

WHY DID WE LEAVE HOME?

GURURAJ: Please.

CHELA: Gururaj, it is said that we all came from Divinity and that we're all going back home to Divinity and that the natural course of things drives us in that direction toward our home. And if that's true, how did we get so far away?

GURURAJ: Good. Fine. The question is that we came from a divine source and the whole procedure of evolution is to take us back home. Now, what is the purpose of it? In the first place, why did we leave home? Hmm? And if we have left home, we have to go back.

Now if we ask ourselves the question, why did we leave home, why did we leave the divine source? Now if you analyze this, you will find from the absolute point of view that we have not left home. We have gone nowhere. We started here, and here we are. Now that is from the absolute point of view because Divinity is perfection itself. Divinity does not require to express itself. It is only the imperfect person that wants to express himself and thereby find perfection. A poet writes a poem to express himself, and in his very expression, he tries to meet himself and find perfection. The musician composes a symphony. He composes the symphony also for the purpose of expression so that through the medium of his expression he can find his own self, his own completeness. Now all forms of expression, therefore, stem from that which is imperfect. Now Divinity is regarded to be perfect, and if Divinity is perfect, it has no need to express itself. When there is perfection, then there is no desire. And desire is the forerunner of expression.

So what has happened here? Hmm? If Divinity does not want to express itself, then what are we doing here? Hmm? Now from the relative point of view we could view it from a different angle. Divinity is there. The unmanifest Divinity. And Divinity has to manifest itself. It is not because of any need. For example, we could use the analogy of fire. The fire has no need to give off heat, but it is the very nature of fire to give off heat. Hmm? A block of ice has no need to give off coldness, but it is the very nature of the block of ice to be cold and give off coldness. So in such a way ... In such a way creation came about where the unmanifest exists with the manifest! Good. In ancient Sanskrit terms we would call it Shiva, the manifestor, and Shakti, that which is manifest.

Now there is an aspect to Divinity, and that aspect is creativity. Divinity, at a certain level just below the realms of the absolute, is described as existence. It is described as knowledge. And it is described as bliss. So, existence, knowledge and bliss could be taken as a manifestation and not a creation. To repeat, all existence is a manifestation and not a

creation because the perfect being does not require to create. It has no need. Now the manifestation of the manifestor is just as eternal as the unmanifest. In other words, it means that God exists because you exist, and you exist because God exists. Hmm? So the Creator and creation are two aspects of the same thing. Now when we view creation, we take it to be manifestation. Now all the problems that we see, all the evolutionary processes that we see, is in the manifestation. There is a magnetic pull between the manifestor and the manifestation, and the desire is not in the manifestor. But desire is created in that which is manifested. And because of that desire and the magnetic pull, creation wants to become one with the creator. Or manifestation wants to become one with the manifestor. As I said before, from the absolute angle, nothing else exists but Divinity, the eternal one, the omnipresent one.

There are certain schools of thought that will tell you that all manifestation is an illusion. Hmm? True. "Maya" they call it in Sanskrit. All manifestation is an illusion, but the illusion is only to the absolute. The illusion is not for the relative. For the relative, the absolute is an illusion. Hmm? It works both ways. To the absolute the manifestation is an illusion, and to the manifestation the absolute is an illusion. Now we are governed by rules and laws of the relative, and therefore, we, as relative beings, we are real. Hmm? If we were not real, then I could say that unreality is speaking to unreality. What is the purpose? It would be useless. So from the relative realms, we are real. Hmm? We are real.

Now this manifestation, as we mentioned before, is as heat is to fire. It is not a matter of creation whatsoever because creation is not required. But now when the subtle energy that was

manifested from the unmanifest... The subtle energy in its process changes and assumes grosser forms, many forms, a myriad forms, a million forms. And these are the differences that we see in the universe. Hmm? That this is a table and that is a chair. Hmm? That is sand and that is stone. Hmm? But the essence of it all, the essence of it all is one. Good.

[Pause while a piece of furniture is moved and someone enters.]

Good evening. We were just waiting for you.

MALE CHELA: Well, thank you. [Laughter]

FEMALE CHELA: So, we've been waiting.

MALE CHELA: Chalk it up to the traffic.

AMRIT: They came from way up north just for the evening.

GURURAJ: Ahh, lovely. Welcome to the south.

MALE CHELA: Thank you.

