

Gururaj: Okay what shall we talk about today? And of course it would be a reminder to the newcomers that in these – these courses, the questions, the answers are based entirely from the level of the questions.

Public: Bapuji, umm – I've done a lot – not very much reading but what I wanted to ask was what actually is meant by meditation because if one studies a little or read just a little of Patanjali's <0:00:40.9> he talks about eight limbs of yoga and the seventh limb is called meditation. Now a lot of us know any experiences perhaps might not really even <0:00:54.9> what's that called --

Gururaj: <0:00:58.7>

Public: <0:00:59.7> so what is the essence of meditation? I did try and think of what it might be if it is perhaps --

Gururaj: Good.

Public: God awareness individualised and Samadhi would be that universalised.

Gururaj: Good. So basically your question is this that what are the mechanics of raj yoga and it is said that they are the eight limbs of yoga and not necessarily the eight steps of raj yoga. In other words patanjali divides a system that would encompass the eighth aspects of spiritual development and what are the eight aspects of spiritual development according to raj yoga? To attain illumination or to attain self-realisation, raj yoga is not necessary. The only path, there are other paths also which we have discussed before. There are paths such as gnan yoga, which by mental analysis one can achieve a high degree of intellectual probing into that which constitutes self-realisation or self-integration. But then the intellect too falls short because all intellectual ramifications or all intellectual dissections of that which is known and that which is unknown can never give us the answer completely. It will lead the mind to a stage whereby the answers of truth can be inferred to. So gnan yoga leads us to an inference of that which could be beyond. Fine. Then we have bhakti yoga which of course does not require any form of intellectuality whatsoever. It is based entirely on the heart which is devoted to an object and through the concrete object, one tries to discover the meaning and the essence of that which is abstract.

So the process of both bhakti yoga would be proceeding from the concrete to the abstract and that method is always very suitable to the person who is devotionally inclined. Then we have karma yoga of course which postulates that you do not

need to go into any intellectual gymnastics, you don't need to develop that deep highly self-surrendering devotion, but just to live a good life, do good, be good and that is done consciously in the beginning. That is done consciously that we shall not say a word of untruth, a certain amount of control is required in the beginning until truthfulness becomes an automatic, a spontaneous expression of ourselves and that too is a path. But now the subject which we are going to discuss today is raj yoga. In raj yoga all these other three yogas are combined and it gives a bit more. Meditational systems depend a lot upon raj yoga. It starts off with yam niyam. Those are two Sanskrit words. Yam is effort, niyam is the observances that one carries out. Now these might take the forms of various rituals, various preparations. These first yam niyam and asanas which comes under hatha yoga where the body is limbered up and through these yoga practices one does exercise not only the muscles of the body which ordinary gymnastics do, but it also exercises various internal organs and various glandular constructions in the body.

So asanas have the advantage of combining the glands, the internal organs and the outward physical organs of the body. in that way a harmony is produced where the glandular system, the organic system and the muscular system is brought to work together and by these various asanas, if there are any deficiencies in the organs through imbalance, the imbalance is rectified and a balance is brought about. If there are any malfunctions of the glandular system, that is also righted and then a general turning up of the muscular system of the body is good, is good because we know that physiology has a great effect on the biology of a person plus the – the glandular constructions as well and this, although we try and subdivide it into various aspects, really speaking it is all one because each one is co-interrelated. They are part and parcel of the human organism and that is why we practice hatha yoga to bring about this physical balance which is of course connected with the mind. Good.

So in yam niyam we practice certain very conscious practices of truthfulness and etc. this we could go in much – much deeper. But for meditational purposes the other aspects we'll go into at much deeper length. Now yam niyam asanas are preparations. They are preparatory practices. But you find some people that has a physical system well developed that is working harmoniously and whose lives, because of the daily living of karma yoga and the mental analysis of gnan yoga and with the devotional attitude the one pointedness in the purpose of life are highly developed as it is. So what those people need is the other limbs of raj yoga which is pratyahara, dharana, dhyana and Samadhi. Pratyahara means that through certain spiritual practices and meditational practices one brings a certain tranquillity of the body to such an extent that one loses body consciousness. We know that the body being gross could be a stumbling block in the process of discovering the deeper depths within ourselves. So we find, in certain of our meditations that automatically the body finds rest and this has been tested by scientists in proving to us that the metabolic rate drops. That signifies a general rest of

the body and it is only when the body is rested sufficiently that we become oblivious of the body. We have drawn ourselves our real selves, our inner selves from the body which is composed of the various senses. The five senses, touching, seeing, feeling, smelling, tasting. Those are the five senses and we do know that our lives today as we live it on the physical plain is controlled by the five senses. Our minds are controlled by the five senses.

