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Public: We all know that god is within us, now is there a precise occasion <>

Gururaj: Well we do know that that which you speak of as god is omnipresent. So if he is you speak of as god is omnipresent. So if he is omnipresent, then there could be no location. He's everywhere, he permeates every cell of the body. But if you add emphasis to the mind and if the mind is directed towards him, then at that moment you dominate the mind with his presence. If he is directed through your mind to parts of your body which might, say not be well, then at that moment he can be more dominant in the physical body. In other words, the mind although it might be a superimposition on divinity, it still carries with it the power to direct the divine energy which we call god. Now this is a unique situation. We always think that god directs us, but have we ever thought of it in a new light that we too can direct god? Now how do we direct god is by an understanding of the principles which underlie divinity. How do we understand? With what do we understand the principles with the mind? What a tricky cunning thing the mind is. It can lead us away from divinity and the same very mind, by proper understanding can draw us closer to divinity. So divinity permeates every cell of the body and yet the mind has the power to direct that divine power which is even greater than itself. We know the story that a minute atom can blow up the Table Mountain. The mind is so minute, so superficial that by using it properly, we can even direct the greatest energy that is in this universe and the greatest energy in the universe is symbolised by god. But to – for the mind to be able to do this, it has to undergo a process. What stops the mind from being able to direct these energies is the mind itself. If you can picture to yourself a pond which is very turbulent, so in the turbulence nothing can be directed, we ourselves, we all have this experience that when our, when we are feeling out of sorts, we can't do anything right. Feeling out of sorts means that the mind is turbulent. It cannot direct itself in any direction. So our whole purpose of meditation for example is to bring that certain stillness of the mind.

Now the mechanics there, what happens there when stillness of the mind is produced, then the mind is subjugated. When the mind is made still, when the ripples of the pond are stilled, the reflection, the bottom of the pond becomes clearer to our view. So stilling the mind is like stilling those ripples to get a proper view of the bottom. Now what underlies everything is but the divinity and as I said, divinity is located everywhere. So we use the mind as a tool, we use the mind as an instrument and how is the mind to be brought to that stillness? It is by doing meditation where as we delve deeper and deeper into the recesses of the mind with our practices, with our mantras in most cases, we bring a stillness to those ripples and the mind is always at his most powerful when it is still, when it is calm. There again we have it in daily experience that we can do wonderful things if we are calm. What is calmness? Calmness is stability. So we make the mind calm and thereby make the mind stable. So when the mind is stable, the mind is strong. When the mind is strong, it directs any energy, including divinity for a purpose. Now this energy which the mind directs can be used for any purpose I

said, that means for good as well as that which is not so good. There again the mind is a very cunning instrument. We doubt everything and everyone. We doubt this ideology, we doubt that, we doubt this, we doubt that, but the only thing we don't seem to doubt is our minds and that must be doubted the most because it is so cunning. It is the mind that leads us astray into thinking that this is so and that is so and this is right and that is wrong.

So when we start on our spiritual paths, when we start in our spiritual practices, we ask the mind, we doubt the mind first. By doubting the mind, various facets of the mind is activated. We make the mind answer itself. The mind asks the question and the mind answers itself for the purpose of removing the doubts of the mind by the mind. What an instrument, as I said. What an instrument the mind is and yet no one knows what the mind is, no one. Mind is not the brain, the brain is only a physical organ. What is mind? What is mind? Mind is a combination of a certain kind of conditioning that we have gone through, conditioning is brought about to us by our parents, by our friends, by the environment, by the society and still to go deeper than that, by our own thinking, yes, of course with these external influences and to go further back, the conditioning is there even before we are born. So the mind too is unlimited, but the mind here functions in limitation because of the unconditioning, because of the – sorry – because of the conditioning. The unlimited mind functions limitedly because it has been conditioned, it has a wall built around it by conditioning of the environment, of our own doings, of our own past which might extend into many lives before. So in the process of meditation what happens is this that the conditioned mind slowly and gradually becomes unconditioned. The mind gains a freedom in the calmness and it is always the free person, the free man that can act with power. So when the mind acts with power, we are bringing through the medium of the mind again that divine power which the questioner called god. Fine.

Now to gain the maximum benefits of godhead or divinity is to repeat this and it is a point that can be repeated over and over again because we are dealing with something called the mind. The mind refuses, it is cunning. The mind just knows not this. So therefore this thing can be repeated over and over again. The mind can only accept a principle in its calm state. It is only when the glass of the mind is clear that the light of divinity can shine through. So polishing the glass is synonymous with meditation. By meditation we are clearing the glass. So therefore when the glass is cleared, the divinity, because the mind being finer than the gross body, divinity passes through the clear glass of the mind and reflects in our body too. So if we really want to feel the presence of god and see where god is, then we start off by stilling the mind, clearing the mind and then the benefits are received. Benefits are received for the mind itself which is calm, clear, placid, still and it overflows into the body where many aspects of our physical problems are also solved. They are solved –they are solved – they are solved very beautifully, very easily, non-medicinally but meditatively. Okay? Fine, good.