GURURAJ: Good. So, the manifestation from the relative view point is also a reality, but that reality is to us. And from the absolute angle all manifestation is not real but just a superimposition. Hmm? And yet, that which is real can not exist without that which is superimposed upon it. Hmm?

But now as the process began in manifestation in that very subtle, fine energy, that subtle, fine energy condensed itself into what we know as the personal god. So the impersonal God, which is abstract, which is attributeless, which is formless, has now assumed form in the form of a personal god. Hmm? So the sun gives off its heat or its rays, and what we perceive in the manifestation are the rays of the sun and not the sun itself. Hmm? Like a flower if there is a screen and the flower is not perceived, we still perceive the fragrance. Now with these subtle energies coming forth, it is the nature of these energies to condense itself. Become more and more grosser. There too ... There too it's not a matter of creation. It's a matter of a certain thing. Or the subtle energy in our case working within the boundaries of its own nature. Hmm? And when this very subtle energy becomes more and more grosser, we call it the personal god. Now in the realms of the personal god, which is of the finest relative, it has to mix with itself, and it replicates itself. And in the replication and togetherness and separation of these various atomic structures, various changes take place. And these changes are the forerunners of all creation that we see around us. Hmm?

Now why do these changes take place, and how do these changes take place? The entire universe is in a state of flux. And in that flux millions of explosions at this very moment are occurring. Hmm? If one studies outer space or could perceive whatever is in outer space, one would know that forever there is creation and destruction. All the time. Destruction, or rather dissolution. Even in our human bodies, millions of cells are being destroyed daily, and millions of cells are taking form again. Regenerated again. And it is this process of replication and duplication and interchanging forces that have to interchange [that] various forms come about. Hmm? So these forms are us. And when we look at the reality of things, then we would find that the ocean is not apart from the wave. We see waves, and we say this is a big

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wave and that is a small wave, but in reality it is the same water. So it means that the manifestation and the Manifestor are one.

Now in the process of evolution, when man started intellectualizing, man started intellectualizing the differences, he first came upon duality. He saw the separation between the wave and the water. So what did he cognize in the beginning stages was name and form. Hmm? He saw the form of water, the form of the wave, and he gave it a name. Form. Hmm? For example we can take some clay. With one piece of clay we mold a mouse, and with the other clay we mold an elephant. And anyone passing there would say that is a mouse and that is an elephant. But in reality it is the same clay. Hmm?

Now the mistake man makes and this has been going on since man has started thinking [is] that he observes, sees, perceives the form and name only because he has put greater emphasis on his five senses, hearing, seeing, tasting, smelling, touching. And his criteria for knowing something, for cognizing something, has been only the senses. Hmm?

But yet there is something inside man that tells one that beyond these senses of perception there could be other senses. There could be other forces. Those other forces are welling up within him. And yet, and yet the greater emphasis is put on the senses. The time comes. The time comes when this welling up within him, this yearning, becomes so very strong, so very powerful that he starts seeking. Hmm? He starts seeking. And in the search he realizes that the instruments which I am using are not the only instruments that exist within me. Hmm? The instruments I have can only measure surface value of things and not the inner value. So then in his search he starts diving deep within himself to find the inner value within himself first. And after finding the inner value within himself, he sees the inner value outside himself. And when he sees that, he immediately knows that what is within is also without. What is inside me is also outside me. And it is a continuum. Hmm? The air in the balloon is the same air outside the balloon. Then what does man do? He has to burst the balloon. And when the balloon, this name and form, is annihilated, then the very essence, the air in the balloon, merges away in the outer air. So what happens is this, that the individual becomes universal. Hmm?

In this process of becoming universal one has to learn to appreciate the finest relative, the finest relative to the realms of the personal god which represents the entire totality or the entire emanation of this universe. But that is not all. Hmm? That is not all. That is not all because that is still something which has been manifested. From there the procedure still goes

on, because with the recognition of the personal god, there still remains this duality. And in the search, this deep yearning, duality must cease. And it is only when he reaches the abstract God, the impersonal God, and there he finds

that there is no duality. There he finds that this manifestation was but just a dream. Hmm? It was just a dream. Then he discovers the secret of what is illusion.

There's a lovely little story. Krishna was going on a long trip with one of his disciples. Disciple and friend. [Suddhama?]. So on this trip, [Suddhama?] asks Krishna, "Tell me the secret of illusion. Why is it said that this whole world is but an illusion, and only divinity is real?" So on this long journey Krishna was thirsty, and he tells [Suddhama?], "A half mile down the road there is a village. And get me some water." Fine. [Suddhama?] goes to the village, and he knocks on the first door, and a beautiful young damsel opens the door. He asks for water, and they started talking.

