
Satsang 24, 12th of February 1977, Satsang 24

Gururaj: Good fine, we'll start this off with questions this morning.

Public: <0:00:19.2> emotional blocks?

Gururaj: Yes, now firstly, to know how a technique be used with emotional blocks, we have to understand what a technique is, secondly what emotion is and thirdly what an emotional block is. Good fine. Now, when it comes to a question of the emotion, we will also have to ask what constitutes emotion? Good. Has emotion any basis of reality or is emotion something very superficial? Now everyone would feel during their waking state of life, certain forces within them. These forces could be pleasurable or un-pleasurable, good, and those forces that develop within oneself based on the mind level which naturally gets interpreted physically as well. Now these forces that are based on the mind level, what reality are there in these forces? Good. Now emotions normally are felt and these feelings are translated into its physical counterpart. Good. Now why does man feel, why does man feel pleasure? Why does man feel pain? Good. Are they the necessary constituents of this existent -- existence on earth? Good. If a man becomes devoid of feeling, then does he remain a man? Do animals feel and if they become devoid of feeling, would they remain animals? So we have to accept the fact that every sentient being is necessarily -- has necessarily the feeling quality in him and the feeling quality is centred in the inmost core of his personality.

Now we have made scientific experiments where pain was measured. Good, but the same pressure or pain applied to two different people had different effects. A good meal could give one person a certain amount of pleasure and another person more pleasure and another person less pleasure. So the question would be, do we influence -- influence or regulate our feelings? Do we regulate our emotions and if we do regulate them, what are the mechanics in this regulation? Good. Has it got to do something with our environment? With the way we have been brought up? With the education we have had, we have seen that one person could be more sensitive to pleasure or pain than another person. What brings about this sensitivity? Good. If it is environment, then environment can only effect -- can only have effect to the extent of the development of the person. In other words, the subject has to have -- the subject becomes a conductor that can be influenced by the charge that is set forth by the environment.

Now is it just sufficient to say that our emotions are based only on the small span of life? <0:04:33.1> which is supposed to be what most people live. Good. At the age of, say 35 or 40, can man really say that in these 40 years of his existence

on earth was all that was required to develop the qualities and the ability to feel? Yogic philosophy would say that this goes back through many previous lifetimes and it could hold through for those that believe in reincarnation. So what we are today is the sum totality of all those lifetimes of existence and existence must necessarily have experience. Without experience there could be no existence. Even the meanest creature has some experience. So in the course of evolution, in this progressive evolution from the mineral kingdom to the plant kingdom to the animal kingdom and then finally to man, we have gained all kinds of experiences and those experiences are forever with us, they are never lost because we are the sum totality of all those samskaras as we would call it in Sanskrit. Good.

Now, it is -- it is all those experiences that we have gained in life that has brought about the complex mind and as I always say, the complex mind has no limitations; it is as vast as the universe. You that are sitting here is the entire universe in miniature form. So we come to the point where we recognise that we are here as a sum total of all our past lives and all the experiences we have gained in those lives and two people could never experience the same things. So their action would be influenced by their past experiences and whatever happens to them is not necessarily the same experience of the same happening to another person. We have seen that as I said one person will feel extreme pain with a certain amount of pleasure -- with a certain amount of pressure and another person with the same amount of pressure will feel less pain. One person might go into deep ecstasy by little happening, another person would not be touched. So when it come -- when it comes to the emotional level of man's life, it is an individual experience. Now there are certain categories of experiences which are very similar, love, hate, pain, pleasure, they are very similar but they differ in degree and in intensity. Good. So the emotions that we feel is necessarily something that has taken thousands of years, millions of years to formulate itself now in the present as an individual form. And the reaction of the individual form towards the environment, towards the relationships with the environment is necessarily influenced by the experiences he has gained. Good.

