

AMRIT: Is anyone here who is not meditating? Anyone who's not doing their practices? You're not? Okay. Anyone else? So have you been told a bit about this? You've heard a bit about the movement? Have you met Gururaj before? Did you meet him the other night. Okay. Well, if you haven't, you'll have a chance to meet him tonight. This was mainly a meeting for meditators, although other people are welcome to come too. But it assumes that you know something about the practices. So the questions that we'll be dealing with tonight will not be basic questions on how to meditate and things like that. Okay? So that comes later. If you wish to get started there's a mini course, we have programs going on discussing how to meditate. They'll be separate programs and just for that purpose.

VOICE: How soon [????????]?

AMRIT: I beg your pardon?

VOICE: How soon?

AMRIT: How soon? When will the next course be? The next course will be.... Barbara? When's the next course?

BARBARA: Well, they'll have to give their name and phone number, and [Claire?] or somebody can contact them. We're talking about setting one up very soon.

VOICE: Imminent.

AMRIT: I would say imminent. Within two weeks, probably, would be a course begin. So if the person wants to get started, you should leave your name and address with Barbara here, and then you will be contacted and told as much ahead of time as we possibly can when it's going to be. Okay.

Any questions you want to bring up tonight before Gururaj comes in? So you can ask the question and I'll get one sentence in and then he'll come in. Anything at all. Anything? By the way, there is going to be an introductory lecture on the 24th, which is a week from yesterday evening, a week from Monday. And that's at the Woodside Village Church. What is the actual address up there, Doug?

VOICE: 3154 Woodside Road.

AMRIT: 3154 Woodside Road. Okay. So if you have friends that would like to come to an intro lecture, Woodside Village Church, 315, 314?

VOICE: 3154.

AMRIT: 3154 Woodside Road. You just have to start driving up Woodside Road towards the hills and you'll eventually hit it.

MARGARITTE: Bob?

AMRIT: Yes.

MARGARITTE: Guruji.

AMRIT: Is he ready? Is Guruji here? Okay, lovely.

GURURAJ: I'm ready.

AMRIT: Okay. Guruji is ready. Anyone can ask questions about anything that's on your mind. Yes, right here [????????]. We'll try to get them in order. Did someone else raise their hand, too? Okay. So one, two, three, four, we've got.

VOICE: ...I raised my hand very fast before I had a chance to think the question over, so forgive me if I'm a little vague. Would you talk a bit.... Well, first of all, if thoughts are quantitative and qualitative and the imagination actually is made up of thoughts, how can we use our imaginations or creativity in our own daily lives day to day lives?

GURURAJ: Good. Right. Beautiful. The question is, "Has thought quality and quantity. And how can we use imagination in our daily lives towards greater creativity?" Let us ask the question first, have we got imagination? [LAUGHS] Good.

Now, what is the composition of thought, and how does thought originate in man's mind. Good. Now, if we know, if we know the origin of thought, then only can we find out if it has quantity. Good. And quality would be a simple matter to define if we can answer the first two questions. Hm? Good. The origin of thought is said by psychologists to originate in the subconscious mind. And through a process of going through various layers of the subconscious mind, it comes to the conscious mind where the conscious mind recognizes the current that the thought has produced. And the conscious mind, through various processes with various combinations of certain kinds of chemistry, receives those currents and translates them into thought form. And then we think that we are thinking. Good.

Now, I would say that the origin of thought is not necessarily from the subconscious mind, although certain thoughts of a lower level can come from the conscious mind...can come from the subconscious mind. Yet behind the subconscious mind there is a mind which we could call a memory box. Now, every thought that we think is never new. It is not new whatsoever. We have thought those thoughts before. But what could be regarded as new would be the combination of two thoughts, and the synthesis of those two thoughts could produce a third thought. Good. Now, if we do go beyond the levels of the subconscious mind and come to the area where there is the subtle conjunction between the superconscious and the subconscious, where the subconscious just ends as the day would end, fading away into the night imperceptibly. Now, at that level we can cognize things, or thoughts could arise from that level which we can term the finest relative level. Good.

