

Gururaj: Now those on the preparatory technique, did you watch your breath like Matilda told you? Yes? When you were taught the practice – oh oh some of them are very new? Oh I see, so they have to get into that. Little more practice, it will be nice. Good. Now did all of you find that at sometimes the gong – gong went faster and sometimes slower? Yeah? Si?Si? Good – good. Sometimes when your thoughts came, how many of you people found the thoughts stopping when you heard the sound of the gong? That's right. Sometimes some people, when the mantra was forgotten and the gong immediately brought the mantra to the mind. Right? Very good – very good – very good. How many people found the mantra and not the sound of the gong, but the reverberation of the gong going together? Yes? Very good – very good. Now in the past seven eight minutes of we were meditating for 35 minutes. Tell them we were meditating now for 35 minutes – 35 minutes we did meditation now. Yeah, right. Now in that time during the past seven eight minutes, how many people found the gong going faster? Put up hands. Over there, yes, beautiful – beautiful. Good. That was faster. How many people in the last seven eight minutes found the gong going slower? Ah, plenty – plenty – plenty – plenty. Good. Now for your information there was no gong in the past seven eight minutes. (Laughs) now that is – that is a good experience. Very good. Good. It is good because your mantra got associated with the sound, right and even while the gong was not going, the sound of it was persisting in your mind. Right. It persisted in your sub-conscious mind and translated itself in the conscious mind. The trouble with the conscious mind as we know always stems from the sub-conscious. So in this way when we can achieve some control of the sub-conscious mind, then the conscious mind is automatically controlled. Good, fine.

Now what we are going to do is have a break, for how long Matilda? She is one of our best teachers, very good. Say that – say – say – say. Yes, she is very shy (laughs) and Pipi and Maximo, very --

Translator: I thought you said Pipi. I thought you were saying that she was very happy.

Gururaj: No, no, Pipi<0:06:44.3>

Translator: I thought he said you were very happy.

Gururaj: Very – very sincere, very sincere and we have such lot of nice friends here, over there and there – we're all one big family and all friends. So now I think according to the program there is a break for – for half an hour?

Matilda: Yes, you're supposed to <0:07:19.3>

Gururaj: Yeah, right so little break for half an hour or so, 20 minutes, half an hour for refreshments, refreshments, and I will join you and we'll meet and talk, okay? And after that we come back and we have lectures. Okay?

So now it is a programme of questions and answers again, so whoever would like to ask anything, please do. Is that – is that better?

Matilda: Can you make another announcement? Because <0:08:26.7>

Gururaj: What is it?

Matilda: They didn't tell us that we are not allowed to <0:08:53.8> they didn't know that.

Translator: The first question is, it seems in the philosophy underlying the foundation that the origin of all the problems is the violation of the laws of nature which <0:09:31.2> loss.

Gururaj: Good, now all problems begin and this is what philosophies says that all problems begins because – begin because the laws of nature are violated and what are those laws? Repeat that. Now we have to enquire what nature is, what constitutes nature, what laws are and what makes laws? Now we must remember that all nature we observe around us and even nature which is unobservable to the human eye is a manifestation. Good. Now whenever there is a manifestation it would mean that very subtle energies exist in different degrees of congealment or solidification. Good. We can use the example of water vapour. Water vapour is very fine but the same water vapour can be made into water and the same water can still be more congealed or frozen into solid ice, yet the basic constituent of water vapour, water and ice remains the same H₂O, you know the formula. Good so it means very simply that everything that is existent as a manifestation is made of the same substance. Good. The matter and energy that goes into making this table is the same matter and energy that goes into making that flower. Good. So it means the basic constituent of all nature is one, but that constituent exists in various degrees of gradation. Good. So that is the basic nature of nature. Good, fine.

