
Satsang 22, 29th of January 1977, Satsang 22

Public: <0:00:15.1> may I ask you one practical very important choice one eventually has to make in life

Gururaj: Yes.

Public: Umm -- if for example one has, say a number of choice as of who to marry, how would one go -- it's a very simple <0:00:32.4> this question, how would one go far deciding which criteria were most important because it is possible one could make a mistake, perhaps one would want to always find somebody who could be maximally harmonious with someone who have might not only be the person who <0:00:58.7>.

Gururaj: Yes, now you see, that's a simple question but it is one of the most difficult questions there could be because in any young man's life, there are two things that he dare not make a mistake of. The first thing would be what career he is going to choose. Now if a young man is <0:01:23.6> into the wrong job, he won't be happy. It would be like sitting in a <0:01:29.8>. Now this -- the second one -- the second most important thing is who is he going to marry? Now if he marries the wrong woman, then he will also be unhappy. So these two choices are very important in a young man's life. Good. Now how do we choose? What is the criteria that is to be used? What are the mechanics of attraction? Fine. And in going into the idea of the mechanics of attraction, what is that important factor that one is attracted to? Fine, now firstly boy meets girl, good. There might be a physical attraction, she's pretty, she's got lovely eyes or whatever, but that same young man could meet so many other women that are equally pretty. Now if there is a matter of choice, so man meets half a dozen women and he feels that I could choose either of them. Now he can't meet half a dozen women at the same time, there would have been elapsed, a gap, a period when he meets one after the other. So when he meets one after the other, then it proves one thing that he has only sought to meet someone else when number one was not good enough and he would try and meet number three because he felt number two is not good enough. In other words, he is not satisfied so he keeps on searching. What does he search for? Does he search for the looks of the girl? Does he search for her mental qualities? And how those mental qualities are looked in her life? Or is there another search? Good.

The body would seek a body, the mind would seek a similar mind, a mind with similar tendencies, but deep down the third factor of the spirit is there and the spirit spontaneously feels attracted to the right kind of spirit that is compatible to him. So all compatibility, all incompatibility of mind and body can be overcome if there is a communion of the spirit. When man loves a woman, what does he really love? What are the enduring qualities that would make him love that woman? One

can get very tired of a person's body. The attraction ceases. One can get very tired of the person's mind, there too attraction ceases. But when there is a communion on the spiritual level, then that attraction cannot cease, that attraction will perpetuate itself more and more as his spirit unfolds and her spirit unfolds. Good. So now, what would be the criteria if a person tell me he has fallen in love, that is wrong, you don't fall in love, you are elevated by love.

Now, the criteria should be, firstly, the physical attraction, then the mental tendencies should be somewhat similar, but the most important thing is the inner feeling, is the inner feeling that dwells up within one and find the person absolutely suitable. Now how do we recognise this inner feeling? What are the mechanics of the inner feelings and if they are inner feelings, how do we know that they are really inner feelings and not fixtures of the mind? We've always discussed here how fickle the mind would be. The mind is fickle because the mind is never used in its entirety. We use only a small percentage of the mind. Now through our practices of meditation, we have found the art, we have found the art of delving very deep within ourselves, delving very deep within ourselves bring us into contact -- brings us into contact with the spirit and when the spirit is recognised, when the spirit, by drawing from that universal reservoir, when that spiritual qualities are touched, then automatically and spontaneously that spiritual self of man permeates his thinking, his mind permeates his body. So when that starts permeating, then whichever little incompatibilities there are gets eradicated because when man loves a woman and the other way round, they do not love, they do not love the mind and body, they love the spirit and the spirit is divine, so all their love stems from the spirit.

