

Gururaj: Alright (Laughs)

Public: Guruji, umm – if – if <0:00:10.2> are necessary for evolution, could you say that, say being – or being a man its natural, any man is naturally gonna be interested to know if following his dharma and being totally external, he will be able to find something of lasting value in that way of life?

Gururaj: Oh yes, oh yes. So that is what man has to do that in all externality, he must portray the inherent internality. In other words that which is within himself, inherent within himself in all his outward actions of protecting and providing, all those outward actions must be underlined or stimulated or regenerated by that inward quality which is inherent in man and thereby he becomes a better provider and protector because now although his actions are more external, it must not be devoid of the eternal qualities within him. So therefore I am a great believer in the householder life. Therefore to experience these things, I became a householder. I was born to be a monk, but I wanted to learn what holding is because my teachings are aimed at householders. Now when a man and a woman gets married, the woman because of the qualities, the internal qualities, the equipment she has can stimulate the internal qualities of the man so that he could translate it in external qualities. You see how man and woman are complimentary to each other. The woman in turn also needs to externalise herself and the best way the woman can externalise herself is by outwardly stimulating the internality of the man who expresses it externally and makes life beautiful (laughs). It is such fun, beautiful – beautiful (laughs). Okay?

Public: <0:02:51.4> (laughs)

Gururaj: You know Manusmriti, the code of Manu which is from eastern scriptures. He has said that happy is the home where the woman is held in high esteem. Happy is the home where the woman of the home is worshipped as a goddess. If man only start worshipping their wives as a goddess, then believe you me the wife will start worshipping the husband as a god. There's no two ways about it. Its inescapable because the qualities in the women are so fine. You know when they say that woman is god's finest creation, I agree with that. I do (laughs).

Public: But man is the god (laughs).

Gururaj: There is no difference. There is no difference. In the spiritual sphere, there is no gender. In the spiritual sphere there is no spirit which is female and there's no spirit which is male. It is only the externality that divides up this is man and that's woman. Internally, essentially it is all one. That is just these expressions .and these expressions are necessary as men and as women so that together they could find the essence which is one and that is how love grows. When man says to woman that, "Ah, the essence in you is me and the essence in me is you," that's how love grows. Yes.

Public: <0:04:41.3>male in one life and female in the next?

Gururaj: Yes, oh yes – oh yes – oh yes.

Public: <0:04:46.7>

Gururaj: Pardon?

Public: <0:04:51.6>

Gururaj: Oh there are, oh yes, there are. Yes, very wonderful beautiful gurus . like we had a lady here coming quite often to Cape Town, she's been here two three times, Swami <0:05:04.4> wonderful guru, wonderful – wonderful – wonderful, oh yes.

Public: <0:05:11.1>

Gururaj: Yes, yes, oh yes, very wonderful you – you have gurus and then of course you have different kinds of gurus. You have guru then you have the guru of gurus, you have the royal guru also (laughs). Yes.

Public: Gururaj, last week you mentioned there are self realisations <0:05:42.9> eventually become that final truth?

Gururaj: oh yes, oh yes.

Public: And that – is that called self realisation?

Gururaj: That is called self realisation.

Public: Is that complete integration?

Gururaj: That is complete integration.

Public: Could you share something about it?

Gururaj: Yes, I have shared it all.

Public: Oh (laughs)

Gururaj: Liveless – self realisation, there is no difference between self realisation and god realisation. Its the same because the self is what we call god and as we go on appreciating the finer and finer stratas or the finer and finer range of truth, we at the same time become just as fine as the truth is fine and we become one with the truth. So when Christ said I am the truth, I am the way. That was very true, that was very true because when you reach the finest truth, you become the truth and becoming that truth is self-realisation. What do we need for self-realisation? Firstly we need the self and then we need realisation (laughs). Now does the self require realisation? No, the self, capital S, the real self is realised, he does not require realisation. That real self within us does not require any realisation, it requires unfoldment. It requires unfoldment not for itself, what unfolds is the veils that has been drawn upon it. So what shall we call the veils? Let us call it the small self so the one that requires realisation is the small self and how does the small self realise itself? The small self realises itself by annihilation. So when the small self annihilates itself, then what would remain is the big self who is realised as it is.

Public: <0:09:04.7>

Gururaj: Small self means?

Public: Do we – do you mean the self conscious mind?

