

Gururaj: Good. What shall we discuss today?

Public: Guruji, I wonder if you could explain me significance of the sound and light <0:00:14.7> techniques also how, why <0:00:21.7>

Gururaj: This is a talk, more an <0:00:33.2> talk that we normally explain a person and when we teach them meditation and it has been explained over and over again – umm – not to make the question sound redundant, but we have explained and gone very deeply into the matter that everything existent in this universe is nothing but vibration and whenever, whenever there is vibration, there is motion and whenever – wherever there is motion, there is sound and everything we see around us with our five physical senses perceives the five physical senses perceive because those vibrations have become compacted or have become solidified as vapour would become ice and it is because of the solidification that the five senses can perceive these vibrations or the sound. Now there are subtler levels of sound which the five senses cannot perceive but in some trained people, they would have the ability of a sense far greater than the five senses by which they can perceive the vibration of any given object could be this table, it could be a human being. Now the – the sound that is emitted by a person in our case would be the sum totality of his existence. In other words, what he is today is represented by the sound he emits and that sound can be perceived, it can be seen as well as heard. Of course that is psychic-ly speaking and it is on that sound basis if a mantra technique is given, it is on the basis of that sound of the person's own vibration that a mantra or a sacred word is given and if the mantra is based on the person's own vibration, naturally it would be harmonious for him.

Now the mantra would also incorporate the very impulse since he became an individualised being. The analogy we can use would be the – the explosion that occurred in the sun millions of years ago and many parts of it broke off, which later we know in our solar system as the earth and all the other planets, mars, Jupiter, Neptune, etc. So likewise, the human being too from its eternal source parted momentarily. To us it would be millions of years, but in cosmic time it is no time. It is not even a second and so the mantra would incorporate at that moment when the individual soul parted from the universal soul and became individualised that very action, that very motion created a sound. So in the mantra that is given a person, it will incorporate the very first impulse since he was individuated, then also his present state of evolution which does influence that sound, the primal sound and also its range. Every person has a certain capacity at the time of birth. One person, say for example might be born with an IQ of 110 while another person with an IQ of 160. In other words, the innate ability that the person has in, or to say the charted seas that he can cover in this lifetime, in this lifetime, given – given a certain amount of years. But then you would find people that could go beyond that. If you can run 2 miles an hour,

you can, with proper exercise train yourself to run four miles an hour. So it does not put any limitations on a person, but it does take into account the range of that person's ability to develop in this lifetime and when such a person we know that presently he can run 2 miles an hour and if he develops himself faster and gains the ability to run five miles an hour, then naturally his technique in time would also change. There are some people with whom the technique would remain a lifetime, depends upon their own personal progress and what they have done with themselves. So that is the mantric sound that is given to the person which is, as we always say, tailor made to the needs of the person and being his whole vibration, it is harmonious with him and whatever is harmonious with us always aids us in our progress.

In meditation one of the aims of meditation is to calm the mind, to still the mind. To still the – the ripples in the pond. Now what could still the mind more than that which is harmonious to us? Our mantras are ourselves actually. You know in the preparatory practice that you start off just being aware of your breathing plus other things. Right. It is yourself. So in meditation what are we trying to do? We are trying to unfold ourselves so why not use ourselves to unfold ourselves? Do you see the beautiful principle underlying it? Right. Now where other systems are concerned as Mike has said, where the mantras might not agree. Now that could be very true because they have no basis, no proper scientific or philosophic or psychic basis in allocating a sound. I'm referring to those movements which propagate mantric meditations and for that matter, we have had experiments done by a very well known psychiatrist that lives in Cape Town and the – he did an experiment in England with another very well known psychiatrist for three months and they found that if the proper sound is not used, the only benefit that can be accrued perhaps would be just certain amount of calmness which 15 minutes of any good music could produce in you. So you can buy a single plain record for 75 cents instead of just getting any sound from anywhere and paying 60 Rand for it. That's what it amounts to and that sound might not be in harmony with your own vibration.

Now we know the value of sound in so many other aspects. We also know that sound played at a very high pitch on a violin could break all the windows in this building. So you see how powerful sound is because sound is a living entity. A sound can create so much damage. We have heard of cases, we heard a very loud sound suddenly brought about has deafened people. It has also been proven that sounds can also have blinding effects upon people. We also know that sounds can produce mass hysteria. If you go back into the history of riots and all these revolutions that occur, sound has played a very – very great part. For example in works, say we have people digging a ditch and we have seen this where – where these hardworking African men would use their pickaxes and – and they will burst out in a kind of chant. Perhaps some of you know which words are used, but that produces a certain kind of mental harmony between the 20 people working there. Now the harmony that is produced by the 20 people working there has a regenerating effect upon their

physical bodies as well. Firstly, it unifies 20 minds in doing the same thing. Now unification is harmony. Harmony produces vitality and energy which in turn must reflect itself in the physical bodies. We find this among married couples, all kinds of sounds are produced. There is an instinctive thing in a person that automatically makes a person emit a sound. You get hurt suddenly and you say, <0:10:27.2> something like that. Fine. All our exclamation marks we have in – in all languages has a beautiful meaning. When you say “Oh”, oh means a lot. Oh means the sum totality of your surprise and pleasure that is within you. Now this we would find not only in the English language, but in every language. So when we get hurt, we produce a sound <0:11:02.2> that signifies hurt, we feel the pain and when we have some beautiful surprise or pleasure, we say, “Oh” right.

