

GURURAJ: You know, if you want something to be forgotten, tell me. And if you want something to be remembered, tell Tom. [LAUGHTER] You have two of the finest full counselors living right near you in Tom and in Mickey. [APPLAUSE] And that is, of course, not forgetting the preparatory teachers who are also really, really wonderful. That I have been close to a few of them, and by them just teaching you the preparatory technique there's so much love and understanding, and the system is so well used that you could really feel truly great, great about it. Yes. Yes. Fine.

I was going through the review forms this afternoon, and I was very pleasantly surprised that in the desert there are such wonderful souls. Such, such beautiful souls. And in the short period tremendous progress has been made, which....

Well, the gardener likes to see the flowers grow beautifully. That is the gardener's dharma. And not only that, there are some among you who are potential teachers that could reach a very high caliber. So, if you are approached by Amrit to ask, "Look, would you like to teach," try and say yes if you can. Good. Fine.

Now, before we go on to questions I would like to discuss some practices with you. Perhaps various explanations might have been given by Rishi on these talks here, or by Tom, perhaps, or Vicky. But practices...there's always something one can go over and over on, and perhaps discuss it from different angles.

Now, we have talked about mantra meditation and how mantras are derived, so we won't touch on the mantra technique. But what I would like really to talk about, just very briefly, is the tratak. Now, the tratak is, of course, the candle flame technique that is used. Now, many people, I've seen on some of the forms, ask the question what purpose does this technique serve? Now, the tratak is also a meditation, but the mantra is an audial meditation and the tratak is a visual meditation. Now, when this question is asked, I think there were one or two questions like that, that what purpose does it serve? So I would like to speak about it.

Now, most people in the world, and that includes ninety nine point nine, nine, nine, nine, nine, nine, nine, nine percent of people, their mental energies are scattered. Good. Their mental energies are scattered. Here is a simple exercise that has been practiced for thousands of years which helps a person to center all of one's energies. Good. Through this practice we do not concentrate on the flame. What we do is just gently bring our attention to the flame.

Now, you would ask, "Why is a flame used?" The reason is simple. The reason is this, that with the flame, looking at it for two or three minutes and then closing your eyes and visualizing it outside you, fine, what happens is this, in bringing one's gaze to the flame and trying to visualize it we are focusing all our mental energies to a focal point. Good.

Now, how does this help us in daily life? It helps us that we are, without concentrating, we are developing the faculty of concentration. Yes. Without actually concentrating we are developing the faculty of concentration, whereby we gather all the scattered energies of the mind and bring it to a focal point.

Now, the difference between success and failure in any undertaking is due to being concentrated is due to concentration or lack of concentration. You can be a university professor or a carpenter or a bricklayer or a businessman, to be successful at your undertaking, or in your undertaking, is to be able to harness all of one's mental energies to the thing on hand. So through this very simple exercise, which yogis have been doing for thousands of years, one learns to concentrate, or, rather, bring all the mental forces to a focal point. Good. That is one of the benefits.

The other benefit is that in our chakric system.... Now I have explained this before that with the grosser body there also exists the subtle body. And this subtle body, as the grosser body, also contains certain nerve complexes. But the subtle body's nervous complexes are of a very subtle nature. Good. Now, we have one...and those complexes are called chakras. We have one chakra there between the eyebrows, which is called the ajna chakra, or in laymen's language it is referred to as the third eye. Now, by using all the mental forces to a focal point we are opening the third eye. And as the third eye opens more and more we develop the faculty of intuition. In other words we can look at things with the third eye instead of the physical eyes. In other words, we can know things intuitively. This, incidentally, is also one of the first practices if a person wants to develop the powers of clairvoyance. One can develop that power through this practice, although I do not recommend developing these siddhis. Clairvoyance is also a siddhi. Fine.

Now, why we use the candle flame it is this that the light... and the light is so weak, one candle, that it does no harm at all whatsoever to the eyes, because we had this tested at various universities and ophthalmid...ophtholomid? What do you call it?

VOICES: Ophthalmologist.

GURURAJ: Ophthalmologists, mm, hm. Say it again.

VOICE: Ophthalmologist.