It went on for a very long time. And it happened that [Suddhama?] fell in love with this young lady. They had fallen in love. He approached the parents for the girl's hand in marriage, and they were duly married. The water is forgotten. Krishna is thirsty still waiting for the water. They got married and raised a family. Hmm? Tended the cows. Looked after the farm. Three children were born. Hmm?

One day a flood came about, and the whole village was washed away. Hmm? The whole village was washed away. So here

[Suddhama?] tried to gather some of his most precious belongings, but those too got washed away. He tried to save his wife, but she got drowned. He had one child on his shoulder and the other two on each arm. But the currents were so swift that they too got pulled away. Now all this happened over a period of twelve years. Hmm? Raised the family. Established a household. Twelve years he was married to this woman. So now in this strong current while he was trying to save one child, he lost the grip of the other child. And he got washed away. Like that, his wife, his belongings and his three children were drowned. And somehow or the other, by luck perhaps, he got washed out onto the shore. Hmm? Krishna shakes him. [Suddhama?] wakes up. And Krishna says, "You've been gone for a good half an hour! Why do you take so long?" Those twelve years was an illusion. But the illusion was for Divinity, because in that realm there is no time. You go nowhere, and you come from nowhere. You are! Hmm? "I am that I am." Hmm? There's nowhere to go and nowhere to come from.

It is only the relative waves that has all the movement. And we are caught up in this perpetual movement. The only way out is to step off the bus. Hmm? The bus will still keep on moving. All the time. Now that is the purpose. That is the purpose of our meditational and spiritual practices is to get off the bus. Yes, that's all we do. By getting off the bus we mean that we know that even relativity is eternal. And relativity, because being governed by various factors, is in continual flux. It is continuously changing. But we are unhappy with all these changes taking place. We want to find stability. We want to find the changeless.

Now change exists in a certain dimension, and changelessness exists in a different dimension. Hmm? So when man finds the ability through his meditation and spiritual practices, he can go beyond the changing mind and the changing body and the changing environment. Hmm? He becomes oblivious of all that he sees around him and merges away into being which is changeless. So the process of evolution shows only one thing. It shows that from the change, man wants to reach changelessness. From instability of that which forever changes, man wants to reach the stability of the changeless. And there supreme joy is felt. Hmm? Supreme joy is felt where you even transcend the personal god that man worships, and you are now in the realms of the impersonal. The impersonal is abstract. Now how to appreciate the abstract? We know that the finite mind cannot comprehend that which is infinite. Hmm? We know that. We know that. So what do we do? We approach the abstract through the concrete. We approach the abstract through the concrete. Now where do we start? If a woman loves her husband totally and completely, the husband could become the symbol of the abstract though he is concrete. If man loves his wife totally and completely, she could become the symbol of the abstract in concrete form. Hmm? Man can not do this because he does not live in totality. Hmm? Let us take an example of husband and wife making love. How many people really know how to make love? Hmm? Yes. Man makes love only with his mind and body.

[Phone rings repeatedly.]

I'm out! [laughter]

Man and woman make love only with their minds and bodies, and the greatest element is forgotten. They are oblivious of it. Hmm? They are oblivious of it. If the mind and the body could be infused with spiritual value, the spiritual self of man, if man can make love in his totality with his three aspects that composes him, then that sexual act could become a meditation. In that way, in every action man performs today, he does not perform anything as a total being. Man is fragmented. Hmm? And that is the purpose of our foundation. That is the purpose of our meditational and spiritual practices! So that the mind and the body and the spirit could be so integrated that every action we do becomes dynamic. Every breath we take becomes a complete breath. And in each breath we take, we can capture the essence of the entire universe. Man has that capacity. Man has that capacity if only he would make some little effort to integrate himself. Hmm? Good.

So in this process of evolution with all this multiplication of various forces that go up to make man, there is this unifying factor. Hmm? There is this unifying factor that governs mind and body, and that unifying factor is the spiritual factor. Why man cannot appreciate the spiritual factor or bring it into his daily life is because he puts emphasis on the grosser aspects rather than the subtler aspects. As I said this morning, it's just a slight turn. If greater emphasis is put on the spiritual self of man, then the grosser self looks after itself. That is the way. That is the way and the way is the life that man has to live. And if man lives in that way by which his life is guided, then that is the truth. Hmm? Good. So, so that is the process. Those are the mechanics. And as I said this morning, it is so, so simple. It is so, so simple. OK. Fine. Good. Next.