Now why does that one basic energy appear in so many different forms and why has it caused these various degrees of solidification? Good. Now according to Vedic science which was created thousands of years ago, that within this one constituent, there are three aspects. Good and the three aspects, the names of those three aspects in Sanskrit is Tamas, Rajas and Sattva. Sattva fine. Now Tamas is a quality of inertia, Rajas is a quality of passion and action – and action –

and action, good right and Sattva is the quality of refinement and light. Now these three aspects or qualities of the one essence of nature can never function separately, but they have to function together. But all differences are created because one particular aspect is in predominance. Good. So it means that wherever inertia and darkness dominates, that substance of nature is more grosser and whichever thing has more light and refinement, there we will know that Sattva dominates. Good. Now the middle quality called Rajas is the quality of passion and action. In other words, it means that Tamas and Sattva is activated by Rajas. Good. Science has not yet discovered the full value of this fine, sub-atomic matter but with the researches that are going on today, we do hope that soon they will discover what has been said thousands of years ago. Good. So nature, I always like to recap so you can understand the points very clearly. Good. Nature has one energy that one energy has three aspects, Rajas, Tamas and Sattva. Good and these three aspects have their own particular qualities and the combination of these three aspects forms or creates various different forms in nature. Good. That is the constituent of nature. Good.

Now if nature is allowed to function naturally, a great balance will be preserved in the three aspects. Good. When we come to understanding the laws of nature, we have to understand that we must allow nature its own way but the problem begins when we don't let nature function naturally. Because of our own will and action, we are creating an imbalance in the three aspects of nature and that is why "Mucho problem" okay? (Laughs) yes, yes. The human being has been given the mind for discrimination which is also part of nature. Good. Some people suffer more and some people suffer less because in many minds, Tamas the darkness is more dominant. Therefore they suffer more. And in many minds, Sattva, the light is more in dominance and they have less problems. And that is what we try to do in meditation that we lead the mind to a greater refinement, we lead the mind to greater refinement, in other words, we lead it to Sattva. Good. Now as we lead the mind to Sattva, which is refinement, which is refined, the greater the light of the spirit flows through. Good, the mind which is Tamasic, the mind with Tamas is like a glass very dirty, light can't come through. Good, beautiful, I understand that.

Now the mind that is dominant with Sattva or Sattvic qualities is, the glass is clean. And the more cleaner the glass is, the more light can come in and more happiness we have and that is how nature should function in us, because we are children of light. Yes? Yes? We are children of light. So what we do in meditation is we use – meditation is like soap water and a brush and we clean (laughs) we clean the glass. You see, so man having a freewill has the power within himself to allow the light to flow through him but what man does today is this that when they have problems and troubles, they want to blame someone and not themselves. Good. They blame the boss, they – they blame the employees, they blame the wife and children or the husband right and – and, yeah – and when all that fail, when they can't blame anymore,

then they blame the guru and the god(laughs). Yes, you see, we people are stupid. Yes, yes. Good. So we have now seen very briefly into what nature is made of and how nature's laws are supposed to work and how we can use these very laws of nature to our own benefit and happiness. Good. Now these laws of nature with its three aspects are forever eternal. We cannot destroy Tamas which is darkness and we cannot destroy Sattva which is light. Wherever there is light, there must be shade. When there's day, there's night. When there's sun, there's rain. So this will forever remain. Now what we have to do is to go beyond the law of opposites because everything is governed by the law of opposites. Pain and pleasure must be there. Heat and cold must be there. So when we, through our spiritual practices go beyond the law of opposites, then we experience bliss and – and that is the purpose of life, for when we experience bliss, then we can truly say we are the children of light and not only the children of light, but then we can say what Christ said, "I and my father are one." Because by that time we would reach Christ consciousness. Good, it's a long journey but not so difficult, simple because we are born with it. It is not something to acquire from outside, it is inside us and we got the <0:29:53.1> to happiness (laughs) yes, and this meditation does for us. Good – good.