GURURAJ: [ENUNCIATING] Ophthalmologist. Thank you. Right. And, of course, it does no harm to the retina or whatever. Now, the reason for using the candle, the reason for using a flame is this that it leaves a slight afterimage. Now, this afterimage helps one towards visualization. Now, afterimage only lasts for a few seconds. And when those few seconds are over and you still visualize the flame, then know you are visualizing it. Now, there is a difference between imagination and visualization. Now, the criteria is this that if you see the flame inside your head, then do know it is imagination. And if you see the flame outside your head, then know that that is visualization.

So what we do we sit down comfortably, as comfortable as possible without any strain on the body, because if there is any strain on the body then our mind would go to the strain, and it defeats the purpose of what we are doing. Some people can sit in a chair, some people on the floor, whichever way they like. And to have the flame at eye level. The reason for having it at eye level is to prevent strain on the neck. If you look down all the time you might suffer of strain in the neck. And if you look up all the time there might be strain also. So having it at eye level you avoid the strain. So you sit down comfortably and for two or three minutes, you be the judge of the time, some people take longer, some people take a much shorter time, and then you close your eyes and visualize the flame. Good.

Now, it is not necessary in the beginning to get actual visualization of the flame. Many people would see the flame instead of straight they might see it in a crosswise manner, or they might see other geometric designs or patterns. Their minds could be filled with light, all kinds of light. As a matter of fact this has helped creativity to a great extent. We have the reports of numbers of artists who has improved their art, who have improved on their paintings because of this exercise. For example, Rhodesia's best known artist, Trevor Wood, never does any painting before he meditates. And everything he portrays, and his paintings are sold at a premium. There's so much demand that he can't produce enough. And he tells me all his paintings are produced by his tratak meditation. Good.

Now, it opens the third eye, where one develops the faculty of developing a greater awareness and developing intuition a sense of knowingness where the mind does not even need to analyze, you just know that this is right. Good. Now, scientists have found that with the chakra, the third eye, they have found that it is the physiological counterpart of the pineal gland. The pineal gland is situated in the center of the brain. Fine. Now, when a person dies they cannot analyze or put the pineal gland in a microscope because it becomes calcified immediately upon death. But they have found that through this little exercise and through activating this ajna chakra, you are stimulating the pineal gland. And through stimulating pineal gland it secretes a substance called melatonin. That's the name they have given to it. This substance, melatonin, in turn, it is secreted in very minute amounts, but those minute amounts have great effect upon every other secretion of the body. It has a rejuvenatory and regenerative effect on the entire body. So with this....

And all spiritual practices are very simple. If someone gives you a spiritual practice which is very complicated please try and question it. Hm? Good. Now, with this simple exercise we find great physiological benefits and therefore biological benefits. We find psychological benefits in that the mind becomes more concentrated. We find psychical benefits by opening up the third chakra and becoming more intuitive. And all this put together has an integratory effect upon the human being, upon the human personality. So tratak is a very important practice.

Now, if all this is not explained to you, like one of the questions on the form that "What is the purpose of it," now these are the purposes that this practice serves. Now, you would find

that by doing the tratak practice your mantra meditation would improve also. All these practices are interrelated. Good.

Someone asked a question about pranayama. When you are given the basic pranayama, the breathing in to the count of four, retaining the breath to the count of sixteen, and exhaling to the count of eight. That we will go into much, much more deeply tomorrow after you have the advanced technique. Because it is related somewhat to the technique. As a matter of fact, the advanced technique that you'll be receiving tomorrow would be an integration of the other techniques. And you'd be using the other techniques involved in this one particular technique that will be given tomorrow. So we'll go into deeper explanation of it tomorrow. But briefly I could tell you this that pranayama is very, very important.

Now, the breath we breathe is just but the grosser or outward expression of the vital force that we inhale with every breath. That is prana. Prana is the vital force that sustains man. Therefore in the scriptures you would hear, which is put very allegorically, that man was made of clay and God breathed into man and gave him life. Now, that breathing that was meant was the vital force that was imparted into man by the outward breath. Now, that vital force is prana. And yama means the control of the vital force. [COUGHS] I'm sorry. I'm coughing a bit [????]. Caught it for a few weeks now. Ah, thank you. Now, the control of this vital force is very important.

