similarly, another situation arose when I had to take the reins at work when I was twenty-four and head a staff of thirty people all of whom were older to me, or else the Company would wind up as the management had exited the business en masse to start a competitive venture. I surely had not chosen this situation either; it simply happened.

I remember, in my teenage years, when confronted with innumerable fearful situations such as waiting for the exam results, there would be anxiety and I would keep repeating to myself:

1. There is no point worrying – for if it is supposed to happen, then no amount of worrying is going to prevent it from happening.
2. If it does not happen, then an enormous amount of time would have been spent worrying.

Of course, while this sounded rational to the mind, at that age it did not help reduce the 'chatter'. Rather, it added to the chatter as now the mind simply started

repeating the two logical statements over and over again, like a mantra. It was clear that the understanding had to be elsewhere, other than the mind, as the mind was like a dog going round and round chasing its own tail. It was many years later, after being exposed to Ramesh's teaching, that I understood the difference between intellectual understanding and an "understanding in your heart," as he says.

The value of a teaching can be measured by the impact it has in one's daily living. I found innumerable instances when exposure to the teaching consistently shifted my degree of understanding life's situations.

To give a small example: I remember one day, a few months ago, when I took a friend from overseas and her eleven-year-old daughter shopping to a handicrafts store. The daughter had to shop for gifts for her friends, and her mother warned me that she was indecisive by nature and it would take a while, so I would be better off if I went home and they followed. I decided to stay as they needed a ride back. I was just observing the

daughter going back and forth from the store shelf to the cash counter, and then back again to exchange the gifts. She was certainly not enjoying this, and I could clearly see that she was suffering as she had a frown on her face. She simply could not decide on which gift items to take. It was so obvious that being indecisive was not her 'doing'; rather, it was based on her genes and conditioning as Ramesh would say. Why would anyone choose to be indecisive? Compassion arose in place of what could have been irritability or annoyance, and I marvelled at how a shift in perspective could change one's reaction. I found the mother getting stressed thinking that the child's behaviour would make me irritable, and so now I found myself trying to reassure the mother that everything was okay. This minor incident revealed to me how the understanding could have an impact in ordinary, day-to-day situations.

Many years later, I even got into the publishing of spiritual books by 'accident' or so it seemed. There weren't many takers for my mother's manuscript as it was, perhaps, the first time the Kundalini experience was being