You look at a woman, what should you really see is the essence of the person and the essence -- essence of the person is the spiritual essence. Fine. Now how to see the spiritual essence of the person is to become spiritual ourselves. It is only if you stand on the top of one building can you see the top of the other building. If you stand on the street, you would never see the top of the building. So in order to judge the criteria of which woman to choose, the criteria would be from a spiritual level and that can be had, can be developed by the practices of meditation whereby -- whereby one recognises, by recognising the depth within ourselves, by approaching the kingdom that lies within, the heaven that's within, by approaching that, we can very spontaneously -- very spontaneously recognise the spirit in the opposite person, and when that recognition dawns, then your spirit and my spirit becomes one and in the unification of the individual souls, the individual embodied spirits, when that is united, then you know this is real love. That feeling that dwells up within a person, that feeling that one gets towards another person, its very basis stems from the spiritual self of a person and that is the end and aim of life is to find that spirituality that is within and by finding that -- by finding that, one could truly listen to the inner voice and the inner voice would always guide one in the right direction. Good.

Now you find a young couple getting to know each other for three -- four months, six months, a year perhaps and they get married, and they say, "we love each other", that is an assumption, that is not right. That is a attraction and attraction of mind, body and perhaps a bit of the spiritual attraction. It is only -- it is only when the man and woman live for some years and unfold the inner selves and by the unfoldment of the inner selves, when two really form a union, not a physical union, not a mental union but the sensual union, the union of the essence, the spiritual self, then only they can start saying, "Yes, we love" otherwise it is a super<0:11:18.2>. Now there are many systems in the world -- umm -- there are certain peoples that believe first marriage and then love, and we people here in the West, we say, "First love and then marriage". Good. Now what is the position with those peoples that would have first married and then love? The parents arranged the marriages, the parents go into the history of a certain family and would -- and would say this girl might be suitable or is suitable for my son. They study character, generation backwards to generation and they find a suitability.

Boy sees girl, there is a momentary attraction and yet we have found, this happens in the East, and yet we find that there might -- the divorce rate in the East is perhaps one in thousand, one in five thousand while in our system here, where we have first love and then marriage, we find the divorce rate to be one in every three. Good. So now which policy can we adopt? Which policy can we adopt? Fine. This -- the successful marriages of the East have been due to the fact that firstly, there is an acceptance that this is my wife, this is my husband. First the acceptance come and when there is acceptance, understanding grows. When understanding grows, a communion takes place, when the communion takes place, real love dawns. Now, this has as its basis an ideology that extends back thousands of years where the Eastern women would worship their husband as a god. In Sanskrit we say "Pati ye parameshwar" "My husband is my god", small G, not the big G. And he is respected and treated as such. On the other hand the husbands says, "My wife is my goddess" so here when ordinary married life is elevated to the sphere of gods and goddesses, how much more joy? How much more love? Now this of course is the ideal -- it is the ideal.

Now let us look at the Western systems again, right. We have heard of trial marriages -- trial marriages is absolutely against all forms of morality and it's against all religion, any religion, Christianity, Buddhism, Hinduism, Islam, they are -- all these religions are completely against trial marriages. In other words, it is a contravention of natural laws of a stable society. The other word, the other name for trial marriages is nothing but <0:14:40.5> and yet these trial marriages don't last, they don't last because the spiritual factor is missing. The spiritual factor is missing. Everything is based on mind and body. Now we know that the body is forever changing, body forever changes. We know mind is always fickle. We think this today and tomorrow we think something else. All this is change -- change -- change. The only underlying factor which is changeless is the spirit. So if any relationship and if any choice of one's life partner is to be made and if it is made from

the spiritual level, then the minds and bodies also form a union and becomes a divine union and by catering or being in touch with the subtlest form of ourselves, the spiritual form, then we do not need to worry about mind and body because that spiritual form will always permeate every cell of our body. It is permeating as it is now but requires a conscious -- conscious recognition and when that is recognised through our practices of meditation, then you would never doubt your choice -- you would never doubt your choice in a life partner and even in the case of two people or anything married. Fine. Then if they do practice meditation, if they start learning their own essential value, if they start diving deep within themselves, "Seek ye first the kingdom of heaven that is within, and all else shall be added unto thee." If that is found by the man and woman, then the rift that might have been created in the marriage disappears. The rift disappears and life becomes more and more happy. Life becomes more and more joyful. Then we can say we live and not just exist.