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Public: Gururaj, throughout the ages, <0:11:34.6>

Gururaj: They seemed to suffer?

Public: More batters and bruises.

Gururaj: More patters, sorry.

Public: Batters and bruises.

Gururaj: Oh batters, the accent gets me a bit (laughs). Batters and bruises, yes. People are – let us get this clear, people on this spiritual path receives more batters and bruises.

Public: Yes, the more one develops, the more they seemed to be <0:12:04.0>

Gururaj: They seemed to be what? More battered and – and – and bruised? Because when you said they seemed to be, it could mean something very – very beautiful. It could mean that they are now in touch with being, therefore they be. I am that I am. It is said in the bible, I am that I am, that is to be, but of course you are meaning something else. Any path worth walking on, any aim worth achieving as we know, is worth working for. Fine. Now what are batters and bruises? What are batters and bruises? Are batters and bruises not also the cunning interpretation of the mind? The mind again is so cunning that it will make it seem to you that these are batters and bruises. While another person will be in the same situation and not find himself battered or bruised. There again, there again the attitude of the mind. You know this very well known little stanza which I've said over and over again, two man behind prison bars, one saw mud the other saw stars. Yeah. Now two people in the same circumstance, why were both not battered and bruised? One see dark mud, the other see the beautiful glory of creation, beautiful twinkling stars. So to be battered and bruised is not reality. To be battered and bruised is an interpretation of a turbulent mind. When the mind is still, it will not feel the bruises and neither the battering. Then the mind itself becomes a battery to give light and when the mind gives light, when the mind, to a certain extent, draws from that divinity greater light through its clear glass now, when the dirt is gone, the battering and the bruising is gone. If you take a piece of glass, and I've seen this in shop windows where they advertise things and a light is very cleverly placed under the glass so that the light shines through the glass and you think the glass is self-luminous. We

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do not see the light under, but the mind there too is capable of assuming a great amount of self-luminosity and when self-luminosity is there, there is no battering and no bruising.

Now what gets bruised? What gets bruised? Does the body gets bruised or does the mind gets bruised? Or both can get bruised? Fine. But those bruises are also instigated by the workings of the turbulent mind. For one person something is beautiful and happy, for another person it is unhappy. There is the conditioning of the mind. Now we can give the mind certain understandings. We can – the mind can argue with itself and say this carpet is beautiful and it can also find many reasons to say this carpet is not beautiful. Good. So the mind is always in a constant state of flux and when a mind is always in a constant state of flux, its primary job, its primary work there to enter into pros and cons all the time and the mind starts doubting. It is the essence of doubt is the battering and the bruising because when a mind doubts something, it is because of the nature of the mind to be doubtful. If it is not a doubting mind, it will not doubt, it has not got the quality of doubt in it. Everything with doubt is a projection of that which is within.

Now there too what do we do? We meditate and calm the mind and that which seemed to batter and to bruise loses its power. Now what is the technique? What is the technique there apart from meditation? We meditate half an hour in the morning and half an hour in the evening and revitalise ourselves, re-energise ourselves. But during the waking state of life, of course the ideal is to live 24 hours in meditation, but that is for advanced people. People beginning or – or on the path cannot live in meditations for 24 hours. Now to live in meditation for 24 hours, it does not mean you're sitting still with eyes closed and mantra -- mantra – mantra, no. every act in life, every thought in life, every word and deed as we would say is nothing but a mantra because through the medium of the mantra in the beginning, we are bringing that calmness, that stillness to the mind and once that is established, that mantra of ours, that ability to be still the mantras of <0:18:33.6> that ability to be still, will permeate every action and that action too will have the qualities of the beauty of stillness. It will act, there will be action, but underlying the action, there will be that stillness, there will be the stableness, the stability.

So we meditate morning and evening, fine. The ideal is that we should be in a state of meditation 24 hours of the day, but now meditation is not necessarily enough although we are drawing from the powerhouse, but during active life, we must exercise some effort in the activity. Now activity is itself effort. Any activity is itself effort. If I pick up this flower from here and put it over there, I have exercised certain physical effort. Fine. But effort has to be directed. How do we direct effort? We direct effort by a certain understanding. Now if our minds are not capable of gaining the understanding by itself, we gain it from those that are wise. If we want to learn to read and write, we go to the school and the teacher teaches us. We learn by ourselves of course. There are no two ways, no one can – can really make you learn, they can teach you, show