Now by just taking on a mantra which is not suitable for you, you might be taking on <0:11:18.5> instead of “oh”(laughs) do you see the point? Do you see the point? You would be taking upon yourself pain instead of pleasure. So therefore it is an injunction of the vedic teachings of thousands and thousands of years old now. Thousands and thousands years that any spiritual instruction, any spiritual practice must always be given by a qualified guru because spiritual practices are very powerful practices and even in their utmost simplicity, they generate a fantastic power as all of you that are meditators have experienced. So therefore we have to be very careful and the purpose of our foundation is to try and right some of the wrongs that have been put forward in the name of right. So it is very important Mike that if one embarks on a mantric practice and mantra practices are perhaps not suitable for all. Good. Umm—I had a person that came to me, had a problem with having certain buzzing noises in the head all the time and this person was meditating with another system and with that, the buzzing noises increased. So I had long talk and I said, your trouble, the noises in your head are neither psychic and they are neither psychological. The buzzing in your head is due mainly to a physical thing. Go and see a doctor. So I send the person to a medical doctor and the medical doctor found a fault connected with a tooth that a nerve from the tooth was touching somehow the inner eardrum, producing that noise. So when that tooth was extracted, the noise disappeared. Right. Now if you go to an unqualified person, right, who knows nothing about meditation, of course then she came back after the tooth was extracted and I gave her a different kind of practice and she’s so well and happy, thanks to divinity. Umm-- so therefore we have to be careful.

Now to an unqualified person who would have a list of mantras given to him by his guru, he will teach them out, left, right and centre, and more damage can be caused, rather than good. So in this world of specialisation, this is also a speciality. What is the sense of calling a plumber when you need a carpenter? What is the sense of calling a blacksmith to repair your television set? It is just common sense – common sense and although they say common sense, it is really not so common, unfortunately. Common sense should be common, everybody should possess. Good, fine. So Mike, to have the

proper technique is important, and to be taught by the proper person is also important, because with the sound given, the guru imparts, the guru is a channel for divinity. He has acquired the ability to draw upon himself any universal forces, universal energies, universal divinity and as a channel with the – the – the practice given, he passes on those energies to the person. That is why our meditators are so successful. That is why our meditators can go into such deeper meditations because it is not only their meditation, but there's also this divine energy poured through the medium of a guru to the meditator. There is that human impulse that is so important. That is so so important and this is – that is why it works so well. Everytime a meditator sits meditating, he is not only finding the harmony within himself, but that harmony is enhanced by the divine energies he is pulling to him. He becomes a magnet where automatically the shakti, this energy descends upon him. So here two forces are at play, what a beautiful combination. Your little effort and the rest done by him. So therefore, it is said, through thousands of years that if you take on a spiritual practice, it must be given by a spiritual person – by a spiritual person. For the television you get a television technician, for the spirit you get a spiritual man. Right. For the body, go to the doctor and for the tap you get your plumber. It is so simple, common sense. Does that satisfy you Mike? (Laughs) good – good.

Public: Bapuji, what excuse could there be in – in saying that – well, lot of the <0:17:17.7> that would be given out on a non-spiritual basis <0:17:20.6> of divinity and divinity could never be <0:17:26.6> to anybody. Is that a bad thing? Not , obviously not, but.

Gururaj: It is not divinity that is used, but it is – here do not mix up meditative science with the theology behind meditation but in theology you'd think of the divinity and when even a beej mantra, seed mantra is given to you which is based on the name of a divinity, you are unaware of it. You that have made further studies perhaps or have been with other movements know that, but if you initiate someone and the meditator asks you the meaning, you say, “No the meaning is not important.” You would say that. It is the sound. So therefore the sound is important as you would know and the sound has to be harmonious with one's whole evolutionary make up. With our whole evolutionary status. Okay? Right.

Public: Gururaj, can --

Gururaj: Excuse me , why are you – why use the name of divinity when the sound is important? We can say apple, we can say pear, we can say flower, rose. Nothing wrong with that. Use the rose and become so identified with the rose that you become the rose. That too is meditation, but that is difficult – that is difficult. That – that with further advancement that can be done, but you will not only identify yourself with this rose, but with this whole room, with this whole city, with this

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whole country, with this whole world, with this whole universe and then you become the universe. But that's the difficulty. So let us start, easy –easy –easy way – easy way, that's important. What is the sense of giving MA lessons to a Sub A child? Give the Sub A Sub A work, give the Standard I, Standard I work, the matriculate, matric work. And when he reaches MA, he will see. Okay? (Laughs)

Public: Gururaj, I've got rather <n0:19:46.4> question but it's to do with what we call reality.

Gururaj: Yes.