Now where do emotions reside? Can emotions be separated from man? That would not be possible because emotions form a major part of his personality. Not a single moment goes by when he is devoid of feeling. Even walking from here to the door, he would be feeling something and feeling taken from the gross physical level to the finer mental level becomes an emotional feeling. Good. So man is stuck with the conditioned mind which in turn influences his emotions. Now what do we do? What do we do to get rid of negative emotions and live in positive emotions? What do we do? The path -- the path to positive emotions is by right action. Right action and right thought which will necessarily rub away those samskaras we spoke about. All the negative experiences of past lifetimes, they get subdued, they get subjugated and the -- their power is lost so it doesn't effect a person negatively. Now every thought and action is not different from each other.

Thought exists in a subtle form while its grosser form is the physical or mental action. Fine but regulation is required. Now to influence our thoughts and actions, a certain purification is required and this purification is head by meditational and spiritual practices. They are the techniques. Now techniques are based -- techniques are based upon individual requirement. As we have always said, there are no two human beings alike so it would be wrong to take a general formula and apply to everything. How much will it not be better if techniques are individual, properly evaluated and assessed and prescribed for a certain individual and a qualified person can do that?

Now emotions are necessarily linked with the spiritual aspects of man. The three aspects of man, mind, body and spirit can never be separated as long as a person lives in this world in an embodied form. Then those three cannot be separated but they -- because they co-exist, one is dependent upon the other. The body is dependent upon the mind and the mind is dependent upon the spirit, the powerhouse which is life. So the difference between those three aspects of man too is one of degree -- one of degree, one is subtler while at the physical level, it is at its grossest. So in spiritual techniques, what we do is this that we dive deep down within ourselves and draw from that infinite storehouse of spiritual energy and as we dive through our meditational and spiritual practices, as we dive deep within we do not come back empty handed. When you go to the bank, you don't go to come back empty handed, you are bringing with you this beautiful spiritual force. Now when you bring this beautiful spiritual force with you after diving deep in meditation, you automatically permeate the mind with that spiritual power and when the mind is permeated with the spiritual force, then automatically too the body becomes permeated with that spiritual force.

Now the spiritual force always has a balancing factor, all problems in this world, be it a physical or be it a emotional or be it a psychosomatic or be it a imaginary, are created by the imbalance that exists between mind, body and spirit. So by drawing on the spiritual healing power, the mind and the body with the power of the spirit starts acting in greater and greater harmony and when man acts in harmony within himself, he automatically becomes harmonious with the environment. This harmony that is created by simple spiritual practices has the effect of integrating oneself, self integration. So mind, body and spirit function as a totality, an integrated whole and an integrated person is a self-realised person, a self-realised person is a god-realised person. Now when one reaches the ultimate state of self-integration, you will automatically and spontaneously again go beyond the law of opposites, beyond pleasure and pain, beyond all pleasure and pain because under those two categories comes everything and when we go beyond the law of opposites, then pleasures don't effect us and pain don't effect us. You -- we would be living them on this earth, we are embodied beings and we have our functions to perform, be it a physical or mental. We cannot escape from our emotions but our

emotions can be controlled and the best way to control anything is to be beyond it. Like someone said that if I could just find standing space apart from this world, I can move this earth, I can move this world. That is what he's meant.

So through spiritual practices we gain the power of transcending or going beyond our emotional life. Now when we have -- through spiritual practices, when we have gained this power by going beyond, we control the emotional life and when we control we tell it what to do, to have pleasure or to have pain. That is how gradually one becomes a better and better person. Up to now the emotions were controlling him, in his heart hate dwells up and he wants to kill everyone around him. But now the hatred is there but he has got control, he has control over that emotion and by having control; he can direct the hate into love. There is no difference between hate and love. The dividing line is very fine, there is only one energy -- one energy but how that energy is used, there is the art, the art of living and through spiritual practices we gain this ability to control our emotions and once emotions are controlled, then we enjoy bliss. Bliss is the inherent nature of man. Man is not essentially a person who has to suffer. What suffers is the exterior form of man. The spirit is forever pure, the nature of the spirit is forever to be blissful, it is existence itself, it is knowledge itself, it is bliss itself, it is recovering the mind and the body that puts man through all these turmoil and all this turbulence. The waves are turbulent on the surface, deeper down in the ocean there lies the great calm, that is the sphere of our subtle selves which is the spirit and through our spiritual practices, we actually make contact with the spirit.

