

Gururaj: What you give away after your death is of no value whatsoever. Because after you're dead, your body is useless, useless to you. So it might be useful to another person, but karmically is not going to help you because you are giving away something that is of no use to you. For example you have something in the house, say one big table, yeah and this table is always in the way. Every time the little child knock her head against the table, yeah or you knock yourself against it and it is just a hindrance so you give it away to a friend and you say I was very good, no you gave away something that was a hindrance to you and of no value to you. So you are not doing any favour, but the receiver is doing you a favour (laughs). So all these philosophical principles could be brought down into ordinary everyday existence. Prophet Mohammad who founded the Islam religion said that giving away one Peceta while you are alive is worth 20 million Pecetas after your death. Sometimes I read in the newspapers that a rich man dies and he leaves 10000 pounds to cancer research, 10000 pounds to the Blind Society, 10000 pounds to the Deaf Society, like that you see a whole list, half a million pounds for charity, only after he is dead. Because after he is dead what is he going to do with it? So is that not selfishness and not only selfishness but senseless. He kept that money all the time until he was alive, why? Por que? (Laughs)

Why does – why does – why did he do that? Because he has feelings of insecurity within himself, he felt inadequate within himself. He did not feel integrated or complete within himself, that is why he wanted this material security. So he makes out a will and when I die all these charities must be given. What is he looking for? A passport to heaven? It does not work. Whatever option you do while you are alive, that is the option that will affect your karma. So coming back to the question of the donor of an organ, to donate the physical -- it's like donating money or any donation, donation is donation, yeah, but the motivation has to be good. We were talking just now of the person giving money for charities after he is dead, it reminds me of a story which Jesse told me. You see this one man was very very wealthy, he had everything he wanted, nothing short, but although having everything he wanted, he had greed in him and this greed prompted him to make some enquiries and his enquiry and what he wanted was this that he wanted to sit on the right hand of god, so he developed this infeasible idea of wanting to sit on the right hand of god. So he went to see one guru. So he explained his problem to the guru that I got everything in the world but – but do something for me so that I can sit at the right hand of god. Yeah, this was a kind of guru that we have so many in this world today. This guru used to practice business yoga. So he says, "My son, I can try for you but to reach god, there's a lot of clot in between. So it will require some money. Give me 20,000 pounds, and come back in two weeks." So the man gave the 20,000 pounds, rich man, right. So two weeks went by and the man came back to the guru, he says, "Guru what happened? Did you fix up?" So he says, "I've gone quite a far way and all the small people, I fixed up already, but – but nearby god are the big ministers who I haven't fixed yet and they are difficult. So to fix them up, I need some money. So give me another 50,000." So the bigger the man the more you got to

give to grease the palm. So he gave the 50,000 pounds and he said, "Come back in 10 days' time." So this rich man was counting days, one day is gone, two day is gone, five days gone, seven days gone, and the tenth day came and he go to the guru. So the guru told him that, "I've got good news and I've got bad news. Yeah, the good news is this that I've fixed it up and you can sit on the right hand of god, but the bad news is this that you got to leave tomorrow."(Laughs) You know that it means he will die tomorrow. (Laughs)

So I think <0:12:49.5> I could see the two people now before lunch that would be good. Good, send them to my room, one at a time.

(another audio)

Gururaj: Now according to the old sages of thousands of years ago, they conceived the sound Om, now the sound Om is a complete sound and the way to pronounce Om is not just Om, it is Ooomm, the AUM, yeah U must have the length three times longer. Now as OM is also very much related to the sound of MA which is more or less the first sound a little baby utters. Now if you watch yourself carefully when you pronounce the word Om, you watch your mouth – Om – there – there is an opening in the A and there is the preservation in the U and all sounds must end by the closing of the mouth – OM – so here is an opening, lengthening or preserving and completion. So this symbolises creation, preservation and completion of a cycle. So the entire cycle of this universe and the universe functions in so many many cycles, one cycle starts, keeps itself up for the little while and then dissolves. And in the very dissolution are contained the currents which will create another cycle. Now we have spoken about vibrations and the totality of vibrations of a particular cycle yeah and we also know that where there are vibrations there is sound. So the totalness, the total cycle of the universe is represented by that sound. So if the universe is melted down, it will produce the sound OM.

Now this very sound Om is used as a symbol of god by the Hindus, because of its completeness and anything is never complete if it has not the three elements of creation, preservation and dissolution. But this sound represents the relative universe, the relative universe from its grossest to its most subtlest level and that is why the Hindus compare it to god or the personal god, but beyond the personal god there is the impersonal god. The impersonal god is one without attributes, it is formless, while the personal god has form and attributes and the totality of those attributes comes in the form of human shape from time to time, like Buddha, Krishna , Christ who is the totality of this vibration. This vibration which is Om. Now Sanskrit being the most oldest language in the world, and from which many languages are derived, so Om has assumed different sounds. That is why in Islam you have Ameen, we in Christianity have Amen, these are all derivations

of Om. Now if you genuinely hear the sound Om, then you have reached the finest level of relativity and heard the vibration at that level. But to reach that level, that sound, there are many other sounds in between. You would, in a different state of mind hear the tinkling of bells, you would hear the roar of the ocean, you would hear beautiful music of the veena, which is an instrument, and like that – that that, one's perception increases – increases until he reaches the Om. But if one has not gone through these stages, then it could be a ringing sound in the head which could be caused by certain nervous conditions or – or it could be imagination, or it could be a projection because the power of thought can produce anything. So it is only you yourself that can know if you have heard the real vibration of the entire universe.