you the way, but the greater effort there again is our own. So now by moving this one flower from here and putting it there, am I enhancing the beauty of the environment? That is the thought that has to be uppermost in order to make the effort more fruitful. When an effort is more fruitful, it definitely is more rewarding. When it is more rewarding, it is more satisfying. When it is more satisfying, it is more calming. So apart from our meditations half an hour morning and half an hour evening, we also act during our waking state in such a manner that brings about added calmness. This calmness regenerates itself. As the saying goes, nothing succeeds like success. So the greater we direct our energies towards that which all scriptures would say is good, we follow that if we have no understanding of itself, wisdom essentially is all there within our self because divinity is within us, so all wisdom is there. We do not need to go outside, we do not need to go to gurus or to scriptures to find wisdom, we only need to go to the teacher while we are still learning. After we have learnt, then we discard. We don't need the guru, we don't need the scriptures too. But in the beginning the learner needs these things for guidance and good scriptures, good gurus give proper guidance, guidance that which is needed by the particular person and therefore our foundation always works on a person to person, individualised basis.

So when we direct our waking energies towards that which is good, we are directing those energies towards god, because good is god and god is good. When we consciously do that, all the bruising and the battering disappears – disappears because that which seemed so terrible to us before now seems just a working of nature. Now we are actively doing this in our active lives, by battering it. In raj yoga the first two things required of man is <0:23:49.3> that is controlled to certain measure and proper action and proper living and proper habits and things like that. We do that. So these things are also very – very necessary. Now there is a third necessity that as we do these right actions, we also develop an attitude. It requires an attitude to do the right action and by doing the right action, it strengthens the attitude. It is exercising the attitude. When the attitude has gained a certain power, then the mind with the attitude also develops the power of objectification. So here three things, our regular meditations, our directed energies in the waking state towards betterment and objectification which is gained thereby. If a person is troubled or worried by a certain thought, if he develops the ability because of his meditations and his right actions in life, if he develops the ability to put himself apart from that which is happening, the whole pain of the happening disappears. Then who feels the pain if you are apart from the pain? All suffering is because we are too involved in whatever is happening. In other words, the happenings starts, the happening might be outside, but we with our cunning minds make it happen inside and therefore we suffer and say we are battered and bruised.

Now the mechanics of objectification is to start with that quietness of mind. In the beginning we look upon the happening, that negative thought perhaps or whatever, internal, external happenings. We looked at it as if we are observing it on a

cinema screen. By objectifying it and observing it as if it is happening on a cinema screen, then we automatically become apart from it and when we become apart from it, we will not feel battered and bruised and it will not affect us. And then it will not affect us, it won't. the sting is gone. Not only that – not only that, here is something more important, this is for the moment where we are not affected by the situation, this is the art of it and the mechanics of it, but the greater thing that will happen is this that we do not get karmically tied with it and as our karma, good or bad diminishes so the more we become freer and freer. It is, as I said before, the stilling of the ripples in the pond and the sun is becomes so free to reflect itself so beautifully, so completely perhaps in the clear water. When a person is not affected by his actions, it cannot leave a deep impression on his mind which is causing all the trouble and as no further impressions are instilled in the mind, and – and when I said mind, I include the conscious and the sub-conscious. As the impressions are not further and further strengthened in the – in the conscious and the sub-conscious mind, there forms a kind of vacuum because by not strengthening the thoughts or the actions so that they impress us deeply, we are at the same time making past impressions lighter too. When past impressions are made lighter by our present objectification of our actions, then we are working away karma. We are making karma loose the effect of its past impressions and gaining no further impressions implanted in it. That is the process of stilling the ponds. When one stone is thrown in the pond, it will cause ripples, but if we keep on throwing more stones in the pond, then the ripples will be continuous but if we cease throwing more ripples in the pond, then the momentum of the first stone thrown will lose itself. It will dissipate itself and the pond becomes clearer. That is the path, that is the way to gain freedom, freedom of the mind.

When one gains freedom of the mind, one gains freedom of the body. Gaining freedom of the body, we will not be controlled by lustful passions. Now I, as a teacher for householder, I do not advocate that you must be passionless, no. husband and wife must love each other. Fine. If the husband loves the wife just for the sake of her body, then he is nothing but indulging in his animalism, if he is close to his wife and loves his wife for the sake of her beautiful mind, he is slightly more advanced, he is a man to a certain extent. A man that is mixed with animal and man in him, although the manly qualities of discrimination of the mind is perhaps a bit more dominant. But the real man that should live in this world is a man that has infused his physical action in his relation with his wife and his mental action in relation with his wife is infused by the all permeating spirit which decides, as the first questioner asks, which decides in the mind and the body. So this forms a complete whole. If a man makes love to his wife and he's only conscience – conscious of his body then it is not complete love. It's not love, it's passion. It's not love, it is animal passion. If the man chooses his mind also in the body and makes love, he has advanced a bit more. He has advanced a bit more. One is a purely physical act, the other is an act, of course there can never be a purely physical act, the – the mind is involved to a certain extent, but we are talking what is dominating. Is the body dominating or the mind dominating? And when the mind starts dominating a bit more, then

he is slightly advanced. But in the love making, if the spirit is infused in the mind and body, then that man will find a completeness in his love making with his wife. Then the man is exercising or activating himself in totality. Many actions done by people are half done, therefore they lack power. They lack the real essence of things, half done. They're only activating, exercising a certain aspect of their being. So the householder strives to find the completeness of himself by the expression of his completeness. That is the ideal.

