

Gururaj: Good, so let us hear your earth shattering philosophical questions.

Public:<0:00:10.7>

Gururaj: Would you stand up please? Then we can hear you (laughs)

Translator: Isn't it very difficult to teach westerners to meditate when you think of these madness in our minds here in the west?

Gururaj: Well I have found that 9.99999 % of people are mad (laughs). Now madness, what I mean is that there is an imbalance within man. Now, by imbalance we mean that there are three aspects to man, the physical body, the subtle body and the spiritual body and when these three aspects of man do not function in harmony, then there is an imbalance and if there is imbalance, that is madness. Good. Fine, now we have left out a very small percentage that are not mad. Perhaps we could count them on our fingertips. Good. Now the person that lives or has found integration between the three aspects of man, he is the balanced person. That is the balanced man and that is the man who is same and that being just a handful in the world, the job of the guru is to be with those that are imbalanced. Good. Now it is not necessary to say that people in the west are more imbalanced than people in the east. Because human beings are the same everywhere. They are the same everywhere and seeing that the mind functions within this – this harmony, meditation is required by all, and therefore – oh it's the same word? Good. I will learn Danish – and therefore these practices should be practiced by everyone, be it a eastern or western. This east and west is created by man and not by divinity. You have Germany, Denmark, Sweden, England, America, Australia, South Africa, man has made this and not god. This is one world. And within this one small world which is like a speck of dust, and within this speck of dust, there are 4000 million imbalanced people. So – you got a lot of helpers (laughs) – so the question would be asked that what is the purpose of meditation and if the purpose of meditation is self-integration, how do we go about it? All problems in life began with this imbalance and if the inner core of man's nature is divine and joyful, then it is man himself that has brought the suffering upon himself. But we are all in this wheel of karma and go through all kinds of miseries and sufferings. But our very nature being joyful, it is not necessary to be involved in the suffering.

Now we know that the body is very limited and we know the mind is also very limited too. As a matter of fact, there is no difference between mind and body. it is the same substance in the body, it is manifested in a gross form and the mind exists in a subtler form. So mind and body is nothing but one continuum. So being of this material nature, the answer

cannot be found in the material nature to alleviate our suffering. So where shall we find the answer? We have seen mind and body has limitations and wherever there are limitations, there are boundaries. And boundary is bondage. True happiness lies in freedom, true happiness lies in freedom, so the duty of man is to use his mind and body as a vehicle to the land of freedom, Um-hmm. So what we do in meditation and there are hundreds of forms of meditation we find the particular – the particular technique for the particular person whereby he can progress on the path and reach there quicker for if he reaches there quicker and more smoothly, then the path to joy also becomes joyful. Good – good. So now we have seen that we have to go beyond the limitations of mind and body and we have also seen that the mind and the body is to be used as instruments so the mind, which is the greatest obstacle to happiness, we take the same mind and use it not as an obstacle but as a stepping stone. This is important to remember so I will repeat it again, that to happiness the mind is the obstacle, but we turn the obstacle into a stepping stone. Hmm, springboard (laughs) I'm learning fast, good – good – good.

Now all scriptures teach one thing that the kingdom of heaven is within. Good. The – the bible would say, “Seek ye first the kingdom of heaven within and all else shall be added unto thee.” That was quick (laughs) good. So in the process of meditation, what we do is tap our inner resources where systematically climbing the stepping stones, we dive deep within ourselves using the mind as an instrument, and going beyond the mind to the kingdom of heaven within. Good. Fine. That is the purpose of meditation. Now, when we dive within – deep within ourselves, we do not come back empty handed. Good. If you spend half an hour in a perfume factory, you come out smelling like perfume. Good. So in that way, our members are taught, people that meditate are taught how to go deep within themselves and find the peace and joy and find the peace that is beyond all understanding. For this peace is so profound that the mind cannot explain it. For the mind is relative and finite. While the peace within is absolute and infinite and yet man has the ability while still being in the body to experience that peace. So when through meditation, by a westerner or easterner, same thing, so when he meditates, he brings about a harmony between mind, body and spirit and when this harmony is produced within himself, then his environment also becomes harmonious. We always say that the environment or the world is no good to us, and all the faults we find, we blame someone. We blame the children, we blame the wife, we blame the children, aunties and uncles and the guru also, and then when we can't blame anyone anymore, we blame god.. Yeah, we – you, most of you members as theosophists will know that man is responsible for his own actions for there is a law of karma. For whatever you sow, that you will reap.