Public: I was talking with Nirmala a week ago something about probabilities actually being existent as much as what we call everyday life and the words for example say you've got a choice to go this way or that way and you are aware to go this way and that's reality to you, but probability is also continuing as a – just as much as a reality and all these possibilities are simultaneously existent.

Gururaj: Yes.

Public: Now can this be said, in other words, if one somehow can switch on one's awareness to the path of progressive possibilities or probabilities, can they be as real to us as this herein now is?

Gururaj: Now, why rely upon possibilities and probabilities for the purpose of progress? Why not rely upon certainties? Yes, we experientially by very simple practice can become of – can become certain of things. It might not, the mind might not be able to define it, but the heart will feel it and you can feel certain. Fine. And then from the basis of certainty, let us then explore the possibilities and the probabilities. Now what is possible and what is probable? Those two has to be based upon certainty. So what is certain has also arranged. It has a probable range and a possible range because even certainty cannot be confined. Anything which is certain and that is subject to confinement, to limitation, then that certainty too will change tomorrow because it is limited. So through, starting from the limited certainty to the universal certainty, we try to explore the range or the possibility of the certainty. Now what do we do? We start off going on the main road. Now we are certain that the main road leads to Simon's Town. We are certain of that. Why are we certain? Because those that have travelled the path, those that we could believe in, could rely on that we are sure will not delude us has told us that and that is the path, that is what – that is the main purpose of religion. All religions. They give us a certain kind of certainty. Now after knowing that this main road leads to Simon's Town, we start exploring and progressing towards

Simon's Town. So exploration and progression should be synonymous and simultaneous. That is where the joy comes in. That is why I always say the goal, the end of life is joy and the path too must be joyful because exploration brings with it every moment of newness. As soon as man stops exploring, he becomes stagnant, static, no value left. He is not working according to the probable and possible values that are within him. He is not using those possible values. He has a feeling of certainty but he is not using the possible values that are within him in exploration of the path and in the process of exploration, he would find progression and as he finds progression in the limited now, in the limited exploration of now, it would spur him to explore more, more, more until he reaches Simon's Town.

So we start off with a certain injunction of certainty. Certain thing we feel and to us, for that moment what we feel, what we know and what has been told to us by sages seem real, but the reality is at first a conception. It remains a conception not necessarily of the mind only, but the heart too can conceive. Here is something to think about. The heart too can conceive in feeling value. Have you not noticed of people's feelings change? Today this feeling seems true and tomorrow another feeling seems true? So we have to explore, we have to experiment and progress. The guidelines are there, guidelines are there, we feel certain that we will progress. But people have to be spurred on to explore. They cannot reach Simon's Town just sitting in <0:25:45.9> centre. We have to work, have to ride, have to take the train, bus, whatever. We have to do, otherwise we don't. If we don't do we don't. So simple. Good. So to get back to your question, we have a certain innate feeling of certainty within us that there is something far greater than us that we are the sum total of everything and that sum total includes something far greater that as yet we do not understand. So we start exploring and our meditations and our practices, our means and ways of exploring, until what is seemingly real today could become unreal tomorrow until ultimate reality is reached and then too when <0:26:42.0> reality is reached, one asks, "Is this actual?" even the seemingly real, even the real cannot be actual. You do remember our very favourite analogy that with clay you make a mouse and with the same clay you make an elephant. Right. The mouse is real, the elephant is real, but what is actual? The clay. Good. So life is a progression and exploration and what we have to do is do our practices regularly which helps us to explore and with our practices, far and far greater visitors or the mind open up to us. Far and far greater awareness dawns, greater and greater perceptions dawn and – and we feel them, we learn to know them then. We really know them because we start living them. So what was real yesterday is not necessarily real today and yet if the rose is still the rose of yesterday, we, with our progress will find greater beauty in the rose. A greater perception, a greater depth. The two dimension becomes three dimensional and the three dimensional becomes four dimensional. That is progression and that we have to verify ourselves, the sages and the gurus and the rishis told us this that this is the path, do not take it at face value only. Take it as the first impulse, a guideline and as you progress, you would say, "Ah, my guru was right. The rishi was right because I have too found him so.

So all progress, all going from certainty to the various realms of the possibilities and probabilities, we have to verify it ourselves. We can only evolve ourselves, nobody can do it for us, others guides can help. That's all they do, they help. They candle the spark. They fan it a bit so the spark doesn't die away until the – the – the flame becomes so strong they doesn't need the wind anymore. It finds its own impetus to burn. That is the duties, that is what is done. So from the little certainties given to us, we progress, explore until we find – until we explore its fullest range of possibility and then we have reached the goal. Then we have reached. Okay?

Public: Gururaj, <0:29:41.7> people use any small percentage of their prayer capacity. Now <0:29:51.2>. now what I like to know is why have human beings developed the staggering brain capacity which they have which they don't use?