Gururaj: The small self means the body, the mind which is the carrier of impressions. It also has intellect and it also has ego. Now all these things which I've said, the body of course with its senses, the mind, the carrier of impressions with its qualities and the intellect which thinks it discriminates by its own steam, it doesn't. It still requires being powered up by the big self and the ego that reigns over the small self being part of the small self. The ego is like the head of a person while the other things I mentioned is like the limbs of the small self. Now how does one proceed to annihilate the small self? That is the question. The procedure to annihilate the small self can be done by discrimination, by the intellect so that virtually means that the small self has to use itself to annihilate itself. Is that clear?

Public: (Laughs) would you also call that the pity self <0:10:56.2>.

Gururaj: True – true – true. Pityness is also a portrayal of the small self. One of the aspects of the small self. Right. So the small self uses itself to annihilate itself. That one aspect is through the power of discrimination. So in the aspects I mentioned, we use the intellect and we analyse, is this or is this not? The intellect has vast powers, it has powers of deluding you and it also has powers of instructing you truthfully. It has those powers. Once we gain some mastery of the intellect through our practices, we will find that it will discriminate between what is right and what is wrong. It will discriminate between the differences of the mind, body and of the ego because of its force, because of its discriminatory power, it can say to the ego, “sit down my boy, you’ve been jumping around enough already”. Yes, that is one way. The other way is to forget the intellect and just leave it to emotion, the emotion is mostly of the mind. Feeling, which of course translates itself through the body. So in emotion we develop devotion. We develop the feeling – the noon gun again – it also says its true. We develop devotion which is feeling. So the first path was the path of discrimination where we use the intellect to do things for us. Other path is using feeling. Thinking is the one principle of discrimination, feeling is the other principle which we are talking about now and through feeling, we become devoted to an object or an ideal. We become so devoted that we forget the thinking. We exist in feeling, we exist in emotion. That is bhakti yoga and by intense one pointedness to a certain object created by devotion, by feeling. Feeling proper feeling directed towards self-realisation always produces positive results. It always produces positive qualities in us such as love in whichever minor form, it produces love and through that intense love, through that intense one pointedness, we also can get rid of the small self, then we say, “Thou art the doer, not I,” The small self is not the doer, thou, the big I is the doer and we surrender ourselves completely.

So in the path of bhakti yoga, in the path of feeling emotions, we have surrender and say, I am nothing but thou are it. Then we talked about thinking, we talked about feeling, now we talked about action. That's the other path where we live

virtuously. We don't want to know what the intellect, what wonderful stories the intellect can cook up (laughs). We don't want to know that, we don't want to know what the heart, what devotion the heart has, we only want to know I must do my duties in life, I do my duties towards my parents, I do my duties towards my brothers, sisters, I do my duties towards my children, to my wife, to my society and I live a good life. Do good, be good. That is the path of action. These three paths can take one to the annihilation of the small self and once the small self is annihilated, then there is realisation. Good. Now these three paths of thinking, feeling and action can be stimulated by the fourth path that we are practicing. These various techniques of meditation. These various techniques of meditation which can fall under Raj yoga stimulates the action path of life, stimulates the feeling path of life, stimulates the thinking path of life. It becomes the backbone of those three other paths, therefore it is called Raj yoga, the royal yoga. So we use these, once we start on our practices to Raj yoga, we automatically activate and stimulate and put into its practical use. We put into its practical use all the aspects of life. Good. So the whole idea is the annihilation or perhaps while being embodied is the subjugation of the small I so that we exist from that level of absoluteness, from the big I which is in itself self realised and the small I is subjugated. It becomes our servant. Okay? Fine.

Public: Guruji may I ask you a question related to that?

Gururaj: Yes, um-hmm.

Public: I mentioned that once these three other <0:18:43.1> I get the impression that – that karma yoga and bhakti yoga involve surrender, also the gyan yoga and in fact that – that the gyan yoga compared to the other two are <0:19:11.9> you discriminating. There isn't an act of surrender involved, the fact there's no wall <0:19:21.9>

Gururaj: Yes, yes, that is true. That is how you start in the beginning with discrimination where in the beginning in the path of discrimination you'd say, "not this, not this, not this", but – but as you progress on that path, the discrimination will assume discrimination in its most humblest form. The one kind of discrimination is assertive, the other kind of discrimination is non-assertive. The one kind of discrimination discriminates with a will that is preconditioned to find certain answers that if you mix yellow and green you get blue. Is that the way it works? Yellow and green?

Public: Yellow and blue.

Gururaj: Yellow and blue? Yellow and blue makes green, I see. Good we have Noel here, she's an artist.