So when a man achieves through meditation, this integration, he becomes a responsible person and that is the only time when he can truly say to himself that I am what I am because of what I have done. So through meditation, we become

responsible people and by being responsible and acknowledging and understanding the fact that I am the product of myself – that was quick (laughs) – I am the product of myself, then I don't blame anyone else. So when I find the harmony within myself, then I find the harmony everywhere around me. So step by step we progress on the path of spiritual evolution. Um-hmm, self responsibility, acknowledging that I am the fruit of the tree that I have planted. Good. Now as we dive deep within ourselves and feel the force and the power of divinity, then by knowing our real self, we can know the real self in others. People talk, "Love thy neighbour as thyself," empty words. Empty words because you can only love your neighbour if you can see the divinity in the neighbour. Um-hmm and you can only see divinity in your neighbour if you can see divinity in yourself. That is why all scriptures will say, "Man know thyself, for knowing thyself, you will know all." And this is what is quoted in the Upanishads that the Atman is the Brahman, good. So this is a systematic way whereby man's individuality can assume universality. We today act and behave totally as an individual and we think the whole world revolves round us. That is the mistake which is made even in those times when Galileo said that the sun turns round the earth and for saying this, they put him in jail. Until they found that it is the earth that's travelling around the sun. Poor Galileo, bless his soul (laughs). You see, so what happened there is that there was a 180 degree turn.

So through the process of meditation whereby we gain that strength, we will stop being the centre of the world and when we stop being the centre of the world, then our suffering diminishes. Good. The river is flowing and we would not say the little driftwood in the river will not say that the river flows because of me, the driftwood. But the driftwood will say that I am flowing in the current of the river. And where does the river leads? It leads to the ocean of eternity and in this progress of man, this little effort is required of changing our direction of thought and when the direction of thought is taken away from individuality, then we have made the 180 degree turn. So with the strength gained by and through meditation, then our awareness expands. Now we are looking through a narrow hole in the wall, but with meditation as we probe the deeper and deeper layers of the mind, our cognition expands. Expansion of perception means expansion of awareness. Okay? Good. Expansion of awareness. Now when awareness expands, greater and greater realisations dawn and when the awareness is developed to its fullest limits, then the entire universe stands in our hands. Good. Now that is the capacity of the mind. The mind is as vast as the entire universe, but we are only using a small percentage of the mind and even modern day scientists have proved this. 90 odd percent of the mind is sleeping, dormant.

So with systematic meditation, we are awakening the dormant sections of the mind step by step and with the awakening of the mind and diving to the deeper layers of the mind, of the mind, then the greater awareness descends upon us because it is by expanded awareness that we make ourselves ready for the grace that is forever there. Um-hmm, now there are certain systems of meditation that lays great emphasis on development of awareness. In our system of

meditation, through the grace of divinity, that not only the awareness expands, but the heart expands also and when the heart expands, there is a greater expression of love. We have seen that the expansion of the mind only can bring about great destruction. The great expansion of the mind of a scientist produced the atom bomb and how wrongly it was used, but with the expansion of the mind, if the heart was developed simultaneously, and when the heart was developed, if the heart was developed simultaneously, it would prevent destruction, but it would turn destruction into construction. Then all actions, because of the love that flows from the heart, become positive actions. And that is the message the world needs today.

Modern learning and science is leading man more to the mind and they have forgotten the heart, they have forgotten what love is and the message for today is to develop that love. Because love only comes from the core of your being, the inner core. In comparison to the inner core of your personality, the mind is superficial. So therefore, we must have a rounded development, a balanced development. The mind and the heart – the mind and the heart – good, yes, and this can only be done – this can only be done if we find the way to reach to the storehouse of power that is within man and by opening the gates of this storehouse you flood the world with love. It will just flow and flow (laughs) yes, yes, yes and then we recognise really and truly recognise that the divinity within me is the same divinity within you and being the same divinity within me and you, we proceed away from duality and find unity. We lose the idea of me and mine, those are the biggest troublemakers. And we reach this sphere where it is we and ours. Now that very briefly spoken, I could speak on this for many hours, very briefly said is the purpose of meditation and meditation is not limited only to the western mind. All minds in the world are the same and there we have to turn worldly madness into divine madness. Yes, that is the process, so simple, so easy, so beautiful. For everyone wants to become lovable, it is easy to become lovable if you become loving. That is the secret. Open secret. I don't know why people lock it up in a chest. Good, fine, right. Next question? What – what was this?