Gururaj: Yes, very – very beautiful question. Very profound indeed. Why does a human being only use 10% of his brain instead of a 100%? Now brain today, let us – let us rather call it mind. The brain is just an organ that has the mind might find the brain as a channel to use itself, but the – the question is why does a person use 10% of his mind only when there's a 100% capacity? <0:30:47.9> this one (laughs). Although man has the ability, you have noticed in – say in an accident a man is under his car repairing something happens to the jack and the car falls on the man's chest. At that moment his wife is there and she develops and super human strength to lift up that car and help the husband out. This has been experimented upon and this has been known. How comes this happened at that very moment because of her love for her husband which is so great that she developed the strength of picking up the car to help the husband. Yet, normally she can't pick up a teacup. Why? Has that woman not got the innate ability, the innate strength in her to pick up the car? She has, but it's been unused. Our problem with humanity is this that we do not use and neither do we make any effort to use more than the 10%. Life has become so routine to people that get up in the morning, go to work, come home, eat, sleep, get up again, come – a whole routine. They are not concerned in exploring the mind. Man can use a 100% capacity of his mind if he wants to explore, but all his activities are mostly centred on the physical level. To them, mind does not matter. They have to use their minds, but mind does not matter and in turn they are just concerned with matter. This is the main reason why the other stratas of the mind is not explored. This is the main reason and to put it down in one word, laziness, because to know the full range of the mind, one has to know the body to a certain extent the mind as far as it can go. The equipment there is only to use the 10% at the moment because those are the facilities that are developed. What do we do to know the 90%? Can we know the balance of the 90% by using this percent only or shall we rely upon some other source? What is the other source? The other source is the divine spirit within us.

So this fits in very well with our methods of meditation. Our methods of meditations say you do this little and the rest comes, gurushakti comes. In the same way, in the exploration of the mind we pull upon the spiritual self within, we pull upon the spirit and let that come down through the 90% of the unused mind to give it a helping hand, to give the 10% a helping hand and pull it through the 90. Now the mechanics of the 90% of the mind are on such a subtle level, are on such a subtle level that the present 10% cannot understand them. The present 10% governs the five senses and a very small part of the intellect. In other words, to know 100% of the mind, we have to become 100%. We can only know 10% of the mind because we are only 10%. We live 1/10<sup>th</sup> of ourselves. But through our practices, we start living more and more of ourselves, more and more to our fullest ability. Like the woman who picked up the car. She exercised her fullest ability there. If we live that way, then more and more the subtler levels of the mind would become perceptible. Now that perception will not necessarily take place with the five known senses. Other senses are developed in us that takes us to 20% and 30% and 50% of the mind but they in turn would be used less if they do not enhance the action of the five known senses. Now this is what happens, the subtler levels of the mind as you go deeper into the mind and go more to the subtler levels, they become more purer. The subtler levels of the mind is not mixed up as the 10% we know, they are more purer – more purer – more purer, more finer, more refined. So when you meet a person whose senses are very refined, whose senses have a beautiful heart quality, love quality, that every action he does with his hands, with his ears, with his eyes, with all his senses, every action he does is so imbued with that inner love that makes every action of his beautiful. He lifts a hand and would seem so harmonious to you. It's like a dance. Right because in that action, he is portraying greater and subtler levels of the mind. So his five senses are also so – so much enhanced and that is how – that is how practical life benefits. That is how the practicality of life benefits.

What is the sense of knowing 90% of the subtler levels of the mind if we can't use it here and now? As I repeat over and over again, all philosophy must be brought down to the here and now practicality of life. So this is how it is known. This is how it is known, how it is judged and how it is recognised. The quality of the person's life and better the quality, do know that far subtler levels of the mind are automatically used, automatically used. Everything becomes finer – finer, more – more finer, greater refinement until when the full 100% is used, then everything becomes divine. Then everything becomes divine. Then divinity, call it god, is seen in everything, felt in everything. This flower speaks to you, this mike does not only take the voice <0:38:57.5> yes, yes everything becomes divine. Everything becomes alive. Then no matter is dead. All the molecules swirling around in this table standing here are alive to you, you feel their pulse because you feel divinity and when we can do that, we are using the other portions of the mind. That is how it is <0:39:25.1>. Other portions of the mind, the 90% might not be definable or examined in a test-tube. That's what scientists want, but we want



experience. I do not want to know god in a test-tube, I want to know him within myself, experience him, live him, see him everywhere, in everything existent and that is why <0:40:01.3> by the way (laughs) Okay?

Public: Gururaj can I ask you something --

Gururaj: Please.

Public: -- in connection <0:40:10.8> by what one could say negativity and criticism or <0:40:34.1> attitudes or vibrations even not in use to common language?

Gururaj: True – true.

Public: And is this sensitivity a period that would pass?

Gururaj: Now --

Public: <0:40:45.7>

Gururaj: Very true – very true.

Public: <0:40:50.4>

Gururaj: Now the question is that as a person develops on the path of spirituality, one becomes more sensitive.

Public: Over sensitive.