Now, at this finest relative level we are in communion with not only our mind, but our mind has now expanded to the universal mind. So no distinction would remain between the limitations of the mind as we know it and the universal mind, because our mind has become one with the universal mind. Now, when a thought arises from that level at the finest end of the subconscious mind, and having contacted or being one with the universal mind, we are capable of the greatest amount of creativity, as we would term it. Because then we would have at our fingertips, so to say, all the knowledge that has ever existed...ever existed. Not only on this planet but all the knowledge that has existed throughout existence itself. And that is what we mean by direct perception. You would find people trained, or people that have trained themselves, in such a manner where they could cognize things directly. As a common example you might find a genius at mathematics. Now, a problem could be set to that person which normally would require a computer several days to come to the answer, and yet this person with the ability of direct conception would come to the answer immediately. Now, all of these things function under a natural law. And all laws that we don't understand we regard to be supernatural. A hundred years ago when we would tell someone that you could take a two thousand ton machinery, piece of machinery to fly through the air, they would say we are mad. And here we have hundreds and hundreds of planes flying overhead every day. If you tell a person a hundred or so years ago that you could speak from San Francisco to New York, three

thousand miles, and have a person to person conversation, they would regard that to be supernatural and it would be unbelievable. Right. Now, contacting the finest level of the mind operates under a very natural law. We call it supernatural because we do not understand the law that operates it. Good. But there are people, there are people, very few perhaps, that could have the direct conception of all knowledge that could ever be. Now, knowledge can only be known to ourselves when it is formulated in thought form. Now, when we say thought form we add a form to thought. When you think, or try to think, next time see that you are either thinking in pictures or in words. You are thinking in pictures or in words, because the word itself is forming a picture. So in this case we could say there is no difference between word and picture. Or we could say that they are two aspects of the same thing. Now, in direct cognition, in direct cognition the picture that is presented to us in thought form never works in a linear fashion. By linear fashion I mean proceeding chronologically from a, b, c, d to zed. In direct conception or cognition the entire picture is conceived. I think it was Mozart that said, I might be wrong with the name, that said he could conceive of the entire composition entirely within a moment and also its components, component parts, at the same time. The entirety and its component parts simultaneously. Now, this comes from the subtlest level of the mind. There is a Sanskrit term for it. Rajna...what do you call it?

AMRIT: Ritam bhara pragyam.

GURURAJ: Ritam bhara pragyam. Our Sanskrit expert. [LAUGHTER] Now, that is the field, that is the term applied to that area of the mind where direct cognition takes place. Now, when you find an artist or a poet or a composer composing great works, everlasting works, then be sure to know that he has contacted very deep levels of his mind. And the deeper the level the greater the composition of whatever it is, music or poetry. Fine. Or painting. And the immortality of such work is in the fact that when you read the poem, or you listen to a tape by a man who has direct cognition, you don't only understand the words, but it immediately touches the deeper level of yourself. Hm? So this can be seen in the form of painting. Right. It could be heard in the form of word, hearing. And of course, through sight one reads and then hears those words in one's mind. Fine. So to develop in daily life the maximum amount of creativity, what we have to do, and this of course I always bring in in every question that I answer, is to meditate. Good. So when we meditate...when we meditate we reach the deeper levels of the mind. And in my experience, we have artists, for example, Rhodesia's most well known artist, Trevor Wood, all his paintings, which are very famous, have come to him, the ideas, the conceptions, the colors, have come to him in the process of meditation. Now, creativity also has varying degrees. Like, for example, one poet is a greater poet than another poet. The reason is this that he has.... Both of them go to the deeper levels of the mind. They are doing a form of meditation without knowing

it. The poem that is not of such high quality, but yet good, would come from a level which is not as deep as, say, a sonnet by Shakespeare. Hm? Good. And therein lies the immortality of one's creativity. And that creativity is backed by one's thinking power, and thinking power could have two forms. One form is cultivated, where through conscious exercise one develops one's thinking power. And the greater power would be that even without developing the middle sections we have a hot line direct to that area where direct conception or recognition or cognition takes place.