Completeness of oneself can only be verified by his expression. Now an animal man seeks communication. Love making is nothing but communication. The animal man seeks communication only by physical means, the advanced man seeks communication combining mind and body, but the real man, the really advanced man seeks communication by his whole being complete aspect of his being so that that love making itself becomes a meditation. Whenever a person can exercise his totality, that's the word, his totality in any action, then be sure to know that is a form of meditation. So these are steps, these are steps, all kinds of people in the world and know people are in different stages of evolution. No one is to be condemned, no. They are doing according to their capacity, but doing according to our capacity in all sincerity, we also have sight of the goal and the goal is to find totality. To be a total man, to be a total woman because all these expressions we took love making as an example is nothing but wanting to communicate. When Leonardo Da Vinci said that the greater the man, the greater can he love, he means by that that the great man is the man who is total that knows totality and live totality. So in all these means the animal man, the manly man, the godly man, they're all seeking communication and love making is one of them for – for a householder. So we improve the quality of love making, we improve the quality of love making by making it total and then life becomes beautiful, life becomes happy. It is shocking and painful for us when we hear that in every three marriages one fails because that householder's life, each other is not giving themselves totality or not acting from a total level and they get battered and bruised and our practices, the three aspects we spoke about now, our meditations, our actions in daily life consciously directed and objectifying that which seems troublesome and we make it less troublesome. These three things help to bring about the totality.

Now if we truly are created in the image of god, then why should we be so untotal in the expression of this totality? That is a phenomena. If god is perfect why is man imperfect? Is there any worldly reason? Because divinity has within its power to encompass everything that which is good and that which is bad and that is that which is beyond both because divinity is omnipresent and existing even in the murderer, even in the thief, even in the robber. But what has happened having this cunning mind those energies get misdirected. So to give direction to the misdirection, we start off with meditation and we are actively aware of our actions in living life and that which is not good, that which is not right, we objectify it and as soon as we objectify it, the whole scene changes, the whole scene changes. Then life becomes a play – then life becomes a

play and we are the actors in the play. The importance of the situation, the battering and the bruising is lost, the sting is lost. If you are acting a role, as soon as you leave the stage, you should forget it because it was only a role and we are playing in life. We are playing – playing – playing. It is just a role we have assumed. A role of a rich man or a poor man, a role of a strong man or a weak man. These are roles and these roles were necessary for us to play because of the conditioning which I said earlier of the mind, through past lifetimes. They were necessary. So the attitude we develop to rid ourselves of battering, bruising and suffering is to know, is to be aware that this is a role, we are on the stage. Shakespeare said something like that. What did he say?

Public: All the world is a stage.

Gururaj: Um-hmm.

Public: <0:40:41.0>

Gururaj: That's called the audience spot special (laughs). Oh so beautiful -- so beautiful -- so beautiful.

Public: Gururaj, umm---

Gururaj: Just let me finish this now. So – umm -- when we start regarding, develop the attitude that we are playing in the stage of the world, our suffering becomes less. Then we realise that this apparent reality is not really real. I am someone else, I am someone else apart from my body and apart from my mind. Then we start knowing our divine self. Then we start knowing the god which permeates the mind and the body. Okay?

Public: Okay.

Gururaj: Good.

Public: Gururaj, <0:41:43.7> now we hear a lot about possession nowadays <0:41:53.3> and also about exorcism which is the apparent drive to remove what it is possessing the individual. Umm—now can you tell us about what possession actually is if it is a <0:42:06.9> condition and also this problem with <0:42:10.2> and those of exorcism?

Gururaj: Now this question of course borders more on spiritualism than philosophy, but nevertheless as it touches every aspect of life, every aspect is important, we don't deny any aspect, but we try to understand it. It's good that you asked this question. Umm – but 14 days ago, a lady walks into the office. I don't know her, she heard about us and she came along with her daughter. The mother sat in this very chair where it always stands that the daughter sat on the other chair. The daughter must have been about 13 –14 years old and she was continuously shaking all the time. The mother tells me, “my daughter's possessed.” She says she's been to doctors and mental doctors and all kinds of doctors and they can't help her, the daughter's out of school for more than a year and she's suffering. I listened to her, I listened to her story, then I turned myself around and I started looking at this daughter. I sat there looking at her for about seven minutes I should think and slowly – slowly she started becoming still, her shaking – shaking lessened – lessened and so we – well what happened there by me looking at her, I was sending to her certain spiritual energies, which by sending that condition of hers was conditioned by a certain imbalance between mental energies, physical energies and psychic energy.

