

Gururaj: There is the speaker. Okay good. Fine, what shall we talk about today?

Public: Umm -- I'd like to ask a question from a British meditator. Umm—he asks , I presume it's a he, umm—in our teaching we talk about energies that are activated through meditation putting pressure on samskaras and pushing them to the surface so he then have to face them and deal with them. Is this correct or is it more that through meditation awareness widens to consciously acknowledging samskaras, then we go set about changing conditional responses aided by new perspectives gained through meditation and shakti. Can you explain this to us?

Gururaj: That sounds quite complicated, can I have that? The same question I could answer you asked in one sentence and answer in one word but – okay, now the basis here is this, there are quite a number of things we have to understand. For example what is the meaning of samskaras? What is the meaning of pushing them to the surface? What is the meaning of facing samskaras and what do we know about samskaras? Now when we face samskaras; we do it for a purpose and the purpose would be to dissolve samskaras. So let us talk a bit about samskaras, what are samskaras? I've said many times to you that samskaras are impressions that are created in the mind through the process of evolution over a period of millions of years, all the experiences gained through ages of time are left in our minds and those are called samskaras. Now the composition of the mind is such that it is not an outside entity but it is a collection of samskaras. So if you ask what the mind is, 'cause we are not talking of the brain, the brain is just an organ through which the mind can flow. So if you ask what the mind is, you could very safely say that it is a bundle of impressions gained and not only in this lifetime, but gained through many – many lifetimes, many – many different forms of existences right from the mineral to the plant to the animal and to man, good.

So in the process or any process, what should be done is this that these experiences that we have gained and carry with us in impression form has to be refined, whatever experience that man has gained or whatever impression he has gained could never be annihilated, could never be destroyed for every thought or impression is indestructible. We have said in many lectures before that it is not a question of annihilation or getting rid of, but the answer lies in refinement so that these impressions are gradually refined to such a level where it becomes integrated with your innerself and that is the purpose of meditation. When a person starts meditating the first thing that would happen is this that a harmony and integration starts taking place between the mind, the body and the spirit. Now it must be remembered very well that these are not three different entities but three aspects of one self. So even god and the body and the mind are but one. In other words, it means that the mind and the body are contained within divinity and is divine within itself and its only when we can perceive, when our perception is refined to a level where this divinity is perceived, then the entirety of the mind with all its

impressions and the body with all its whatever defects or strengths are also accepted as divine. Now this can only take place through specialised meditational practices or spiritual practices where gradually we release certain energies from within ourselves, from the kingdom of heaven within where these energies are released which makes the impressions of the mind expand, refined, good. Which of course also has its biological and physiological effects.

So our method is based on the age old principles of all theologies, our methods are based upon what Buddha taught, what Krishna taught, what Christ taught, "Seek ye first the kingdom of heaven within, then all else shall be added unto thee." Do not worry or be concerned about your samskaras, I always say do not be worried and concerned about the darkness, switch on the light, the darkness take care of itself, do not worry about the impressions that are you which is your mind, for even from our level of perception there could be good and evil from – but from that level of the absolute, it has transcended all good and evil for being a mutual force it knows of no good or evil but only the mind assumes things which are supposedly good and supposedly evil. So our process, any spiritual process is to start from within and then allow those energies to filtrate without for the first thing to gain is harmony within ourselves then only could be harmonious to environment. Now this of course is different from psychological processes, from forms of psychoanalysis where they begin from without. The difference lies in this that as far as psychology knows, the knowledge that psychologists have upto this day, they themselves admit that we have not touched the fringes of the mind, we know so little of the mind. Now through all these various psychoanalytical processes that deal on mind level only would do one thing, it will work on the surface area of the mind and it is possible although not conclusively so, but it is possible that a certain imbalance on the surface could be corrected, but it is also more possible that you are just transferring and imbalance from one end to another end, curing a headache and developing a toe ache, like I always say. It is also possible like the other – the other analogy that you put pressure on one part of the balloon and that air shifts to the other part of the balloon, the other end. So seemingly the person going under certain psychoanalytical processes might think that, "Ah. I've got one problem resolved." But has it really been resolved? And then later, after a while because the problem not really being resolved and I will tell you the reason for it, the problem really not being resolved, but just pushed onto a different level, it will, in time to come, manifest again, re-manifest. It's like a cancer germ or – or a syphilitic condition of a person where for a while the problem might sometimes disappear through certain treatments, but just to re-manifest again, it is like catching a cold flu, so you're feeling well today, you get out of bed and a week later because that totality of that germ has not been eradicated that you are feeling nice, your mind says I am feeling well, so you get up and you are about, yet the germ is still there which will erupt a week or two later and your flu might come to you in a more severe form.