Now, when that cognition takes place at the finest level of the mind, it has to be translated. It has to be brought forth to the conscious mind. Now, if you could picture to yourself a funnel, or say an ice cream cone, I believe ice cream is very popular in America, if you could picture to yourself an ice cream cone, you are picking up at the finest level, at the narrow end of the cone. But now to make it audible, audible, sorry, and speakable one has to bring it to its broader level. The broader end of the cone. Now, when a subtle conception which is experienced has to be translated at the broader end, then naturally in all translation or interpretation something of it is lost. Like in poetry, if a poem is composed in Sanskrit and if we have to translate that into English, a lot of it is lost. For example, I loved the poetry of Rabindranath Tagore. Most of you might have heard his name. A great Indian poet. He won the Nobel Prize for literature in 1913. I first read the English version, and I loved it so much that I especially studied the Bengali language to read it in its original, so that I could get the full impact of it. Good. But that's by the by. Now, to get back to our subject. Now, when that fine conception, when that fine cognition comes, and when that cognition has to be translated to its grosser level so that you could read it or hear it, a lot is lost. The subtlety of it is lost. That is why, that is why in the work of the sages or in scriptures every scripture or every uttering of a great seer, of a sage, is subject to so many interpretations. Because those very subtle cognitions can never be translated into words.

Language is limited. Language is so limited that it can only express just a certain bit of what the seer has cognized. That is why, that is why when we read a passage from the Bible or from the Gita or from any of the holy scriptures, we have to read it and reread it and reread it. And by doing that, by giving it some thought with our conscious mind, we can allow it to sink deeper into our subconscious mind, and then take that very thought still further to the level where that sage has picked it up, and then we would know what is really meant. Now, all of you would have this experience that say you read the Gita twenty years ago, you might have understood something of it. Good. If you read the Gita today with greater experience in life, you'd find totally new meaning to it. The same passages, but you find new meaning because your perception, your awareness, has been more expanded. Now, the purpose of meditation and spiritual practices is to lead us to the area where one reaches that direct perception, where the mind can be tuned with all that is contained in universal thought in this vast storehouse where everything is there. I said in a talk this week, Sunday, I think it was, that a

thought or a word that we utter is never destroyed. It is forever floating around in the universe. So when a poet writes a poem we say he is inspired. He is inspired in the sense that he has brought his mind to that fine level where those thoughts are picked up. Therefore there is nothing new under the sun. So it is cultivating the mind. And we have the necessary methods whereby our awareness can expand, our perception can have deeper and deeper depth. Now, when we have this depth, then our powers of creativity would be enhanced. Then everything we do would be a creative, spontaneous action.

Now, when we talk of creativity you will find that a spontaneous action without premeditation or predeliberation is always very creative. A true artist, when he or she paints, she leaves a lot of her thinking mind behind and she just flows. She just does the stroke that is required. When a poet writes, I have written a lot of poetry. Lately I've been doing a lot of talking instead of writing. And some of my poetry, to say it myself, has been very well recognized. And several medals were awarded to me from very, very high sources for my poetry. And I lie down, relaxing, getting the mind at deep rest, and I start flowing, writing a poem. Next morning when I read it again to myself I say, "Did I write this?" I ask that question to myself, because I cannot with my conscious mind recognize what I have written. So where did it come from? It came from somewhere beyond the conscious mind. So true creativity is beyond that little area, that less than ten percent conscious mind that we are using daily, and we think it is really thinking. When man says, "I think," then that thought must be a creative thought.

Most of the times what happens is we just go through a process of association of ideas, or a process of thoughts whirling around in our minds, repeating itself as a gramophone record that is stuck in a groove. The same sound all the time: Auntie Matilda is coming tomorrow. Auntie Matilda is coming tomorrow. [LAUGHTER] Now, Auntie Matilda's coming tomorrow, what am I going to prepare for her? What am I going to prepare for her? What am I going to prepare for her? Hm? And you think and you think and you think, and no answer comes. Now, what will she like? What will she like? What will she like? What will she like? That is how the mind goes on and on. And just at that moment when you forget Auntie Matilda and what you're going to prepare for her and what she likes, when you just forget that for a moment when your mind is diverted, immediately a thought flashes that I'm going to make blueberry pie. All of you have experienced this in one form or the other. So it is not association of ideas or whirling thoughts that brings about creativity.