Gururaj: Over sensitive and this could make a person ill. Now we have to examine sensitivity from two angles. There are two kinds of sensitivities. One is produced by nervous weakness and one is produced by spiritual development. The person who is nervously weak whose nervous system is weak could also be very sensitive and in that sensitivity would feel a lot of negativity. It would attack its whole system. He'd feel ill, he'd feel out of his mind, the person would feel out of his mind because all the negativity, this one shouting, that one telling lies, this one killing, that one murdering, all – all

these things, all these wars they get so affected because his nervous system is weak. Ah, but the person who has developed sensitivity because of spiritual evolution, to that person, he is extremely sensitive to everything that happened, he is sensitive even to – to a person's a flicker of the eyelid, he is sensitive to it, but in all the wars, in all the killings, in all the things happening does not affect him adversely because he feels that in all of those actions, there is a hand of divinity. One kind of sensitivity because of nervous weakness makes you ill, demented too, perhaps. But sensitivity produced by highest spiritual development, you'd still see the same things. The same actions, the same negativities in the world, but you will say that even in negativity, there is a hand of divinity and that person, the spiritual developed person feels that divinity and that is what is meant in the bible when it says, when Christ says, "If they smack one cheek, give the other cheek," because in the very negative act of being smitten on the cheek, Christ would find divinity there. I have been slapped by god, god pleas slap the other cheek too (laughs). That's what it means.

So one kind of sensitivity, now who does he want to be slapped by god? I wouldn't mind if he <0:43:42.5> my bums (laughs). Yes, so – so one kind of sensitivity is the product of weakness, the other kind of sensitivity is the product of strength and the sensitivity which is the product of strength would always be joyful, but as – as embodied human beings, we do get taken aback momentarily, little shock to our systems, but then immediately we recover and say, "ah, no – no – no this – this, this is okay, so what?" but the weak person, somebody says one little word to that weak person who's nervously weak and that person will start worrying – worrying – worrying, loose a couple of nights sleep and the person that said that could be dead gone and buried by now and yet this person, yes and yet this person would keep on worrying about it because he said, "Ah, your make up is not nice." How stupid – how stupid. (laughs) yes, yes. So one is the product, one sensitivity is the product of weakness and the other sensitivity is the product of strength. Right. Now if this person said your makeup is not good, then the – the –to the spiritually developed person would say, "You know perhaps he's right, let me have a look at the mirror again. Perhaps I don't need any makeup at all. Let me make up my life with love and divinity. That's the best make up." (laughs) Okay? We must have some fun also, you can't be serious all the time can't we? (Laughs) life is – life is love and laughter, the three L's, life, love, laughter equals joy.

Public: Life, love, laughter, divinity is full of love. Why is there so much <0:45:51.3> and fighting and war all the time?

Gururaj: If --

Public: Why can't – why can't it just be so easy <0:45:59.7> to love?

Gururaj: If divinity is full of love, why is there so much fighting and so much evil? Why is it not easy? Now who makes it difficult? We have to ask that question. Does divinity make it difficult or do we make it difficult?

Public: We make difficult but aren't we supposed to be made same as god – in the image of god?

Gururaj: Yes, man is made in the image of god, but what man? Now, we'll have to elaborate on this (laughs). Beautiful question. So its a very profound, you would not realise this, but this is a very profound philosophical question and – and many philosophers, 99.999 of them have failed on this question. Believe you me. Right. Now, if man is made in the image of god, then why is man unhappy? Something like that. That's the gist of it I think. Now which man is made in the image of god? The 10% men that we have discussed just now or the total men? When we become the total man, then truly we are in the image of god and that is why we have to be so regular in our spiritual practices to gain that totality, so that our minds, bodies and spirit functions as one total unit. So it is true, the bible says a very great truth that man is created in the image of god. Right, but what man? The total man. If god is total, then his creation is total too. But we have made it so that we do not function as a totality, you have a six cylinder engine and you ride your car on two pistons, two cylinders. That's not going to give you a good service. First its gonna use up more petrol than necessary, more energy is lost. So now how do we repair the other cylinders? We have our practices, by that – by being regular they get repaired. That's the mechanics job. The car gets repaired and it runs smoothly. Fine? That was short but I'd like to be longer on this.

Public: Bapuji, the question now must be if – if god created man, how complete? And why – why hasn't he remain that way? Why did he come playing around some filled with stupidity or <0:48:44.0> whatever (laughs)

Gururaj: Very true – very true. Now, if – if god has created – if god has created man. That's a very good question. If god has created man complete, then why is man so incomplete? Fine. Now we have to differentiate what creation is. Is there a creation? We have to ask that question. Who creates? A poet writes a poem, why does he write a poem? To express himself. Why does he need to express himself? Because he is unfulfilled and in expression he is finding fulfilment. An artist paints a picture, creates a picture. Why does the artist create the picture? To find fulfilment, because the artist is not completely fulfilled. Therefore there is the compulsion in the poet, the artist or the musician to create. But once the artist or the poet or the musician becomes a totality, which means fulfilment, then the need for creation would cease because that artist <0:50:06.2> musician would not need expression because it is expression itself. Now let us not use the word creation. Let us use the word manifestation which is a different thing. Manifestation is a different thing. Creation is something done by will. Manifestation is something automatic and spontaneous. Fire, its nature is heat. Fire, its nature is

to give light. Fire, in this sense manifests heat. It is its nature. So we are of the nature of god as heat is the nature of fire. But now heat cannot burn you, but the fire can. If a fire is burning in that corner of the room and we feel the heat here, it is not burning us. We will be burnt, only consumed by it rather, burning – burning as other connotation consumed by it if we go into the fire. That means the manifestation becomes one with the manifestor. So we are using different words. Creator, creation, manifestor, manifestation. So it is the nature of divinity to manifest itself. It is the nature of divinity in one sense at the one end of the scale, absolute, at the other end of the scale, so relative. Yet how can we have heat without the fire? It is part and parcel of each other. Or how can we have fire without heat? So manifestor and manifestation is one.