Even an animal exists, so some of the systems we have in the West would have to be altered to uplift society as a whole. Now everything of the East is not necessarily good. The East has a lot to learn from the West and the West likewise has a lot to learn from the East. So if these systems, the Western way of life mixed with certain Eastern spiritual concepts, if they are lived as a whole together, where the two are combined, where the two are married, then life could become far -- far better, more -- more joyful and then we start <0:18:34.3>. In Sanskrit there's a word for wife, we call it <0:18:45.5>, half of one's self. Today with women's <0:18:51.0> and everything else, a competition grows. Man is competing with woman, woman is competing with man and it is good in a way, but bad when it's done to the extreme. But if we have the concept that she is half of myself, then there is no contradiction, you don't contradict yourself, you don't hate yourself, you always try to bring greater and greater harmony within yourself and your -- your wife is part of the <0:19:31.6> part of you, half of you until one reaches the stage where even the half disappears. Then you would say, "I am thee my beloved".

I might have quoted a Persian poem to you, but it was the <0:19:54.6> a lover went to his beloved and knocked on the door, she asked "Who is it?" and he says, "I am John", the door was not opened. Next day he goes back and knocks on the beloved's door, she asks, "Who is it?" and he says "I am John Smith", the door wasn't opened and then the third time he went again and knocked on the door and she asks "Who is it?" and he replies, "I am thee my beloved" and the door was immediately opened. This is just the rough translation of this beautiful Persian poem. So that is the aim and ideal of life, is to becoming one with the beloved, by becoming one -- this is the householder's path, by becoming one with one's beloved, you automatically become one with God because then the mind and the body does not matter, what matters is that -- what assumes all important matters in one's life is the spiritual self and that can be awakened, that can be unfolded by our practices of meditation.

So it is, to come back to your question, how to choose. Now if you meditate for three -- six months regularly, then the question does not remain anymore. There is in choosing, when we say choosing now, we are trying to answer a question with the mind and as we know the mind is fickle -- the mind is fickle. So that question disappears. We do not rely on the mind, the mind can help. We had an intellect, the difference between man and animal is that man has thinking power, the animal has not. So we use the thinking power as an instrument, but the primary impulse comes from within to say "Ah! she is it, she is for me, she is right" okay? (Laughs)

Public: <0:22:25.8>Love is to be happy with.

Gururaj: Love is to be?

Public: Happy with.

Gururaj: Beautiful, yes, wonderful.

Public: Gururaj I'd like to confirm <0:22:49.7> but he was a person who <0:23:04.3> and eventually he was a member of the <0:23:08.8> and it changed him overnight and I <0:23:14.4>married a year and half ago, and as you have seen, it was spiritually attractive and it has proved an extremely healthy marriage.

Gururaj: Beautiful -- beautiful.

Public: They just <0:23:25.2> to say the first child is born and they call him Ganesh

Gururaj: Oh lovely (laughs)

Public: And they together -- meditate together.

Gururaj: Beautiful.

Public: And he wrote to say when his wife was expecting <0:23:37.3>. For this was a boy in our Western society <0:23:45.6> but with meditation and in watching it and wonder how it would <0:23:52.9> and this was it.

Gururaj: Beautiful -- beautiful, we want more and more of that -- we want more of that, yes, yes, yes. Good. Anyone else? <0:24:05.7>

Public: <0:24:12.3> May I extend that -- that question that where -- how does one relate one-pointedness to objects of devotion? Because one can be one pointed, but it means one necessary have only one person to which one <0:24:31.1> umm-- for example, one has one wife, I'm not suggesting he have more, but one might also have guru and <0:24:42.3> of the heart to both, who takes residence? If one is the God incarnate and the other is the goddess. Is there no contradiction?