Now, you might have read, (thank you), might have read of stories, [DRINKS] might have read of stories about some of these yogis in India that would bury themselves for thirty days underground. And when they come out after thirty days, they are still alive and kicking. Hm? [LAUGHTER] Yeah. Good. Now, that is done by the control of the vital breath. That is not recommended because this is done for demonstration purposes. And there's a long procedure of years and years that one goes through to achieve this. It is part and parcel of hatha yoga. What they do is that between the tongue and the lower palate (is that what you call it?), right, there is this little skin. Everyone has that. And then slowly and slowly they cut this skin so that the tongue is separated from the lower palate, and they learn ways of elongating the tongue. So when they get buried what they do is this, they take in one deep breath, they take in one deep breath and then they roll up this tongue and block the entire passage, here. And when this entire passage is blocked, then of course they cannot breathe out and neither in, and they are sustained by the vital force, by the prana that is taken in by this one breath. And that is how they can be buried and come out alive. See? Controlling breath, that is exactly what is done. We don't need that. We don't want to be underground. We want to be above ground. Right.

Now, pranayama, according to this one question that was asked on the review form, "What purpose does it serve?" The same question. So very briefly put the purpose is this that the entire universe functions on a certain rhythmic pattern. Everything in the universe is done to a precision: the movements of the planets, the coming and going of seasons, the movement in the galaxies. Everything is done to a wonderful precision. Good. And in that precision, in that motion, the

whole universe is in a state of flux a rhythmic flux or a rhythmic motion. Now, if you can stand apart from the universe, you would find the whole universe pulsating all the time to the rhythm of four, sixteen, eight. Oh, yes. The whole universe is pulsating to that rhythm. Now, when we do this pranayama exercise, when we do this pranayama exercise what we are doing is tuning our individual rhythm to the universal rhythm, and thereby drawing upon universal forces. That is why pranayama is very important. And they are helpful, that pranayama exercise, is helpful in our mantra meditation and in our tratak meditation. All these practices that are given to a person as a program is very much interlinked with each other. Pranayama also not only attunes you to the universal rhythm, but it also produces a deep relaxation within you. When a person's breathing and body...breathing becomes rhythmical, then automatically a relaxation comes about. Now, in pranayama the most important thing is the exhalation. Now, when breath is retained to the count of sixteen, then people are prone to just breathe out fast. But that is where the control is required, where you breathe out to the count of eight, where total exhalation takes place. And exhaling, as we said this morning, gets rid of certain bodily toxins. It not only brings a rhythm to the system, but it also takes away a lot of the toxins in the body. And when man can exhale completely, then he does not need to bother about inhaling. That comes automatically. You can't leave the lungs empty.

As a matter of fact, most people do not know how to breathe. The best method of breathing, which the yogis have used for years and years and years, is to breathe so that the breath first goes down to the stomach, the stomach cavity is filled, and then it's pushed up to the entire lungs. So that makes a total, a complete, breath. And by breathing completely many diseases can be avoided, many diseases can be overcome, by producing this rhythmic breathing. So you see, it might sound very simple, but how far reaching its effects are. Good.

Now, these are elementary practices and I'm sure the counselors spoke about it to you that I thought that let me also add a few words to that, so that you would know. In our system we just don't do things, but we want to understand what we are doing. Hm? Fine. Good.

Now, we'll start off with the dialogue or satsang questions, answers.

AMRIT: Okay. We've got quite of collection of questions here. We'll try to get them.... We'll try to get to all of these done before the course is over. A lot of people didn't write their names of their questions, unfortunately. And this makes it difficult. There's one here written in green ink.

VOICE: Mine.

AMRIT: That yours? Would you like to stand and ask this? It's a good question.

GURURAJ: There's one thing that I wanted to tell you is this that whatever we speak about here is not only for the sixty, seventy people that are here, but tapes are made and sent practically all over the world. So by having this system of writing down the question, the questions are not duplicated. So they could always pick out the new ones. And so that people don't want to receive the same type of tape all the time. They want new things all the time. So when I speak here to you I'm not only speaking to the seventy or whatever people that are here, but to all the other meditators because these tapes go out to them. Good. Your question, please.

VOICE: I asked that how can a person analyze just what...that they are having what appears to be negative experiences, if that could be due to the wrong practice that you mentioned this morning, or [that is?], answering? How can you analyze where it's at, or if it's a common experience, or a ...process? How do we know the difference?