Now who says man is imperfect? If divinity is perfect, the manifestor is perfect, the – the manifestation too is perfect. Oh yes. The heat produced by the fire, how can we say the fire is perfect and the heat produced by the fire is imperfect? This is where our own thoughts come. We think that we are imperfect. The day man realises to himself that divinity is within me and I am divine, when he realises this, his imperfections will disappear. His imperfections will disappear because realisation is the biggest word in the English dictionary, the biggest word. There is such a great process to realisation. Now some religions will tell you that ah, this process is but a play. Some – some rishi or someone will say it is the play and the display of the divine. Why must the divine play and must he display? Why? Why must he do it? Does divine need to play and display as the poet, artist or musician needs it? The play and display comes because of perfection. Divine does not need to play and neither display, but its nature is such, it is his nature of this flower to bloom. This flower is not blooming to display itself. It is its nature to bloom and in its blooming, we see that divine too is total. So we see that the manifested is part and parcel of the manifestor and even the manifestor cannot be total without the manifest. God exists because we exist. We exist because god exists. We form a totality. So when we talk of the totality of man, god is included. God is included in the totality of man. God is included in the totality of man, he resides within. The bible says, kingdom of heaven is within, not somewhere upstairs. We've only got seven floors here (laughs).

Public: Gurujji can I <0:55:05.4>

Gururaj: Yeah, let me – let me finish on this.

Public: Sorry.

Gururaj: We made a joke to take a breath (laughs). Yes, so – umm – kingdom of heaven is within, fine and a total man, very few in the world, but you have total men, you have total men. That in their very life, in their very breath they are

expressing their minds, bodies and spirits simultaneously as one complete whole and those that have eyes can see such a man. It is true, those that do not want to hear cannot hear, those that do not want to see cannot see, but those that can see will see. Seek and thou shalt find. Oh yes, it is there Mike, it is there. Good.

Public: Guruji can a 100% man – umm-- <0:56:14.1> can a 100% man be able to <0:56:24.6>

Gururaj: Can the 100% man live the awareness or influence a 10% man? Now has the 100% man any need to do that? Because in his 100%, your 10% is included because he is not apart from you. He is not apart. That is the man in total unity. So therefore when teachers come into this world, they leave one little thing imperfect. They sit on the brink of unity and they have the choice to go either way, to merge away into the 100% totality or else they leave a fraction of the percentage out. A small fraction out so that they could come back and work and help. Therefore they too, in the work they do, they find their expression not by force but by choice and that is their joy. You sit down to eat a meal, it could be dry bread and tea, fine and it could be a king's feast. Now you'd enjoy all those 50 varieties more, fine, instead of the dry bread. Now that man who comes to work to help lift awareness, lift consciousness off people, he has the choice of eating the 50 course dinner and he has a choice of eating the dry piece of bread and tea. To him there is no difference. He is not governed by the small self so much that he would have a craving for the 50 course dinner, to him it is the same. To him it is the same and but yet if he has the choice, he uses the choice of enjoying the 50 course and in enjoying the 50 course, he becomes one with the varieties of the universe and uplifts, uplifts slowly, gradually, uplifts all the time – all the time.

You can buy a bread by a word, by a deed, by a gesture. There is something felt. Something has been stirred in the vibration, but then too even possessing such a man, even possessing that power, he still has to obey the laws of nature. Last night someone was speaking to me, a highly realised yogi can sit in the Himalaya mountains, some enemy country might come and drop a atom bomb on India, this man just by sheer will by his control over matter can make that bomb explode in mid air, but he will not do it. He will not do it. Why should he do it? To you that which seems so important that ah, million lives are going to be killed, to him it is so momentary, it's like you breathing and killing a thousand bacteria every minute. Right, to him the whole universe is his, so timeless, so limitless that this would seem unimportant. He would see so far beyond that the million people dying with this hydrogen bomb is in 50 or 100 or 200 years' time going to create a greater benefit for the evolution of mankind. He will permit a necessary evil in our eyes, a necessary evil in our eyes, he will permit that for a greater good. We sit here breathing, how many millions of living entities aren't we killing at this moment in the form of bacteria? To us it is nothing, we don't even see it, but to the bacteria they would say where do these giants come from killing millions of us here and did they talk about god (laughs). You see, so the realised man, his

conception is on such a vast scale that the ordinary average mind cannot comprehend him, cannot understand him. If you want to see the top of one tree, you must climb on the top of another tree. Standing down here, you don't get a proper view, you don't see the proper top. So to really understand that self realised man, that total man, we have to become total ourselves. Yes, that is the way, that is the only way. Yet, the total man always has love and compassion so much in abundance that extends to the whole universe. It extends to infinity all the time, all the time. Nothing can weaken that love or compassion, nothing can and sometimes as the saying goes, you have to be kind to be cruel. There's a lot of truth in that.

