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Public:-- Ask this last week but there wasn't really time. One hears that animals are bound to be in a flow of nature, they cannot <0:00:17.6> and one hears that man has, what is called free will and one also knows that the soul evolves through the animal stage and into the human stage and it would be very interesting to know what is this free will that it is present in the man and yet not in the animal that man seems to have a totally and the animal has better not have that.

Gururaj: Now the first thing that we should remember is this that there is no difference between animal and man as far as the physiological and biological self is concerned. The only difference, when the difference starts, it starts from the psychological or the mental level. So we could very safely say that the difference between an animal and a man is that man has developed the power to think. Now thinking is a means that could quicken evolution and all religions do agree that from man to reach the divine stage is much easier because he has a mind. But now having the thinking ability, there are other stumbling blocks, it is like a coin where you have the heads and the tails, so with the growth of the thinking ability in man, he has also taken on not only the section of the mind which could dwell in positive thinking, but he also have taken on the ability to dwell in negative thinking. So to recap, the difference between an animal and man is that a man has thinking ability, while the animal has not. The animal functions on an instinctive level, its evolution automatically proceeds to the stage of man. Man's evolution can proceed much faster than the animal. The animal is guided by certain laws of nature and it becomes the development progresses as nature wants it to progress, the animal has no say how fast or how slow it wants to progress but man has the say how fast he wants to progress or how slow he wants to progress of if he wants to remain static.

Now when that point is conceived that the man can expedite his progress or retard his progress or remain static, it would mean that man has free will. Because of the abilities inherent in man, the development in man is very dependent on the other side of the coin which is freewill. So here on one side of the coin he has the natural tendency to progress, on the other side of the coin, he has the free will which could act as a break or which could act as an accelerator. How is the free will to be exercised? That is the real question. The free will can be exercised by improving our conceptions and our perceptions of things around us here in the material relative plain and as we refine the thinking processes that we have inherent in us as we refine, as we take, by refine we mean that we take the thinking process from a grosser level to a subtler level. Now in the progression between the grosser to the subtler, the freewill in man is also effected because as we said free will and the urge for development are two sides of the one coin. Now if the thinking processes are refined naturally free will joins in to support that refinement of thinking. When refinement of thinking takes place, the free will plays together with the refinement. At first at the gross level the free will could lead a person into various spheres which might be called negative, but when the thinking processes are refined, the free will is directed to lead one to positive things. So it

still remains man has a choice. How to exercise the choice is to be able to refine the thinking. Refining of thinking must necessarily draw on something which is beyond thinking. What refines thinking is the power that is beyond the thinking that helps refining the thinking. So it works in a complete circle. That which is beyond thinking is the spiritual ability in man. Refining thinking through the mental process when it becomes finer and finer and finer, more of the spiritual quality in man is drawn into the thinking and that in turn again refines or elevates or gives direction, good direction to free will. So in the process of evolution, in the process of progressing to a better and a higher life, we exercise all these three facets of man, the spiritual side, the thinking side and that which is connected with the thinking side, the free will. When a man has refined his thinking process, he starts flowing with the current of nature and as he flows with this – with the – with the current of nature and not against it, as he flows with the current of nature, his free will that – that ability to choose also become natural in always choosing that which is right.

Now if we use our free will with a kind of force, we will find, say you have a choice of going to the bar to have a drink and at the same time, you have a choice of going to a satsang. Now why does one man choose to go to the pub and why does the other man choose to go to satsang? The difference is there in the refinement of thinking. To one the grossness of the pub and the liquor he puts in him gives him a kind of pleasure, while for the one whose thinking is further refined goes to the satsang where it – where he or she will receive not only pleasure, but the refinement of pleasure which is bliss. So here we have the choice. Now if you want to go to a pub and you force yourself not to go to the pub, what happens there is that we are repressing certain latent desires, we are inhabiting, we are pushing it side – putting – pushing it aside as if we're hiding the skeleton in the cupboard. Now how to develop that refinement of thinking that will always lead us spontaneously to the right path is by our practices. When we do our meditations regularly and with great sincerity, you will find gradually the thinking becomes more refined and the mind gets attracted to greater and greater bliss. That is why we come to satsangs because our thoughts during our meditations has produced a certain experience of perhaps a glimpse only, perhaps a little glimpse that makes us realise that there is more, there is more. One teaspoon of sugar will make something so sweet to a certain extent and we know that if you put in ten teaspoons it will be more sweeter.