GURURAJ: How do we know the difference? Beautiful. Beautiful. Now, firstly we have to define what a negative experience is. Good. Now, thereto in the definition of a negative experience, we still have to define what negativity is and what an experience is. Now, what do we regard to be an experience? With what is experience associated? Is experience associated only with the body? Or only with the mind? Or only with the spiritual aspect of man? Or is the experience a total expression of the entire being? Good. Now, most experiences we have in life are either bodily, and if they are bodily it would be necessary that some part of the mind is also involved in the bodily experience, because the mind is the instrument of cognizing the experience. Good. Nevertheless, you would find, say a hypnotist he puts a person under hypnosis.... By the way, I do not recommend anyone to undergo hypnosis, because the negativity of the hypnotist can also be implanted into the subject's mind. I would not recommend anyone to undergo any form of hypnosis. That's by the by. Good. Now, a hypnotist puts a person under hypnosis, and he puts the person into a very deep state. And when that person is pricked with a pin, or needles are put through the person, the person does not experience pain. The person does not experience pain, although in the waking state he would be experiencing pain with the pins that are put through him. So what experiences most? The experience is more so of the mind, which is translated through the body. That applies to pain, and if that applies to pain it also applies to pleasure. So we are using the mind as an expression, or as the experiencer of the pain and the pleasure that we normally know, be it negative or positive. Good. Now, the mind is an instrument which is necessarily conditioned. Good. Two people might have a similar experience. The same thing could happen to two people, yet one person would experience it differently, while another person would

experience the same experience in a totally different manner. Good. What happens then? Why does this happen? Good. It is, to use an

analogy, an accident occurs. A car collides with something, and there are four people that saw the collision. And yet when you put the four people up in court to give evidence each one will give a different interpretation. Yet all four were there. What is happening? Why is the same experience interpreted differently or the same happening experienced differently? Good. Now, we have seen that the mind is the experienter on this level. So the mind.... Two minds experiencing the same thing differently means that the two minds are conditioned in a different way. So the experience you have is because of how your mind is conditioned. Now, what conditions the mind? Experience conditions the mind to gain more experience. And this has been happening, not only in this lifetime, but many, many lifetimes back. Good. Now, a experience might seem pleasant to one, and it might seem unpleasant to another. The reason being that as soon as the mind receives the impulses of the objective experience, it will subjectify the objective experience. In other words, the outside experience is internalized. Good. Now when it is internalized the only thing the mind can do is to compare that experience with something else in the mind of a previous experience. And it is only by comparison, it is only by association of ideas, that one knows or cognizes what the experience is.

Now, if the mind is conditioned, some person sees a dog and fears the dog, it would mean that that person has had a frightful experience with a dog, the dog might have bit him some time or the other and a deep impression was left. So every time this person sees the dog, immediately the external experience is internalized and an association of ideas takes place. Now, if the first experience was unpleasant, then the present experience becomes unpleasant also, and that man would interpret with his conscious mind to be a negative experience because it has caused fear. Now, in a previous experience of the same dog another person might have had a very pleasant experience, where the dog might have saved the person's life, say from drowning, and the dog pulled out the drowning man. And so much love had welled up in that previous experience with the dog that every time he sees another dog, his heart is filled with love, and he would just like to go and pat and stroke the dog. So for him it becomes a pleasant, positive experience. Now, two people are viewing the same dog, but one is experiencing it negatively and the other is experiencing it positively. So it means, it means that experiences are neuter. Experiences are neither negative and neither positive. It is how we relate to the experience, to the happening. It is how we relate to the happening, and that determines the kind of experience that we have.

So how to discriminate between a negative experience and a positive experience? The how will necessarily also ask why? And when the how asks of the why, then the why will also ask of the when. So all these three factors have to be taken into consideration: how, why, and when. Because a certain experience at a certain time might be very positive to

you. And the same experience at another time might be negative. Good. That determines time. How would determine the mechanics of what is happening and how you are interpreting the experience. And the mechanics of the interpretation of the experience is determined by time, by the when, and what circumstances there are. For example, a husband and a wife are in a loving mood, and the wife might make a sarcastic remark, or the husband, and yet it would be taken in such a beautiful spirit that both would have a good laugh over it. But the same remark could be made when a person is in a bad mood, and you will experience that remark negatively. You see how time determines the mechanics of the experience? So we have how and when. Now we come to why.