We suffer because we allow the imbalances created by us to rule us. Man is a creature today of his own thoughts and these thoughts come about by experiences we had and the environment. Now we know that what can be –what has been done can be undone. If we take a piece of string and wrap it around our finger, then we can unwrap it also. So what it means is this that we come from divinity and through, after this long journey, we go back to divinity. Good. So that is how nature works. Now to find divinity we have to transcend the laws of nature. But this transcendence or going beyond the laws of nature can be very beautiful because it allows you to be beyond nature and yet enjoy nature and then we will be practicing what Christ said, "To be in the world but not of the world." And then one day when we leave this body, we can say, "Well lived this life, well lived." Good. Now we must not try and do this overnight, "No possiblo!" You know the hymn, the hymn that says, "Lead kindly light, one step at a time." Do you know, do you remember what song?

Public: <0:33:50.4>

Gururaj: I see, but nevertheless it conveys a beautiful message that step by step, yeah step by step we reach the roof, the height. Good. That is the way. That is the life. Good. Fine! Now I think we've spoken a lot about this, shall we start next question?

Translator:He says he has got a lot of questions but the most important is the one <0:34:45.4>

Gururaj: You – you've got two pages of question but I've answered one – three quarter's pages already. Explain that. Si?

Public: Si.

Translator: What's the human being? Where is he going towards? Why has he been created? What's the relation between that human being and the universe? Is the human being somewhere different from the other creatures? Somewhere in time and space in a concrete point of this evolution?

Gururaj: Okay? He has not been listening too well for the last two days. He has not been listening too well to my talks for the last two days because this is what I've been talking about all the time. How can we ask why the human being is here? Can the fire ask why it has heat? Can the flower ask why it has fragrance? Man is a part of the manifestation. Good. And the question is not to ask, "Why am I here?" But the question to ask is, "Who am I?" and when man can answer that question, "Who am I?" then he will know his god. Yes, because in answering the question, "Who am I?" Man reaches self-realisation. Who am I can never be answered by the mind because the I is divine and not definable by the mind. I spoke about it yesterday. It is a matter of experiencing one self. And when man experiences himself inside, he experiences god for that he is. Those are the most important words in any language, "for that he is." And – and the purpose of life and the purpose of human birth is just to understand that phrase, "that he is." Because when man understands himself, he understands god and all the spiritual practices are nothing but preparations to find the answer of "Who am I?" it is like preparing a candle and preparing matches, lot of work in making the candle and making the matches, but to light it is quick. Yeah, so when the preparations are complete, the answer comes. When the chela is ready, the master appears. Yes, and who is the master? Who is the master? I am a guru, a master, right, but my purpose in life is to awaken the inner master in you. That is the greatest master and I am the chela. That's all.

The purpose of the external guru is to awaken the internal guru in you. Is – it is to help you prepare to light the flame of enlightenment. Good. And then I must not answer you who you are, you will answer yourself who you are. I can tell you who you are, but that will not help you. It must come with self-realisation. You can take the horse to the water, but you can't make it drink, it's an old saying – horse. You cannot – you can take the horse to the water, but you can't make it drink, it must drink himself. So if you are prepared to learn to prepare yourself, then the light will dawn. So my teachings is only for preparation, my teachings is to make you question yourself so that you can answer yourself. No guru can take you to self-realisation, he can only show the way, but self-realisation must come to you through yourself, by yourself, for yourself. Okay? I think that covers your question. The purpose of life. Why am I here? Why must I be human being? That

covers – yeah you can also ask why got ten fingers or ten toes. What answer is there? It is there but to know it and appreciate it. But to know it and appreciate it and that is how we come to a better quality of life. And that is the aim and goal of this human birth. Essentially there is no difference, another part of your question – another part of your question, essentially there is no difference between me and this table. The essence in me is the same essence as in the table. The difference is in degree and refinement. If you know the structure of one grain of sand, then you will know the structure of the whole universe. To you this table might be dead, to me it is alive because in this table there are millions and billions of molecules swirling around.