AMRIT OR RISHI: I was given a question earlier today by one of the meditators. You might like ...

GURURAJ: Would you read it?

A OR R: OK. Gururaj, can you give us some guidance or explanation on how to stimulate the inner feeling which the mechanics of the exercises should develop? And similarly, what guidance can you give us on how to open up to the divine flow in greater measure?

GURURAJ: In greater measure. Umhmm. Fine. How to open up oneself in greater measure to the divine flow. And what was the other part?

A OR R: To stimulate the ... How to stimulate the inner feeling which the mechanics of the techniques ...

GURURAJ: Uhhuh. Good. Good. Good. Good. Good. Good. Good. Good. Good. By meditation. Next question. [Laughter] Yes. Good.

Now what requires stimulation? Hmm? What requires stimulation? Fine. The spiritual self within man is absolutely perfect. Perfection does not require stimulation. What requires stimulation is the mind. Now what is the mind composed of? Hmm? The mind is composed of the ability to discriminate, the ability to retain instances and incidents. Of many lifetimes perhaps. The mind has the ability to take in external impressions and through the intellect evaluate it. Hmm? And in the evaluation it cannot find an answer. It still has to go further back and present it to the judge that is within man.

But before he reaches the judge that is within his mind, he goes through to the attorney general, the ego. Now the ego then, the attorney general then, presents the case to the judge within, the changeless one. Hmm? Now it depends how pure and what understanding the ego has to present the case. All the evidence is given to it by the intellect. All the material is presented, but the attorney general has to evaluate and formulate the case before it could be presented to the judge. So now does the intellect require stimulation? The intellect requires stimulation so that it could evaluate better. The intellect has to develop greater awareness, a greater degree of perception so that it could gather the facts in a more and more complete manner. So the intellect requires stimulation, but the ego, the attorney general, requires purification. Hmm? Because if the ego is not pure enough, it could never present to the judge the evidence brought by the intellect. So stimulation is only for the mind. But it will only remain on the intellectual level. Now there is a way in our meditations where we don't intellectualize. Hmm? We don't need the ego to present our case. We go directly to the judge through our meditations. Now there is a difference between concentration, contemplation, and meditation. Hmm? In concentration we have certain practices whereby we gather all our mental energies to a focal point. Hmm? This we do by the practice of tratak. Many of you are doing tratak? Hmm? Most of you are doing the practice of tratak. Right. And I am sure you have been given many explanations on it. Tratak is the candle practice. Good. What happens there is ...

[END OF SIDE ONE] [TAPE HAS TO BE REWOUND TO FIND THIS PART]

GURURAJ: Now, you don't imagine the flame in front of you, you visualize the flame. How to know what is imagination and what is visualization? Hm? Now here is the test. When you imagine, you'd find it happening within your mind. Your perception will be inside the head. In visualization it is outside. Now with this exercise what happens is this, that you take all your mental forces, mental energies, and bring it to one focal point. Now, by training in this way practice makes perfect by training in this way, when we bring all our mental energies to one focal point, then it increases our powers of concentration. The difference between success and failure in any undertaking is concentration or the lack of concentration. Fine. So it helps us in our daily life by having a concentrated mind. Good. Secondly, we have what is known in Sanskrit as the ajna chakra here in the middle of the forehead. The ajna chakra could also be called the third eye. With this practice we actively open the third eye, and by opening the third eye, our awareness increases. Our perception has greater depth. Hmm? Good. So it benefits us psychologically. Concentration is also psychological. And it has its practical value. And proper perception, deeper perception of things around us, greater awareness also has its practical value. Now science says that there is a



physiological counterpart of the ajna chakra in the form of the pineal gland. So with this tratak exercise, we are stimulating the pineal gland, and when the pineal gland is stimulated, it secretes a certain substance called melatonin. Now this substance in very minute quantities it is very powerful. The melatonin in turn influences every secretion in our system, and by influencing and regulating and stimulating and helping all the other secretions, there is a regenerative effect of the body. So with this practice ... I believe some people don't like it, I was told this afternoon. But please do it. Do it. Do it. Do it. Because it benefits you physiologically. It benefits you biologically. It benefits you psychologically. It benefits you psychically and also leads you to an integration. Hmm? A greater awareness. A greater spiritual unfoldment. Now when you do this practice and visualize this flame, you'd find all kinds of experiences taking place. So do it!