Why has been partly answered that we associate the present happening with experiences that we've had in the past. Good. Now, if we want every experience to be a positive experience, then we have to consciously do something with the mind. And what we do through the process of meditation and spiritual practices is that we bring the mind to a certain stage of tranquility although if we know it or not. Sometimes you can sit to meditate for half an hour and you think nothing has happened, but there has been a lot happening. A lot happening in the chemistry of the mind. You might not recognize it.

I was telling someone a few nights ago over the dinner table, a visitor came to see me. I was giving him the example of the person who was meditating for about six months and he comes to see me. He phones for an appointment. He comes and he says, "Gururaj, I have been meditating regularly for six months and every time I sit down to meditate nothing seems to happen." Of course, he was under the idea that when you sit to meditate you must have all the visions and flashy experiences. That is not meditation, really. That is not meditation, because these visions and flashy experiences are at a just slightly below surface, subtle level of the mind. It is a mental experience. Good.

And then when he said that we started talking, and I had to draw him out to find out the causes of things. And in the chat we started talking about his work first, because that is a subject a man can talk most easily about. So we started off with his work. He works as a sales manager. And he has his general manager above him. Good. So he said that before there was not a single day when I did not feel like knocking my general manager on the nose, punching him on the nose. Because he's terrible. He was terrible. For everything we would just shout and shout and shout. But now even if he shouts, you know, I let it go in one ear and out by the other ear. And I don't allow it to effect me. And because I don't allow it to effect me, the relationship between myself and my general manager has become more and more better. Then we started talking about his home life. He says, "Over the littlest things we had squabbles in the house," the husband and the wife, "and now if she says something or I say something, we turn it into a joke and we both have a good laugh. And those squabbles have diminished and diminished and diminished." Good.

Then we started talking about his children. And he says before they have the habit of putting on the tv so loud, or putting on the hi fi set with all the rock and roll and that music and it disturbed me. I couldn't concentrate on anything. But now I allow them to do what they want to do. I go to my study, and if I've brought any work home, I don't feel disturbed at all. Life had become tranquil.

So I say, "Has meditation not helped you, hm?"

[END SIDE ONE ON ORIGINAL MASTER]

GURURAJ: ... properly, ask Tom. [LAUGHTER]

It is not the half an hour in the morning, and the half an hour in the evening that is so important. It is the other twenty three hours where our sleeping state improves, the hours of sleep improve, and our daily waking state improves. And life becomes more joyous and smoother. That is the purpose of meditation, and not the flashy experiences. Fine. We have digressed a bit, but nevertheless.

So through meditation, through meditation what we do is bring upon ourselves a certain tranquility. And by having this tranquility we are able to discriminate between what is positive and what is negative. So the secret of knowing is this a positive experience or is this a negative experience, it can be recognized by the power of discrimination. Now, discrimination also involves some analysis. Right. But analysis cannot give you the total answer, something else is needed. So through meditation, when we dive deep within ourselves, the mind leads us to a certain stage, and the gap which is left is filled by intuition. And then we know the answer that is this experience a negative one or a positive one? And when we discriminate we will always find that every negative experience is one which is contrary to nature. And every positive experience is one that flows with the current of nature. So when we learn to discriminate between the two, we have solved the problem. Proper diagnosis is half the cure. We have solved the problem half the way, and the rest depends upon us to use that very experience in a positive manner, because good can be found in everything. Now, as we learn to discriminate more and more, at first it becomes a conscious effort, but later it becomes so spontaneous that you would just spontaneously take the right road. You reach the fork in the road and just spontaneously, even without analyzing, you just take the right road. And that is how life should really be lived, in total spontaneity. So to know the difference between a positive and a negative experience what is required is discrimination. Now, discrimination too can be so influenced by past experiences that we would analyze, we would try and discriminate between two factors, and that very discrimination we are using could be influenced by other factors so that the discrimination too could be warped. But when a person becomes established in meditation, then discrimination assumes

a pure value true discrimination, proper discrimination. Why? Because we are not drawing upon the powers of the mind. And we know that the mind is a conditioned mind, and it can only discriminate conditionally. But through meditation when we draw upon that unconditional power, it overrides the conditioned mind, and our discrimination becomes true discrimination and pure discrimination. Good.