Gururaj: No contradiction whatsoever because what we are developing -- what we are developing is our spiritual self and love has -- the essence is one, but it has various forms -- it has various forms. The togetherness of a chela to his guru is a different kind of love to the togetherness of one with one's life. Now, one pointed ness, in anything we do is of the most profoundest interest. One pointed ness is -- is the most important thing in any action of life. There's a lovely little story by Ramakrishna. In mid oceans, there's a boat sailing. Good. And a bird was perched on one of the sails, the bird wanted to reach the shore, so first it flew in the West and if flew and flew until it got tired, could not find the shore. It came back and perched again. The next, it flew to the East, but the ship being in mid-ocean, the bird couldn't fly so far, got tired and it came back. It tried the North and South also. And then an inner voice tells the bird that this ship will reach shore, so instead of me flying around in all directions, let me stick to this ship. So in due time, in some days, the ship reached shore and the bird was in the shore. So -- that is how -- that is the recognition one should gain and that is the gist and the meaning of one pointed ness. Fine.

If we want to dig for oil, we find one spot and we keep digging, boring -- boring --boring all the time. It is no sense digging here for a foot and there for two feet and three feet and digging up the whole field, so one pointed ness is of utmost importance. Now the concept of the spirit as far as the mind is concerned is an abstract concept. The mind could never conceive of anything abstract. The existence of divinity can only be inferred to by mind, but never proven by the mind. Divinity can be known through experience. Divinity is not for analysis, but it is for experience. Good. So, that is how we know that the divine exists. But we that are in doubt with the mind, the mind wants to think also. Now the mind incapable of appreciating or cognising the abstract, where should the mind start? The mind starts with the concrete. So through the concrete, we reach the abstract. That is also a way -- that is also a way towards divinity. These are various paths and to quote Ramakrishna again, all these paths are like rivers coming from different directions and ultimately becoming one in

the same ocean. Good. So the love has to be one pointed. If love for a person is not one pointed, then one's energies like this <0:29:25.7> spoke to us about, then the energies are dissipated and where energies are diffused and dissipated, it does not carry the power. So by having it one pointed, one is using a laser beam to penetrate. So one-pointedness in all circumstances, in one-pointedness, you might find obstacles in the way, but obstacles has to be faced. They have to be evaluated, there the mind helps which have to be faced, tackled and conquer the obstacles and that is how one-pointedness grows. Now in that pointedness, there is a oneness which one gains in a complete union between the man and the woman. So it is very -- very essential that after having felt that impulse from within, that impulse of attraction from within for another spirit, one pursues the path one-pointedly. Okay? (Laughs) Good.

Public: <0:30:59.3>

Gururaj: How?

Public: Difference between one-pointedness and positiveness?

Gururaj: Yes, now one-pointedness is always a positive quality. In one-pointedness, in loving the person one pointedly, one finds the love within oneself. So we use the object of love to find the subject and the subject is within ourselves. Good. And then we reach -- we reach a point where object and subject becomes one. Fine. Now in possessiveness -- in possessiveness, possessiveness is an abbreviation; it is a sickness, possessiveness. You want to possess for what? Possessiveness is necessarily for the self, the little self and the little self is governed by mind and body. It is devoid of the spiritual side of man. It is devoid of the spiritual side but when that one-pointedness is infused with the spiritual side of oneself, then possessiveness disappears. Possessiveness is a sign of meekness, It is the idea of me and mine. Me and mine while from the spiritual angle, from one-pointedness you will say not me and mine, but I am thine. In the one-pointedness of life towards an object, one surrenders, one accepts, one surrenders that I am thine, not you that's mine. I have no right to call you mine, I have no right to possess you.