So we continue with our meditations and our practices, we refine thinking by going beyond thinking, we get a glimpse of the bliss and the natural desire is produced for greater bliss so that is why we won't go to the pub, because that is a momentary kind of so called pleasure which only ends in sorrow and displeasure. While when we pursue something that is higher than ourselves that we recognise to be higher than ourselves, then that pleasure or bliss becomes permanent and it gains, by continuous practice it gains greater and greater strength in the bliss. The refinement of the mind is led to a greater appreciation of the bliss and then the mind truly says, "I will go to the satsang and not the pub" and it will be done

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not by repressing or in – or – or any form of inhibition which could be psychologically damaging to a person. You hide a skeleton in a cupboard and surely one day it will walk out. Yes, it – it gains a certain kind of energy, a momentum where while you are unaware, it will start rattling his bones there and it will make itself known. So this is the process, this is the – these are the mechanics and that is what we do and want to do more and more. Okay? Fine. Who's next?

Public: Gururaj, while we're on positive thinking, it seems to be a good idea if one projects one's mind more the positive things, but there're also other mind control authorities one should bring into their awareness, something of whatever you want to have. So if you wanted to change someone to your own way of thinking, you could visualise that person as having changed. Now that's one aspect. There's also another aspect that one would want to have something, so --

Gururaj: Could want to help or have?

Public: Have.

Gururaj: Have something – um hmm.

Public: So one would be told to think <0:13:50.1> or something.

Gururaj: Um-hmm.

Public: So one would visualise that particular scene happening. Now on one side the positive thinking is good, but going to this extreme, just a <0:14:02.1>

Gururaj: Oh yes, now the – the energies that are used in positive thinking is – are the same energies that are used in negative thinking. So there too free will comes into play how to direct those energies. Now it has been taught by many schools of positive thinking that think positively visualise what you want to gain in life and you will gain it, that visualisation of what you want to gain it in life followed by proper planning and proper action will get you what you want, but that is delving only on a mind level. A gross mind can also do that – a gross mind can also do that because the mind contains a very – very powerful force whereby it could not only influence another person's mind but it could influence the atmosphere. Now you have a desire to do something a gain a million pounds, fine. Now that desire is created by the mind only, only by the mind it is a desire to accumulate and once you have, as we said last week, you accumulate the million,

you will proceed further and you want two and then you want five and then you want ten. So these – these schools that teach these positive thinkings are quite helpful in a person's life to achieve something, but then we ask the question why do I want it, why do I want to achieve it? Is it for my own personal ego? Is it for name and fame that everyone must respect me and say, "Ah, there goes a millionaire"? Is it for me to build many mansions and have one in every country? So these pleasures become momentary because one desire of that nature activates itself into many – many more desires and with this activation of further and further desires, it could become an obstacle to the path, obstacle in the path of one's growth. So now if we develop refined thinking through our practices and mediations, then the object we want can be more easily had because you are drawing not only on mind power, but also on soul force. So the desired object becomes available more quicker, but there is one difference that from the level of refined thinking, from the level of the source of thought which is right next to the divinity within, our desire will be a good desire. Then you will say, "When I get the million pounds, I –" "You will not think that I'm gonna build mansions and buy a quarter dozen Rolls Royce(s). you will say, "Let me get these million pounds so with that I could help the poor or the needy or the lonely or the lost."

So there is the difference of using positive thinking as some schools teach whose basis is entirely on the material level, with us we use the same method but we draw from deeper within whereby achievements are made into its fuller glory and beauty. Achievements become more fuller, more fulfilling and more and more beautiful and the pleasures we gained by that become permanent pleasures. When we taste nectar, we do not worry then of the little teaspoons of sugar. Okay? Good, fine.

Public: Gururaj, just explain me on that last question, is it also true that before we want anything that gives us <0:19:15.7> should we not first of all thought to ourselves to see whether we are qualified or experienced enough to own that particular thing?