That spiritual value in man might not be able to be proven in a test tube, but it can be experienced and we see amongst our meditators as they meditate and become more and more established in their practices, a beautiful glow comes on their faces, a glow of joy, a glow of happiness and they reflect that in the environment too. The nature of a flower is to become beautiful, but that's not all it does, it also enhances the beauty of the garden. So to make society a better place or a better society, we start with ourselves because you could never change society collectively, it can only be done individually because individual units form the collective whole. That is how -- that is how we start really living. Now most people are just existing, drifting -- drifting -- drifting, existing. Most people have not start living yet, man only starts to live when he finds the key -- when he finds the key of life everlasting and life everlasting is the spirit within man, immortal eternal. First seek ye the kingdom within and all else shall be added unto thee. But what we do in this world, we try and search externally, man makes a million pounds, he thinks he will be happy, but <0:20:47.9> has a million, he wants two and three and four and he's never happy. Yes, man wants this -- this -- this everything external and yet every scripture in the world says "go inside first", every scripture, Christianity, Islam, Buddhism, Hinduism, they all say "find -- seek ye the kingdom of heaven within and the rest just follows". So by becoming self-integrated we start living and how we start living a dynamic life where our minds feel free, blissful and we radiate that joy to all around us. Then we start knowing what love

is and how to love by having control of the emotional side of life, we do not allow the negative things to come through. We subdue it and we allow the positive qualities to shine through. Now it is not something that one has to acquire. It is there already here and now. It is just for the door to be opened, it is there, but most people go through life blindfoldedly.

So to come back on your question, techniques. Now techniques are necessary if a person is ill, he goes to a doctor and the doctor gives him medicines. Now the medicines don't cure. What the medicines do is just create a balance when certain things in the body has gone wrong, the medicine only stimulates certain factors in -- in the physical organism and by stimulating those factors, a balance is created. The body heals itself. That's the physical body. When it comes to mental illnesses, person goes to, not to a physician, he goes to psychiatrists and what the psychiatrist does is also just creates a balance. He creates a balance by giving an understanding of the things that worry the person and that worry is taken away. That is true. Now the spiritual self for the body we go to the physician, for the mind we go to psychiatrist and for the spiritual self, we go to a spiritual teacher, a spiritual teacher which we know as a guru. Good and he shows the way, he individually prescribes to a person, do this -- this is your technique, it's individually prescribed for you. Try this and after a few weeks, you tell me, the proof of the pudding lies in the eating. Nothing must be done on blind faith, there must be reasoning and when reasoning produces faith, then that faith and strong it's not bigoted, it is not phonetical, there is rhyme and reason. Now everything in this universe has rhyme and reason, nothing is an accident. Our very existence here on this earth is no accident. Whoever has come here this morning is not by accident. Every thing is within the framework of this beautiful divine plan and that is how life goes on. Therefore as when the physical body is ill, person needs a doctor and needs medicines, right so also, also, also, also to bring out the full spiritual value in our daily living, we need techniques and the person that gives spiritual techniques is called a guru. Fine, good. So techniques are important, techniques are important to bring a balance in the emotional side of life and that balance is -- comes about by being able to control the emotional side of life and then life becomes fine. Okay fine. Good. Next?

Public: Gururaj, mind body and spirit --

Gururaj: Um-hmm

Public: -- now we find <0:25:52.7>

Gururaj: It's the same -- same thing, you can call it spirit or you can call it soul.

Public: Same?