Let us examine this from the karmic point of view, because that was mentioned in your question. Good. Now, every experience we have has a basis of karma to it. Has a basis of karma. There is no such thing as accident in life. There is no such thing as coincidence. I always say that there is no coincidence, but two incidences happening simultaneously co. Do you get it? Yeah. Fine. I got it too. [LAUGHTER] There is no coincidence. It is just two incidences happening at the same time. Happening co. Fine. So there's no accident, there's no coincident. Everything that happens to us is because we have planted the seed for the onion tree to grow or the thorn bush to grow or the apple tree. Hm? Fine. [LAUGHTER] So we are the cause of everything that happens to us. We are the total cause of everything that happens to us, be it happiness or unhappiness. Good.

Sometimes people say, "I am unhappy." And then they start blaming everyone for it. If they can't blame their wives, they blame their children. If they can't blame their children, they blame their business associates or the boss. If they can't get away with that, they blame the guru. And if they can't even get away with that, they blame God. Yeah. But they never blame themselves. If a person....

Now, we know that the law of karma is just. Or we can say that Divinity is just. Why should the "just" Divinity put one in happy circumstances and another in unhappy circumstances if He is justice himself, huh? But having given us the free will, having given us the free will, we are able to sow our seeds whenever we wish to sow them and how we wish to sow them and why we want to sow them. And we have to reap what we have sown. Good.

Now, perhaps in past lifetimes we did not have this understanding and we sowed seeds that we have to reap today. Now, it could have been seeds that could produce a lot of negativity in this lifetime. But hope is not lost. We might be placed in very adverse circumstances, but hope is still not lost. We can through our spiritual practices invoke the law of grace, because there is that power of grace that is forever there. It is to be invoked and drawn upon. And that is what your gurushakti practice is all about.

We must ask Amrit to give you a nice lecture on that one morning. Hm? We should.

AMRIT: [We did that...?] Okay. Good.

GURURAJ: Yeah, you organize that. Fine. You know, I can rest, go and see some sights around here. [LAUGHTER]
Good.

So through meditation and spiritual practices we are not going to escape from our karma, be sure of that. Man must accept the fact that I am responsible for my actions. There is no escaping. But by doing spiritual practices we invoke the law of grace so that when we reap of what we have sown, we reap it in such a way where it becomes easy. So the same negativity, by infusing the negative effects, by infusing the negative effects of the cause that we had already committed, by infusing that with the law of grace the negativity loses its sting. It loses its sting and it becomes bearable. It becomes bearable and we can even make it pleasurable. Yes.

So every action must have a reaction. Everything we experience is because of the law of karma. And people on the spiritual path are people who want to transcend that karma without escaping it. We learn the law of grace gives us the power to view the happening in a more objective manner. The law of grace gives us the strength and the power so that even a thing that might have been so hurtful to us six months ago is not so hurtful to us now. And yet we are paying it off in easy installments. The debt has to be paid, but no immediate payment required. You get easy installments. Twenty four hours...twenty four months, thirty six months to pay it off, and the hp charges are not high. [LAUGHTER] No interest.

AMRIT: Time payments. Okay. Hp.

GURURAJ: Hp, that's what we call it in South Africa.

AMRIT: We don't call it that in this country, though.

GURURAJ: Oh, what do you call it here?

AMRIT: Time payments.

GURURAJ: Time payments.

AMRIT: On credit.

GURURAJ: Yeah, yeah, yeah, yeah, yeah. Time payments. See, that's how it works.

So negativity and positivity requires discrimination. And proper, true discrimination is developed by meditation. And through meditation we automatically bring strength within us, whereby we can face what is happening to us or coming to us. We got to pay the debts. There's no escaping. And at the same time with the spiritual practices a greater understanding dawns of the situation where we can look at it in a more positive light. And not only that, the very important thing is that we are securing the help of the law of grace. That is what we are doing.

Okay. Shall we call it a...I've spoken for an hour and a quarter. Time flies so fast, doesn't it? Yes, it flies. Yes.

AMRIT: What time is [??????]?

VOICE: [INAUDIBLE]

GURURAJ: Yeah, it is about twenty five past nine now. That's what my watch says. I wonder why this thing is always fast? Hm. It's ticking. [LAUGHTER]

AMRIT: Okay. We can maybe get another five minute question.