Now why does this happen? It is this that through these various processes which are very common the world over, they have certain values in them, there is some good in them, they have their methods and we do not condemn anyone's method of our movement always advocates mental freedom or freedom for the man, if a man wants to practice something else, we do not stop the person. Sheep can stray but will always come home. For the basis of any teaching should be based on teachings that have been tried and proven over millenniums, thousands of years upto today Christ's teachings cannot be disproved, neither Krishna's and neither Buddha's, neither Mahavir's. They cannot be disproved through the test of time, millions of people have benefitted by these teachings while psychoanalytical processes are just something new which started yesterday which should give surface release, a little balm on a sore, okay nothing wrong with that relief, nothing wrong with that relief, fine. It might aid you, if you have a severe headache, nothing wrong in taking an advil, but also know one thing for sure what is the cause of the headache for the headache is nothing but an outer manifestation of perhaps a much deeper problem below the surface of the mind which the mind itself cannot solve. The mind being limited and we know that man only uses 10% of the mind, the mind being so limited within itself that it cannot probe deeper than the 10%, yet some say we go to deeper levels. But what is the depth and what has been proven to which level the mind goes, rather not depend on divinity that through meditation, by diving deep within ourselves we bring out that force, by helping ourselves in daily life and as the old saying goes, "God only helps those that helps themselves." Now this is what is meant by self help where you know everyone knows what the immediate problem is, a man is unemployed and he has no food to eat, what should he do? He should find a job and it is not impossible to find a job, it is possible, perhaps not the thing he likes for that moment, but he will still find something to have his daily piece of bread and that we pray every day, don't we? Good.

So only scratching on the surface of the problem the possibility is so great that the problem might re-manifest itself because the problem on the surface level could be so deeply rooted. So deeply rooted within the mind, today's knowledge of psychology tackles only surface level of the sub-conscious but the strata is so vast. Now I've said this over and over and over again that the extent of the mind is as vast as the entire universe and can your little analytical ability know all of existence which is the universe that alone goes to show that you are scratching the surface of the mind and as a sore you put on a balm, as a headache you take an Aspro and you are relieved, but what is the real symptom? It might go far -- far beyond into so -- so many different lifetimes and man's mind up to today and in the present state of its evolution cannot go so deep. Now this, the great teachers and masters of the world view that man's mind is incapable of analysing his problems entirely. Temporary benefits fine, nobody denies them. Okay, but to dissolve a samskara, to dissolve an impression is a different thing altogether, for you cannot dissolve a samskara, you can refine it and wash the dirty linen so that the sheet is clean. You can wash the window so the sun, the light of divinity shines through in its full force and that is

why the masters of all the world's religion portrayed on our symbol here and it always said, "Thy will be done, not my will." In the exercise of mantra techniques, you are actually exerting your personal ego. My will, I am going to cure this, I am going to help myself with this, and yet they do not realise that going for help to a doctor is actually putting your will in another man's will, putting yourself in someone else's hand, fine. That has some value, undeniably it is needed but how much more greater and more powerful to put yourself in the hands of divinity?

Now this should not be on the basis of wishful thinking, this should be on the basis of practice and practice means meditation and correcting the errors we see in our daily lives and the combination of spiritual practices and self help automatically draws gurushakti or the power of grace. That helps you to refine the samskaras. That helps you to wash away the dirt, that helps, good, for nothing that man does can be done by himself, he cannot even lift a finger. That is why over and over and over the great masters, not ordinary psychologists that spend a few years at universities, but real great self realised masters have always brought the message of love, of faith, of sincerity, of devotion, of surrender and that is the message for the present age, that is the message much more applicable today than it was during the time of Christ because of the technological processes, the technological progress that man has made that his own mind is now denying that which is divine. So if a person really feels that he needs some kind of psychological aid, then some do do, by all means they are free to do that, oh they are free but it will not be done, I know the meaning of this question. It will not be done under the auspicious of this organisation. That is an individual's own business. Someone might have gone to another group this morning before coming here to do some psychological technique. What are we to know and why should we? Why should we? Man should exercise this free will he has been given under our auspicious the message is of love and devotion, under our auspicious the message is through a very systematic manner by deeds within and here all that our meditators know how they benefit by becoming closer and closer to divinity. I've just done a recent talk of England where this question comes from Denmark and Spain and you could hear a meditator mile away, you could see a meditator a mile away. There is that beautiful softness in the face, there is that lovely devotion to an ideal. There is this love radiating from them and those that have eyes to see can see, and thousands of letters pour into us, letters of gratitude that through the technique their lives have improved so much. So the proof of the pudding lies in the eating, that's what we always say, yeah? And has it not been said in all religions that do not serve false prophets, oh yes, do not create graven images of divinity, do not because it's all graven images. Anything that drives you away from the divine is a graven image.