So by consciously sending a spiritual energy to her, it started slowly in these five – seven minutes started to create a balance and when the balance was created, all her shaking stopped. Good. Her eyes were very deep sunk and in that little short period her face started assuming its natural self. The eyes seemed natural too, not that sunken eyes. So I looked at the mother, I said, “you dare ever say your daughter's possessed.” And that also to say it in front of the daughter. You are possessing your daughter with these wrong thoughts, there is no such thing as possession. No other entity, no other spirit can possess you. Now I had a talk about this to a person who is well versed. I phoned him up, he's very well versed in psychiatry. Then he asked me, we have something called split personality, or schizophrenia, some of the cases were sighted to me where apparently the person was possessed, his words, was possessed by an entity which is contrary to the nature of the person that is now living and being possessed. And he says, “Gururaj, you say there is no possession. What has happened here?” So I too explained, I told him that what we are today is a sum total of our past experiences and past lives. No. 1, no. 2, that we contain within ourselves all the memories of all our past lives from the very first impulse of creation, we have within ourselves the memories stored away within ourselves the memories of all the times since we first became an individual in whichever form. Now because of a certain imbalance between the physical, mental and psychic energies within us, a certain glimpse of a past life that we lived shines through us. So who possess? No foreign entity possess us but we possess ourselves at that moment because of this imbalance the – the – the life of ourselves in a previous existence comes forth and at times dominates our present personality and that we call possession. It is right, possessed by ourselves. That is the secret behind schizophrenia, behind split personalities where at a time a person is different and at a time the person is completely different. It is because of this imbalance that a past

memory of a past life is stirred up and that stirring up is so forceful that it overpowers our present mind and our present bodies and we act differently. We act differently.

So believe you me this psychiatrist tells me, this person versed in psychiatry tells me that this is a complete new thought in the history of the world because it had never ever been taken in this light. I said this is the true light. He says, "Can you prove this clinically?" I said, "No, but I have proved it to myself experientially. I have the ability to go into my past lives and at will I can stir up from my memory box a certain attitude of a past life and actually live it now, if I want to." That is experiential, every word I ever say to anyone in our satsangs or in private is nothing that I would speak from here say. I have no right to do that. I have no right to express another man's opinion. I have the right to express my own opinion which is conditioned by my own experience. So I tell you from experience that if I can conjure up in this present life a past life and live accordingly and make it overpower the present mind, fine. But here there is control - -there is control so you can do it at will so it's not affected. There are some people who can do this but in the other case of the schizophrenic, the person can't help it. In other words it is uncontrolled. There's no control and that is the difference. The difference between a person that has attained something and the person that has not attained, but through some accident or freak chance something is done, it is because of control or no control. That's the difference, no other difference.

Divinity is in every one of us. The person that realises the divinity within is the person who has greater control of his mind. Therefore he can realise the divinity. He has the greater stillness of the mind therefore he can see, feel, experience, talk divinity. The other person also has divinity and sometimes that person will also come with something wonderful in a prayerful attitude, in a mind attitude, in a work attitude, you can also come up with something really beautiful and pure, but that is like a clouded sky and there's little chink there and the sun shines through. A little glimpse. So it is uncontrolled in the one case and controlled in the other case. So believe you me when I tell you this. Now this is very rampant overseas. This whole idea of possession and when outside evil entities possess the person, these are the things they go on. That is not true. Exorcism properly interpreted does not mean that you are chasing out a foreign entity from the person, exorcism should really mean that the exorcizer is sending energies to that person to right the imbalance to let the past memory go back into the past so that the present normalcy is preserved. That person slowly should be taught -- the possessed one slowly should be taught through the practices of meditation then how to erase those memories. How to make the pond still and one thing must be clearly pointed out that that person is not possessed by something foreign. If that is instilled in the person, the so called possessed person, we are helping that person to assume a saner and more normal attitude towards his affliction. By doing that we are helping his cure because with the active transmitting of spiritual energies to him, that person too becomes more receptive. So two forces are at work, the one pushes, the one pulls. One is gravity, the other is

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grace. One is gravity, the other is grace. Gravity pulls down, grace pulls up. So here a wonderful combination of two laws of nature, of two forces take place and the person becomes better. Okay?

Public: What happens <0:54:34.2> mediums?