We see something and we gain mental impressions good or bad. We smell something and again mental impressions are gained of that which is right or that which is wrong and in like way, hearing, tasting, smelling has all those effects of influencing the mind of man. So in pratyahara, by first doing the preparatory practices of yam niyam and asana, we are better equipped to be able to withdraw ourselves from the body and body consciousness is lost and this is signified and symbolised by the withdrawal of the senses and we become oblivious of the senses. From there, another thing happens. We take another step, although these are not really steps, because one is so interrelated to the other, the one has the effect on the other. From then we come onto dhyana. Dhyana and dharna are related to each other. In the one aspect what we do is develop an idea, we develop an idea and there is so much concentration involved in developing that idea that the mind, apart now from the body is channelled one pointedly to that one particular idea.

Now you will have experienced this that you take one idea, one principle that you feel is good and as you think deeper and deeper on that principle, you will find that that principle will open up to you new visitors of thought and the thought will become pinpointed, one pointed, well concentrated and it is only the concentrated mind that could delve, that could unfathomed many of the secrets which that formula contains and that is brought about by practices of dharma and dhyana. Where the mind, all its energies are focused to a certain object, whereby all the energies of the mind are harnessed towards that one object and that is how that one pointedness or effortless concentration is increased. Now some of you that are doing the <0:15:07.5> practice which I have given, achieve this aim and all the mental forces are channelled to an object. But as this practice proceeds and progresses, at first it will be a form of concentration, with further practice it will be effortless concentration where all the mental energies are harnessed to a point effortlessly it becomes spontaneous. Now when these things are gained, when the mind has developed this power, we see it done everyday. An accountant is busy or a statistician is busy working out certain statistics or a mathematic – mathematician is working out a certain problem. What does he require there to find the solution of the problem is not a wavering mind. He requires a concentrated mind. He requires a mind that is completely absorbed in the problem in hand to get the solution. But the greater the absorption, the greater the identification of the internal mind with the external mind, the quicker would be the solution, the more dynamic the more powerful will be the solution of the problem.

Now this too is a preparation. This too is a preparation. Now certain practices are given to certain people while other practices are given to other people and the guru has the ability to estimate, to evaluate, to assess at from what level the – the initiate is to be started off. So upto now, upto dhyana, dharna these have been preparatory practices. Until the preparatory practices has reached such a stage that there would be unbroken concentration and the very famous example given is this that it should be like oil being poured from one vessel to the other and if you see oil being poured, you would see it is poured without a break. A smooth flow of the oil from one vessel to the other. The mind is concentrated and in the concentrated, there's so much effortless peace, but this is not the end. This is not the end because it is still a preparation. From there, when that is achieved, then we proceed to Samadhi. Samadhi, that is an inexplicable happening. It is a state where the mind reaches that cannot be analysed. That is where gnan yoga or the yoga of the intellect falls short. The mind in its analysis can reach a great level of subtleties of the mind, but it has, so far with our present development of 10% of the mind only has not reached its fullest extent. So what do we do? We are not going to wait for another million years or 10 million years for the mind to develop to its 100% state and where we have a cognition of the completeness of mind. We said this last week or the week before that the mind functions only at 10% of its fullest capacity, 90% is dormant. But now are we going to wait for all these millions of years of evolutionary development to reach beyond the mind? It will take too long. We want things done now and it is a true fact that a person by vigilance, by his practices can reach a high state in this lifetime. It can be done. There's no hope lost because if you are going to reach that stage of Samadhi in 2 million years' time, then you are not going to make any effort. You'd say, "ah that's a far – far – far, too far away and nowadays in the – in the things as the world goes of instant puddings and instant coffees and (laughs) we want it now. We want it now, we want it in this life. Fine.

So there are practices which leads the mind, there are practices of meditation which leads the mind across the 90% mind which is dormant. A direct line. There is a direct line. Now this have been taught, the same theory has been put forward by other meditational societies or movements, but they have organised methods whereby it, the possibility has become an impossibility. It is the method that is wrong. If I want to reach Johannesburg in three hours, I have to take an aeroplane and not a donkey cot. If I want reach Johannesburg in three hours, I have got to take the jet plane, the donkey cot will take me there in three months, not in three hours. Now there are ways, the jet planes are available and at the disposal of the seeker. It is not necessary to <0:22:23.1> and these meditational systems are there. Now meditational systems are an individual matter and it is discussed with individuals personally so you could never generalise on it. If we discuss a practice, someone will be tempted to do that practice which might not be suitable for that person, so these are individual teachings, but one thing is sure, one thing is sure that in sitting down for half an hour, doing whatever practice is given us, we can go beyond the range of the mind and as I said last week that the range of the mind is as large as the entire

universe and sitting down for half an hour, we can transcend, go beyond the entire universe. We can go beyond infinity. Infinity in the sense of relative infiniteness, relative too is infinite. Relative too has no boundaries, the extent of the relative too is to the extent of – of the absolute because if the absolute is omnipresent, it has to be omnipresent in something, it has to be omnipresent in a vehicle and the vehicle of the absolute is the relativity.