Now, by constant practice, by being regular in one's meditation, the mind is set into a pattern where every thought becomes spontaneous, becomes creative. What I am doing at this very moment is demonstrating to you creativity. That is why I never prepare a talk. That would be very easy. Make half a dozen notes, memorize those notes, and then speak on them from point to point to point. And here you have a lecture, I would say, "Namaste. Good bye." Off I go. Yeah. That is not creativity. Therefore I always encourage, come to a hall with a complete blank mind and there's not much

there and ask you to ask a question. And then I get lost in the question and I keep on talking, talking, talking, talking. And most of the time I'm not aware of what I'm talking about. [LAUGHTER] No, this is true. [LAUGHS] This is true, because when I speak to you I do not speak from mind. The mind is dimly aware of what I have said. Right. It is only a few days later when I have a chance to listen to the tape, then I say, "Ah, did I say that? Did I say that? Did I say...now, why did I say that?" Hm? Good. And that's how it works. So that is the basis of thought. That is the origin of thought. Thought has quantity. Thought has quantity, because thought is also matter. Thought is also matter. And as a matter of fact, the mind, that which we call mind, is nothing else but a collection of thought and thought impressions. There is no substance in itself with diameter and circumference and length and breadth and all that which we call mind. Mind is a collection of thoughts and of thought impressions.

Now, I've said this before in other talks, that there is no difference between mind and body. The mind is only a subtler and finer extension of the body. It is only a subtler and finer extension of the body. Now, if it was a different entity, then when the body is dead, when the body is dead, why does the mind not keep on thinking? No. The thinking processes stop there in the mind. Fine. Thinking processes stop in the mind because there is no conscious recognition of what is happening in the subtle body. So therefore we call it that the mind is also dead. And this is one of the criteria scientists use to prove clinical death. Good. Let us get back to our point that the mind is but a subtle extension of the body. Fine. And the body being composed of matter it's extension is also composed of matter, but subtle matter. Now, wherever there is matter there is quantity. Now, the reason why, the reason why scientists, as yet, cannot measure the quantity is because the extent of the mind is as vast as the universe. At the level that we spoke of, the finest relative level, there the conjunction takes place between individual mind and universal mind. So when they start measuring the mind, they can only find certain wave forms: alpha, beta, treta, feta...fiveter, sixter, severter. [LAUGHTER] Good. Right. So therefore the instruments that we have are limited, are limited, and can only measure certain portions of the mind, but a very small portion, but not the entirety of the mind. And because they cannot measure the entirety of the mind, they have no way of measuring its quantity. Good.

Now, you asked about quality. Good. Now, the quality depends entirely upon how creative or how productive or how uplifting or how fulfilling or how energizing the thought is. There is quality. Fine. So we have quantity and we have quality in the thought processes. Good.

Does that cover you? Okay. If you're happy, I'm happy. Next question. Five to nine.

VOICE: Do we create an illness by our beliefs and intentions? And can we cure ourselves by changing our beliefs, by taking responsibility for it, and having a genuine intention to be well? Not only by meditation, but just recognizing it as...

GURURAJ: Yes. Yes. Very true. Now, it has been said that most of the hospital beds of sick people, the doctors say that eighty percent of those illnesses are of psychosomatic origin. That means that the illnesses are brought about by our thought processes. Now, there are certain organic illnesses, fine, but the majority of illnesses are brought about by our thought processes. Now, I have quoted this before where Emile Coue, the Frenchman.

AMRIT: Coue.