Translator: She asks what is free will and this man said he has a question related to what was asked.

Gururaj: Good – good.

Translator: <0:37:33.1> but the sentence was something like <0:37:41.6>

Gururaj: Good, fine. This lady also wants to say something? Is it similar?

Translator: She would like to hear how far you can go yourself with your breathing without a teacher. How much you can go into pranayama without a teacher of breathing.

Gururaj: This lady wanted to know –

Translator: She wanted to know is there a free will?

Gururaj: Is there free will? Yes, yes, yes. Right. So we'll go on this. If – if a person wants to proceed by himself in the practices of pranayama, he has the freewill to do it, but – but in exercising the freewill, mistakes can be made. Good. If your television is broken, you get a television technician. If your tap is leaking, you get a plumber and if you want to learn more about pranayama, you get someone to teach you who knows it. It is a very rare person that could find the way by himself. He must have gone through many lifetimes of very high evolutionary development so that in this lifetime, the only thing that was left in baking the cake was to put on the cherry. Ah, that person does not need a teacher. Good.

We use another example, we send a child to school and the child will be taught ABCD, and slowly the child will be taught how to recognise words and once the basic knowledge is given to the child, the child will start reading by himself. So the child has the potentiality to read, but in the initial stages, guidance must be given. One person went to a gymnasium and he saw one man picking up 200 pounds weight – weight, good – so he thought if that man can pick up 200 pound weight, I will pick it up also and he broke his back. Good. But if that person had to use the guidance of the physical instructor, then the instructor will take him few pounds more - -more – more every week and he will pick up 200 pounds and his back will not be broken. So there when you go to the gymnasium, what you have to do depends on free will. So any of these yogic practices is always advisable to have guidance by a qualified person and when you have known the principles prescribed to you, then you can carry on on your own. Like a housewife going to the supermarket, she makes a list of all the things she want to buy and after she had bought everything she wants to buy, she can throw the list away. Same thing with the guru, there comes a time when you <audio skips> of meditation. Fine. Okay. Good. Now you would have lunch, do have any announcements to make Dayal?

Public: <0:44:36.4>

Gururaj: So there comes a time when you don't need the guru, because the work of the external guru is to awaken the internal guru within you. For then the realisation comes that the internal guru and the external guru is one. Now to reach

the stage freewill is important. Um-hmm, I want to go to Aarhus, um-hmm good, I can take the boat or I can take train – train, I can take the train or I can take the donkey cart (laughs) you put the donkey cart on the boat (laughs). You see the idea is this that your aim is to reach Aarhus, but how you want to reach there, there is freewill, but through meditational practices when a person becomes more harmonious within himself, and because of the harmony, he will start flowing with nature and not against nature. Then he will find the direct line to Aarhus (laughs). So this means – this means that we are combining our freewill with the divine will, yes. It is a combination of the freewill with the divine will and the divine will could become so powerful and dominant that you will forget your will and you're free to do that also – you are free to do that also. Then you are free to lose yourself in his will. And then we say, “thy will be done.” So although freewill plays a important part in our daily living life, let our choice be such that the freewill walks hand in hand with divine will and divine will very spontaneously expresses itself to you. When you sit in the silence of meditation and in the silence you experience the divine will and after knowing the heaven of the silence, you will not want the hell of suffering. Good.