Gururaj: Mediums? Oh we're going into spiritualism today (laughs). A medium is a person that says that he is the middle man between that which is beyond and that which is here. Mediums, there might be some genuine mediums and there might be lot of <0:54:59.4>. There is a process, there is a little sidhi or a little ability that can be acquired by anyone whereby you could sit still and calming the mind to a certain – in a certain way, you can pick up the thoughts of the others – of the other person. So the medium goes into a translike state and says, you want to know about Aunty Matilda, and she is very well thank you. Aunty Matilda waltzing Matilda. For all we know she might be waltzing around there. It is – it is picking up a thought and answering the same thought so the person that has come to the medium feels, ah the medium has made contact.

Now do you think that those that are beyond life that are now in a subtle state evaluating – evaluating – evaluating their evolution, getting ready to take birth again, they're more busy than what we are. Do you think they have the time to worry about an embodied person down here? They don't have the time. These communications, if communications, in some cases they are possible, they would be possible, that communication would be possible not in communicating something which is divine or being in touch with a highly evolved soul. That communication would only be possible with a person, the subtle self of a person who is floundering there and trying to work out the basis of his evolution and the basis of his rebirth. It is not a very high entity. We have living entities here on this earth who are higher still. Why not communicate with them? Instead of so called entities who could be very lowly beings for all we know. Because the person on the other side of death, if he still wants to meddle around with those that are living here, then why does he meddle around? Because he is so attached to this world that he has left and is attachment a sign of high development or is non-attachment a sign of high development? So those there that could be communicated through certain forces, there's no denial of that can be communicated are – are not beings of a very - -very high category. High calibre in the sense of spiritual unfoldment. There could be some intellectual people, but intellectual people can, its not necessary for intellectual people to be very good people. So the world's math scientists, science fiction says to be truthful are not good people, they are evil people, they want to destroy it. So it is always best not to go to mediums. A medium can be a good medium, a medium can be a charlatan. Very few – very few mediums are really mediums that can really make contact on the other side and if – and a really good medium, if a really good medium wants to make contact, the contact will be made to further

some form of knowledge and not to see what aunty Matilda is doing. Not to provide answers for your little attached selfish ego. If I am – if I am very unhappy because my father has died, my unhappiness is caused by my attachment to my father. All forms of attachment are for our expressions of the little I, the ego. The spirit within man is free, that divinity is free, it has no attachments from that level there is no going and there is no coming. There's no birth and there's no death. <1:00:04.8> right? There's no birth and there's no death.

Public: Then we can have a memory both of your life <1:00:10.7>

Gururaj: Right. So it is only the small ego that has these attachments and a realised person, a highly evolved person that is beyond embodiment is not interested in your ego attachment because he knows that by telling you, uncle John is doing fine, he is not helping you. He is not helping you. Then you will say, "Ah, uncle John is doing fine, I'm so happy and I feel more attached to uncle John." And because uncle John is happy over there, I'm making myself unhappy here because I'm thinking about him. It's always good to respect and remember our elders and our closed ones and things, but not with an attachment. Not with the idea of going to a medium and wanting to peer what's happening on the other side. That is not necessary. The only way I can help the spirit on the other side is by having good positive thoughts about that spirit that has departed. That helps the spirit. Okay? (Laughs).

Public: Guruji,

Gururaj: Yes?

Public: <1:01:38.4> can ask the question. Umm—what I wanted to know is when an individual is that free that they have attuned their consciousness with the universe or with god head, do they – at the same time can they have the ability to experience every life of any human being as having been their own because once the individual, the little I phased out and only the big I is left, then it's ever present with an old individuals and therefore if such a person would be able to experience or keep Intune the life that anyone has led and activate that --

Gururaj: The person --

Public: <1:02:25.7>

Gururaj: The person who is self-realised, the person that has reached enlightenment does not live in the past or the future anymore. He lives in the now – now – now. That is his life. He would not find it necessary for him to go into the lives of other individuals unless it's for a purpose, unless it is to help that he would do that because when you live in the now, when you live in the moment and not the past or the future, you are living in that one moment the whole of eternity. When you live the whole of eternity, the totality of eternity is the moment. When you key into other existences or the existences of others, you are doing subdividing, you're dividing up the now, you're dividing up the moment into small fragmentary pieces. Now an illumine soul has reasoned many times to do that – to do that. A chela comes, for example, to an enlightened guru. Now the chela's earnest in mind, body and soul he's earnest. He's earnest, but there is just some little block there and is battling very hard in his wonderful sincerity to go beyond that block so he can progress but just something keeping <1:04:25.4> . yeah, then the true guru sees that and because the chela does not remain apart from him, because the chela is part and parcel of him, there is no separation. I am thee my beloved, that attitude, that is felt. Then he says, "Hah, this little block, little stumbling stone which is but me, we must clear it." How to clear it? We find the causes of it. To find the causes of it, we have to go back into the existence of the person. Find the causes, clear the block and have a chat and say, "On you go." Right. So these things are not always necessary, but wherever necessary they are done, they are done and they are done with love.