Public: <0:20:30.6>

Gururaj: I see, or whatever. So there is a pre determined biased effort by the discriminatory mind and that kind of discrimination is assertive while when one goes beyond the assertive kind of discrimination, we come to a discrimination that discriminates for the sake of finding what is true and when that discriminatory power wants to find what is true, it assumes a humble attitude. So when that humble attitude is brought about in the discriminatory process, automatically you are delving into bhakti yoga because humility, humility is the blood brother of devotion. Automatically you activating bhakti yoga as well and by acting bhakti – with bhakti yoga, with humility and devotion, your actions would be such, so there you're bringing in karma yoga. So whichever angle you start from – from which whatever temperament you have, you start according to your temperament, but as you progress, all these paths become one. They become part and parcel of each other.

Public: What do you call the intellectual yoga <0:22:11.8>

Gururaj: Gnan yoga.

Public: Gnan?

Gururaj: Gnan yoga, yes and bhakti yoga is the yoga of devotion.

Public: And then --

Gururaj: Karma yoga is the yoga of action, good.

Public: Gururaj, I'm thinking of carrying on from that concept <0:22:30.1> earlier, umm – is it possible to remove or what to say, you can immune to certain samskaras. You have mentioned to us that samskaras are stored in a certain area of the psychic anatomy if you want to use that terminology. Is it possible say to – to clear a certain area without developing further so to clear, if I can use this terminology chakra, second chakra or first one without having a fully developed soul of is – is it possible to keep your one chakra in isolation of the development of the others? Not?

Gururaj: No, if you pinch your toe, your whole body feels it.

Public: Yeah (laughs)

Gururaj: Good. So the clearing of a particular chakra would have its effect on the other chakras as well, it must have its effect and do not think that the storehouse of samskaras is situated in a particular part of the anatomy, no. You are as a whole the sum total of your past samskaras. Your very body shows it, your very mind shows it and how the purity of the spirit is covered over like a sheet. So you yourself is the samskara – the sum total of the samskaras, yeah.

Public: What <0:24:07.9> is I wanted to know whether love would develop spontaneously without attention on feeling. You have said this in some measure I'm talking about – umm – gnan and discrimination becoming devotional. But if one say could – through some kind of technique or some process <0:24:35.0> one's ignorant action was based on misunderstandings on their path, would that mean that sort of intellectual appreciation of the mistakes one have made? Would it lead to devotion or does one have separately to concentrate or rather put one's mind on feeling so that the heart begins to develop so that one --

Gururaj: Oh yes, yes – yes – yes. Firstly, the – the – the very idea of saying that misunderstandings have occurred in the past is to activate the discriminatory power because without that thinking, without that discrimination, you would have not have come to the understanding that you had misunderstandings.

Public: But this can be led to – I'm thinking there are various processes, scientific process questioning individuals which umm stimulate realisation or an awareness or remembering <0:25:42.0> of mistakes and misunderstandings having occurred in the past. Now what I want to know is it this process alone? Could?

Gururaj: Bring one to self-realisation?

Public: Yes.

Gururaj: No, because this process you're apparently talking of psycho analysis.

Public: <0:25:59.3>

Gururaj: Yeah – yeah – yeah. They are of a very superfluous level, superfluous level. The methods that – that some people use is one sided only. They are drawing from one side only. In our method we're using two sides. From the subtle level we are giving it a push and from the – the -- the conscious level, we are giving it a pull. If using superfluous methods and you are just pulling it out, there is a danger of leaving a void.

Public: <0:26:42.5>

Gururaj: And by leaving voids many damages could be done to a person's whole way of life.

Public: Can this <0:26:55.2> of if – if voids can exist where they would say love being much wrong action, but they would be just <0:27:06.3>

Gururaj: True.

Public: And a feeling that <0:27:10.8>

Gururaj: Feeling because – because the method that was used was of the mind only and the mind, in the hands of a clever manipulator can make a person very – very robot like. In our method, by giving a push from the subtle levels and a pull from the outer levels, a balance is preserved where the voids are filled up, where not only the superfluous level is tackled with the pull, but the push of the subtle level is also infused in that which is to be moved. If you push that heavy sofa, if you pull it, it is difficult, it is hard. But if there's someone behind there also pushing it, how much easier you could bring that heavy piece of furniture forward?

Public: Guruji what – what – what area of one's being is it probably a curse <0:28:23.9>I am going to achieve this aim and I don't need anybody else's help because this concept has come about in – in connection with say, why must you have a guru. What are gurus for <0:28:40.8> can't you stand on your own two legs. And there are people who'd choose to decide to find realisation by themselves, they're going to whatever methods they ---

Gururaj: Yes, now there are two kinds of people that could say that. The one kind that say that I can find realisation by myself belongs to 99.999% weak people that are deluded (laughs). Then you have the one fraction of a percent of a



person that had reached great realisations already in the past lives perhaps and they just needs a little experience in this life to be able to stand on its own. That is also possible, but those are very few. They can be counted on fingertips because those that don't need a guru are people that are born practically self realised. Now how many self-realised people have you met in this world or how many self-realised people are there? The rest 99.99 people are wayfarers. They are on the path to self-realisation and they, if they can find – if they're fortunate enough because of the karma too, to find a teacher, it makes the path smoother, easier, more expedient, more faster, more fulfilling, more rewarding, more joyful, more blissful, more everything (laughs).