Gururaj: Oh yes, first deserve and then demand always. Always first deserve and then demand. And most of the frustrations in this world today where we see frustrated people is because they are demanding without deserving. So when we are ready to gain, you don't even need to strive to gain it. When we are ready, it just comes and this applies to one, not only on the material level, but on the spiritual level as well, it applies in every sphere of man's personality and the expansion of that personality. So it is very true that if we prepare ourselves, things come automatically, they do – they do. Nature supports. That's the law of nature, it always helps. Nature is never against a man, although man is a product of nature and having that freewill, he goes against nature and that is where trouble starts. All trouble starts from there because we start going against the current, we start going against the current of life. Okay? Fine.

Public: May I ask some questions concerning the soul?

Gururaj: Please do.

Public: <0:21:10.9> does the soul carry experiences and would you define soul in terms of character and personality?

Gururaj: In terms of?

Public: Character and personality.

Gururaj: Personality. Right. Now, soul is a word that has been very – very misunderstood or perhaps the word has been used in very many different contexts. When you say soul, you can mean, according to the Sanskrit word, Jeevatma, individual soul. Right. And when you say soul, you can also mean the universal soul that resides in one. That resides in a person. Now if you talk, if you use the word soul as an individual soul, then the individual soul is the carrier of your whole existence from times past. From the very first moment that you became individualised, from the very first moment the spark left the fire, from that moment uptil now, the sum totality of what you are is carried and conveyed by the individual soul. It is you so therefore it is your character and it is your personality. Character and personality of the individual soul is modelled and shaped by our thoughts, words and deeds, not only of this life, but of many – many existences in the past. So the individual soul contains all that you are now at this very moment. That is the individual soul, but when you talk of the universal soul, that universal soul is the divine force, the divine power that is untouched, untouched by your individual soul, by your personality. Yet the individual soul draws its strength and sustenance from the universal soul all the time. Otherwise the individual soul cannot exist on its own without the power. Without the power the individual soul cannot exist, it is dependent on the universal soul. The individual soul is like a light that requires power, the electricity, but the universal soul is the electricity itself and it is independent, not dependent on anything else, it is self-luminous.

The purpose of this division is because the universal soul in some way has to express itself. The universal soul is of such intangible nature, being of intangible nature, it can only be appreciated by tangibility and its means of it – of expressing itself would be through the individual soul. Now what do we do? We have the individual soul in all systems of philosophy you will find that there is a progression, a philosophy is not a progressive philosophy, then it becomes a dead philosophy. So when you talk of the individual soul and the universal soul, naturally you accept the conception of duality but as we

progress slowly, gradually, we will find duality ceasing and oneness becomes. Now the question would rise, “what has happened to the individual soul?” or “what has happened to the universal soul?” the universal soul is eternal. That is a premise that has to be accepted. What happens to the individual soul then? Does it annihilate – annihilate itself? And if it does annihilate itself, what are the processes of annihilation? The process of annihilation of the individual soul is the refinement of personality and character which are the basic constituents of the individual soul and there too we come back to the same principle, refined personality by our practices. Now it becomes so refined, it becomes so refined that it merges away into the universal soul and that is where duality ceases and oneness comes about. Now to refine the personality of a person, you must remember what I said before that the personality of the person is the sum total of his being. The sum total of all his experiences through ages past.

Now in the process that personality, firstly so pure as the spark might have gained a lot of dirt around it. So it is a cleaning process. So as the individual soul becomes more cleaner, the more nearer it gets to the universal soul. In the cleaning process how do we clean? If we want to sweep this floor, we have to use a broom and our broom in the cleaning process is our meditations – are our meditations and our conscious effort in the waking state of life whereby we consciously try to be better and better and the meditation helps so much to the betterness. Now the gross personality of man can be equated with a block of ice, this block of ice with the fire and the heat that is within one, the desire to progress, all desires have fire always, they're hot, they burn. So with that heat, the ice melts, becomes water. There is some refinement taking place. With the heat the water becomes steam, vapour and as you would know, the steam and vapour merges away in the air. It merges away in the air. Then it is like the air in the balloon, if you prick the balloon, what happens to the air? It merges away in the outside air. So in the beginning we thought dualistically that the air in the balloon, the individual soul is apart from the universal soul. We felt that in the beginning because of the relative and the absolute aspects of life. But when the air merges away of the balloon into the air outside, we come to realise that the division, the duality we saw was non-existent really. It was really non-existent and this can only be realised by the annihilation of the personality. That balloon that keeps the individual soul as an entity ceases, the balloon has to be pricked. In our case, how do we prick our balloon? In our case what is the balloon? The balloon is the ego, the ego is the rubber substance that keeps that air in.