GURURAJ: Okay. Sure, sure, sure, sure.

AMRIT: Wow. These questions that I have.... Here's a very simple one.

GURURAJ: Try and write out some more tonight.

AMRIT: Here's a very simple one. The last one that was handed to me. But some of them. I mean, like, this one person gave me these four questions. Explain the following statements from your lecture on the twenty first. (Excuse me.) You can measure consciousness by your love. That's number one. Number two is...

GURURAJ: Yes.

AMRIT: if this is not.... [LAUGHING] [INAUDIBLE] [LAUGHTER] Okay. The second one was, if this is not the age of enlightenment why are more and more people trying to raise their consciousness? [He asks?] question number two. Number three, explain how it is possible to meditate in sleep. That's an interesting one, too. So....

GURURAJ: You must buy our record that we're putting out, Yogic Sleep.

AMRIT: Yeah. Okay, now. So those are some of the ones that will be coming up, [you see?]. Fantastic questions.

GURURAJ: Yeah, that is very beautiful. I can give a whole lecture on that whole page that you've read off. [LAUGHTER]

AMRIT: Two.

GURURAJ: Two. Three. A book.

AMRIT: But one question which can be, perhaps, a short one....

GURURAJ: Yeah.

AMRIT: I don't know, maybe it can't be. But it's an interesting one by George [??????] over here: What is the spiritual basis of money?

GURURAJ: Hm. Money, that's funny. [LAUGHTER] Is that true, honey? [LAUGHTER] There is a spiritual basis to money. There is a spiritual basis to money if it is used in the proper way. And by saying used in the proper way, one means used in a spiritual way. So therefore, money itself has no basis whatsoever, but we are the ones that qualify it. We are the ones that give it a spiritual basis, or we are the ones that give it, perhaps, even a criminal basis. And since the Phoenicians invented money...since the Phoenicians invented money, it has become a useable and a necessary commodity. Even breathing. Do you know we pay for breathing? We're paying taxes. And yet it is supposed to be God's earth. Huh? Fine. But it is necessary or else how is our government going to give us the facilities

that we are enjoying: schools and hospitals and roads and everything we can think of. So therefore how money is used determines the basis or the platform we put money on.

Now, I'll give you a little example. In Cape Town there's a little Hindu community, and they were going to build a complex which would incorporate a hall, a temple, and a school. So one person, they started a fund raising campaign to build this complex. And they asked me to advise them on it. And it's a good thing to build a temple or a church or a synagogue. It's a good thing. Nothing wrong with that. A house of prayer is always good, never mind what religion one follows. That's not important. The prayer is the important thing. To get together for the purpose of Divinity, or for the purpose of finding truth, that's the important thing. So, of course, I advised them how to go about it and about the temple and the hall, and how best it could be used. Advised them how to plan it, how to set it up. And then they started fund raising. The money was necessary to build this complex. And it had so many other facilities. We could keep the younger generation off the streets, perhaps. Get them involved. Invite lecturers on all different subjects. And it was a useful thing, so I gave it my fullest support. Good.

So here one person comes along and says, "I want to donate fifty thousand rand." Just call it dollars, so you understand it better. Fifty thousand dollars to the project, which is going to cost about three hundred thousand. "But, I will donate this fifty thousand dollars on one condition, that a plaque is put out in the foregrounds that such a donation was made by Mr. So and So to make this possible. And not only that, the school must be named after me, Mr. So and So's school."

Now, is that a donation? Is that a spiritual basis to money? Hm? Good. I was so surprised that he did not ask that the temple should be put on his name. [LAUGHTER] How would it sound: Mr. Jone's Temple? Or Mr. Jack's Temple? [LAUGHTER] Instead of Lord Krishna's Temple or the home of Jesus or whatever. Okay. Fine. Good.

So here a man, what he was actually trying to do is to perpetuate his name by the use of money, so that even after he's dead people will remember him, saying that Mr. X Y Zed gave the money to make this possible. So here this person is trying to perpetuate his name and thereby boost his ego. So even if it is a donation, even it is a donation it has not served the purpose of a donation. It has been business, because there was an attachment to it. There was gain, a sense of gain, that this man wanted. So this was not a donation. That is not putting spiritual value to money. Right. I said before money itself has no value whatsoever, spiritual, criminal, or whatever. It is we that qualify it in the way we use it. So I think that about sums it up. [LAUGHTER] We can go on longer, actually, on this. But, of course, basically the answer to the question is this, that money itself it's a useable commodity and how we use it would make it worthwhile or worthless. Because money could be very, very worthless if used wrongly, and very, very worthwhile if used wisely. That's all there is to it.