Public: <0:30:34.5>

Gururaj: Good, we're gonna have a ---

Public: <0:30:42.5> 99.9 people and they are <0:30:52.8>

Gururaj: Yeah, yeah, yeah, yeah. They might not be – all at the same levels. Some could be at a higher level, some at a lower level. They're not necessarily in the same, no – no. For example to reach, say we are going to go to Salisbury and some might have gone up the – which is the way? Up north isn't it? Some might --

Public:<0:31:22.9> aeroplane (laughs).

Gururaj: Yeah, some might be nearer Salisbury and some might be further away from Salisbury. Now all these, of course compose a 99.9% of people. Some could be nearly at Salisbury but still they are in the category of the 99.9.

Public: Guruji could you send – oh sorry – I was thinking of <0:31:50.8> of how this is gonna work if one uses the analogy <0:31:54.9> like a guru – umm—or guide and somebody who's learning to fly <0:32:09.2> somebody who's just learning to get the hang of it. Now without a guide, a pilot guide, an experienced pilot, a learner could eventually get to know how to control all those things. What <0:32:24.7> how to harmonise the action, but in the process would make mistakes. Could you say that such a person who have gained that realisation without say cycle through one's own – through own experience and through own error making would have anything extra that somebody – I don't feel this myself but, would – would <0:32:47.9> something more for mankind?

Gururaj: No, you see there – there – No, there is a matter of trial and error. Now if there is a system where one can avoid trial and error.

Public: Yes.

Gururaj: Isn't it better?

Public: Yeah, I feel like --

Gururaj: Oh yes, it is – it is better. Some years ago I took up a course in journalism and before that I used to send away so many articles and stories and I used to get lot of rejections there. Now the stories were good, right fine. Yeah, the construction was good, but there were a few technical errors, so I took up a course in journalism and mastered those errors. By taking up this course, I knew immediately through the teacher what my errors were, how badly I've marketed the articles. You can write a very brilliant article and you send it to the wrong paper, naturally it would be rejected. So by taking up this course, I found the fundamentals of what journalist is and after that every article or every story I sent to the papers was accepted. The transformation took place within a few months. Before I had hundreds of rejection slips and after that everyone I sent in was accepted. So now if the facility is there, you know to find the teacher in journalism, that could guide me what modern journalism is and how to write in journalist, why not take that opportunity if it is available, instead of me going on, still for years and years and years making mistakes. Very simple mistakes, simple technical mistakes that had to be corrected but which made all the difference – now let us have --

<audio skips>

Public: Very interesting point to start off our satsang. I'm talking about truth and talking about god and I'd like to ask if you could talk about the sameness or the difference between what we call self and what we call god and in some way relating that to truth because I'd spoken to people recently about this concept of truth. What is actually truth and what is perhaps absolutely true and a lot of people, in fact most people know the concept of god and many religious people would feel that they actually have such content. Could you say anything about the realness or the truth of a god experience or god realisation or say – say somebody prays and they feel they are making contact with god. Can one really say that is god they're contacting?

Gururaj: Good. Now first there is one premise that we can start off from that everything existent, be it of a relative nature or be it of an absolute nature. It is all the truth. The difference lies in degrees of truth. So whatever you see happening is true. Certain truths are relative, certain truths are relatively true, while other truths are absolutely true. Now you would like to know the difference between what is relatively true and what is absolutely true. Relative truth can be experienced by the senses, by the body, by the mind. Now in appreciation of relative truth by the body, naturally it would be a gross appreciation by the gross senses. We could not deny that this is not a table. This is a table. The concept of the table physically in its grossness, we say that it is true that this is a table. Now we could have a mental concept of the table where we could delve deeper into the constituents that make up the table. There of course science would teach us of the electrons, molecules, protons etc. that come together, work in a certain formation, in a precise way to make them all congeal. That is a mental concept. Now has been congealed as this piece of wood can be appreciated by the eyes, by the touch and knocking it we can hear it, etc. So here, in the acceptance of the table as truth, we are using two powers, the one is the mental power and the other is the physical power which is embodied within the senses or rather the body, the physical body embodies the senses. So here we have the appreciation of the truth of the table physically and mentally.