GURURAJ: Coue. Yeah. I must try and learn French. Good. Coue experimented with this and started clinics many places in the world. And he worked on one formula, that on waking up and before going to bed, you repeat to yourself over and over again that I am getting better and better, day by day, in every way. I'm getting better and better. Now, when this thought, when this thought, because of repetition, because of adding emotion to this thought, by adding power to this thought so that it is deeply felt, that thought will be believed by the mind. And when the mind or the brain mechanism believes something, or is convinced of something, it acts upon it. Now, for example, if a person wants to go on a diet to lose some weight they are normally told that eat slowly and chew thoroughly. Now, the reason, the psychological reason for this is in the fact that we have been used to eating in a certain way: that a morsel of food we chew for, say, thirty times and it sends a signal to the brain that after eating twenty morsels and multiplying that thirty times twenty six hundred the brain registers that you have chewed six hundred times. And then the brain in turn sends a signal to tell you that my stomach is full. Right. Now, when you eat fast, when you eat fast and chew less you consume more food because the brain has not received the signal yet of number six hundred. Hm? Good. Now, when you eat slowly and chew more the same morsel of food, you've been chewing it for thirty times before, before swallowing it, now you chew that same morsel for sixty times and swallow. Now, the brain, the calculator there, is calculating how many times you are chewing. So when it reaches six hundred, it sends off the signal to say you are full, and yet you have only consumed half the amount of food. You see. So that is how the brain works in every way.

Also in the thought process of good health or ill health man can control, man can control, illnesses. And he has the ability to alleviate a lot of the suffering that he suffers. And by thinking negatively, and having the mind feeling that the body is sick, and repeating that thought, "Oh, I'm sick, I'm sick, I'm sick, I'm sick," you will become more sick. That is true. If a



person comes to me and says, "Oh, you don't look too well today, you've exhausted yourself," I do sometimes feel like slapping him. Although I won't do it, of course. Yes. If I see a person not looking too well, there will always be something in that person that I would talk about that would be well and set his mind off. And any nurse here, or doctor here in the audience will bear me out. Here's Linus?], for example. She's been doing nursing for so many, many, many years. Ask the nurse. She will tell you that when you go to a patient in the morning to visit the patient, you put on a lovely big smile, a sincere one, of course, and you tell the patient, "Ah, you're looking fine today." And you smile and she smiles the patient smiles. That is half the cure. Not only the medication. Fine. So to come back to the point, the mind has a lot to do, and the mind can really cure.

Now, when a person is ill, we go to a doctor. The medicines a doctor gives only helps in the curing process. No doctor can cure you with the chemicals he gives you. The body is equipped to cure itself. The body is equipped with the mechanism that rights the imbalance that is within the body if it is given the chance by positive thought.

The same thing applies in religion. The same thing applies to a person on the spiritual path. Ancient sages has said that a person on the spiritual path must always try and keep holy company, where things of a higher nature are discussed. Have friends. Have a friendly circle where things of a spiritual nature is discussed. And therefore I encourage the groups meeting every week. This we have in South Africa, [burps] (pardon), in Rhodesia, in Spain, in England, where once a week groups in various areas get together. They do their chantings and their meditations. They listen to a tape. I've made over a hundred and twenty tapes, and I was very surprised to hear that very few of them, just the earlier ones, were released here. And of course those were just very elementary, because I had to start off people from a certain level and progressively went deeper and deeper and deeper into various subjects. So when Amrit comes back in a month's time I'm sure he will organize the distribution of all the tapes so that you could have the theoretical background of our teachings. So when these groups gather in England and other places, they gather once a week, Tuesdays, Wednesdays, Thursdays, whichever day's convenient. They do their chantings, they do some meditation together. Group meditation is always very helpful, very good, because here so many minds are attuned to the same purpose. A togetherness, a family feeling develops. It's a...you could even call it a beautiful social evening, if you would like to. And then they listen to a tape, they could listen to a long one or a short one, whichever they like. After that there's always coffee and biscuits and some refreshments. And it's an evening well spent. Good. Now, that too can be regarded to be holy company. Did Christ not say, "When two people are gathered in my name, I am there"? This is what is meant. So on the spiritual path, too, let us always be in such company where things of a higher level is discussed and thought about, hm? But if we take a drive every night down the wharf area in San Francisco and places like that, the mind could never be attuned to higher things, hm? Good.