So theology will tell you that the absolute expresses itself and it expresses itself through the means of the relative. So the relative and the absolute cannot be divorced. So when we reach the fullest range of the relative, through our meditation, we become or come in touch with the absolute. The infinite reservoir of joy and peace. We reach there, but now a person cannot say that in that half an hour I will become self-illuminated. No, if the practice is done properly with some months, some years of practice perhaps, one can get glimpses of the absolute. One can get glimpses – glimpses of not only the finest levels of relativity, but also that which motivates relativity. We can not only gain glimpses of that which is manifest, but also of the unmanifest. We have glimpses of that and in that state of Samadhi when one is merged into the unmanifest, now the prerequisites were, as we said in – in preparation, the loss of body consciousness, the loss entirely of the mind where thought ceases because mind is thought. In a certain aspect mind is thought. So when we go beyond the body which means loss of body consciousness. When we go beyond the mind which is the no thought stage, we live in the essence of the unmanifest being. You can call it god, you can call it divine energy. We live in that essence. But what happens at our stage of development that those that reach the unmanifest through their meditations are only having glimpses. But these glimpses too perform a very useful purpose because if we touch paint, wet paint, our hands will be full of paint. So by these meditational practices, we touch the infinite, the infinite is brought down through our minds and our bodies into practical daily life. But of course the ideal is to live in the infinite unmanifest all the time and that happens in Samadhi.

Now Samadhi too cannot be sustained for very long periods. One can go into samadhi for 21 days, 30 days, but being embodied people, one has still to come back from the state into the cognition of the embodied state, but what happens is that the embodied state of man becomes more joyful, happier, more integrated because it has now touched the unmanifest. The manifest has now touched the unmanifest, the expression has become now one with the expressor and in that state of living with a practical thorough contact and cognition of the absolute, we enjoy the absolute in daily living and that is how we become the living free unshackled by the relativity that binds us and all bondage is suffering. So through this way, suffering and misery is alleviated. We will do the things we normally do. We will eat, we will sleep, we will work and perform all the functions, physical functions, biological functions, we perform them all because the human body is also governed by laws of nature and it has to obey those laws of nature. But through our meditational practices,

when we have touched and are in contact and have a – a link to that infinite source, the quality of daily living is changed. I always say, “You look at this flower now, after some months of meditation, proper meditation, you will still see the same flower, but it will assume a different quality for you. It will be a means of providing you with far greater joy, far greater appreciation, far greater beauty will be perceived. Therefore the saying is this that beauty lies in the eyes of the beholder. Now this is what it means. There are very simple sayings and injunctions that we hear of, but we do not bother to understand the true depth or the true worth of their meanings. So how does beauty increase in the eyes of the beholder is when the beholder is in touch or linked with the manifestor. You can call it the creator whichever – whichever label. You can call it god, whichever label. It doesn’t matter. Right.

So once we are linked to that infinite source through our meditational practices, we enjoy life, we enjoy the joy. That’s my favourite saying. We enjoy the joy and therefore if the means are there, such simple means of meditational practices to be practically in touch with the infinite and bring the infinite down in our daily living, how simple. How joyful it is, then why suffer when things are there? It is like a person that has a King’s meal spread in front of him there at the Mount Nelson Hotel and does not want to enjoy it and he sits here and wants to starve himself. Is it necessary? And that is what we are doing. The king’s feast is there for our taking, but we don’t take it and this too is because of mental conditioning, the patternised mind. So we have discussed this before where the conditioned mind becomes unconditioned, the – the – we break loose from the patterns, the moulds that we have framed around ourselves, the walls we have built around ourselves, we break them through meditational practices. The easiest way. Now that is when we reach a certain state of Samadhi. Samadhi, as I said is an indescribable joy, bliss that we experience. There is nothing on the embodied plain or the mental plain to be able to explain it in words. It is infinite and we that are bound in the finite could never explain that. But we can experience it. We can experience it, if we would find that joy, that bliss in the experiential level.