Gururaj: Same, yes. Because the individual soul known as atman is the same universal soul known as brahman, for atman and brahman are one, yes.

Public: <0:26:12.2>

Gururaj: Yes.

Public: I was confused.

Gururaj: True --true -- true.

Public: <0:26:17.2>

Gururaj: Yes, it's a matter of terminology -- matter of terminology. It all depends in which context the word is used. We call it spirit because it is indefinable. It is intangible and yet possessing all the tangibility. Untouchable, yet every moment it is touched, every breath taken is a touching of that spirit. It is activated by that spirit because in essence the spirit is the real reality. Yes. The spirit is self-existent while mind and body are dependent. The spirit is independent and mind and body is dependent. So when mind and body resolves itself and comes together with the real self, the essential self, then fun begins, then life is joy (laughs) yes good. Anyone else?

Public: Gururaj you mentioned <0:27:38.3>

Gururaj: Yes, that is very true. I -- I never advise people to go in for shock treatment.

Public: What actually happens?

Gururaj: Well they -- they -- I've spoken to a psychiatrist as a matter of fact some of, we've got quite a number of psychiatrists who are our meditators not only here but in many -- many countries abroad and the explanation they've given me is this that by taking -- by giving the brain a shock, a certain changes could take place in the cells of the brain.

Now these are also assumptions on the part of the psychiatrists because the psychiatric science is still in its infancy. Good. Now do changes take place in the cell structure of the brain or are many cells destroyed by the shock? Can the -- the electrical force -- can the very -- very delicate brain cells stand the electrical force? If they might be destroyed. Sometimes the doctor tell us -- psychiatrist tell us that many people have been helped by shock treatment, fine. But they do not tell us how many people have been harmed by shock treatment. They would put to you the one person who has been helped, but they would hide away in the cupboard the nine that were harmed. Yeah. So I personally would not recommend shock treatment. I'm sure in time to come, different methods will be organised or discovered where a shock treatment will be done away with. I sincerely hope so. Oh yes -- oh yes!

Public: Bapuji, carrying on from that point, could one say in a sense it's a -- a partial suicide in -- in this -- seen in this way a that if a person, say is psychologically disturbed, and then you cut out the part of your brain to <0:30:08.0> express the disturbance, it really just -- umm -- you're not helping them, you're prolonging the problem in the sense that --

Gururaj: You are -- you are by doing that, taking away some capacity of the person.

Public: Yes.

Gururaj: Oh yes -- oh yes!

Public: But they would still have to -- assuming they get born again or some later time in life they get to show us back if that can happen, they still have to face the same problems?

Gururaj: Yes, because -- because what the psychiatrist works on, especially when it comes to shock therapy is that they are working on the physical organism, the brain, the physical organ. Good. But the mind is different from the brain. We could never say that the mind is located in the head; we could never say it is located in the foot. The mind is the totality of that personality so the mind is not effected. The physical organ is effected and perhaps in this physical life -- in this physical life, because of the incapacity or killing of part of the brain, he might not be able to make progress as a total person, but no hope is lost, no hope is lost because when that very mind has to reincarnate again, it will have a full brain, yes. Nevertheless this whole science of psychology and psychiatry gropes, they are groping -- they are groping -- groping -- groping. Any person that submits himself to a psychologist or a psychiatrist must know that I am submitting myself to be experimented upon because nothing is definite. They are working on a few very basic principles, very elementary

principles and the rest from there is touch and go come what may. Good. Now, when it comes to yogic practices, when it comes to yogic practices, they are tried and proven methods. Tried and proven methods perhaps not in a test tube but experientially people have benefited and many -- many mental diseases could be overcome through yogic practices. Oh yes! They could be a great help depending upon the sincerity of the person, very -- very much depending upon the sincerity of the person. So therefore -- therefore the -- the -- the yogic practices, spiritual practices must be individually given, it's a person to person relationship between guru and chela. It cannot be done from a book, it is an imparting of a spiritual force, it is stimulating the dormant self of the person and when you stimulate, you activate. So it is a person impulse, personal impulse, personal transference of that beautiful energy called joy. Yes, (laughs) good.