So, likewise, not only on the spiritual path but also as far as health goes, on which the question was asked (I'm sorry for the digression, but it adds), the principle is the same, that if we train our minds to health we can achieve a greater measure of health.

Let me tell you about myself. Good. I was a businessman that ran a very big business. And I worked 20 hours a day. I was in the film business, movies as you call it here, and one of the main things that I would never give to an employee to do was to reedit a film. Now, I used to import films from all over the world and distribute throughout South Africa, Rhodesia, Southwest Africa...

[END SIDE ONE]

So each and every one has to be watered down and reedited, huh. Good. So hours and hours and hours I used to spend every day looking.... I don't know if you've seen a film editing machine. It's a small little machine just so far away from you and it's flickering all the time and you're staring into it for hours and hours and editing it. Hm? Good. Now, by that, by that, the eyes suffered very great strain. But that was my work. Good. In the movie world the strain one suffers so much in spite of the meditations in spite of that, one goes through such terrific strain when you're operating one of the largest cinema circuits in the country. And being the head of it, you would realize what strain there is. And that caused a lot of strain in the heart, hm? Good. Are you interested in this?

VOICES: [Affirmative responses].

GURURAJ: Because sometimes a personal angle becomes interesting. Good. That caused a lot of strain on the heart and therefore certain blockages took place in the arteries. Because the body too is subject to certain limitations. The only reason I worked so hard was to be able to achieve something in that sphere. And after that I could devote... the family taken care of to a certain extent, I could devote myself to my life's ambition of being a spiritual teacher, which started since I was about four years old. So that was always there in the background of the mind. Fine. So this caused this heart problem. Now, through thought, through various yogic techniques, the blockages could be cleared away. But that would mean anything from six months to a year, going away to the Himalayas and going through certain practices that could, through the power of the mind, clear those blockages. Fine. But then I worked out a balance. Now, I knew with intuition, inner perception, that if I do get operated upon nothing will go wrong. I could have a bypass done, and having the bypass I could function normally again. Right. This would take three days, while the other process would take nearly

a year. Now, where is the time to waste a year when life is so short? Where is the time when life is so short and there is so much, so much, to do? So much to do. So I chose...I had a conference with the various surgeons. And in South Africa we have some of the world's best heart surgeons. And Chris Barnard and those guys I'm learning American. Yeah. [LAUGHTER] They are very good friends of mine. And many of the heart surgeons there, and patients that they get in, are meditators today. Good.

So after doing the heart, open heart surgery and transplanting veins in there...they removed one from the leg and transplant it into the heart. It's called a bypass. So in other words if the artery's running this way and there's a blockage there, then they stitch on another artery over there and down here. So instead of the blood running this way, it runs that way. You get the idea. Fine. And in three days time I was walking around in the hospital after this they call it major surgery I was walking around in the hospital and cheering up the other patients there. So when these surgeons used to meet me in the corridors of the hospital they were very, very surprised. They were very surprised to see me walking around within three days after such an operation. So I told them that "Your medical science can well be combined with spiritual science." So therefore when it comes to illnesses, this is the point I am driving at, when it comes to illnesses, and if you could have modern medical help, by all means combine it with your thinking power, positive thinking, and your meditations that will help you to this positive thinking.

I had somebody visiting me this week who had a cyst on one of her ovaries. Good. So she asks me can I get rid of this through meditation. I say, "Yes, but is your mind strong enough. And can you spare a few years going through various severe ascetic practices to gain this strength to get rid of this cyst?" So I advised her that this is a very minor thing and it might not even require surgery. It might just require cauterization. Is that what you call it, Linus? Ya, cauterization. And within a day or two you'd be fine. Good. So wherever things are needed, use them. All these things, all this knowledge in the world is made for use. Right. If your tap is leaking in the kitchen, do not sit down to meditate to stop the tap leaking. Phone the plumber. [LAUGHTER] Hm? Yes. Yes. Yah. Right. If there's something wrong with the lights, don't say, "Ah, Guruji's meditation. I must sit down now and the lights will...." And he said let there be light, huh? [LAUGHTER] Good. Call the electrician. Call the electrician. Fine. So meditation has its value, but also we have to be practical. So I explained this lady that you should have no fear having this very minor cauterization done. So do not suffer, have that done, and carry on with your meditation. It will give you greater strength. And think...during the day think how minor it is. That will take your fear away. Think how quick it can heal. That will make it heal quicker. So the mind has a lot to do with one's physical health. Yes. But if something is needed where a doctor can be of assistance, by all means take the doctor as well. And do your practices also, whereby the power of the mind can be enhanced.