Now if we should go further and still go into a finer level of truth, that if this table is there which we can verify by mind and body, can it also be verified by that eternal quality that is within the table which is the spirit. Now it is a misconception that only human beings have a soul. Only human beings have the spirit. I would say that not only human beings have a spirit, but animals have a spirit, plants have a spirit and so does anything material or mineral have a spirit. So we try to unfathom that quality, that spiritual quality of a table, is that possible? Can the spiritual quality of the table be appreciated by the mind and body? The appreciation can only come at this moment by inference because that spiritual quality is intangible. Now intangibility can be expressed intangibility. Intangibility can be expressed in that which is tangible. So you start there from the gross level of the physical self of the table to the mental conception of the table, from there we proceed to the spiritual conception of the table. Now the mind is happy in saying that there are certain laws of nature which govern the molecules which goes onto produce this table. But now what is that law of nature that makes the molecules turn in a certain fashion which causes it certain amounts of rotations or evolutions? What is that indefinable law which the mind and the body cannot understand but the mind and the body can infer that there is the law. Once we get to the understanding of that law, although by inference, can we say that that law which exists in the formation of the table is the absolute truth. The mind appreciates it by inference, yet the mind is also capable of experiencing it and it is only that inner experience conveyed through the medium of the mind that we can be sure that there is an absolute truth also in this table.

So to know the absolute truth, it has to be on the experiential level. The mind, as I said, could infer or have a inkling that that law is there which is the absolute truth, but absolute truth being of an infinite nature, cannot be fully appreciated by the finite mind. So we have to rely on inference conjecture and assumption. But yet this assumption can be called valid because the questing mind has not found within the mind itself the complete answer of the absolute truth. So this absolute truth can be experienced. There are people that can experience it. To use a very well known analogy of the flower, we see, we feel, we touch the flower, yet the underlying truth of the flower is the invisible sap. Now this analogy has been used by Shankaracharya, by Ramanuja, it has been used by Vivekananda, by Ramakrishna and recently the same analogy has been used by Maharishi that the underlying quality of the flower, the eternal essence of the flower, the absolute truth of the flower is the invisible sap. So let us go the – in the other way around. Let us say that firstly the invisible sap existed and that invisible sap solidified itself into the forms of the yellow and the red and the white and the green of the flower. So this forms a composite whole. As I said last week, the one cannot exist without the other so the physical appreciation is there by physical experience, it is in turn appreciated by the mind accepting the concept of the existence of the table and delving further, we appreciate the indefinable law that keeps this whole table together. So in the three stratas of truth, the physical, mental and spiritual, it forms one composite whole and the difference of truth, as I said in the beginning is of degree. One is a lower truth. From there we approach a higher truth which could be called the finer truth and from there we go to the finest truth. Yet, these three aspects of the being of this table cannot be separated. Each of the truths as we perceive by our various vehicles is interdependent upon each other. One cannot exist without the other. The law of keeping the atoms and the molecules together cannot exist if the molecules were not there and they cannot solidify into a solid form if the molecules were not there. If the law that controlling indefinable power was not there. So it is one composite whole.

We, in practical life, what we try to do is proceed from a lower truth to a higher truth because everything that is observable, that is experienceable is nothing but the truth. This could very well lead to the question of what is untruth. If we have the assumption of truth, then we can naturally ask what is untruth. Untruth in my teaching does not exist. Untruth does not exist because if truth is omnipresent, where is the place of untruth? The untruths we feel or we see, we observe in this world is a super imposition upon truth. Because the mind has the ability, because man has free will, because the free will is superimposed upon that eternal law, the freewill still has the power to turn and twist truth and what is untruth is nothing but the turning and the twisting of the truth, it is like clay which could be moulded into the shape of a mouse and which could be moulded into the shape of an elephant. Could we say the elephant is true or the mouse is true? They're both truth, yes. But the underlying truth is the clay, the clay and the water. Now if you define clay and water in a different way, you could say the clay is matter and the water is energy. So these two aspects of the same thing goes around

modifying things into different shapes and forms. What deludes us, what is regarded to be untruth is only the shape and the form and it is shape and form to which we add name, that produces the conflicts in life, in practical living where our minds battle with what is truth and what is untruth. Truth is the reality, untruth is the unreality superimposed upon truth.