So the first thing to be remembered is the values of your meditation that by diving within, you automatically bring out that subtle indefinable energy that brings this harmony and smoothness in your life and this is not done overnight. If god was

to be attained, if divinity was to be attained overnight or in a week or a month, then everyone in this world would be self-realised, everyone will be, yes. Nothing for nothing and very little for six pence, I always say that (laughs), yes. So it is a gradual process, it is a gradual process and the more you put into it, the more you get out of it and that is where sincerity plays a part, the more sincere you are, the more honest you are, the greater love and devotion that develops in you, but first it might not be so much but as meditations progresses, then automatically you become more sincere, more open, more loving, more devoted, more surrendered, yes that is what meditation does and in the process of all these great virtues, you are becoming more and more integrated, you are being healed and the real meaning of healed is to be whole. That is the process. That is the way to really find one's self for the greatest question that could ever be asked or will ever be asked in the thought of man since man began is, "Who am I?" and it is through meditation that you will be able to answer that question that I in essence am divine but let not the mind tell you this, it is just a play of the mind, you have to experience it, feel it, live it and meditation gives you the strength, awaken those energies so that you can live it.

Now if you have a headache, nothing wrong in having an aspro, the easy chemicals of those aspros of the aspro will be eliminated by the body on its own, but do not forget divinity. Ha, do not forget divinity. Good. Now when we do our meditations, we are not putting any pressure on samskaras and pushing them to the surface, pressure is not the right word, what we are doing is bringing our minds to a level of quietude whereby we can assess or loot at our faults objectively for when the mind, as everyone knows, when the mind is in turmoil, you cannot look at a problem objectively because you are too involved in it but if the mind is quiet, and then you look at a problem, many times a problem comes up and as the old saying goes, oh let me sleep over it, that's the real meaning behind that. Let me be, I'll give you the answer tomorrow, let me be quiet on it, that's what it means. So in the quietude of the mind, we see our faults. We see our faults. In other words, we have the courage then because of that inner force and which has quietened the mind, we develop the courage to face ourselves squarely in the mirror and we look at ourselves not with rose coloured glasses. We'd look at ourselves squarely in the mirror and we find our faults that in my work I have been dishonest, pinching my boss' time or his money, right. I have not been good to my wife or my children, I've not been doing my duty to my wife, husband, brother, sister, father, friend, teacher, I've not been doing my duty. So this acknowledgement within one's self brings about a sense of duty. When a sense of duty is produced within ourselves, then can we develop discipline and that is what life is mostly composed of, discipline. And that is where the conscious effort in the waking state of life comes to end where you discipline yourself from being dishonest. Where you discipline yourself from various things and at the same time you meditate gaining extra energies so the very qualities of unfaithfulness or dishonesty or guilt is smooth over, because we are at the same time, as we are becoming more aware of our frailties and faults at the same time we are also

drawing from this vast storehouse of energy to dissolve these faults – dissolve these faults and with that, the effort that is required is called discipline.

Now that leads one to the betterment of life. That leads one to the betterment of life so much so that you evolve. It is not the aspro for the headache, for that is temporary, you evolve and become a better person and a more and more better person. That is what life is all about. The lost sheep, the prodigal son is coming back home, back home to the father where he had originally come from. It is because of all these psychological methods and all these various kinds of things happening, which I would never condemn, they might serve a little purposes for those that might need them but it is because of these beliefs implanted in man, technological progress is good, but it has also done harm and that is why you find all the temples and churches empty today, that is why. For man's mind has been diverted to short cuts instead of the straight and narrow leading to divinity. Shortcuts come from—for a weekend seminar and all your problem's over. I had someone in the office this week who discussed with me some course he went to and he says I had to pay a hundred dollars Rand rather because this was in South Africa, I had to pay 100 Rand for tending the week, a few hours in the evening and it was promised to me that all my problems would be gone, yeah and this poor man he came to see me because his problems are not gone (laughs). So then I spoke to him about his problem, I say, "Well you can help yourself in this problem, you must make some effort. God only helps those that help themselves, where guru is nothing compared. If god can't help if you can't help yourself, how can a guru help you?" Fine, although he might be the symbol, the representation of divinity itself. Fine, so we work out a beautiful plan to solve his problem, I say, "now you do this and at the same time see that you meditate regularly." And we'll hear from him soon. But the point is this that he went to spend a hundred Rand for attending five or six lectures and processes for a – for a week and he still has all his problems. He's a very well known personality and if I should mention his name, all of you will know him, but I have the habit never to mention names. Good – good. Fine.