So with the refinement of personality, we find the rubber, the ego becomes thinner and thinner and thinner. The rubber becomes thinner and it bursts, it disintegrates and the air in the balloon becomes the air outside. The individual soul ceases and becomes the universal soul and that is the aim and goal of all of us here. Oh yes, that is the aim and goal of all to merge away in that beautiful divinity and then still being embodied, and still having the traces of ego perhaps, still having those traces, we can still experience the bliss and the joy of divinity because now we know and we have felt the air

of the balloon being merged in the universal air and that is how your love grows. That is the process of the growth or unfoldment of love. Unfoldment of the spirit is expressed in the unfoldment of love. An intangible quality that you cannot measure away, an intangible quality that you cannot measure away, but experience. So we start loving. Firstly through an individual, and then through the one individual with one pointed – with one pointedness, it expands, expands until we embrace the whole universe in our arms. Then the universe becomes love and love becomes the universe and there you are. That is unity consciousness. Okay?

Public: Couple of questions <0:33:45.7> seems to arise.

Gururaj: Good.

Public: <0:33:48.9> is the purpose of the soul being individualised and has it changed from that – from the beginning <0:33:58.7> what is the actual change?

Gururaj: The purpose is expression of the universal soul. The purpose is the play of the universal soul. It is, in reality, a purposeless purpose. If the universal soul does not express itself then it becomes static. It becomes dead, it becomes non-existent. So in reality, we are mixed up in a play, a divine play. Therefore all religions says from there we come and to there again we proceed. That is the play, the indefinable play and when the mind wants to understand this play, it becomes incapable, it is beyond the comprehension of the mind to really understand it. The only way to know it is by realisation. Theology will tell you who knows the will of god and this is what is meant by that, this is what is meant, it is a play – it is a play, but if we refine ourselves, what happens? We enjoy the play. That's what we want. We enjoy the play. You will always find that I always bring down any philosophy to its barest practical level because we are dealing with human beings and how their lives and their mode of living affect themselves and affect the environment. So by refining ourselves, we enjoy the play, we enjoy the play. Many people live, not enjoying the play because they are making no effort to refine themselves. That is the difference, that is the difference. Okay?

Public: And then what is the difference between soul and mind?

Gururaj: Now in your question, first question, you asked where is the soul located? Is it located in the heart? Or is it located in the mind or is it located in your big toes? Can man ever say I have a soul? No, you are the soul, you can never possess a soul because when you possess a soul, it becomes apart from you and we explained earlier that the individual

soul is the total expression of yourself. So there too, there are sub-divisions of the individual soul. From the grosser level to the finest level of the soul. Okay? Now you want – you, in your second part now you want to know the difference between mind and soul, is that true? No difference – no difference. It is all part and parcel of each other, one composite whole, but we use these terms, mind, soul, heart. Now for example heart, can anyone say where his heart is? We're not talking of the physical organ. The heart of a person is the core of his personality. The core, the deeper level, the deeper strata of the individual soul, that is the heart. Fine. So therefore, the soul is you, is you, you do not possess it. You cannot possess it, it's you, it's the sum total of yourself and that is the individual soul which would further progress, becomes non-existent, it is annihilated. Right? Good.

Public: Bapuji, where does – umm – passion come into this? I was discussing with somebody this phenomenon of – of passion, as often called divine passion because it's so creative, particularly with creative artists, musicians, these kinds of person. What is that pressure in such an individual who experiences life in extreme ups and downs, in other words passionately. What is that fire? Is that related – is that -well in a sense one must say the divine energy trying to force through but can one say that is more ego and therefore should have to subside?

Gururaj: Passion – passion is always coloured by one's personality and it is an ever existing quality of the individual ego. You will never find any person who is passionless, you would find people with lesser degrees of passion or greater degrees of passion. With less intense passion or greater passion. Passion is the express – expression of an aspect of your personality. Now there we come back to your first question of free will. How do we use that passion? Do we use that passion in lust or do we sublimate that passion to creative painting? Creative poetry, creative art or to use that passion to become creativity itself. That can be done, it is the same energy and how it is used by us with our instrument of free will, that will give you the results of the passion. Use lustfully, it will produce negative results and use in higher spheres, you will have all the positivity. So passion is inherent in every person. It is an aspect of the individual self, okay?