Now, we know one thing, and this is a very common expression, "mind over matter." But how many people today have that mind that could conquer grosser matter, hm? So until we have those powers we make use. And even if we have those powers it is not necessary to exercise psychic powers to achieve things that can be achieved here and now and quickly. Like calling the plumber to fix the tap. Why exercise psychic powers and use up great vital energy fixing up the tap when a plumber would be so easy to get? The great Sufi poet called [Ansari?] he said in one of his Persian poems that if you can float on water, you are nothing better than a straw piece of straw. If you fly, you are nothing better than an ordinary house fly. But if you can conquer your heart, then you have achieved something. Good.

So we should not look at psychic realms for the various things that are required in life. There are various things provided, through the mind, for example. We can create psychic powers where we...and exercise those powers where we will not feel hungry or thirsty. Where we don't need to breathe. You have heard of yogis being buried for thirty days at a time, deep underground, and they do not require breathing. Now, all this can be done. All these things the mind is capable enough. It has those powers to do all these things. But are they necessary?

The one thing that is necessary is conquering the heart. And by conquering the heart it means unfolding the latent love that is within us, and pour it out so that the cup runneth over. That's what we want. That is living. That is life. That is the way. That is the truth. Okay? Fine.

VOICE: I was just going to ask you one thing in regards to what you just said. You told us in the past that you were born with a congenital heart defect.

GURURAJ: Yes, I was born with a congenital heart defect. And as a matter...as a matter of fact, I am living by sheer willpower.

VOICE: Okay.

GURURAJ: [LAUGHS] I didn't want to say that, because.... Nevertheless, you asked me.

AMRIT: So there was a question here and then a question [??????] [?????] over here. Okay.

GURURAJ: What time do we end? What time did we start? At eight, quarter past eight.

VOICE: [INAUDIBLE]

GURURAJ: Ah, so that's an hour. We can go on for as long as you like. Okay. The willpower is strong. [LAUGHTER]

VOICE: I would like you to speak of the crucifixion and the resurrection of Jesus Christ, and what it means to us on our spiritual path.

GURURAJ: Can you be very specific, ya, on what you understand by crucifixion, and what you understand by resurrection? If you can be specific on that, then I could answer you on your level. Because crucifixion and resurrection can be interpreted in so, so many different ways.

VOICE: I wanted to hear your interpretation.

GURURAJ: My interpretation? Oh, my interpretation is very simple. That I am crucified every moment of the day, and I am resurrected every moment, too. That's my interpretation. Between every heartbeat there is a rest. If you take...if your heart beats twenty thousand times a day, then all those gaps in between represents death. And every time it beats again it represents life. So man can say that he is crucified ten thousand times a day, and he is resurrected ten thousand times a day.

Now, crucifixion can be taken very literally. Literally in the sense that the man Jesus was nailed on the cross and put to death. That is the literal interpretation of it. There could be another interpretation, that that cross represents, the horizontal line represents the worldly existence, existence of the relative the horizontal bar.

The vertical bar could represent the world of the absolute. So here in man's existence, in the existence of this man called Jesus, he can represent, or he has represented, the combination of the relative and the absolute. And what we are trying to find, to find not Jesus, but Christ is where the two points meet of the horizontal bar and the vertical bar. That is what man must try and achieve.