Now freewill is also accompanied by the individual soul and for the purpose of our discussion, we can call it Atman. Really speaking, the proper term would be jivatman. Um-hmm, so the jivatman is composed of the freewill. Um-hmm freewill is again dependent upon man's mind and man's mind is the most cunning animal in the world. Good. Because – because man's mind is a conditioned mind we have lived so many – many – many lifetimes and all the experiences, all the actions, all the thoughts of those lifetimes become what is called in Sanskrit samskaras. Samskaras in English very loosely translated could be called tendencies or impressions. Now when – when these samskaras are the product of all our past experiences and the product of the past samskars is the jivatman, which is conditioned. So in order to come to the realisation, in order to come to the realisation that the Atman is Brahman, one has to subtract the jeeva and the jeeva is the mind filled with impressions. Good. There is a very favourite phrase of mine, it goes like this. Um-hmm, god plus mind makes man, man minus mind makes god. So it means that we have to transcend or go beyond the mind. Until the Atman or the supreme bliss – the supreme bliss, until then, mixed with jeeva, with jeeva, you will find the separation between Atman and Brahman because the evaluation or the analysis between Atman and Brahman is done by the mind. Good. Now when analysis is done by the mind which is so limited, it can only see separation which is duality, but once, through our spiritual practices and meditation, we overcome the samskaras, then pure Atman is realised and when pure Atman is realised, it also realises it is none other than Brahman. Now this concept is not only a vedantic concept, religions today have been so misinterpreted. The scriptures are not understood as they should be understood and that is why we founded our organisation with all the religions together. Because all religions, the essence of all religions is the same.

Now when the Vedanta says, Atman and Brahman is one, you will find the Bible saying the same thing that, "I and my father are one". Now we can quoted various passages like this from all the scriptures of the world. To come to the highest realisation which could be called nirvikalpa in Sanskrit – Sanskrit – Sanskrit, good. Nirvikalpa means not conceivable by the mind, nirvi – non, kalpa –conceivable, non-conceivable by the mind. So to reach the stage when man realises Atman and Brahman to be one, you have to reach the stage of non-conception of the mind where – sorry – okay? – where the mind does not experience the oneness but the oneness experiences itself. It is a lamp that needs nothing external for its light. It is self-luminous, but to reach the stage of unity consciousness, the stage of duality is also necessary where on the path you find the difference between Atman and Brahman. Good and that falls in the realms of servikalpa where there is a conception of two separate things and while progressing on the path, the two separations cease and become one. And in – sorry – and in that oneness, the mind cannot conceive the beauty and the splendour. It is supreme bliss, indescribable. Good. But the mind is still there, what does the mind benefit? That is the question. Good.

When the self experiences the self, the reflection of that luminosity casts a reflection upon the relativity of the mind and the reflection of divinity upon the limited mind makes the mind enjoy itself also because it is lightened up by the divine light and so the mind too, within its limits and boundaries and not conceiving everything – and not conceiving everything still experience -- still enjoys some of the beauty of the reflection. When you put on powder and lipstick and make your face nice you need a mirror to enjoy the niceness because the eyes cannot see themselves. It needs a mirror. So the mind becomes a mirror and the divinity of that light is reflected in the mirror of the mind. So divine bliss in nirvikalpa is experienced. Its reflection in the mind is enjoyed, experience which is permanent within the Atman, enjoyment in the mind is impermanent and that too casts a reflection on the body. So through meditational practices the entire being benefits, the body, the mind and the spirit. For there is no apartness. There is only oneness and so we have to realise this. So any kind of spiritual practices like pranayama must be guided in the beginning stages and you have a free will, the choice is yours to lead you to know that Atman and Brahman is one. Okay? (Laughs) good –good –good. – no thank you – what is the time now? I can't see.

Public: <1:06:12.0>

Gururaj: 25 to 10, I've been speaking for about an hour and a quarter? We can – I've been – good, thank you. I've been speaking for about nearly hour and half something, hour and a quarter. I can take one more question. Okay? Good. One more question.

Public: I would like to – to ask a question if you maybe could explain for us in which way a mantra is working?

Gururaj: In which way a man's --

Public: Mantra

Gururaj: In which way a mantra is working? -- Yes, okay.

Translator: <1:07:09.9> he wants to know how selected how it works.

Public: I would like to know how <1:07:24.0>

Gururaj: Do we have our?

Public: <1:07:42.6> do we have our freewill <1:07:48.7> if – if we should come to <1:07:56.0>

Gururaj: Come to where?

Public: <1:08:02.3> freewill?