Public: Guru would you speak to us on astral travelling?>

Gururaj: On astral travelling? What would you like to know about it? Any -- any specific area of astral travelling?

Public: Umm-- not actually <0:33:56.5>

Gururaj: Just general? Everything in this universe works as a trinity. Fine. We have seen -- we have the physical body, the mental body and the spiritual body. Fine. Now, the middle body, in Sanskrit is called the Sukshma Sharira, it is the subtle body. Now with the power of the mind, with the sufficient training, one can project the mind by the mind. In other words, you can consciously project your finer body, you can leave the physical gross body behind and the finer body within you, you can, by its own force, the mind by the mind, you can project it to wherever you wish to send it. Oh yes! Every evening you can go and visit a different country yeah but, oh yes, tonight America tomorrow England next day Japan, but how much is that going to help one in the spiritual unfoldment? Nothing at all. These powers -- these powers of astral travelling, clairvoyance, the clairaudience, psychometry, all these powers are very elementary, very elementary and could be acquired by anyone with supervised training, within a year or two you can become clairvoyant, within a year or two of proper practice, you can start doing astral travelling, yes very easily acquired powers but they could become a great obstacle in your spiritual unfoldment. No true guru will ever advocate that develop these powers. No, he would say a good guru, a true guru will always say that if you leave your front door to go out, you have your garden path you have to reach the gate at the end of the garden. Now while you are travelling on that path you will have your beautiful flowers, rockery, beautiful lawns, by all means enjoy them while you are going on the path. Your goal is to reach the gate, enjoy them but don't get stuck there. Now what happens with these Sidhis, that's a word in Sanskrit, what happens with the Sidhis, these powers is that they tend to make a person become <0:36:46.0> of them and you're stuck with, you have forgotten to reach

the gate but this little flower has captured your full attention so that you have forgotten to reach the goal, the gate. So any power gain that could stop us or make us forget to reach God is not good because --

Public: What happens <0:37:11.2>?

Gururaj: Pardon?

Public: <0:37:13.5>

Gururaj: Oh yes, by all means enjoy it -- enjoy it, lovely. Go and visit this place and that place and everywhere, good. I go travelling sometimes and visit people. Yes, I do -- I do that very often. Someone in dire need says a prayer before going to bed and this is done, practically every night I spend a few hours going out (laughs) and then the next day they write, many of them, I've got hundreds of letters there that last night I had a dream and I was speaking to you Gururaj and you told me this and I've done that, to them it was a dream, to me it was real, I was there (laughs). It's so simple, really simple.

Public: Gururaj these powers used in the assistance of other people that is correct.

Gururaj: That is good.

Public: when used only for a person and place its not good.

Gururaj: It's not good, true -- true if these powers once gained can be used but that requires great character to use a power for the good, to use a power selflessly that requires character, but most people, many people that gained these powers always think of themselves and they used these powers selfishly. There is a great danger of going off the road, there is a great danger and that is the difference between black magic and white magic. It's a same power -- it's a same power if used to help people, you call it white magic, and same power you use for selfish ends with motives, selfish motives, then its black magic.

Public: Gururaj if that power is there at the spiritual life and it's used by the mind is perhaps <0:39:09.3> on something which is evil, you can either find that it become possessed?

Gururaj: Oh yes, oh yes.

Public: Because unless the mind would attract to it what is within it?

Gururaj: What is within it, definitely so.

Public: So that you can open the doors of your mind to become evil through the malpractice --

Gururaj: Oh yes.

Public: -- In which you would draw to yourself for <0:39:34.4>

Gururaj: Right --right --right--right and -- and if the mind is motivated with -- with -- with selfish interests.