Now when you hear the entire vibration of the universe, then you become one with the universe. Then you become one with that pure consciousness, then you will really have experientially come or you really have experienced what Christ has said, "No one goes to the father but through me." And you have then become one with Christ, you have become one with Christ because you have become one with pure consciousness. So this is not impossible. Every person has that within him to reach that stage but even if a person has not reached that stage, and the sound by itself becomes persistent, then you must regard it as a reminder of the divinity that is there. Now we never give a person the mantra "Om" for meditation. That is at a very fine level while we are far away from that level. It would be like giving a child in Standard II, the lessons of MA, Master of Arts. Standard II, Primary School, I don't know what you call it here, Primary School, so you can't give a lesson to a child in Primary School that of Master of Arts of the University level, but as you progress with your mantra which is given according to your state of evolution, you will progress to the state of the impulse that we spoke about and that very impulse, when you reach that stage becomes Om, the completeness of all creation. That is Om, good Om's to you. (Laughs) What was the second one? The third one was good.

Do tests, yes, it is very true that there comes occasions when masters have to put their gurus to a test. Now the masters have to put their chelas to a test although with one glance he could see the progress of the chela, the master does not require to ascertain himself that the chela has progressed, but he puts the chela to a test for the chela himself. Good, there was a Tibetan yogi, yeah – yeah – you might have read his story. So one day he meets a master and the master tells him to build a house, and then the master went away. He comes back, the house was completed.—good, break it down and build another one. Second house was built and the same thing happened. The master says, "This is not to my liking, break it down." So so it happened for 14 times, Milarepa built 14 houses. Masters are funny people, you can't understand them. They have their ways of working differently with different people. Now what happened with Milarepa was this that by the time he broke down 13 houses and built the 14 house, he was enlightened, because in doing this, he cultivated all the virtues necessary in life. He made all the effort, he was one-pointed, it is no good trying too many things,

you find one thing and do that one thing. Like there is a story, I'll tell you another story inside this story, story from Ramakrishna.

There was a bird sitting on the mast of a boat, but the bird wanted to reach the shore. So the bird flew to the north and it flew and flew and could not find land, so it came back to the ship. Then it flew to the south and it couldn't find land and it came back. And the same thing he did with east and west. So then after that, the bird started thinking that let me stick to this boat because it must reach shore sometime. And that is how the bird reached the shore with in essence means, one-pointedness. So here Milarepa learnt the greatest lesson that has to be learnt in life, have obedience, because everyone wants to be masters, no one wants to be chelas. So he learnt obedience, he learnt tolerance and patience, he developed a will strong enough to carry out the master's orders and he developed the faith in his master that my master will not tell me wrong. So with the faith comes trust. La confianza means confidence, something similar. So like that all these virtues were developed in Milarepa and the greatest asset he developed was not to question his master's commands, because of the faith and trust and that is how Milarepa become enlightened. So you see the test the master Sometimes puts the chela through.

When I told you that everyone wants to be captains, but not the soldiers, I will tell you a story. One young man went to a guru and he says, "I want to become your chela." You must remember that you cannot choose your guru, but your guru chooses you. That is the law of nature, because if he does not find that spark in the chela, he will not accept that chela. So this chela goes to the guru and he says, "I want to become a chela. What are my duties?" So the guru told him, you must get up at 4:00 o'clock in the morning, you must get water from the well, in ancient times they did not have electric stoves so you got to make a wood fire to heat up the water, you got to scrub the floors, wash the dishes, clean the toilets, yeah and all things like that. The chela was sitting and listening. So then the chela asks, "What does the guru do?" So the guru replies, "Oh, the guru just sits and he says a few words now and <0:40:00.2> another few words, that's all the guru does." Then the chela says, "Please don't make me a chela, make me a guru." (Laughs) So what it means when the guru teaches and tests a chela is to put the chela through the various disciplines for the chela's self-purification and this is not for the benefit of the guru, but for the benefit of the chela. For the true chela must be a true seeker, and it is so simple as the scriptures say, seek and thou shalt find. You see, so the relationship between guru and chela is this that the chela seeks and the guru shows you how to find; but he makes you do everything yourself. The guru can't walk with your feet, you must walk with your own feet. But one thing the guru does, that his heart is always filled with love and compassion. You must have read the autobiography of a yogi, there's one example there, I think it is in that book because – because I read the book many years ago. Where the guru was sitting round the fire with his chelas and suddenly the guru took a

piece of burning wood and jabbed a chela on the arm. So everyone was surprised, "Guruji what did you do? You burned the man." So the guru replied, "I know why I did this, because this chela was supposed to die in a blazing fire and I have perverted this disastrous death." So the act that seems unkind for the moment is actually very kind. And this happens in everyday life, a child is naughty and you hit the child with a strap, now doing this ---