So with our meditations what do we do? We progress proceed from the web, from the veils of untruth to the underlying truth within us and when we dive deeply, when we dive in meditation to the essence of ourselves from that stable stand, from that foundation, we do find that that which we regarded to be untrue is just tortured and twisted, misunderstood, misapprehended and misconceived. Now these philosophical concepts also has its practical value. Somebody comes to me and tells me an untruth, I look at the person. I would say that this person is truthful, but he is enmeshed in that seemingly untruth which is created by his mind and the freewill that power which has been given to him. Now if I develop the ability to see beyond the apparent truth and go to the essence of truth and admit to myself that that man is truthful, then what happens to me is this that I develop the power of forgiveness. Because the seeming, because I've fathomed that the untruth that existed there is non-existent, which is a delusion, then I can forgive that because I know that underlying this man's motives, the essence which activated this is true. So when I can see the truth in people inspite of the outward actions, when I can see the depth of what they really are, then I can forgive, then I become compassionate, then I can love that person. Then I can say that condemn that superfluous act, but don't condemn the man. Condemn the superfluous act, but don't condemn the actor and I will still love the actor. Now by doing this, it is caused by – we develop these understandings, we develop these realisations by being able to dive within ourselves because when we know the essence of ourself, we can very easily know the essence of others. Because the essence of so called you and so called me is the same. If you sit there and I sit here, we think we are apart. But <0:53:00.3> speaking we are not apart, we are one composite whole and science will prove to you that there is ether in this space between us that forms this complete whole, there is this subtle matter that cannot be seen by the naked eye, but it is there in existence which make one big solid whole. So when one comes to these realisations by understanding one's self, by being able to dive deeper within oneself and finding the essence in ourselves, we see the essence in others and by doing that, we can only love the essence in others because we know the essence in others is but the essence in me and I cannot hate myself. I love myself. That is how we learn to love other things.

Now the concept of god as you mentioned, what do we know of that abstract quality of that law which we call god? We can only know god by the expression of god. We know the unmanifest by the manifest. We know the manifestor by what he has manifested and his primal method of manifestation is love. So when through meditation I delve deep within myself and by being able to delve deep within myself, I see the essence, the depths of others, then I love. So here the eternal law

which we call god, you can put any name, you can say Allah, God, Bhagvan, whatever, Yahweh, whatever name you want to give it, doesn't matter, it's still the same essence. So what I am doing, not only believing that there is an abstract quality called God, but I am practicing God because if the expression and the sum total of God is love, and I can activate that love in my environment, I am making that abstract quality into a reality. I am concretising that which is abstract here and now and as I said before, what is the most important thing which is the most important phase in existence? Not yesterday nor tomorrow but now. So now I am actively activating the manifestation, the expression of divinity in my practical daily life by being able to love. So when we love, we overcome every obstacle in life. Nothing hurts us, nothing harms us because that force, love, which is god. Love is god, god is love is there and then if we activate that, could we say that we are true Christians or could we say we are true Buddhists or true Hindus or true Muslims or whatever religion. Religions are labels, paths. So we take that abstract concept of love and bring it to daily living reality and by doing that, do we live a godlike life? Then we are worthy of that belief in god, otherwise it is hypocrisy. Does that satisfy you?

Public: (Laughs)

Gururaj: Good.

Public: Guruji

Gururaj: Yes.

Public: Going forth taking that, how would one know what was the most untainted or untwisted for one's self at a particular time? For example one is faced with a – faced with a question on – I have to section my mind, my senses are absorbing so many information at this moment, but I have a choice to make <0:57:46.0> whatever.

Gururaj: True.

Public: How do I know which is going to be of highest value for me? What <0:57:53.3>

Gururaj: Right! You don't even need to know because at a certain point in –in your evolution, at a certain stage of your development, if you follow your conscience, "Is this right?" then for you at that stage of evolution would be right and as you progress further, as you progress further, you will find finer and finer rightness. In other words, finer and finer truths.

Deeper and deeper truths. So I teach hope, never discouragement. So wherever we are and if we conceive a certain thing very sincerely, very conscientiously that this is true, be it so, because as we progress through life, as we meditate and delve deeper and deeper within ourself as we find the finer and finer qualities of ourselves, will we find the finer and finer qualities of truth? So the conception you have today might not be the conception or the perception that you will have in two years' time. Now you don't need to ask a professor philosophy if yesterday's conception was right or two year's later's conception was right, you yourself will feel it. You – yourself will know that that truth which I believe to be the truth was a much grosser truth than the truth I believe in today which is a finer truth and you yourself being sincere, following the dictates of your own conscience or right and wrong, you yourself will know that, “ ah, I have progressed” and when you realise certain progresses in your life, it will give you more encouragement to progress more and then of course we gurus are there to encourage you.