Yes, it's a beautiful idea when you say, "I am thou and thou art me," it's really beautiful. You know I have quoted to you before, a – a Persian poem but it's such a beautiful poem and there are new people here that might not have heard of it. It goes this way. I can't remember the words of a Persian poem, but I will give you a sort of an interpretation of it. It says the – the lover knocks on the beloved's door and she asks, "Who is it?" so he says, "I am so and so." The door was not opened. Next day he comes again and he knocks on the door and she asks "Who is it?" and he again says, "I am Mr. so and so and so and so." She does not open the door. He started thinking that my beloved does not open the door, why? Next day he comes back, he knocks on the door, she asks who is it and he answers, "I am thee my beloved" and the door was immediately opened. That is love that convinced her that he loves me when he says, "I am thee my beloved," (laughs) it's a lovely poem right? Lovely poem. It's a beautiful poem. That is what all is striving to and one reaches this, I said earlier by acquiring the totality. Okay fine. Anyone else?

Public: <1:07:12.8>

Gururaj: You're asking my personal point of view if I believe in reincarnation? Yes, I do. I do, I think we had, one Saturday morning, discussed it that it might not be proven you know in a test tube, but there are many factors that could infer that

they have a past life. That is if we regard it from an intellectual basis from the mind. The common defence is this of the mind that if divinity is fair, why should one person be born in happy circumstances and another in unhappy circumstances? If divinity is fair why does he give you 5 million pounds and – and someone else not even a piece of bread? So our lives are definitely influenced not by divinity in giving us these lives, but by what we have done in our past lives that has determined this life. Now of course these are inferences where these things could be inferred that if this is so, that is so. A little duckling gets born and immediately starts swimming, it's not been taught swimming. Yeah, these are hereditary factors as well as a factor that had conditioned through past lives, the ability of the little duckling to swim. Now these things cannot be proved in a test-tube, but intellectually it can be inferred that this could – this is real, but experientially it can be known and I speak to you from the experiential level that I have experienced that there were past lives because I could see them, I could go back to them. Okay? Good.

Public: Gururaj, may I ask something about witchcraft?

Gururaj: Witchcraft?

Public: Yes.

Gururaj: (Laughs) what are we getting into today? (laughs)

Public: <1:09:22.7>

Gururaj: Pardon me.

Public: <1:09:26.8> and which she has a whole collection of such actual stories and happenings where <1:10:03.3> actually gets into the bodies of animals and create absolute havoc. Now it has happened that if such an animal is killed, then that person who possessed that animal also dies and <1:10:29.8>

Gururaj: (Laughs)

Public:<1:10:32.0>

Gururaj: Yes, now I'll tell you – I'll tell you. You want to know the mechanics of it?

Public: Yes.

Gururaj: How it works?

Public: Yes.

Gururaj: Sure I'll tell you.

Public: But I don't want to do it, I just <1:10:39.5>

Gururaj: (Laughs) now, these phenomena can be found more in the illiterate mind than the sophisticated mind. The human mind as we discussed before has infinite power and infinite potentiality. It can do anything, mind over matter. If you have faith, as Christ said, you can move the mountain and faith can only be expressed through the mind. Okay? So the mind has infinite ability. What happens in the case of this poltergeists <1:11:23.6>

Public: Poltergeists.

Gururaj: Poltergeists – poltergeists, fine. What happens in that case where among some of these illiterate people and its always seems to happen with a child, yeah a teenage involved in this situation. Now if you go into the background of the teenager, you will find that it is highly emotionally disturbed. Now by the emotional – now this is an aberration, it's not strength I'm talking about. But because of that imbalance, that emotional disturbance, certain forces of the mind are let loose, certain forces of the mind are let loose and those forces, of course if consciously directed can be done at will. But this is unconsciously done where those forces of the mind are let loose and they are capable of creating fire. They are capable of – of making the animal insane. No possession, no possession. The animal is not possessed, but an imbalance, because of this force of this power that is in the atmosphere there perhaps directed or undirected can make the animal mad and when the animal is killed, it is not released for the witch, it is a release for the animal.

Public: But then the witch dies.

Gururaj: The witch dies? Is this proven by fact or is it assumed?

Public: No – no <1:13:09.9>

Gururaj: (Laughs) its one of the rules of the game? Yeah. Now – now – now what – what I would like to know that what proof is there that that woman was a witch? Now if – if the witch dies, if the witch dies, then that witch is the one that has sent those forces through mental aberration to the object, the animal. So when the object, the animal is killed, now when certain forces are sent, negative or positive, then that link is there. The link is not destroyed. You're not just giving it away and finish, the link remains all the time. So when the animal is shot, the shock of that goes back by the – the electric wire to the witch and shocks the witch and the witch can die.

Public: <1:14:13.9>

Gururaj: The witch feels hurt.