When two spirits find the attraction and find union, then thine and mine ceases also, ours. And when we say it is us or ours, there is no idea of possessiveness whatsoever. So when man worships his wife as a goddess and the wife worships the husband as a god, then the inner qualities, divine qualities are brought into play. Good. Then one can say that we are us, not you are mine. Yeah, then that bring about a greater stability of the mind. A stable mind is never possessive; a stable mind is never possessive. It is only an unstable mind that is possessive and an unstable mind is forever mixed up

in his personal ego. It is the personal ego, the ego of a person that feels hurt. Good. Why do we want to possess someone is because we want to preserve the ego, because the ego very easily gets hurt. So through the practice of meditation, we go beyond the ego. The ego might still exist but we can evaluate the ego and we put the ego in its place. As long as man is embodied, he cannot be entirely 100% egoless. He still has a little recognition of I, I'm hungry, I'm thirsty. He still has that because he is embodied. Fine. So through the practice of meditation, when the ego beyond the values of the -- the temporary values of the ego and emerge into the higher self within man, then all possessiveness ceases. And to find the higher self within one -- within one, then it requires one-pointedness. So to put it in a nutshell, one-pointedness is a positive quality which is selfless and possessiveness is a negative quality which is selfish. Okay? (Laughs). Fine.

Public: Gururaj<0:36:37.1>

Gururaj: Yes, yes, yes, good. Now, this impulse, the attraction does it have a karmic background? It does have a karmic background, yes. Now let us look at the question from that aspect, good. If in a lifetime -- if in a lifetime one is truly attracted to a person, if one is truly attracted to a person, they know for sure that there have been a tie in previous lives. Now this span of life we score in ten years is not sufficient enough to find fulfilment. To a very highly evolved soul, born highly evolved, he might find fulfilment within six months, others might have to have six lifetimes, 600 lifetimes, 60,000 lifetimes. Good. Nevertheless when there is a tie in this lifetime, and life being so short that the time was not enough to find fulfilment, then be sure that you will meet that person again in another life. You might live at the opposite ends of the world, but the circumstances will be such where you meet that person because the momentum that was created in a lifetime, it has to spin out, it might take some lifetime to spin out completely and thus find the fulfilment. What is man really searching for?

When a person has a life partner, that life partner is symbolic, symbolic of the truth that is within oneself. Some people not being able to dive within themselves and find truth on their own, they require an object an object of love, an object of devotion, Bhakti yoga which is brought into Karma yoga, the daily action of living. So marriage has been a wonderful and is a wonderful institution. It not only stabilise the society, but it brings stability within ourselves, it brings stability and by being devoted to the object of our devotion and our love, we are helping ourselves to find love that is within us, because God is love, love is God. So consciously or unconsciously, we are all trying to find that love, we're trying to find that God because a man can only be 100% fulfilled when he becomes self realised and self realisation is God realisation, until then

his search will go on and on and on and that is the meaning of suffering. When man says that humanity suffers, suffering is the search and when one realises that the search is worthwhile, when one realises the search is worthwhile, the sting of suffering disappears. That is why we teach meditation, so that a person, by gaining the personal experience of that deeper self of that divine self, comes to realise very spontaneously that this what I call suffering is nothing but the surge and one will find that attaining even becomes more joyful than attainment, yes. It is a matter of perspective. Now the law of karma has a great part to play where two people are like two peas in a pod, they'd know for sure that this tie is not only from now, it extends back to perhaps a previous lifetime. It is so -- it is so -- it is an irrepetible law that once a certain spiritual quality is generated by two people together, then that generation -- that re-generation must reach its logical end which is self-fulfilment which is self realisation, which is God realisation. Okay? Fine, lovely.