Public: Guruji, I'd like to ask question that – umm – I have been <1:00:20.6> I recently saw a film called <1:00:26.7> and this was about a mental institution and <1:00:32.3> scenes throughout the film that the people who are incharge of assisting and helping the mentally retarded people are not competent to do so and for people who cannot grasp you know basic and simple ideas, how can they be <1:00:57.0> genuinely be helped? All the techniques that they have tried to date <1:01:05.4>.

Gururaj: Now – now that is the lack we have today in medical science and psychiatric science. It is definitely a case of the blind leading the blind. Oh yes, because psychology and psychiatry is still in its very very infancy. They cannot get to the root of the problems of human beings because to get to the root of the problem one goes to the essence of one's being. It is no use treating the symptoms as we know, we treat the cause and there again we have found through experience meditation helps – meditation helps it activates that inner storehouse of energy within us and helps it to portray, translate itself into mental and physical aspects of man and it helps very much. Oh yes it does. Certain understandings are gained by practice and by learning and it can alleviate a lot of the problems. There are some people in mental cases which might have irreparable damage, they might not be able to be cured completely, but if certain concepts are given through them, based on these eternal truths we have been speaking about, they – they could find great relief. Today psychologist or psychiatrists, they are just floundering, they are find – trying to find a way and they are learning – they are learning. They are learning very slowly, they are in the crawling stage, but we do hope that one day they will start working and then perhaps running. Right.

So they too, if they could infuse the – the modern science with these age old ancient teachings and base all their researches with a background of these teachings, you will find that their experiments and their methods would improve, increase and become more helpful. Yes – yes.

Public: And how could one practically – umm – introduce a system? Because for a person <1:03:51.5> they can't sit still <1:03:55.2> would there be physical techniques?

Gururaj: Oh yes, you know we say music soothes the <1:04:04.9> a person could be in a – a person could be very violent but bring him to me, let him sit five minutes in front of me, I would like to see how violent he is then. So therefore we have to generate a certain kind of teacher that not only, that can not only appeal to the mind and body of a person, but also his inner self. That person who is so violent will not know what's happening to him. There are certain subtle energies and certain subtle forces that are activated by the good guru, by the good qualified teacher and the psychiatrist instead of the – all that teachings or all that practices being based on a very very mundane level, if they could take up a cause or practice, spiritual practices, they could be able to benefit their patients if they themselves you know as the joke goes that the – the psychiatrist, many of them need psychiatrists themselves, yes. Many of them could be very unstable. So if they – if they – if those very psychiatrists could develop that stability within themselves through some of our yogic techniques, then it is not what they do to the patient externally, but internally a power can be portrayed given forth to the patient that will help the patient very much. Now these – these sciences still have to be learnt by them, perhaps time to come it will come about. There's no end to wisdom really, there's no end to it and we just hope we pray that may their minds receive this wisdom so that they could give this wisdom to others in its tangible form and as well as in its intangible form.

Public: Guruji may I ask you a question? There's a <1:06:27.8> as to the degree of a <1:06:32.0> between contrastness of the inner self, the inner awareness to the physical organism and we're talking now about our damage, mental damage or physical damage to the nervous system. Now could you tell us something about how – how this could affect spiritual growth, if it would and if it is possible for a person, say <1:06:56.0> brain to the nervous system to continue to expand his awareness?

Gururaj: True. Right. Now the nervous system must not be confused. As I was saying (laughs) – oh Patsy is so sweet (laughs) – and what do we do with sweetness? We return sweetness with sweetness. Yes, good. Now when we talk of the nervous system, we must not just confuse the entire nervous system of the human being with the nerves that are visible. There is a finer level, a finer strata of the nervous system which is not visible. So there too, it has labels between the



grosser nervous system and the subtler nervous system. Now when a person who has had a nervous breakdown or some mental aberration or mental damage we know that the difficulty there and the damage that is caused is to the grosser nervous system because the subtler nervous system cannot be damaged. True. So now even with those people there are techniques, for example the normal person can do a mantra meditation or some other yoga meditation, but those people that might have these mental damages that cannot do, as she has said, they won't be able to sit still, that cannot do these practices, for them there are other practices whereby the subtle nervous system which is beyond damage can be activated and brought – that power brought forth to the damaged sections of the gross nervous system and heal it or help it. So that can be done. No one – no one is beyond her and one spiritual progress does not depend upon any physical deformity. One of the greatest spiritual people in the world at the turn of the century, Ramakrishna, as you all would know, suffer a very very severe cancer and then he was a great spiritual being. He was so away from his body that he – that he was oblivious of the cancer of the body. So there again there is hope. When a person is physically reformed in any way or mentally damaged or aberated, there's still hope for that person too because in the kingdom of god everyone is alike, everyone gets their full share. Perhaps with some – now the mental damage or the physical deformity is there not by accident, it is there by one's karma. It is the effect of a certain cause, cause and effect is an eternal law. You cannot deny it.