Public: Yeah, well then she – <1:14:21.7>

Gururaj: Yes it – it – the wire is formed from the witch directing those thoughts to the animal and of course when the animal is hurt or killed, then the same shock, the force comes back through those wires to the witch.

Public: Now can I ask <1:14:35.8> Now if the chela misuse this, he – he's – the energy which <1:15:02.0>

Gururaj: For – no—no. there is a mental aberration that we spoke about in the connection of the witch and the animal and aberration. Here is a positive forceful spiritual power well controlled.

Public: <1:15:25.5>

Gururaj: Well controlled – yeah, oh yes. No the guru is always well protected, always well protected and because all his thoughts and energies are sent with an intense love. He has the realisation that thou art not apart, thou art me. The activation of that force and power is only within me and thou art within me so thou experience the benefits. Do you get the point?

Public: <1:16:05.3> the mind?

Gururaj: Yes, yes and of course the interpret ---

Public: <1:16:12.0>

Gururaj: Now the purer the mind, the purer the projection because that divine energy that's within us if it goes through a coloured glass, it will – if it goes through a red glass it will seem red to us, through a green glass it will seem green. Purer the glass, the purer the divine energies flows through.

Public: <1:16:43.2>

Gururaj: Beautiful – beautiful exactly – exactly animal projection and therefore uncontrolled and purer projection which is controlled.

Public: <1:17:00.5>

Gururaj: Yes, I do believe that and – and I would say that any person should not subject themselves to hypnotism. Yes, must never subject yourself to hypnotism. Hypnotism by an enlightened mind, yes, but then enlightened people don't hypnotise. Oh yes, because in the – do you know what happens in hypnotism? There is an occult law put into force, a psychic law. Your eyes, you are asked to stare at a object or even the hypnotists eyes, when you stare at the object with your two eyes, you are forming a connection with your two eyes to your third eye. Right and the third eye can assume all the powers that you need, can. Now what suggest to the third eye is the hypnotist, fine. You can call it brain too but it is connected with the pineal gland. Fine. If the hypnotist is not of a pure mind, even his subconscious mind must have an effect on your sub-conscious. Therefore its harmful. Yes. So now here, here the mechanics is this that a certain focus is put on the third eye of the person. Fine. Now the third eye, when it is fully activated, can just need to be suggested into imagining a thing and that thing happens. A person in a hypnotised state can be suggested to that a cold stone is a burning coal. A cold stone is a fiery coal and the person burns. Right.

So when the third eye is activated, it can just need to imagine anything and immediately it happens. Therefore when highly entitled people – enlightened people think of something, it comes to pass. Same law – same law, but in that which we know as hypnotism, it is used by unenlightened people, it is more a stage show, yeah, than anything else.

Public: But guruji --

Gururaj: And I would suggest that a person should never go and have themselves hypnotised. There are certain people that advertise if you have a certain bad habit, by hypnotising you, you know your bad habit will be cured. Now that is true, that is true, but because of the impurity of the hypnotist's mind, he might take away your toe ache and give you a headache.

Public: <1:20:19.0> a month and she was cured. I asked him why didn't you do it to me? And he said it was the shock <1:20:45.0>

Gururaj: Definitely yes, that is true.

Public : But he was using that hypnotic power <1:20:49.7>

Gururaj: Yes, now he used a hypnotic power for a healing and there might have been other sub-conscious activities in the hypnotist's mind which could harm the whole psyche of the person hypnotised which would not be known now, but years later to come.

Public: You mean even his sub-conscious mind?

Gururaj: Yes – Yes.

Public: Gururaj, there was a man <1:21:14.3>

Gururaj: Yes.

Public: <1:21:19.6>

Gururaj: That is true. That can be done, oh yes – oh yes.

Public: <1:21:28.8> and was able to cognise certain areas of the past lives and the people <1:21:41.8>

Gururaj: Yes, these things - -these things are good, they can be done – they can be done, but – but activating, you see the main principle to remember is this that activating occult forces by a person who is not very pure can be harmful. Perhaps not apparently so but in the long run it can be harmful – it can be harmful. So therefore it is best never to subject ourselves to these things and many people are very – very suggestible – they're very suggestible and lot of harm can be done. Oh yes – oh yes.

Public:<1:22:27.8>

Gururaj: Can a hypnotist elevate a person?

Public: <1:22:41.7>

Gururaj: No that is a – a trick. That's a trick. You asked me how it is done and I – I'll show you how it is done. Yes.

Public: How is it done?

Gururaj: It's a trick – it's a trick but a person can elevate himself, a person can. Not by someone else but by himself.

Public: Really?

Gururaj: Yes, on our body there's 16 pounds of air pressure on every square inch of our body and that is why we are down here walking on earth. Now through mental force, a vacuum is created around us whereby the air pressure is not there. Then naturally we rise up like a feather, that's the principle behind it. Yeah. (Laughs)