Public: What happens – you see some people have – umm – a high amount of this, in other words their pressure seems to be greater as experienced by them and then there're others – yeah that had, who perhaps don't feel such pressures at all – umm.

Gururaj: That pressure is created by how much capacity one has for passion. You cannot put two pints of milk into a one pint bottle. Fine. Now if you have the capacity in you, if your personality has been developed through experiences of ages and ages to have the capacity of two pints of milk, naturally you can put two pints in that bottle. It is not the question of

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how much passion you have, it is the question of how the passion is used, how it is used. A man that has a five gallon capacity for passion and uses it in lust is not better at all than the person who has a one pint of capacity for passion and uses it for higher creativity. It is what we do with it. Naturally the person with the five gallon capacity, if directed to greater creativity will be able to create more, that is understood, that's understood. Okay?

Public: Yeah, that's it.

Public: What – why is it that – umm – very often a person who is highly creative, that's creative passion also has a great deal of lust <0:43:04.6> they seems to go hand in hand.

Public: Hand in hand, yeah but it's – that seems clear now.

Gururaj: That – that is very true. That also depends on the refinement, passion is an inherent capacity to a smaller degree or to a lesser degree. Now he has the free will, at times he can use that for creativity and at times he can use that for animalism. Freewill – freewill – freewill, the capacity is there – the capacity is there. How it is to be used? That's all. So we are in that sphere, passion being portrayed through the mind, the mind lives within the law of opposites, deeper the passion for creativity, the deeper the passion for animalism, it is both coexistent, always coexistent. The deeper the capacity for love, the deeper the capacity for hatred, yes – yes. How it is used, that is the question. How it is used always. The deeper the capacity for experiencing joy, also the deeper the capacity for sorrow. It is, it develops simultaneously always, simultaneously. The more a person becomes sensitive, he can experience both extremes. Like the pendulum, like the – if it sways very high up to the right, then it will sway very high up to the left. If it sways just a little to the right, it will sway a little to the left. So the whole idea is to go beyond the law of opposites and so the pendulum can become still.

Public: So I was gonna ask you gururaj, if you say that the deeper one's capacity for love, the deeper one's capacity for hate.

Gururaj: Hate.

Public: But if you feel that there's nothing you could hate, then the concept is foreign. <0:45:35.4> same possibility of all that – umm – love is absent. Could it mean that that one's --

Gururaj: No, no.

Public: -- one's intensity of love is very much stronger?

Gururaj: We -- we -- we must not -- we must not confuse ordinary worldly love that are -- that is within the boundaries of opposites, that is within the boundaries of the law of opposites with that universal love, there is a distinction there. There is a distinction. Right. Now if the capacity to hate is entirely absent, then know this for sure that your love has touched universal love, not the love that is guided within the law of opposites. Right, next?

Public: Gururaj, this brings out an interesting thing <0:46:38.0> -- umm -- I am losing the capacity of hate and therefore I'm losing the term hate. Therefore <0:46:51.2> used for hating is being used otherwise.

Gururaj: Beautiful -- beautiful. That is very beautiful. You are touching now on real love -- real love. Passion less love, yes, beyond the law of opposites where love exists for itself. You can't help it, you just can't help loving, beautiful! Wonderful progress in two months (laughs).

Public: <0:47:21.4>

Gururaj: Yeah (laughs). Know the 200,000 years led up to the two months.

Public: <0:47:32.8>

Gururaj: True.

Public: Now in this great capacity, if you have supplement it, to what point is that growth?

Gururaj: The point is limitless. When one goes beyond the opposites, then there is no distance.

Public: It means the capacity is greater?

Gururaj: Capacity is so great that even after a time, capacity ceases and you become it. You become it, you become the universe where there is no measurement. Capacity naturally implies measuring so when one goes beyond the law of opposites, no measures are left because the capacity, to use that word, the capacity have so expanded that it becomes capacity less. It embraces the whole universe. There would be no – capacity can only be measured by comparison. The capacity of a one pint bottle can be measured by the capacity or compared by the capacity of a two pint bottle or a half pint bottle. But here one reaches the infinite where there is nothing else to compare it with, so capacity becomes capacity less, it is just it, the whole universe.