Public: Guruji, <0:42:37.4>where the woman would be honestly devoted to the husband in his absolute truth, but she would stand by him through death because she loves him. The same <0:42:49.7>

Gururaj: This is also a karmic death that has to be fulfilled. Good. There might have been a great spiritual bond between the two people, say in the previous life. They come together. The husband might not be fair to the wife. What lesson do we learn from that? Now if the man has a philosophical mind, if the woman has a philosophical mind, she will instantly realise that I am confronted with these obstacles, perhaps whatever you sow you will reap, that's the eternal law. So those obstacles that the woman is confronted with because of the husband's brutishness could be the very thing needed by that woman to find a real inner self, to find a real spiritual self. So these obstacles are to be welcomed. These obstacles are to be welcomed and when one has learnt the art of looking at an obstacle in its truest perspective, then the obstacle loses its importance and when the woman has that philosophical nature, then she does not undergo much suffering because what suffers, if we look into what suffering is, we will find that it is only the mind and body that suffers, not the spirit. The spirit is untouched. The Gita says it cannot be wetted and fire cannot burn it, it never dies, its eternal immortal that can never be touched. The spirit is not hurt, what is hurt is the mind, the mind is hurt and as we know, the mind is changing all the time, changing -- changing -- changing.

One circumstance might be very hurtful today, the same circumstance in five year's time might not hurt at all, it will be like water on a <0:45:42.8> so because of certain karmas that we are committed to, we are brought face to face. Life is a school, we come to learn and the circumstances that are created for us are there for a purpose. It is to make us learn and not only learn, and by learning gaining understanding, we go beyond the circumstances, we go beyond. This is what again we do in meditation. We go beyond the mind, and by going beyond the mind, by drawing from the <0:46:28.6>reservoir of

energy we permeate the mind with it so that the mind starts thinking in a more positive way, the mind starts thinking in a more positive way and through meditation as the mind develops, the heart expands and as the heart expands and becomes more and more filled with love, then the action of the husband that seems a brute won't seem too brutish to us anymore because our love overpowers that brutishness, our power, our love our purity overpowers the negative influences of the man's brutishness and by doing this, you are not unfolding yourself, but you are also helping your husband to become less brutish. That is what the Bible means when Christ said, "Love thy enemy," love -- love thy enemy, it is easy -- it is easy to love a friend, it doesn't require strength, anyone can do it. Never mind how low the evolved or high the evolved is, anyone can love a friend. Ah! Beloved enemy that requires spiritual strength and this is not <0:48:03.4>.

Through our very simple process of meditation we acquire strength. Love is God, love is strength, love is everything existent. Only the mind comes in between and misuses the divine energies that are within us and convert the same energy. There's only one energy, but convert it in the opposite direction, same electricity gives heat in the stove and coldness in the fridge, same power, but how we use that power and the mind cannot always give you a decision on how to use the power, but if we let that power automatically, spontaneously permeate our whole existence, then the power is there that would work within the laws of nature and flow with the current instead of against the current. And that is how even in the home where the wife is so devoted, so wonderful and the husband is brutish, if she exercises that inner power within which is -- which is everyone's birth right, then even the brutishness of the husband could eventually become less and less and less and eventually disappears. So the -- the -- the wife can play great part with helping the husband evolve because she being devoted to him with the inner desire, the inner motivation of that devotion is to find oneness within and by finding oneness with the concrete, one reaches the abstract and then it is not you and me, it's us. Okay? (Laughs) good.

Public: Umm -- Certain people are born in this world with certain gifts. I'm thinking about spiritual gifts now. Umm -- especially I'm thinking about a medium, I know about a lady who is a medium and who is performing clairvoyance in which way is clairvoyance and redemption correct for spiritual -- spiritual unfoldment?

Gururaj: Um-hmm.

Public: Is -- did I put that right?