Now then, in Samadhi too, there are some divisions. There are kinds of Samadhi. The one we would call Savikalpa Samadhi where the Ishta devata, that means our chosen ideal is seen before us in form. Some of you have the practices whereby the Ishta devata is brought in form where the Ishta devata is felt in the practices. But higher than that we have Nirvikalpa Samadhi which is a Samadhi beyond the form. It is merging away into the form less. So from form, we merge away to the formless. Servikalpa Samadhi becomes Nirvikalpa Samadhi. Servikalpa, that which can be formed by the mind and then we go from that, we progress further to that which even the mind cannot form, beyond the mind. Nirvikalpa, that which cannot even be thought about but only experienced. That is Nirvikalpa Samadhi and that is the joy, that is the highest state that man aspires to and it is possible in this lifetime. Okay? Fine. This was a brief summary analysis of raj yoga, on raj yoga I could give you a series of 50 lectures. Okay? Fine. Who’s next?

Public: What's your definition of karma?

Gururaj: Definition of karma. Would you naturally want a general definition? Because that too is a vast subject. Karma is the law of action. Now the law of action is also the law of cause and effect. Good action brings good effect. Bad action brings bad effect. That basically, basically is the law of karma. Now in raj yoga when we talk of yam and niyam, those daily living practices how to live, how to have these various observances of purity in action and cleanliness. These are also karma that we are doing. But it is karma that is directed for a purpose and on that level of karma, direction of purpose, direction of action, conscious living action towards good is good karma. Good karma also means that we are flowing with the current. Bad karma would mean that we are flowing against the current. Now karma is something that comes with us from life to life to life. What we are today is the sum total of the karma of all our past existences. We are what we today because of those karmas. Now how are karmas carried from one life to the other? Karmas are carried by impressions which are called samskaras in Sanskrit. Samskaras are impressions left with us or that accompany us that constitutes the subtle body of us that's apart from the gross physical body. it is the sum total there which is carried forward from life to life to life.

Now it is a fallacy to think that if I have killed 1%, then I too am going to be killed by another person. It does not work in a mathematical formula. Karma works that if you have killed, as I have said this before, if you have killed 20 people, then go and save the lives of 21 people and you would create a balance of better karma. You do not need to pay the effects of the 20 past bad actions, but by performing actions which are bad actions or negative actions. Now by performing positive actions in a greater measure, you are doing away, rubbing off the slate, erasing the effects of the bad karma because human life as it is today is the sum total, the totality of all our past actions, of all our past karmas. So there is no hope to be lost, there is no hope to be lost. Even the Bible would tell you that even the murderer, there is hope for him. He too can be saved. There is – the bible says, there is no sinner that cannot find salvation. There is hope for all. There is a misconception about karma that if we have done this, we must suffer for it. No, we have to – if we let it ride and carry on the normal way; but if we consciously try and do deeds in such a way that we can offset the effect of the bad karma as long as we leave a credit balance that is the idea. Credit balance means good karma. Throughout the day say for 10 seconds we think a bad thought, fine. And then after that for 11 seconds we think a good thought. We've got one second credit balance. For the next 10 seconds we do something not so good for another 11 seconds we do something very good. Our credit balance, 2 seconds. Like that if we proceed throughout the day, from the moment of waking till the moment of sleeping and we analyse our days' actions and say, "Ah, I've got a credit balance." Your sleep will be beautiful

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and that is evolution. That is evolution. That is progression towards divinity. The aim and end of evolution is to reach the source which is divinity and this is how, by active action, by karma we know whatever we sow we reap. That is the law of karma, the law of retribution. The law of balance. All these things form part and parcel of the law of karma.

So what helps us in good action? There again meditation plays the part because in the calm state, by being infused with those divine energies in us, spontaneously our actions will be good, spontaneously we would walk on the right path and not on the wrong path. Spontaneously we would be stopped in saying a bad word to hurt someone. Spontaneously we develop that kindness, that compassion that will prevent us from being cruel and that is how our karma too can be altered. The path of karma can be altered by our spiritual practices because the end and aim of spiritual practices is to infuse that divinity that is inherent in man to infuse it in daily living. I always say philosophy is good, philosophy is good, but philosophy must be made practical, if it is not made practical, it is nothing more than mental gymnastics. I was discussing it this week with a few of the new initiates, it has <0:43:23.7> and that is how we make it practical, meditate and act – meditate and act and as we meditate more, as we go deeper within ourselves, the quality of our action improves until we come to the stage where every action becomes spontaneously good and when every action becomes spontaneously good, greater and greater happiness is there in life and that is why I say, the path to joy must also be joyous. The more grains of sugar we add in the tea, the sweeter the tea becomes. It must not become more bitter and that is how the law of karma works. It is a pattern, it is a law, but with the law of karma, there is another law that operates, the law of grace. With the law of karma there is the law of grace and if we, through any of these yogas we discussed, draw that grace, through intellectual acceptance of the grace by the mind, through the acceptance of the grace by feeling. Bhakti yoga by devotion we accept the grace and by our meditational practices we come quicker to the grace. Then that grace helps us not to feel the severity of the results of our actions. It sublimates it. It sublimates it. It changes that grace, changes our perspective so wonderfully that that which we found to be unbearably miserable or full of suffering will assume a lighter form, a lighter form whereby the suffering does not become so intense because having accepted and allowing the law of grace to pour into us and through us, the sting vanishes from the result that had been produced. The bitterness somehow loses a lot of his bitterness. The sourness loses a lot of its sourness and it becomes more acceptable – acceptable, more enjoyable. So all the karma we have done in the past, if they were bad, there are still ways and means through the law of grace to alleviate or perhaps to sublimate the result of the action. Whatever we so we reap, but even in the reaping, we would have the attitude, good <0:46:42.1> will be appreciated. If the <0:46:44.3> is bad, the mind has developed certain perspective that in the poor crop too, we can find joy. Why do we find that joy? Because actively the law of grace is helping us to find that joy. And all these can be achieved by the simple processes of our spiritual practices. Okay? Good. Fine.