So the sufferings of those people, the so called physical and mental sufferings of those people are because of their own karmic deaths or their own lessons that they have to learn in life. Now there are many lessons that cannot always be learnt easily. Some lessons do become difficult, but through the difficulty one progresses, so those very lessons become easy later. Like a child goes to school and starts off with mathematics, at first its very difficult for him, but once he gets into it, once he grasps the idea, once he gets some of the formulas into his head, the very difficult – so called difficult mathematical problems would become easier and easier to him. That is how it becomes more and more joyous in the path, more and more joyous when things, although the same problem is there, but because of the understanding gained, because of the strength gained by meditation, there are better able, they are better equipped to tackle the problem and when a person is better equipped to tackle a problem, the burden seems lighter. It is still the same weight, it might weight 50 pounds, it is still that, but because of the strength gained, the burden is lighter. So we don't worry about lessening the burden, we don't worry about lessening the weight of the parcel, of the bag, we worry about making ourselves stronger because if we are strong, a weak person cannot pick up 50 pounds in weight, but a strong person he picks it up with the – with his little finger. So we make ourselves stronger.

So nobody has to lose hope. Never mind what physical or mental deformity one has, there is always a way and perhaps those deformities were necessary for the man to learn. I was saying to someone this morning that life –we get born into this life because life is a school, we come to learn and because of our karma, that might be a way for us to learn. The whole idea when we suffer of any affliction is acceptance and once we accept that this was for me, this is the sum total and the effect of the cause, the result of my past actions, I accept that and what am I going to do about it? And once we accept, we find ways and means to do something about it and when we progress on the path of consciously wanting to do something about it, in our waking state, then something gets done. And with the added help of meditation, that something gets done quicker, easier with more joy, with greater strength. Because the very idea of acceptance is accepting a situation and you don't only accept the situation, but with that acceptance of the situation, you are compensated by an indefinable strength because firstly if you were not strong enough, you will not be able to accept. And it increases, once you accept that strength also increases with the acceptance and when strength increases, the solution becomes simple. You find solutions. Solutions are not impossible. Every problem cannot be a problem if the solution was not inherent in it. Every problem contains within itself, contains within its makeup the solution to the problem because there the opposites would exist, problem, solution – problem, non-problem and one cannot exist without the other like a coin, you can't have a coin with heads only, you got to have the tails also. Like that – like that the whole idea is to face these situations squarely to assess it, to use the little power of discrimination we have and say this is the situation, assess it in its true value with a calm and quiet mind acquired through meditation, you are better equipped to assess the situation. Once you assess it properly, the sting of it goes away and you accept and that is how we progress. That is how we learn in this school of life. That is the real learning, not gaining a few degrees behind your name. That is not learning. That is only a ticket to make a living, but not learning. Yeah, that's only a licence to make a living that's all, degrees, things. Wisdom is something far greater, far – far greater. Okay? Fine.

Public: Guruji this – this is quite <1:16:34.3> this morning (laughs) –umm – I had one question I wanna ask you, but you've been answering it all. <1:16:40.4> One question which is sort of <1:16:47.0> I think may be opposed to all the other questions and its not <1:16:53.9> but I would like to know why it is female seem so more compatible to the deeper truth than males <1:17:03.9> the females are going to rule this earth one day? (laughs)

Gururaj: That is very – that is very simple really. That question is very simple. It is because a woman comes to the world with one of the aims of producing. They produce children. Now to give birth to a child, a woman is equipped with certain qualities which the man hasn't got. She has qualities of greater gentleness, she has qualities of greater kindness, great compassion, greater forbearer, I mean many that have children they will know what a job it is to bring up children. They

will know, so they are equipped with those qualities and being more gentle, being more kind, being more understanding to a certain extent, they would be equipped to be more intuitive and by being more intuitive they could perceive certain things that the man does not perceive. I'm not speaking of all men, but generally so. The man of course is a born hunter as we know it. You know he is more extroverted, he is the protector. So the man's mind at many times delve on external levels, they delve on external levels to be able to earn, protect and provide. For that the attention has to be directed more in mundane matters to protect and provide. He has to draw his attention to more worldly matters whereby he is enabled to protect and provide. The woman on the other hand having those qualities of gentleness, kindness, forbearance, tolerance can – is equipped to go internal. There is the difference. .The woman is better equipped to go internal while the man is better equipped to go external, there lies the difference. And it is only those that go internal can be more intuitive, can become more perceptive or perceptive more quickly.