Public: <0:39:43.8>

Gururaj: Yeah with these powers, then you will attract more of that from the environment. As we say birds of the feather flock together which is very true. Oh yes! From the environment you would attract all these negative qualities and I have not yet seen a person with sidhis that use them for demonstration purposes or what have you is a happy person, I have not seen that -- I have not seen that because the real spiritual person is not interested in these powers, is not. Sometimes he uses them to help someone in very -- very dire need, oh yes. He does not stimulate evolution by doing that and neither does he block evolution. But every person is climbing up a high <0:40:38.2>mountain he stands and extends his hand, "come let me help you up, but you got to use your legs, I'll just pull your hand a bit" (laughs) yes. So all evolution is done by oneself, done by oneself always, always. Good. Next?

Public: Guruji <0:41:05.0> and the universal and the self realised man, how does he -- umm --experience himself as an -- as an individuality or as the universal?

Gururaj: Beautiful -- beautiful. A self-realised man is the most adaptable man. Good. Now he has captured within himself and experiences in himself the entire universe, he experiences within himself the entire universe but so that he can exist in a worldly life, he by will, by his own will, he narrows himself down to individuality. Once having known the universe, you

can capture the entire universe in one grain of sand because the composition of the grain of sand is exactly the same as the composition of the entire universe. So when we say, when we talk of God, we -- we say he is smaller than the smallest and larger than the largest. Self-realised man is god-realised man. When a person becomes god-realised, then thou and I, the separation ceases to exist, become one as Christ has said, "I and my father are one", when a person becomes god-realised, he becomes one with his father. Good. And the qualification we've just spoken about now is that God is smaller than the smallest and larger than the largest. So the self-realised man, in the same very moment experiences himself individually as well as universally. It is paradoxical, oh yes. It is paradoxical -- it has to be experienced -- it has to be experienced, yes. And the measure -- the measure can be seen, the greater the man, the greater can he love. That is how we judge how much a man loves, how truthfully he loves, how sincerely he loves, how deeply he loves. That is how we measure the spiritual -- spirituality of the man or his evolutionary status. I think it was Da Vinci that said, "the greater the man, the deeper can he love" which is true because the essential nature of God is love and love can be experienced by oneself as bliss, oh yes (laughs) good, lovely.

Public: Gururaj would you explain the actual projection that you would call love?

Gururaj: The actual projection of love, right. Now here too we have to sub divide it. When you say love and projecting love, one can only project -- project from the individual standpoint, but from the universal standpoint, love is -- it is there, the light is there -- the light is not projecting light but light has, of its own nature, the quality of light. So to project love is a conscious effort which is not really of the self realised man. There's a discrepancy there and because he is not self-realised yet, he has to project it to his fellow men, conscious effort. But real love just exists without projecting it. The flower smells beautiful, the fragrance, the flower does not project the fragrance. It is fragrance, it is its nature like fire does not project heat, it is the nature of the fire just to give off heat all the time. So the self-realised man is love incarnate and to be love incarnate, you are there as the flower and every breath you take is a -- a **<audio repeats from here> but light has of its own nature the quality of light. So to project love is a conscious effort which is not really of the self-realised man. There's a discrepancy there and because he is not self-realised yet, he has to project it to his fellow man, conscious effort but real love just exists without rejecting it. The flower smells beautiful, the fragrance the flower does not project the fragrance, it is fragrance, it is its nature like fire does not project heat, it is the nature of the fire just to give off heat all the time. So the self-realised man is love incarnate and to be love incarnate, you are there as the flower and every breath you take is a -- a** spontaneous overflowing of that love. We know the saying "my cup runneth over" Yes.

Public: Then not everyone is self-realised.

Gururaj: No, of course not. (Laughs) at the present moment there are seven self-realised people on this earth, only seven (laughs). But there are degrees, there are degrees of --

Public: <0:47:32.2>in putting love to another one <0:47:36.5> projecting as understanding?