Public: <1:02:38.4>bapuji (laughs).

Gururaj: You have to be cruel, oh sorry (laughs) you see I know so little about cruelty I even mixed that up (laughs) You have to be cruel to be --

Public: Kind.

Gururaj: Kind, yeah. Last night one of our very esteemed meditators and good friend of ours, we're chatting last night and she was telling me about an ashram and she says, this young man went to this ashram and – and the guru there didn't even take notice of this man for a whole month. This man might be feeling bad, oh I go to this ashram to see the guru and he doesn't even take notice of me, but – but this young man doesn't know that the guru is watching him very carefully and when the time is right, will give him his injunctions (laughs).Yes, next?

Public: Gururaj, would you rather say that <1:03:29.4> man is making god in his own image?

Gururaj: Very true, that – that is another way of looking at it that man is making god in his own image, that is very true because with our minds, our cunning little minds that we spoke of so often, we are creating a god. We are creating a god, we are giving him certain forms, we are giving him four hands, six hands, eight hands, we are giving him a throne somewhere up there in the clouds. Yes, yes (laughs) and some – some, yeah some other kind of men are producing such kinds of heavens where rivers of wine flow and you have all the – the goddesses <1:04:10.4> worshipping you and – and things like that. Man is creating this – this. Very true. Man is adapting even god for his own means. This is happening, it is, that is very true. We – we even tie and twist and try divinity to fit our own conceptions, we do that, yes. We are even putting conceptions on the conceptionless. We are putting fire – finiteness on that which is infinite, but then these things

perhaps are necessary too for a man to understand better and many people do progress through trial and error. It is the long way round we know, but they do it as long as they have their attention upward, little away from themselves. Man's main trouble is himself. As soon as he takes his attention away from himself, from his own little mind, his own little body to his real self, then it will be so much beneficial. In other words, stop being self centred and cantered in the self. Stop being self centred rather centre in the self. So this means the gods created by man's mind might be helpful to many people, to many people. It is not all people that can think or feel. Some people do need certain beliefs, there could be simple minds who might need certain beliefs for them to progress to – to –to help them, to centre in the self, the big self. It helps them, it leads them on and as they progress, they –their beliefs too change until they reached the stage of really knowing. When they reach the stage of knowingness, yes – yes – that is true. All these things are helpful as the saying goes even the opposites are true, even the opposites are true and yet, in essence, everything is so simple and as you know my favourite one – umm – it is so simple to be happy but so difficult to be simple. That's our basic trouble, yeah. I always say that. That's our basic trouble, so simple – so simple – so – so beautiful and everything that is simple is always very beautiful – very beautiful. Good.

Public: Gururaj, could that <1:07:11.3> lot of questions in my mind. Umm – we talked about a man being on a brink of unity, he has to take some imperfection and one of the – one of the questions I was going to ask was -- umm—could there be also superman, a traditional superman ideal where someone is completely without imperfection or so seem to be, because people always tend to ask if the guru is so highly evolved, then why does the guru allow, say things like ill health to overtake? Couldn't he, with a – one mere thought rectify that situation and from what you've said now, I was gonna ask again – is that imperfection a kind of thing that the guru is purposefully putting there to sustain him on the relative level?

Gururaj: That is very true. Umm—basically a guru must not be confused with a magician (laughs). A guru must not be confused with a magician. The magician does tricks. To the guru, the real guru, tricks are something so elementary. After you have reached your MA, are you still going to bother what adding up the sums and the lessons of Sub A? Are you? Right. Now in that way – in that way we have had great men like Ramakrishna who suffered of cancer, for example, but he was so oblivious of his body he did not care, he was waiting for the body to fall away, the momentum of the top has to spin off. The body was not important. To the observer, the observer might think there's pain, but to Ramakrishna, was there really pain? Or even in that pain, to him it was bliss? He was oblivious of it. So the imperfections that could be observed by man in such a man is the interpretation of the observer and not the observed because a man at that level who can understand him only when you reach that level can you truly and really understand but such a man too that teaches the real guru, he has to live his life in such a beautiful way that he could be an example – example – example to

the people that listen to his teachings. You can't listen to a man talking of non-violence when his life is filled with violence. You can't do that. So all true teachers live their teachings first and then teach, otherwise it is useless. Otherwise it carries no conviction, it carries no force, there is no spirituality. Any person can read half a dozen books on philosophy and start giving long lectures. Anyone can do that. You memorise a few points and you structure your lecture anyone can do that, but the realised person, the experienced person that has been through it all, that knows it, really knows it and lives it when he speaks, it is something completely different. It – it touches every cell in our bodies, every – each and every cell of the billions of cells in our systems is immediately touched because here is an appeal not only to the mind, but to our hearts as well. Here is an appeal that is unconsciously absorbed by our whole totality. The things that are said by such a man would be appreciated by the mind, the – the – the listener would say or would think, but unconsciously there is a deep penetration within him in the listener, a deep penetration within the very core of his being and that is why evolution occurs, that is why suddenly certain realisations dawn that we could say. "Why did I not think about this before?" because the realisation that has dawned was not dependent upon thought. When you strike a match to light a candle, it is not only the action that's necessary, but there's something in the striking of the match that was necessary that produce the fire. There are other forces that produce the fire, you did not produce the fire striking the match on the box, no. There are other forces involved that really produces the fire. You just work the instrument doing the action. Fine. In the same way – in the same way certain things are understood at the moment but certain things has gone deeper within that will start activating the more subtler levels of the mind and that is how slowly and slowly and gradually greater and greater realisations dawn, greater and greater understanding comes. Greater and greater awareness develops, greater and greater heart expansion occurs. That's how it works, very simple. Okay? Good. Anyone else?