Public: <0:47:17.1>

Gururaj: (Laughs) this is – this is so beautiful.

Public: Gururaj as a matter of fact <0:47:33.9> (laughs)

Gururaj: Yes, sometimes in life – sometimes in life a person has to use a lesser evil for a greater good. It is so. We are bound, we are still fettered and chained by various things, by our own karma so that the exercise of a little evil for the purpose of greater good. People go to work for example, where – where a thousand lives were lost. But the thousand lives were lost to save 20 million lives. So in the workings of this world, sometimes a lesser evil can bring about a greater good. Although of course it is not ideal, but it is expedient and we have also to bow down to the law of experiencing. So you – you saving the mouse from the cat might have certain implications for the mouse and it might have certain implications from the cat. Now if you analyse this, have you prevented the cat from doing its dharma or duty?

Public: <0:49:07.3>

Gururaj: It had plenty of food at home, but the nature of the cat is to enjoy mice more than any other food you can give it. Yeah, so this is of course going – we're having some fun really. Yeah, so have we impeded the evolutionary progress of the cat in keeping the mouse away from it? What have we done for the mouse? Have we impeded its evolutionary progress by not being killed or have we somehow put the mouse in greater misery and giving it all the trouble to scrounge <0:50:03.6> What have we done? There are pros and cons for everything but the best criteria is such an issue where it comes to the lesser evil for the greater good would be to analyse what does nature's law say and in certain instances where nature's laws demand the sacrifice of the few for the many, and if we would see a greater freedom for the many, through the sacrifice of the few, then it is good. Then it is good. Okay? (Laughs)

Public: Gururaj can you have life – karma devoid of dharma <0:51:05.1>?

Gururaj: Can we have karma devoid of dharma? That is the question. Now the two are an integral part of each other because karma can be dharmic. Karma itself can be dharma. Dharma means a way of life performing the duties of life and performing the duties, the very action of doing the duties is karma. There too people label under misconception, they say, "Oh a person has suffered this because of his karma." Right, good. That is true. But then karma in that sense tries to

connote or have connotations of something bad. It is not so. Karma can be dharmic and karma can be adharmic. In other words, karma can be good, dutiful in its performance and karma can be undutiful in its performance. In other words the performance is not done as it should have been done. It is not done dharmically. So your question is good. Karma and dharma can never be separated. They form an integral part of each other, always – always. Beautiful – beautiful. Good.

Public: Gururaj, since we're discussing <0:52:43.3> can we consider the implications on suicide?

Gururaj: Ah, that is --

Public: <0:52:53.1>

Gururaj: Can we discuss the implications of suicide? Right. Now to discuss the implications of suicide, we have to find out the mechanics of suicide. There we have to apply so many questions. Why does a person commits suicide? What prompts him to commit suicide? How is he going to commit suicide? That's very important. How? He might choose the easy way out and what makes him choose the easy way? Fine. So when does he commit suicide? What brings him up to the point of that particular moment in time when he wants to commit suicide? So in the implications of suicide, all these factors are involved, but firstly we must remember that the act of suicide is akarmic and adharmic. A means a negative of it. It is, in other words, a bad action. A person commits suicide to alleviate his miseries because he can't face life so he wants to leave life. He has the misunderstanding that by committing suicide, he is ridding himself of suffering and misery. A person that commits suicide thinks that death is the end of everything. That person, if he had a realisation that death is but a birth into a new life, and as we discussed it here the other day that there is no death, it is just a discarding of the physical body and then living in the subtler body. There is no death. But now what happens to the psychology of the person? The suicide? The person with suicidal tendencies? It -- firstly, that person has not developed an understanding of the meaning of life and death, has not understood the meaning of what happiness is and what suffering is. To one person, because he is so attached, he has such strong craving for a million pounds and he starts a business perhaps to achieve the million pounds and he could not get the million pounds so to him it is extreme suffering. To another person that just needs two slices of bread for supper this evening and cannot get it, to him it is extreme suffering. Here, suffering is the same but a matter of two means. For one person it is <0:56:26.2> for two slices of bread, for another person, the same intensity of suffering is for a million pounds. There we are trying to point out is that the whole mental conditioning of the mind, of the person who wants to commit suicide is not the enormity of the situation he faces, but the intensity. A person