Gururaj: Yeah, now let us see. The spiritualism and spiritism are two different things. One is more, when you talk of mediums; there is a tinge of spookiness about it, while spirituality is touching the divine power, the ultimate end and goal of life. Now with the mediumship -- mediumship, one, the mediums try and try to contact entities that are living in a different dimension to ours and she aid from those entities. Now they are entities there who are not self realised, who have not achieved God realisation, therefore they are still there. Perhaps the spirit of the departed person, it is still there. Why bother with this entity where there is a way of contacting divinity? Good. A person mixed up with clairvoyance and mediumship does not necessarily or very seldom contacts divinity. It contacts these other various forms of existences and if it's a true medium, certain contacts can be made and the guidance given through such contacts, how can we be sure that that guidance is good for us? It could lead us because here is just another mind coming through the medium's mind that is speaking to us. Why not contact the source of all? The divine essence and all answers are there. All answers are there. I always say do not <0:53:06.4> in mediumship in clairvoyance, these are very -- very low forms. In Sanskrit we call them Sidhis. The Sidhis that are acquired. Now I could give you a practice where within six months, a year's time -- you can become a clairvoyant too. But by developing these powers, you might be led away from your real goal, all spiritual teachers, all seers and sages have always said that in your spiritual practices if these gifts come about spontaneously, by all means admire them, but do not get stuck there -- do not get stuck within, because your aim and goal is to become one with divinity and the more one <0:54:07.4> in his lower forms with his lower energies, one -- they could become a great obstacle in finding one's true self. Good. Because developing these various powers could bring with it a lot of negativity. Fine.

The aim of life is to go beyond the ego while these powers that are gained foster the ego, they feed the ego. I am clairvoyant, I can do this I can do that. Now it is very easy to do these things, very easy. If the person can go to the deeper levels of the mind, these energies can be generated, these subtler energies can be generated and put forth with the so called miracles. Good. There is no such thing as miracles, everything falls within natural law, but only the principles which we don't understand, we call miracles. 70--80 years ago if you tell someone that 2,000 tonne metal could fly through the air, an aeroplane, they would not believe us and today it is something so natural and normal to us. These people that develop these powers of clairvoyance, clairaudience, <0:55:56.7> whatever are just using certain subtler energies, but those subtler energies they are using are far away from divinity, still far away.

We, through our meditational practices have a direct line, hot line to divinity. We don't need these little superficial powers, no. I have as yet not met a medium and I have met all kinds of people through all my travels in the world, I have not found a single one who is a well adjusted, well balanced person. I was reading a book a little while ago where a woman in

Russia does what is called photokinesis, PK they call it in short. That means moving an object, a solid object just by looking at it. Good. But this very person that can -- that can use the subtle forces, subtle energies is a very maladjusted person, very unhappy, she is a nervous wreck. She performs this little thing for demonstration and for three weeks she has to go to bed, yeah, because it disturbs her emotionally. Yeah, this has proved enough that the exercise of these powers are not good. Most of them do it for gain and when any power is exercised for gain, then we call it black magic, yeah because it's black, it's dark, it is for self interest and anything for self interest is not good, that which is not good in that terminology is called black, light and dark. So -- umm -- these mediums are not necessarily spiritual people, they are not godly people. A godly person is a person who is selfless, never selfish. Okay? That's the difference -- that's the difference.

Public: Gururaj, I'm very grateful for <0:58:30.8>

Gururaj: Yeah, psychic development -- umm-- sometimes can be misinterpreted. Now we, to me -- the -- the psyche of a person is his entire personality. In Sanskrit the psyche of a person could very well be called Jeevatma, atma or soul, embroiled, embodied with the jeeva. So in other words, it is this -- the totality of a person's personality. Good. Now that totality of the personality of the person can be brought to a higher degree of evolution, can be more and more and more refined, but still that has nothing to do with the -- this form of mediumship and spiritualism. True. Now sometimes the -- the -- the medium has acquired the ability to read minds, to read thoughts. So you have a question in mind about aunty Susie that's passed away, this medium might just very well be reading your thought that you want to know about aunty Susie and she will tell you aunty Susie's sleeping well and sends you her love (laughs).

So there is no truth, there is no contact. Many of the answers, now every human being has lived many -- many lives on this earth though the impressions, the samskaras, the impressions gained in all those various existences have not been rubbed away, they are all existing in the mind -- they are all existing in the mind. Western psychology they use the word subconscious and so little is known about it. It's a science still in its infancy, baby science. Good. Little is known of what the sub-conscious is. The sub-conscious comprises all the experiences and the impressions gained in many -- many -- many lifetimes. Good. Now by the medium going into a trance, the medium can go to the deeper levels, subtler levels of the mind, the subconscious mind and allow the subconscious mind to pour out through the conscious mind. He pours out through the conscious mind and they think that it is some other entity that is coming true, meanwhile it's their own subconscious. So you have mediums and mediums and mediums. The best thing to know and believe in is divinity and through meditation to experience -- to experience deeper entity and that is its own proof. Okay? (Laughs)

Public: Gururaj.