Gururaj: Oh yes, yes, yes beautiful.

Public:<0:47:41.0> is not an emotion.

Gururaj: Beautiful -- beautiful. Love is an understanding but understandings -- to convey understandings they have to be expressed somehow or the other and the emotion could be one of the instruments, yes -- yes. Good fine. Next?

Public: (Laughs) we've never had such a quiet period before.

Gururaj: Yes, as a matter of fact when -- when I replied to a question, I try a leave a couple of gaps to stimulate thinking so you could

Public: <0:48:32.5>

Gururaj: (Laughs)

Public: Guruji?

Gururaj: Yes.

Public: You mentioned just now there of degrees of self-realisation, would you like to <0:48:41.7>

Gururaj: Self-realisation is self-realisation, but the -- the progress towards self realisation has degrees. Right Simon's Town is 25 miles away, it is there. Fine. How close we are to it? Those are the degrees, the distance. Self-realisation has no degrees. There -- there you cannot say that I am 90% self-realised and I am 95% self-realised. You are self-realised or

not self-realised but you -- when we talk of degrees we mean how far away from it are we? How far away from it are we? That is what we mean by degrees.

Public: Gururaj I have --

Gururaj: This mike is a mike, fine. And a half mike is no good, it won't record. It has to be full, all the -- the wires must be right and the mechanism must be working (laughs).

Public: Gururaj, <0:49:51.3> glimpses by going to a tunnel you began to see a tiny ray of light.

Gururaj: Right.

Public: Then you <0:49:58.8>

Gururaj: Beautiful, true -- very true and these glimpses are very -- very necessary. They are necessary because it is very encouraging that I am reaching somewhere. If I drive from here to Simon's Town, and I see the milestones, mileposts, it says 20 miles, little further 15 miles, it becomes encouraging, oh! I've covered 5 miles. Later on you see 10 miles, says ah, I've covered another 10 miles, encouraging. So these glimpses are very -- very encouraging and everyone has these glimpses, would have them if they are on the path, yes -- yes -- yes. True.

Public: Gururaj then in terms of dualistic philosophy qualified under dualistic and non-dualistic philosophy, do these indicate different stages of attainment towards a non-dualistic state of self-realisation or--

Gururaj: Um-hmm -- um--hmm, yes -- yes -- yes. One has to start somewhere, right. Dualism has a separation, I and thou, they are separated. A qualified non-dualism would say that the universe is a path of God, like a tree and all his leaves and branches and fruit, they are all parts of God. While -- when one reaches and really understands and really realises non-dualism, then you don't say I am a part of God, but I have become one with God. Christ said the same thing in the Bible you would find that he would tell the general masses that pray to thy father in heaven, separation, but to the very close ones that he knew could understand him. He said "I and my father are one". Yes, so there is a difference between dualism and non-dualism and one can start and has to start from dualism to reach non-dualism. One has to go that way.

Public:<0:52:24.2>

Gururaj: (Laughs) why didn't you become the eighth one? (Laughs)

Public: Did somebody have to get <0:52:38.1> before somebody else (laughs)?

Gururaj: Beautiful yes -- yes -- yes -- umm

Public: That's -- that's --

Gururaj: Many people when they become, in the past, through the ages, when they become self-realised they merge away. Always use the analogy of the air in the balloon merging away with the air outside. Then there are some that are on the brink of unity. They have the choice of stepping this way or that way and those are the incarnations, the teachers that come to teach. To them the freedom was there, it was in their hands, must I take birth or not? Teachers, world teachers like Christ, Buddha, Krishna that came to earth because of their own volition to help mankind. Now there are seven such men in this world today, good. Not all seven are actively working. Some of them are just existing within themselves but the love in them is flowing so much that they, just by sitting still -- they are preserving a certain balance in this universe, in this world. Oh yes! We are very appreciative of them, oh yes -- oh yes!