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can suffer just as intensely for that two slices of bread as he would suffer just as intensely for the one million pounds, intensity.

Now what causes that intensity? Intensities are caused by the lack of the proper perspective to life. If that person who finds life unbearable is guided and given proper advise, proper guidance and shown the right perspective, his mind will be taken off suffering. A person came to me, it's nice to talk of personal experience. Person came to me, this must have been about five years ago and he was so terribly involved in his business that he was in the verge of bankruptcy and to become bankrupt would be a great loss of ego to him. He won't be able to face his business associates anymore. His ego would suffer. Then I had to explain him what the ego is and how the ego is superficial and a fixture of the human mind. The ego is formulated by the conditioning of the human mind which the person conditions himself. The ego can find so much importance in that which is not important and inconsequential altogether. Fine. Then I went much deeper in the processes of the ego and what the ego means. So here he was gaining a little more insight into his matter. I say, "You are on the verge of bankruptcy, is it due to any dishonesty on your part? He says, "No." "What is it due to?" he says he was importing a certain shipment and the shipment came in and something went wrong in the market values of things and the prices dropped and he was depending in the difference of – between the purchase and the sales to bring his business completely right. But this failed. I said, "Fine, this failed – these things happen and we can reduce that too to certain karmic problems. Fine. But when I showed him the light, firstly that the – the humiliation you are going to go through because of bankruptcy is due to your inflated ego. Because your ego thinks you're a big businessman and if you are really a big businessman you'd have not made this mistake with this imputation in the first place so you are not such a brilliant man. I deflated his ego slightly. (Laughs) Good.

So once I gave him a little understanding of his ego, he settle down a little more. Fine. Then we pointed out that his dealings in his business was moral, very honest and because of this that happened, he will not be able to pay his creditors 100 cents in the Rand. Fine. These creditors will get so much less. Then I explained to him <1:01:11.6> you've been dealing with these people for many – many 30-40 years and through those years they have made quite lot of profit from the business you've given them. It is very easy for you to approach your creditors individually and your accountant, it is a big business. Your accountant can work out that in the thousands, hundreds of thousands of goods that you've purchased or sold to them, you have given them so much benefit in a 100,000 Rand, you have given them 25%, 25,000 Rand benefit and in the circumstances of yours, that one particular creditor is going to lose 5,000 but over the years' dealings, that creditor has gained 20,000 from you. Now if you go to your creditor and explained him this like yet so many other creditors. If you explained these principles of what happened, they will understand and come to a compromise and not

have you declare insolvent. So you will save your name. So what we did there is explain his ego to him which we had to deflate a bit, then we had to show the way how his name can be saved, and then I brought up the trump card. Let me tell you about this. He's still – by the way he's still alive and kicking and I think he's worth about 10-12 millions today. Fine. He has not donated a penny to our movement though (laughs). Right. So then I came with the trump card, I told him that you are going through suffering now. Fine. That suffering is intense. It is intense on your physical and mental level, but when you kill yourself and you are in that subtle body of existence, then the intensity of the suffering is more because anyone at its subtler level becomes more powerful if happiness becomes more powerful, then misery also becomes more powerful. The law works both ways and when I went into details about this that by you committing suicide, you are not alleviating suffering, but increasing suffering on your subtle level which might be still more unbearable and then with your subtle level of existence, your subtle body, there is no suicide and you keep on suffering and suffering and suffering. If you have to suffer here in the next 30 years of your life perhaps. There it might be 3,000 years you don't know. So when I explained to him that suicide was not an alleviation of misery but an extension in a more powerful level of misery. Then he forgot about suicide. See, so these people that have these tendencies, these people that have these tendencies should really discuss their tendencies not just go into rash actions. It's not going to help them. Discuss these tendencies with people that know and that could analyse their minds and the motives and the way of life and that could show them a path, then we would have less suicides. See, so the implication, the real implication of suicide is this, apart from how and why and wherefore he does it. The real implication of suicide is this that you're not alleviating misery but you are increasing your misery. As we know a big rock will have so much power but the small atom if used properly and split properly will have far far greater explosive power. So anything existing in the subtler plain naturally has greater power and that power of course is translated into happiness or misery. So the greater the misery. So people must understand that with the suicides are not alleviating their trouble, but transferring their trouble. Like this businessman, he wants to transfer his near bankruptcy from one place to a far greater bankruptcy to another place, a subtler level. So it does not help, it does not help and this is never advocated, never advocated. Ah, life is there to face our problems analyse the problems and go to those that can analyse it for you and help you and show you the way. That would be the way, that would be sanely acting and not insanely acting. Okay?