Public: If the person is aware of being full of thoughts, if the capacity to hate <0:49:21.4>

Gururaj: If you have faults, if you have – if you do know you have many faults and yet when you say the capacity for hate is absent, then we have to analyse that with the recognition of our faults, are we not deluding ourselves that we do not hate. Hate is a funny animal, hate can be expressed through seeming love. Now this sounds a contradiction but sometimes a person does acts which he thinks are loving acts, but really speaking he does those to cover up a hatred within himself. In other words he has not rid himself of hatreds. Once a person, so it means we still have a little hate there hidden away because once all hatred goes, all hatred goes and only love remains, then all faults will be wiped away too.

Public: But if you're neutral and you don't express extremes of anything.

Gururaj: True, that is true -- that is true – that is true. Then you don't express extremes of anything, then you don't suffer pleasure neither pain. You suffer neither hurt nor love as we know it in the world. You're beyond that all. You're super loved.

Public: But then what is the enjoyment of living if you are beyond all?

Gururaj: Ah, now if we are beyond (laughs) if we beyond – if we are beyond the pleasure and pain, what is the joy of living you want to know? There is no joy of living, then because you are life itself. It becomes self-luminous. When the bulb shines in this room, it does not think of itself that I am giving life, it just shines by itself and that shining of itself is beyond joy, it becomes bliss.

Public: Then what is the difference between bliss and joy?

Gururaj: The difference between joy and bliss is this that joy is experienced by the mind and analysed by that mind. Because joy would want to know what is that which is opposite joy? Rain can be appreciated if we know sunshine, but when we reach bliss, which is one's inner quality, the inner divinity, then it defies all comparisons and all explanation. It is the bliss that is found in Samadhi, that is the aim. Inexplicable, indefinable, it is to be experienced. No definitions are required and when one reaches that blissful state, he ceases defining because the blissful state is beyond the mind, it is the mind that wants to define. It is the mind that says, "Ah, this is sweet and this is bitter," but at that state of bliss, all these definitions cease, all the opposites' ceases.

Public: And you have to have duality because you have to have compassion and yet you have to have a neutrality?

Gururaj: You have to have duality if you are living in the relative. I said in one of the talks that when a person says, "I and my father are one," it is just an assumption or it is just a belief that we have now that I and my father are one, but it is only true when we experience that, the oneness of the universe. So until now, until now by all means, let there be duality, but let that duality be expressed in a refined way which is with our capacity of the love we have so far and that would bring all the kindness and the compassion. Kindness and compassion are the means, they are self-perpetuating. They grow more and more by themselves until one day it is just love, love, bliss – bliss – bliss. Yes, you will find that I'm using the word love in two different senses, that which is experienced by the human mind and that which is a sum totality of everything existent. That is bliss (laughs).

Public: Guruji, can I ask a question?

Gururaj: Please do.

Public: There's a lot of talk at the moment about the quality of the time we live in and that at certain times in history man live in what could be called a Golden Age, and at other times in some greater darkness. Umm -- <0:54:51.3> in assuming that anytime in history has any greater value in terms of spreading the spiritual light or love than any other?

Gururaj: Yes, now if you study history, you will find that even during the time of Buddha, during the time of Krishna, during the time of Christ and during our times now, is there any difference at all in human quality? Can we truthfully say that the people that lived at that time were more cruel or kind than the people living today? We will find by deeper study that

humanity has remained the same. Humanity has remained the same. So what do we do? People talk of an age when people will be more evolved, but in our knowledge of history, as far as we can go, we have seen no spiritual evolution really. We might have seen technological progress making the atom bomb or the hydrogen bomb does not mean people have evolved spiritually, but one thing does happened, it is this that there will always be a percentage of the world's population who will always be at any time or in any era reach a certain spiritual height but as that percentage is reaching a certain spiritual height, there comes another species into the strata of man that will be a primitive, a very primitive man perhaps. So this will always keep on going on as this water flows out, from the right hand side, so the other waters flowing in from the left hand side. Now it does happened at times that in the ocean one wave is higher than the others, it does happens. It means that there are times when there might be such, a little glimmer of perhaps, a little greater percentage of more highly evolved people, but if you take into consideration of the world's population and how it has grown, then with the percentage of a more higher evolved people, a greater percentage, you will also get from the other hand a greater percentage of starting human beings that have not really evolved yet. So there is a balance that is maintained.