If we look at the man just being nailed on the cross, we will only see the man Jesus. But if we see where the vertical and the horizontal meet, if we can see where the relative meets with the absolute, then we will know Christ. Because God exists...God exists because man exists. And man exists because God exists. The absolute cannot exist without the relative, and the relative cannot exist without the absolute. They are interpenetrating all the time, all the time. As the

absolute is eternal, so is the relative eternal, too. The reason why we do not find eternity in relativeness is because we look at just small, little sections in this vast continuum. That is why we only look at the changes. But behind the change lies the changeless absolute. Now, in our lives if we can combine the two at the point where the cross meets, there we will find Christ consciousness. And Christ consciousness is a combination of man and God. And that is why Christ could say, "I and my father are one." Because the combination, the togetherness, has taken place.

That is the purpose of why I travel around the world on sheer willpower of health, as I said, to bring this message that let us now...we have reached in this technological age great, great advances made in this technological age in this sphere of materiality. Let us now turn inward and find the center of the cross. Let us turn inward, dive inside and realize, experience, the absolute. And these techniques are so simple, the process is so simple, that one can really realize or experience that absolute. One can really experience the upward pointing vertical bar of the cross. Otherwise, man, living only on the horizontal bar of the relative, is suspended. He has no foundation. He's suspended in air like a castle built in the air without foundation. And it is only the realization of the vertical bar that plants him firmly and gives him substance. Now, the vertical bar is there. The conjunction point is there. It is inherent in man. When the Lord said that I give my life to save mankind, this is what is meant: that to bring to you the realization that, do not exist on that horizontal bar alone, but cognize, realize, experience the vertical bar. And when you reach the meeting point, then this world, God, all existence becomes one to you. When you reach the meeting point of the cross, then you are really living, you are resurrected. You are now dead. Become alive. Become alive. And life can only come when we reach the meeting point of the relative and the absolute. It is there. It is there. But only to be brought to our conscious and practical level. That is true recognition. That is self realization. That is self integration. Where you are integrating the Divine and the mundane aspects of yourself, within yourself, to yourself.

And when we reach the meeting point of the horizontal and vertical bar, the relative and the absolute, then we become permeated with that Divine consciousness. And when we are permeated by that Divine consciousness, then everything our eyes can see or our hearts can feel too becomes Divine. And when Divinity is seen and perceived in everything around us, then truly can we follow the Ten Commandments when it says, "Love thy neighbor as thyself." Love thy neighbor as thyself, because, in reality, thy neighbor is thyself. There is no separation.

You are sitting there, I am sitting here. Do you think there is space between us? Something empty, emptiness? There is no emptiness. There are so many atoms and molecules joining you to me that, of course, our limited eyes cannot see or perceive. This whole universe is a continuous whole. There is not a fraction that is empty. Every square inch, every

fraction of an inch, is filled with this energy, and therefore we call Divinity omnipresent. Therefore we call Divinity omnipresent.

And when we realize...and perhaps that is why I am placed in the country I am placed in hometown, I'm talking about. It is some finger that pushed me to that country. When man realizes the equality of all men, when man realizes the oneness that exists and stops his mind from thinking of separations, when man stops thinking of me and mine and you and yours, and comes to the level of thinking we and ours, that is when the sense of oneness is cultivated. And when oneness is cultivated, then how can there be hatred? You cannot hate yourself. When we say, "I am my brother's keeper," do we really understand that? We can only be our brother's keeper if we love the neighbor as ourselves. Then, then we are, in reality, keeping ourselves filled with this love, because there is no separation, there is no duality. Duality is an assumption. Duality, the sense of duality, is unreal. Reality is only one. If Divinity is omnipresent and present everywhere, where is there place for anything else? There is only place for one, and we all exist in the one, and the one exists in us. Good. That is the meaning of crucifixion, my interpretation of course. Crucifixion and resurrection. But man must die and be born again. Die to the thoughts of separation, and be born to the thought of oneness. That is life. That is the way. That is the truth. I could repeat this over and over and over again. Okay.

I think it's half past nine now. Yes? Okay? Good. Good. We call it an end? I think I've spoken enough now. The mind is capable of just taking in so much, and we don't want to.... Let a few points be digested a little at a time. Attend the deepening courses, it's good.

\*\*\*\* END \*\*\*\*