Public: Gururaj, can I ask you another question?

Gururaj: Yes.

Public: Not entirely connected with <1:06:57.0>. I've been wondering if a person has a guru. Umm – discuss this before. Every person has a guru and he is practicing techniques and receiving gurushakti and unfolding his consciousness. If that person dies, why is it not possible for that person to go on to gurushakti unfolding although he is out of the body? In other words, what is this link between the subtle reality of the individual and the body which makes it so important for us <1:07:33.0>

Gururaj: Good. The – the – to put your question briefly, it means that if a person has a guru and he practices the – the – the practices given by the guru according to his need and because of his acceptance and openness and by doing his practices properly he receives gurushakti. Then when that person dies, why can't the gurushakti work on even in the subtle state? Now it does work on in the subtle state. It does. Because there has been formed such a bond between guru and chela. Gurushakti is an infinite energy that does not only exist on the gross plain of existence but more so on the subtle plain of existence. So when a person passes over or sheds this physical frame like the snake sheds its skin, when that person passes over into that subtle level, then gurushakti is even more powerful within because the physical body can retain so much, say ten pounds of power, then the subtle body can retain or is equipped to retain because of its own more powerfulness. It is equipped to retain a 100 pounds of power. So in the process, in the subtle body that exists after the gross body has been discarded, gurushakti is even more there and in that subtle body, there is no evolution involved. In the subtle body a person assesses, person goes through a review of all the happenings of all the lifetimes and then formulates its recoming to the earth. It is assessing, evaluating there and if gurushakti is more powerful there, the guru is still a guide in that state in helping the assessment and the evaluation.

So it is important to have this link because it goes on and on and on. Gurushakti being infinite must also be existant until infinity. But how much we do now? How much we open ourselves for that Shakti? How – everytime we go to the well, are we going to take a bigger bucket to the well to draw more water? Are we cleaning our carburettor more and more so petrol flows through more and more smoothly? That is our duty. That is our little effort that we have to do. Our little effort. The greater effort is done by the others, by the guru and the infinite energies of the universe, by infinity, by god, call it what you want. That's done. It's always existence. In some people that delve in spiritualism, these spooky people, yeah, they maintain that after death, some angels come along and help you, give you a hand there. Right to – to help you through difficult times. What really helps is the gurushakti, that infinite power that knows you so well, that has grown with you and helps you to grow, yeah, it's more powerful – more powerful. we don't need spooks there, we need gurushakti there.

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Public: Then guruji a man who would say that he has an instinct to feeling he's got an unseen guru who doesn't go <1:11:54.2>. Would that mean that in some past life he already was <1:11:59.2>and he instinctively is feeling the power of that guru still ---

Gururaj: That is very – very true. That is very true that the person that does not have an external guru might have had, and would definitely have had the external guru in past lives so that in this life they'd automatically feel the internal guru. As we said last week that the purpose of the external guru is only to awaken the internal guru. After that the external guru is discarded, it's not necessary. He stirs up, activates that spiritual power that is within every man and once that is activated, then he's not needed. As I always say, a housewife makes a list when she goes to the supermarket and after she's bought all the things, she does not need that list anymore. She can throw it away because the things are bought. Likewise this is how it works. But after, after all the things are bought at the supermarket, the list still is contained in the things bought. The list is contained in the things bought. The thought that made up the list is still contained in the things bought. So therefore the power still remains eternal. The power still remains eternal. Good. Fine.

Public: Gururaj <1:13:44.5>

Gururaj: Oh yes, it – it is all meant.