Now by observing a greater percentage of people with a higher development, we cannot really and truthfully call it an age of enlightenment. There will always be – there will always be a percentage of people in the world who will travel on a spiritual path towards enlightenment or find a greater peace and some enlightenment within themselves. There will always be that, but if there were 5,000 people in a beautiful age for themselves, say 2,000 years ago and there are 50,000 people today that live a beautiful spiritual life, it does not mean that the balance has been upset, it means that it is in pro rata with the increase in population so it remains the same. It remains the same. This will go on and on and on.

Public: Gururaj --

Gururaj: They say that there comes a time, there comes a time when everything will be stilled. What will cause the stillness? Would the age of enlightenment call the stillness where the cycle of existence will go in recess or not? Nobody can tell you that. It would just be mental gymnastics or working on a formula which might not be the right formula. Okay?

Public: Guruji, I was just thinking as regards the earth as a school and you seemed to have been saying that overall – umm—there seems a natural law that the – the resultant evolutionary quality of the earth of humanity remains the same. Is this the dharma of the planet to be so like class I in the solar system or on the galaxy or whatever beyond the physical universe? Because when one does here say individuals who leave the planet and perhaps sort of very high state of evolution, but not yet enlightened and would go into a realm where there would be prepared to receive that enlightenment.

Gururaj: The planet earth is just a speck in the universe, is less than a grain of sand on the beach. As far as progress is concerned, let us not think of a collective progress of the earth, but let us rather think in the terms of individual progress. By thinking in the terms of individual progress, the individual has a vast range because on this very planet, man can reach enlightenment, but enlightenment is reached individually. Individually it is to do with one's own individual soul. The totality of one's own personality and we ourselves have to work on that personality. Naturally to work on the personality, we find guides, teachers that help us work on that. So to have the idea that a person advances to a certain level on this planet, standard I, then he goes to another planet, Standard II, this could not necessarily be true, it would also be an assumption of the mind when on this very earth the range is limitless, why should we think of another planet where life would be better? Life can be better here and now. God realisation, self-realisation, unity consciousness or whatever term you want to use is possible here, here on this planet. So therefore all progress and all evolution must be measured in terms of the individual. That is why in our system, our foundation has always stressed person to person teaching, everyone is a unique individual. There's no two right hand and that person must be treated individually. That is why we insist on that. In other words we don't have a mass production thing, it's impossible – it's impossible. Okay?

Public: I wasn't thinking guruji that one – one did say go on progress in other planet, but that perhaps, there were other realms or whatever they might – purpose they might exist where it would be so possible to <1:03:23.0> even within a planet when the – the environment of a monastery or ashram is definitely isolated from the – the material world of the city.

Gururaj: True.

Public: Now in that sense, -- umm—could there be other levels which would have specific purposes where ---

Gururaj: There are – there are other levels of existences that is a fact. There are other levels of existences, but it is not a pre-requisite must for you to go to another level. in some other point of space or time to find self-realisation, it can be done here. For you, as an individual, because of your individual soul and general make up, you might have to go and exist elsewhere in space or time but that is an individual matter. Yet, we must acknowledge the fact that the full range is here on this planet and its not such a bad place really (laughs).

Public: What happens – what happens when the system its – becomes <1:04:39.9> the energy on that system explodes – umm—and the cells that are bound to <1:04:46.9> that system, are they transferred to another system?

Gururaj: I have said before that nothing in the universe is ever destroyed. You cannot add on one ounce of energy to this universe and neither can you take away one ounce. If one system explodes due to some reason or the other, it disintegrates into its original elements and the original elements gather together again for the creation of another system and that is how systems are created. You'd always find planets, the shooting stars or something, the meteor or what have you, hurling – hurtling throughout the space, and these things are happening all the time. This whole universe is in a state of flux which I've said before. Wherever there is flux, it means there is movement and in the movement when we think of one planet hurtling through space for millions and millions and billions and trillions of miles, that is our conception of – of space, but what is the conception elsewhere beyond this planet? It could be very momentary. It could be just from this wall to that wall, but one thing we must know that the whole universe is constantly in a state of flux and within the whole scheme of things, this little solar system exploding really means nothing. It's so small, so minute, it means nothing but nothing is lost, nothing is destroyed. It reforms itself into another form.