So with meditation, what we are doing is this, we are reaching deep within ourself to the kingdom of heaven within. If that is found, if that connection is made, then all else is added unto thee. Now when that connection is made, when the forces of love are released from deep within ourselves, the forces of love released from deep within ourselves, our hearts opened more and more and more and meditation is so designed that with the opening of the heart, a greater awareness of the mind takes place, you become more perceptive. As I always say, then you will not only see the petals of the flower, but also the sap and the divinity contained in the flower. That comes from awareness. So we become the process of meditation contains all these things so many things. It firstly it brings deep rest to ourselves, it quietens the mind, it makes us face ourselves in the mirror and see our faults. With the teachings of the guru they are properly listened to and

understood, we would try and better our lives in some way or the other, good. And we become more loving and lovable people because if you want to become lovable, first be loving. Then automatically you become lovable, you attract that to you because you are that. It is only the beautiful flowers, the flowers that attract the bees, bees are not attracted by something which is not like a flower, so automatically all these forces you attract to yourself because you become a magnet, as the heart opens, love unfolds and what greater magnet can there be in all of existence than love for love is god and god is love.

You see, so here you start facing yourself in the mirror with the added energies and tranquilly gained, you start doing something about the faults and as your awareness, through meditation develops, you become very conscious not only of yourself but of the environment because the love has grown in you and your awareness has developed. You become very conscious of another's pain and when you become conscious of another's suffering, then you become more kind, you become more compassionate. So expansion of heart, expansion of the mind becoming closer to that which is divine and that is the purpose of life. So meditation does both, it wipes away the dirt of the samskaras for you cannot get rid of the mind, you get rid of the dirt within the mind until you are embodied and allow divinity to shine through so the energies that we draw from within refines the samskaras of the draws of the impressions that are there and through meditation we become more aware of our weaknesses and because we are more aware, our perspectives change and when our perspectives change, we view things in a different light altogether. That which seemed ugly to you today would seem beautiful to you tomorrow. Someone that had said a nasty word to you today, tomorrow the same words might be spoken, even worse and you will not allow yourself to be affected by it because through meditation you are becoming a more integrated person so it has not so much effect upon you. So by doing this, you'd be living, you'd be the living religion and there's not a single religion or theology or precept that does not say, "Love thine enemy." You see this apparently it might make no sense that love thine enemy, you'd say, "Oh, that's all nonsense, why must I love my enemy?" There's deep sense in this because by consciously making some effort and love just not does come about, it takes time. There should be a spontaneous reaction, but by having a kind thought to the enemy, what you are doing is curing yourself of anger and hatred for the enemy.

Do you see the lever, we use the opposite that you know your enemy will do this to you but by having kinder thoughts of the enemy, you are getting rid of the anger within yourself and the hatred within yourself. Now when these positive thoughts come about, not of anger and hatred, but of kindness and love, then those very thoughts of yours, I've spoken about the power of thought, I've spoken how thought can pierce steel walls that a thought is a thing, those thoughts rebound on the object, on the person that you regard to be an enemy and you are helping that person also by lessening

his hatred and his anger for you. So that is why love thine enemy, because by loving him, he will not help but love you and he will cease to be your enemy. Do you see the two way process? People don't understand my mission here is to revive these teachings of love and peace, not to use a can opener like I talked about last week into people's brains and minds. Those that need can openers go to the can opener factories. We teach the word of god, because in today's world there are so many fads that are coming about, all kinds of things under all various guises, yes. The little bit of study a person attends half a dozen different movements and picks out a little from here, a little from there and a little from there and a little from there and there and there and creates from the six he creates a seventh movement, but no man has the right to fiddle around with your inner being except you and the only person that could be of assistance to you if you want him to be of assistance to you is a person who has realised divinity himself. Only that person is qualified enough to help you dig deep within yourself. All the others are of surface value working in the surface only. Spoken too long on this, fine, okay? Right. Good I think well we have tea break.