Public: Why <1:13:47.3>

Gururaj: Cosmic time is so vast and because of its vastness why is it necessary --

Public: <1:14:06.1>

Gururaj: -- for man to push ahead? Man pushes ahead not for cosmic time, but for himself. Man tries to push ahead to get out of the misery that he has put himself in. Man's evolutionary progress has nothing to do with cosmic time or even the timeless. Man wanting to become one with his maker, man wanting to merge away into divinity has nothing to do with divinity in this sense. It has to do with man. I would eat because I'm hungry. I would drink water because I'm thirsty. I want to find happiness because I'm unhappy. It is for man for his own self, for his own benefit that he wants to become one with



divinity and that is a noble question. That comes – that seeking comes only when man has reached a certain stage of saying, “What is this? This should not be for me.” “Why is there no joy in my life? What is missing? Why are things going wrong for me?” and then he starts thinking, he says, “No, no, no let me enquire into this.” That's how his search starts. First with the earning and then the seeking, seek and thou shalt find and – and – and that is where his progress really starts. Now you have millions of people in the world that are not interested in seeking or they <1:15:53.8> as we said earlier, get up in the morning, go to work, eat, sleep, get up, eat, sleep, the whole routine, they're grinding in a mill, blessed are you people here, so blessed are all of you here that has the desire to seek, to find the truth. So blessed are you. Oh yes, that is where real progress begins. One can drift along and ultimately become one with the divine, one can, and that is consciously or unconsciously the end and aim of every atom. That will happen, but how? Why through all the millions of years of suffering? So man is doing good when that bud, that a seed that's planted starts sprouting now and the search is the sprouting of the seed and any day the flower will bloom. The joy will come, the sun will shine and life becomes love and laughter.

Public: And beautiful.

Gururaj: And beautiful – beautiful (laughs) lovely, good, fine. Does that --

Public: Okay.

Gururaj: Good.

Public: <1:17:12.6>

Gururaj: (Laughs) Oh yes.

Public: Bapuji is there any difference between an avatar and <1:17:22.6>

Gururaj: I wouldn't know (laughs).

Public: Terminologically there seems --

Gururaj: No, no, no we should not – we should not get into terminology.

Public: Yes.

Gururaj: We should not get into terminology.

Public: <1:17:35.0>

Gururaj: Yeah, true – true. These are better discussed privately and alone because when you start discussing terminologies, you might say one is better and the other is not so good or the interpretations are – you know, are diverse and things like that and that would be disparaging religions and we don't do that, we respect and understand everyone. To you your body set was good, fine. To you your avatar is good, fine, no distinction. They're all the same, all divine (laughs) yes.

Public: Guruji can you tell us what is the difference in the ultimate between the opening of the third eye and the rousing of the kundalini? Is there a difference or is it a different power or is it different realisation?

Gururaj: Opening of the third eye and the rousing of the kundalini, you want to know what the difference is?

Public: Can you please tell us what a kundalini is cause some are there, some of us <1:18:34.7>

Gururaj: What a kundalini is? Would you like to play the tape for – I think we discussed the kundalini last week, was it?

Public: Yes <1:18:43.9>

Gururaj: Was – was it last week? Yes, you were not here. Now – umm – if we repeat the same thing every week, it would --

Public: Yeah.

Gururaj: -- yeah, so you could later on listen to the tape on kundalini. The difference between opening of the third eye and the power of kundalini is this that the third eye can be opened by the power of the kundalini although it is not a necessity. The opening of the kundalini or the power of the kundalini is the rising of the divinity within us. In other words we are becoming more and more aware of divinity within us. It is permeating our whole lives and the real use of the kundalini would be to produce greater and greater joy and bliss in us, if it's in the right way, in the right channel and harmoniously developed. Fine! Now with the rising of that, automatically the third eye or the ajna chakra would open but it is not a necessary must because here in the western countries the opening of the third eye is so much associated with various kinds of sidhis, various powers of clairvoyance and this and that and all those things. So it's not a necessary must.

Public: But it is a different power?

Gururaj: It is all part and parcel of the same thing.

Public: Yeah but it is --

Gururaj: Yeah, but how it is used.

Public: It's a segment of it.

Gururaj: Yes, yes a little tributary from the main river, little tributary, it's the same water (laughs) shall we break for tea now?

Public: Yeah.

Gururaj: Okay? Good, fine.