And that is how we stimulate the mind. That is how we stimulate the mind so that the relative aspect of ourselves can be heightened. Hmm? The vibrational value of our relative self can be heightened. And when the relative self finds greater awareness in daily life, then it becomes much easier for the person to experience the absolute value which is within himself. Now like that we have many, many practices that helps one, that stimulates one, that encourages one to find the unfoldment and integration which is so necessary.

What was the second part of the question?

A OR R: It was in regard to opening up the divine flow in greater measure.

GURURAJ: Uhhuh. Well, we have covered that. How to open up the divine flow in greater measure would be by meditation, right thinking, and right action. Opening up the divine flow just means that we flow spontaneously with nature, and nature always flows in the right direction. All rivers always flow to the ocean. Hmm? They do not flow away from the ocean. So by flowing with nature, by flowing with relative nature, we reach the absolute in a smooth, joyous way. That's what it is. OK. Next.

A OR R: He's been trying to get a question in ...

GURURAJ: Oh, I'm so sorry.

CHELA: Well, I, I had several questions, but, umm, earlier today you were discussing how man very frequently makes the mistake of

thinking too much about the future or dwelling too much on the past. Perhaps rather than being more fully immersed in the now. And it seems that by necessity in terms of the relative existence that we lead that we must at least think about the future. We've got to worry about ...

GURURAJ: Oh, yes! Even the squirrel packs away its acorns.

CHELA: Such things as, as our jobs, old age pensions plans, taking out the garbage, paying the rent. Things of this nature.

GURURAJ: True. True.

CHELA: And these things can become very worrisome. So I was wondering if perhaps you could provide us some guidance on, umm, how to maintain a level of concentration on these things and to think about the future without at the same time becoming overly worried or concerned about it and putting it in its perspective in terms of the totality of things.

GURURAJ: True. True. True. True. Very true. Man always thinks of his future, which is very natural, but thinking about the future and worrying about the future are two different things. In the present moment, we have to live in the present. Hmm? For example, say you are working for a boss, and you get paid at the end of the month. Now while you are doing your work throughout the month, you are not thinking of the paycheck that is going to come on the thirtieth. Hmm? Your mind is not filled with the paycheck. Your mind is filled with the work at hand. And if you do the work at hand in the present moment, the paycheck is there automatically. Hmm? It is a matter of emphasis. It is a matter of emphasis. But if we don't do our work in the present, then instead of the paycheck we get the sack.

[Laughter] Right.

Now like that in every way we have to live our lives in such a manner that we do not worry about the results. Hmm? We act for the sake of acting. We live for the sake of living. How many people are here that really live? Hmm? Anyone want to put hands up? You live?

FEMALE CHELA: I feel like I'm living.

GURURAJ: Congratulations.

FEMALE CHELA: Being. Whatever.

GURURAJ: Lovely. Lovely. Beautiful. Beautiful.

FEMALE CHELA: I do pretty good ...

GURURAJ: You?

FEMALE CHELA: I do pretty good a lot of the time.

GURURAJ: You? You do pretty good with the?

FEMALE CHELA: A lot of the time.

GURURAJ: Oh. Lovely. Lovely. Lovely. Lovely.

Uhh, most people in the world just exist. Hmm? They don't live, because living has a direction. Existing is drifting. Ninety percent, ninety five percent, ninety nine percent of the world's people just drift along. Hmm? They drift along because they do not know the value of the present moment. So in the present moment, we act. We perform our actions for the sake of performing them. We love for the sake of loving. Hmm? We live for the sake of living.

And if the actions of the present moment is performed correctly, then the results would be there. Now, if we want to reach New York, we have a plan in mind that we want to reach New York. And immediately we decide are we taking the train or the bus or the donkey cart or the airplane. It would be quite a long ride with a donkey cart. Hmm? Good. Right. Now we have that in mind that we want to reach New York, but that's all. We don't think in our minds all the time of New York because if we get onto the right plane, we are going to reach there. So that is why I say instead of drifting we find direction, and that direction is an overall plan. It is an overall plan, and the net result of the journey would be to reach New York. Fine.