Gururaj: Yes.—his first part of the question was – the first part of the question was how does the – what are the mechanics of the mantra? Repeat. Is that right? Yes, the mechanics of the mantra. Now I would not like to speak of other systems of meditation. Good. Other systems have their methods, if they are doing good, god bless them. I will still you rather of our system of meditation of the International Foundation for Spiritual Unfoldment. Um-hmm, now you will know that the entire composition of this universe is nothing but vibration. Science has proved this and theology has been saying this for thousands of years. It is even said in the bible, “first was the word and the word was with god and the word was God.” What is meant by the word is vibration. So the composition of the entire universe is vibration. Now, vibration can exist in a subtle form and in a grosser form. Um-hmm, we can use the example of water vapour. Um-hmm, water vapour is very subtle, fine <1:11:19.2> same water vapour can be condensed to water which is more gross and the same water can be frozen to solid block of ice but the principle underlying the water vapour, the water and the block of ice is still H₂O,

same formula. Good, so everything, although existing in a subtle form or a gross form is vibration. Sill vibration, fine – good.

Now wherever there is vibration, there is motion because it is the nature of vibration never to remain static and that which is not static is motion. Good. Wherever there is motion, there must be sound. If I pick up this from here and put it there, the very movement has created a sound. Perhaps the human ear cannot hear it, but there could be some electronic device that can hear it or there could be a person with great spiritual power that could hear it. We find this in so many things in life. Music when played at very high pitch, the ear can't hear it and when played at a very low pitch, the ear can't hear it, but it is there. Good. So the three points we have covered so far that the composition of the universe is vibration, wherever there's vibration, there is motion, wherever there is motion, there is sound. Good. Now – now the qualified guru, the real guru – guru can hear the vibration of every person and not only of persons, but of everything. This table, these flowers, this jug, this glass, everything is vibrating. So in our system of meditation, that vibration is heard and evaluated, analysed, diagnosed, and from all these various and more factors combined, a mantra is given based upon your own vibration. Now the mantra that is given to you based on your own vibration covers your totality. That is why, according to vedic tradition, a mantra is always given personally by a guru to the chela and not mass production. Good, fine.

So if there was some system or machinery that could reduce you to sound value, then your mantra would be the sound that would be heard.. Your mantra given to you by a real guru, because remember there are thousands of false gurus in this world – in this world, but when your mantra is given to you by a real guru, he takes your vibration not only of today, but he goes deep back to the time when you became an individualised being. It is like the spark flying out of the fire and yet the spark contains the essence of the fire. That is when consciousness starts developing and the separation of Atman and Brahman is felt. So the very individualisation, millions of years ago, the spark flying from the fire was motion and that motion had a sound. That is one aspect of your mantra. The second aspect of the mantra is your present state of evolution. Because if you are in Standard VI, it is not good for the teacher to give you the lessons of Standard X and if you are in Standard X, it is no good for the teacher to give you lessons of Standard VI. The teacher must start you where you are. So the second aspect of your mantra represents your present state of evolution and the third aspect of your mantra is the range ahead of you. So all the past and the future is brought into the present and by bringing you into the present in your sound value because you are vibration, then using the techniques and the way to use your mantra, using the techniques and the way how to use your mantra brings you face to face with yourself and holds your hand to climb the mountain of life to reach the sunshine of the lord. Good. Those are the mechanics of a mantra.

Now that is not all, because when the true guru gives you your mantra, it is not only a sound, but in that sound is captured all the divinity at the command of the guru who is a self-realised man. Um-hmm, within the mantra is contained all the spiritual force, the spiritual force which the guru has gained because of self-realisation. So when the sound is given to you to meditate upon, it also comes with this great spiritual force that brings about this great harmony in your life and shows the way for the way is the life and all scriptures say this. The world needs this message because there is no new knowledge but the same knowledge is given over and over again to suite the times and the people that live in those times. Krishna said the same, Buddha said the same, Christ say the same and every true master can only give you the same message to suite the time and the climb. Good, okay? That gives you a brief description, Nirvikalpa, that's a very long subject. Yeah, I would write to have ten books for you to understand because it is something not quickly with the mind, it is to be experienced. But by carrying on with your meditations, you will come to that experience. Good. Okay?