Namaste. See you in the morning. Have a pleasant night.

VOICES: [SAYING GOODNIGHT]

AMRIT: [INAUDIBLE] Otherwise, you won't see them in the morning. [LAUGHTER]
Yes. Question here?

VOICE: [INAUDIBLE]

AMRIT: I'm sorry?

VOICE: I have [INAUDIBLE]

AMRIT: You have tapes for sale?

VOICE: Yes. Anytime anybody wants any, just catch me. I'll [???????].

AMRIT: Okay. Want to come here and stand right next to the mike. Right here, so everyone can see you.

VOICE: They know me. [LAUGHING]

VOICE: Linda. Linda.

AMRIT: Okay. Linda [???????] has tapes for sale. So anyone who wants any tapes, please see her. They're coming off, rapidly off the machine now.

LINDA: I have all those, but I don't have the blanks for the tapes yet.

AMRIT: Okay. Okay. Now, are there any announcements, Tom, that you have to make.

TOM: Several.

AMRIT: Several announcements. Okay. So everyone sit down for just a moment, and then we'll break for our coffee, so the announcements can be made.

The meeting tomorrow will start again at nine o'clock with group practices. Or, actually, it wouldn't have to be quite that early. [??????????] time?

TOM: It's up to you all. What do you want to make it?

VOICE: Nine o'clock.

AMRIT: Nine o'clock? Okay. Nine o'clock, group practices, then. So Tom has some announcements to make.

TOM: Okay. Regarding the mandala practices tomorrow. Those people involved will meet in the same room that we have our meals in. At three o'clock. If you would be ready at three o'clock. You will pick up flowers there. Flowers will be available and fruit will be available for your initiation ceremony. It would be good if you could bring something to rest your feet on. The initiation takes quite a bit of time. Quite a long time. So you want to be comfortable. Maybe you could bring a blanket. Or if you bring a pillow take the pillowcase off, so you have something to put back over it. So bring something to rest your feet on for tomorrow.

Now, let's see. I want to see a few people: [Inez Lawrence, Bob Cody, Joy [?????], Marlene [?????], Brad [?????]]. I just want to ask you a few questions.

Another announcement. Guruji has brought with him some pictures. [INAUDIBLE] they will be personally autographed pictures. He's autographed each one of these. This size we'd like to sell them for four dollars each. If you'd like a copy, let me know, we'll have a paper up here. Just put your name on it. The large size is really quite a lovely portrait. It's kind of a painting. It's so big, and it's [?????] quality. He will then, for each person who would like to purchase these, personally autograph it for you somewhere on the picture. If you would like to have one of this, these are [forty?] dollars. I just want to make you aware of these. They're available if you'd like. I'll put the paper up here and you can sign up for those.

...see anything else here. I guess that's it. Everybody that's been signing up for the [?????], that wants to go. Anybody not gotten a chance, there's a paper here either the three thirty or four o'clock [ride on Monday?].

VOICE: [INAUDIBLE] if you're getting the advanced technique tomorrow?

TOM: Show up and be prepared for it.

VOICE: Alright.

TOM: Everyone just show up.

AMRIT: We'll probably...I think what we'll do is we'll put this on the wall, all those that will be receiving the advanced technique. This will be most of the people that have been meditating for three months or longer. There may be a few cases where Guruji wants you to wait several more months to get it. He feels you're not quite ready for it yet. If this is the case there won't be any problem, because I'll be here, I think it's the second week in December, a full week, and I'll be holding a course for all the people that want the mandala practice. So if you don't get it this time, don't worry, you'll be getting it in December. Anyone that is doing their full practices now would be eligible by the time this December course comes. So all the rest of you will get it if you don't get it now. But we'll have it...probably, [????????????????]. Maybe the best way, the best place to do that is right here, right by the door here. Or, no, not right by the door. Maybe right up on this wall. About the middle of the wall here. And when you come in tomorrow in the morning you can take a look for that, and that will tell you who should be where and what time. I think all....

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