But what do people do? What do people do? For example, you drive in your car. Hmm? You don't worry at every moment while

you're driving that I'm going to have a puncture, I'm going to have a puncture, I'm going to have a puncture. That puncture might never happen! When the puncture takes place, you have your spare wheel there. Hmm? When you go to the garage, and most people forget this, they only fill air in the four wheels, and sometimes the spare wheel is also soft. Hmm? So the preparation that's required that keep your spare wheel inflated, and don't worry about the puncture! Huh? Yes. That's what we do.

So we have a general idea of the aim and goal of life. Be it spiritual or be it material. But the better way for it would be that that material part, that material goal, can so well be combined with the spiritual goal. If you go to a theater to see a play, you'd find two spotlights, one on either side of the hall. Now if these two spotlights are shown separately onto the stage they do not have the intensity of light as if, as when the two spotlights are combined together. Hmm? When they shine upon each other, then the light is bright. Now life can be lived that way. One does not say discard all relativity, discard all materiality. But we say have materiality but infuse it with spirituality! And the materiality becomes more richer. The light is brighter. Hmm? So we have our aims in life. We set a goal for ourselves. Right. And if one can set the goal in such a way where the relative value of life and the absolute value of life can combine itself, then that goal is really worth achieving.

Now we don't, as I said before, we don't think about it all the time. We act. We want to reach New York, and we take the roads with our automobile that will take us there. We concentrate on the road and not on New York or what you're going to do in New York. Now if you are driving thinking of the bright lights of New York and your concentration is taken away from the road, you have an accident. Hmm? So by concentrating on the road means that your attention is on the present and not on the future which will be New York. That is how one regulates one's life. And planning is necessary. Planning is necessary. Fine. But the emphasis is not on the goal but on the way. Hmm? And when we put the emphasis on the way and when we reach the goal, we can say, "Well lived this life! Well lived!" Hmm? OK. Fine.

A OR R: Time, is it?

GURURAJ: Hmm? What is it?

CHELA: Quarter to nine.

AMRIT: Quarter to nine.

GURURAJ: Oh! Some more questions.

FEMALE CHELA: We hear a lot these days about this time this moment in time and space. It is a transition time in the larger cycle of the evolution. About ... Like a quantum jump in the evolution of mankind and how it affects everyday life, etc.

GURURAJ: What kind of peanuts are those?

FEMALE CHELA: Many people talk about not exactly the end of the world, but something that has that, that kind of a connotation to it. I'm not, I'm not phrasing it the way I would like.

GURURAJ: Doesn't matter. I understand you.

FEMALE CHELA: But ... can you comment on that?

GURURAJ: Yes. The end of the world. Hmm?

I, I saw in London some years ago and I believe the man is still parading around with a placard "The world ends tomorrow." Yes. And the world is still ending. [Laughter] Yes. Yes, yes, yes. The world is still ending. There are certain tendencies in our technological age which could prove very destructive. I've been saying this for years that the present tendency is such that there would be such happenings on this little planet that could affect the entire solar system. And this could happen at the turn of the century. I've been saying this for many years. And now very recently last year I think it is uhh, Linus Pauling said the same thing. He is a twice Nobel Prize winner, I think. A physicist. He, working out his physics, finds that trend too.

But now this tendency can be averted, and that is why, that is the purpose of us founding this foundation. The purpose of this foundation is to open up people's hearts in love. Hmm? We

do not deny developing the intellect. Hmm? But in this technological age, people are becoming intellectual morons. And with all these various discoveries if love is not cultivated, or if love is not unfolded, it is very easy to use these new inventions for a destructive purpose. And we have seen this in the explosion of the atom bomb. There are countries in the world today that have such inventions that could annihilate an entire city without shooting a single bullet. Hmm? There is a new bomb now... neutron bomb is it?

SEVERAL: Neutron bomb.

GURURAJ: Neutron bomb. Hmm? And there are other countries that have inventions that are even far worse.

Now with the development of the mind and the intellect technologically, now if in such a man his heart is also opened up, then the love that flows through him will stop him in putting these forces or these inventions to a destructive purpose. It will stop him. If he develops that love in him, he will use those very inventions for a constructive purpose to benefit humanity. And that is why, as I said, the primary aim of our foundation is not only to develop greater and greater awareness of the mind but also and more so to develop the heart, the heart filled with love. Where destruction ceases, love creates. Never destroys. It is a continuous flow. It is like a flower giving off its fragrance all the time. Hmm? And that is what we want. Not the stench of modern technology but the fragrance of the flower. Hmm? OK.