Gururaj: <1:02:21.7> can you give the chance first?

Public: May I just ask one question there?

Gururaj: Yeah.

Public: <1:02:27.0>

Gururaj: Arjuna at one time I think the -- the incidents you are trying to think about now is when Krishna showed his <1:02:46.8> his universal self?

Public: Yes.

Gururaj: Good. Now was -- did Arjuna perceive this with a lower level of mind or did he perceive it with his essential spiritual self? Because it goes on to say that -- that which he experience is indescribable. The mind boggles, the mind cannot comprehend it. Now, if it was experienced, would his mind <1:03:20.7> then some explanation could be given, but because the -- the -- the universality of Krishna which is termed as God in -- in the Gita, so the universality of Krishna was experienced by the spiritual self of Arjuna. Arjuna was a highly -- highly evolved man, and at that moment when grace descended upon him, that could identify himself with the universal self when he could identify the small self with the universal self and that is how his perception or his experience occurred. So Arjuna's experience there has nothing to do with the mind, his experience had to do with the spirits.

Public: So it could have happened to us?

Gururaj: Oh yes, oh yes, it's within us -- it's within us. <1:04:33.1>your turn now.

Public: Gururaj, <1:04:36.6> psychologists, when they want to find out some <1:04:43.7> day to the perhaps the parents, the child, <1:04:50.2> past life before I can understand what this trouble is <1:04:57.5> competition and the

parapsychologists <1:05:03.7> but its not in this particular line and she's inherited something and <1:05:10.2> in the previous life she had been in a forest where she <1:05:16.2> and this fear had come through. Now, do we then get a <1:05:28.2> of it?

Gururaj: Of it, yes.

Public: And in this recession, this famous physiology is still opening the door of the <1:05:38.4> and this could be done -- this -- this spiritual --

Gururaj: This can be done.

Public: -- This is not the same thing as a spiritual <1:05:48.5>

Gururaj: True -- true, this is a different thing, now -- now -- now you have parapsychologist and parapsychologists as well?

Public: Yeah.

Gururaj: (Laughs) so we have parapsychologist and parapsychologists. Good. The parapsychologist recommends certain things to you, recommend certain things to you and so that they could have good practice, yeah money -- money -- money. But if there is a sincere and truthful parapsychologist and though this means if he can go back into the life time or the previous life of a person and help thereby, then it is good. And if he is selfless and has no selfish motive, it would be good. Then sometimes if the parapsychologist also helps, he tells you your cause of your problem is this in the previous life. Now if he is good enough and can convince you, if he can remote your thinking, re-pattern your thinking, whereby you accept this, it might be a truth, but if he makes you believe this and by that belief and faith, a cure can be brought about, he too would be good for the person. So everything has its place -- everything has its place. How it is used and if it's beneficial to a person or not that we must judge and then go into this thing. Sometimes an evil person can also do something good. There is little saying there's no one who has nothing bad in him and there's no one who is all good, something to that effect, I don't remember the exact words.

Public: <1:07:58.3>

Gururaj: Yes there's some good in the worst, yeah some <1:08:02.7>

Public: And bad in the best of us.

Gururaj: And bad in the best of u, yes something <1:08:07.8> (laughs) beautiful, beautiful, yes. We haven't heard the noon gong yet (laughs)

Public: Five minutes

Gururaj: Ten minutes.

Public: <1:08:21.9>

Gururaj: Good, can I have another quick question then? (Gong rings, everyone laughs) Shall we -- shall we break for tea? (Laughs)