Public: If we should find you --

Gururaj: When people get together in the closeness of the spirit. When people get together in that beautiful communion of that which is higher within ourselves, then know for sure that it is no accident. Yes, in a way, as you say it is meant, circumstances has led up. It might have been through many lifetimes. Circumstances has led up whereby a certain pattern has been created where people, even from different parts of the world, somehow or the other just come together because there is a link and that link might have been existing through many – many thousands and thousands and thousands of years past. Oh yes and that is – that is how these bonds are formed. For example boy meets girl, fine, and they – they become instantly attracted and – and more quickly than others they feel an intense love. We are not talking of infatuation, they feel an intense – intense – intense love for each other. Then know for sure that it's not an accident they might have known each other through many lifetimes past and that day, because of the pattern set, patterns within patterns, that they get thrown together again not by accident, but by pattern where those ties which were there, ties which were formed for the purpose of evolution that they automatically get drawn to each other and thereby together they evolve

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and that is what is known by soulmates. People call it soulmates, actually they're classmates – classmates. They're in the same class and studied together to find divinity. Yeah, that happens.

So Patsy you are quite right – you're quite right when people are drawn to each other, never mind from where, look we had our young man <1:16:32.5> leader that he started our move, Satish, fine. He came from somewhere and he went to – from Australia to England, from England to South Africa and – and all over and then he meets his – the girl, he got engaged to and it's – it's no – no accident really. It's no accident. So – so when there is a strong enough pull, call it a gravitational pull, call it a magnetic pull, these two are labels, scientific terms, they're not important. But when there is that pull, people, never mind where they are, they get together, they get together. Never mind where they are, oh yes (Laughs) okay Patsy? Fine, good. Anyone else?

Public: What about vegetarianism? You think that's a good thing?

Gururaj: Your question is, is vegetarianism a good thing?

Public: <1:17:34.9>

Gururaj: Does it help you spiritually and does it help you vibrations? Now, I never condone anything and I never condemn anything. Now vegetarian food is naturally more refined food than meat foods. They are def – it's definitely more refined. We know that and that depends upon our personal physical bodies. Now through our meditational practices etc, we will find, as our bodies too become more finer. We will find that we will be more and more attracted to finer foods than grosser foods. So we have found among meditators that automatically without any force or telling them, automatically they veer away from grosser type of foods. They come to some realisation that I cannot create life and I've got no right to take life. I've been told by a person that if you should go to an abettor and you see these poor animals slaughtered, now these animals have an instinctive feeling, they feel it. They fear impending death and as we know that fear secretes a kind of chemical in the body, toxins in the body, yes – yes, a chemical in the body and that toxin permeates the animal body which is eaten and that could cause a lot of harm to the physical body or if it does not cause any harm, it would make the physical body more grosser, rather than more refined. We have a little child here who's a meditator, there she runs, she says – yeah, she says, "I don't eat meat," I said why don't you eat meat? She said, "I don't eat dead animals." See, that's her understanding.

So as I said, we don't condemn nor condone meat eating at all, but as – but we do know for sure, by practical experience that as a person advances in his meditational practices, the desire for grosser things become less and less – less and less. In the beginning you find some people that just cannot do without meat, if they don't have it three times a day they feel ill. Yeah. But later you'd find – you'd find that as they advanced, they – they eat less and less and less and less and I always say that if a person is a meat eater, let him not just chuck it entirely and shock his nervous system, let it be done gradually. So instead of two times a day, if it's three times a week, two times a day, then load it to once a day and then to once a week and like that gradually he would get away from it and then the whole mental attitude would develop then we would say, I haven't got the ability to give life, how can I take life? And then these mental attitudes develops and then you'll find that you automatically recede away from it. You recede away from it, yeah – yeah because – because with the permeation, with the permeation of that divine energies in us into our physical bodies and mental bodies which naturally has a result of making it more finer, then we would consume more finer foods, we would. But let it be a gradual process. Oh yes.

There are movements in the world today that have a pre condition that you must not eat meat and you must not do this and you must not do that, then only are you accepted amongst us. No, we don't say that. We don't say that. We leave it to the individual to develop gradually. The refinement of the mind, refinement of the body and activating the spirit, its not an overnight procedure and the – it is like saying, if it was an overnight procedure, is like planting a seed now and expecting the – this flower to grow in two minutes. That doesn't happen. The flower from the seed has to sprout and grow a bud and from the bud the flower must open. It's a beautiful, graceful, spontaneous, natural procedure for the beauty of the flower to emerge. So therefore in the beginning, we don't force anything on anyone. The only thing which I'm insistent about is this that whatever practice you have been given, please do it regularly, it is for your benefit. The more you do it regularly, it's for your benefit. A doctor gives you a prescription with medicine and if you leave the bottle of medicine somewhere on the dressing table, it is not going to help you. If it says three doses a day, please take the three doses. Likewise – likewise with meditation the important thing is regularity and all these benefits, all these refinements come spontaneously automatically and a person grows and flowers like the flower. Okay? Fine.

Public: Gururaj thank you for answering all the questions I've prepared over the last two weeks.

Gururaj: (Laughs) Shall we have tea? Yes, yes. Shall we break for tea now? Okay, good.