FEMALE CHELA: Guruji, you gave a very beautiful lecture on this actual question in England this year. At High Leigh. For about forty five minutes you talked on impending catastrophe, the tendency of this modern age toward intellectualism and the whole procedure of how the heart could open up through meditation. [?????????] assist the world to flower. In fact, everything you said now was much larger structured. I don't know if ...

GURURAJ: I just gave a brief resume. Rishi, I think you, you have those tapes. It was a very long talk on the tendencies and how these tendencies could be averted and things like that. So whoever would like to listen to that tape, please do arrange it.  
OK.

FEMALE CHELA: [Inaudible]

MALE CHELA: Could I ... Excuse me. Could I just add a little comment to what you just said ...

GURURAJ: Umhmm.

MALE CHELA: ... about the philosopher, Heidiger, who just died recently who spent a great deal of his time pondering on the history of Western philosophy and Western thought since the time of Plato. And he came to the conclusion that there had to be some kind of a change or transcendence in the mode of Western philosophy and how we approach our self understanding because he felt that essentially the underlying tendencies aimed toward a domination of the planet, the most recent manifestation of this being through technology the Industrial Revolution. But it precedes into an understanding of consciousness which seeks a kind of absolute self contained security. So that it is the reach of the conscious mind or knowing consciousness to know oneself. And then through that process of knowing, it aims for ever increasing security like a vicious circle by transforming the things in the planet and reality into its own likeness.

GURURAJ: Umhmm. That is very true. That is very true. Now that is the very tendency that we want to avert, whereby through opening the heart, security is found because there is nothing as secure in life as love. Hmm? So all the turbulence of the mind could be stilled. We allow the mind to develop to its fullest potential. We use ten percent only of our minds. Ninety percent is dormant. And there might exist a realized person who has the full use of the hundred percent of his mind. Hmm? Good. But at the same time there has to be hundred percent heart unfoldment. So technology, although so much needed, takes second place. Hmm? And when I say love, I mean God. God is love, and love is God. Hmm? Everything else is secondary. Always. Always. Always.

FEMALE CHELA: But isn't their a divine law of God recreating Himself in mankind? And you say it's not ... I mean, that it's a destructive thing He recreates? I, I'm confused. I don't quite understand.

GURURAJ: Is it destructive to re create?

FEMALE CHELA: Yes. And this last statement ...

MALE CHELA: No, that isn't what I meant.

GURURAJ: No. Please would you carry on? Explain Catherine.

MALE CHELA: No. What I meant was that in terms of, of, this tendency in Western thought and Western philosophy was to transform the things in the environment, especially the material things, into likenesses of inner thoughts and to manipulate these things and to dominate these things rather than having a merging, a merging of one's understanding. For example, there's a statement that the English philosopher, Locke, said, that property is that which man mixeth with his labor. And one can have, I suppose, several attitudes toward this. It can be an integration in which you receive and you learn as much from that as you're mixing yourself with, or it's where you manipulate something, totally absorb it, in a sort of repetitive way so that there're various possibilities or approaches that you can take in this kind of thing. And what this lust for Heidegger was emphasizing was the tendency of technology is simply to dominate or to manipulate the things on the planet according to a lot of pre , pre set ideas.

And there, there pervades and develops such an alienation that man's understanding of his reality simply no longer comprehends the environment as a the values of which are inherent in the environment beyond the plans or the ideas that he originally possesses when he approaches it. I don't know if I'm making myself clear, but ...

FEMALE CHELA: That helps.

MALE CHELA: Well, to put it simply, I mean it's like when you have an animal, you can boss the animal around. You can take him to a discipline school and whip him and so forth and beat him into doing something you want. Or you can cooperate. I mean that you can realize that that animal ...

[Gururaj's coughing into the microphone drowns out part of comment]

... their own inner values, their own teleology, their own end purposes. So that you don't ... It's like you take a bowl of food, and you just eat it up, and you absorb it. And it becomes sort of ... You transform it into yourself. It's gone and you don't think anything more about it. As opposed to, well, cultivating flowers for example. You do in a sense impose a certain discipline on them in the way you make your garden, and yet you don't destroy them. You don't tell them exactly how to grow beyond a certain point. You let them sort of bloom on their own. It, it's not ... In some ways it's a very simple thought. So simple that maybe it's not easy to quite pin down.

GURURAJ: Very simple. I never understood a word. [Laughter] Good. Fine. Shall we call it a day? OK.



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