Public: <1:06:37.6>

Gururaj: (Laughs)

Public: <1:06:47.3> until their system reforms again or do they, are they transferred to another system which can <1:06:53.4>?

Gururaj: Now which soul are you talking about? (Laughs)

Public: <1:06:57.0>

Gururaj: The –the – the --- the individual or the universal?

Public: <1:07:02.4>

Gururaj: (Laughs) Beautiful, so beautiful.

Public: Gururaj is it not the whole point that the soul has got really nothing to do in its own evolution with the physical state of things which we're talking about now in the same way as a professor to university was explaining to the class that in 400 million years' time, the earth will explode and one of the students who was half asleep said, "what did you say?" he says, "400 billion years <1:07:38.5> 40,000 years."

Gururaj: (Laughs) Beautiful.

Public: Gururaj, the interesting thing is people immediately jump back to meditation. Now is not the meditation a tool which will give us our experiences, not necessarily the experiences in the meditation? Now my life, since beginning of the year, has been undergoing a continuous change, an enormous change. I think the whole thing is that its developing for me, I suppose the artificial me which was the <1:08:18.9> around me as most people have around them and I'm finding that instead of reacting unpleasantly to people who've annoyed me, they no longer annoy me and the result is that the reaction from them has now become good <1:08:38.8>

Gururaj: Beautiful – beautiful.

Public: And everyday this is changing and so far as my meditation goes, I have had a lot of difficulty recently we're getting really deep, but I do find, for example if I burn incense, it does give a soothing effect, the other point I just wanted to mention was <1:09:01.4> saying about a mantra <1:09:04.6> I said I only use my mantra as a broom to sweep out my mind so that I meditate and it's not something that controls me, I control it.

Gururaj: That's very beautiful. Now in meditations if anyone wants to use a ploy to make conditions more suitable for them to go deeper into meditation, by all means, nothing could stop you. Some people can sit right in the middle of Adelaide Street and go into very deep meditation. Some people might require quieter room, some people might require incense, some people might require fragrance, flowers, whatever, it doesn't matter at all. And the benefits of meditation are not necessarily limited to what you experienced during meditation. True meditation will always have benefits in the waking state of life, in our daily living, it will always because in meditation we are activating the inner power, we're reaching the source of all other power and by reaching there, we are drawing from there and that must effect our daily living and our daily life. So when some people sit down for meditation and if they have no experience there at all, wouldn't matter much, they could still be meditating very well, they could be that the effect they must judge by their daily living, is our life becoming more smoother? Is the atmosphere becoming better and better for us? And then again you find some people

that have experienced light and flashes and visions and things, that is also good – that is also good. But one thing must be pointed out that if A has experiences of lights and flashes, and B does not, it does not mean A is better than B, both could be progressing. Both could be progressing. Some have the inner facility to be able to have certain experiences of light and these are just markers on the road. Now if you are travelling from here to Simon's Town, you get these milestones that will say 20 miles, 15 miles, 10 miles, 5 miles. Even if you do not, these experiences are milestones, but even if you do not see the milestones, you are still going to reach Simon's Town.

So these experiences are not a criteria to reach the depths of one. It is not a criteria, so nobody must be discouraged if they do not have any of these experiences. Things are happening very subtly within themselves which the mind does not even need to take notice of, but how is our life going daily? That is important. How beautiful it becomes, that is important. Okay?

Public: My last word, I just like to say and I'm just coming down to a – I just want to say thank you for your guidance.

Gururaj: It's a pleasure – it's my joy and what is joy for? It is there to share. What I'm doing is just sharing <1:12:48.4> nothing else. Violet wants to say a word too?

Public: I can only just simply say that my life is being transformed in less than two months gururaj and I was very deeply unhappy and I cannot believe that I worked for years in an unhappy state. Now each day things just happen <1:13:17.6> a friend comes, a letter comes with these flowers. There's something that's so exquisitely beautiful that I cannot really convey in words, but I'm very grateful gururaj.

Gururaj: Beautiful, you see as we become more beautiful ourselves, we attract that which is also beautiful. It has two way effect. When we become more beautiful within ourselves, we attract greater beauty from the environment too. Very nice, blessings to you.