

Public: Gururaj

Gururaj: Yes.

Public: I wonder if I could start off by asking something which is perhaps a little idealistic at this stage of our development to start discussing <0:00:14.6> interesting. One here talks of – about gods and gurus –<gurus and gods> -- gurus and gods pardon me (laughs) there is <0:00:30.1>I'm told I don't know if its true or not, in India – umm—that there is only one enlightened man or one enlightened being in the planet at any time. Now although I don't believe that necessarily so, perhaps you could tell us <0:00:48.2> what might be the reason for that? <0:00:52.4>

Gururaj: Tell me the second part.

Public: And the second part relates to divinity and you've – you've always spoken about divinity as being indivisible, but there are <0:01:08.0> in certain philosophies labels within divinity that there would be gods and perhaps an ultimate godhead and that idea is related to the notion of there being only one enlightened being in the planet at any time. I know that – I've heard from a satsang <0:01:27.9> this is still to be the case and I wonder perhaps what the reasons might be.

Gururaj: Um-hmm, good. Now first we could talk about gurus and gods. In the east and most <0:01:43.8> in India, they normally equate god with a guru. Now god as we understand it is – is something abstract and intangible. Now those that are on the path of bhakti yoga, the yoga of devotion, they must have a means or a focus of their devotion. You cannot focus your mind or you could not have that required devotion to something which is abstract. Now when we try to conceive of the abstract, the abstract would naturally be interpreted by our own minds. So every different person will have a different conception of the abstract. So now if we regard the abstract to be one complete entity, how is the abstract to be expressed for the understanding of an individual person? Now we do know that as we said that there are no two individuals alike and so the – the abstract would have many – many interpretations. Now in the world we know there are 4,000 million people, so there would be 4,000 million conceptions of the abstract so the one abstract become 4,000 million gods. Now to overcome that, the <0:03:25.6> found a way. For example what is the best symbol of light we have on this earth? The best symbol of light is the sun. There's no other light that is so powerful as the sun and those people that worship light symbolise the sun as the sum total of all light. In that way the Hindus conceived of the idea that let us instead of believing although we acknowledge and we know that there is an abstract god who is attributeless that is indefinable, that is inexplicable, that cannot be comprehended by the mind. So <0:04:22.6> means that let us give our devotion to the

one who expresses that abstract quality the most in concrete values. So here we find a worldly embodied being called a guru who represents that abstract god. In a real guru, he combines all those qualities of a perhaps a qualityless god. In other words, the abstract when made concrete must have attributes. So here the attributeless become attributed or with attributes.

Now when we say that god is kind and compassionate and fair, we can only come to that conception of the fairness, of the goodness and of the compassionate father through the means of seeing someone who has those attributes that is someone embodied in a body has to the highest, in our conception, expressed those qualities of love and kindness and compassion. So what we do, we devote ourselves to that concrete manifestation of the abstract. So bhakti yogis, the people on the path of devotion feel that to reach the abstract, the simplest and the easiest method would be to approach the abstract through the concrete and this is been done not only among the Hindus, but among all religions. In Christianity we worship Christ, in Hinduism we worship Krishna, in Buddhism we have Buddha, so here is a point where all our energies, when I say energies, I mean the energies of the mind and of the body and the energies which are activated by our spiritual practices, all the – the combination of all those energies put together is directed at the guru who represents to us god's highest manifestation. Fine. Now the mechanics, what happens here when these energies or our sum total being in devotion is directed to the guru which, if he is a real guru has higher powers, higher abilities in the spiritual field. What happens there that the sum total of our being and mostly our spirit is infused with the guru and in that infusion, a beautiful link takes place. A psychic link, you can call it psychic. A psychic link can takes place. So here is a pouring and a receiving. That link does not work one way only. It works both ways. It is like our main road, you can go up the main road and can come down the main road, it is not a one way street. Right.

So as we pour our energies in our devotion to the manifestation of god head, he in turn, because of the link, cannot just but help, he just cannot help helping. He just but not cannot help but to reciprocate and in those finer sattvic and subtle impulses when one ounce of devotion comes to him in that energy form even in his absence can be thousands of miles away when one ounce of that energy, divine energy form comes to him, he returns it tenfold. Now all the religions teach that too. Theology teaches that that even in tithing, as one of our meditators tell us that she read a book which talks about tithing and it says you give one, you get ten in return. Then of course with this devotion to the guru, there are so many qualities developing in us. With the devotion we are doing the greatest favour to ourselves. With the devotion we develop so many positive qualities – positive qualities such as one pointedness, such as a greater opening of the heart because here is a love which is selfish – selfless sorry. Here is a love that is selfless, the person loves the guru for the guru himself and what he represents and what he is. The – the chela finds attributes and qualities in the guru which he would also like

---

to have one day. Now such desires are not selfish. They – in the realm of the spirit, in the realm of greater unfoldment of ourselves desire does not attach one or does not bind one karmically because it is for the purpose of greater unfoldment, greater integration. Now to set this in motion, we do our meditations and spiritual practices <audio skips>

So as you have said that godhead is indivisible, very true in the absolute sense. But we are relative so we must analyse things from relative values. Now we know that divinity is omnipresent so that means he is in everything and we see separation in this world – umm-- in the relative sense of course, this is John, Jack, Jill, Tom, Harry, what have you find? Separate little entities so the indivisible in the relative field seems divided, although the essence is one and indivisible. Philosophy is the study of the causes of things, but if philosophy cannot be brought down to daily living, then we don't want philosophy and in the study of causes of things, it is not only a study of idealistic ideologies, it is no good for a man here to delve there and wondering about the abstract and what the abstract could be if his wife and children are going hungry. Therefore in the study of philosophy when we go down deeply into the causes of things, we also study the causes of relative life and that makes idealistic philosophy, practical philosophy. In practical philosophy we study the causes of, for example, unhappiness, misery. That is always the question foremost in everyone's minds. Why am I miserable? Why am I unhappy? Why am I suffering? Yet religions and philosophies, the idealistic ones will tell you that by birthright you should be happy by you – it is your birth right not to be miserable because if divinity resides in you, how come the misery? Right.

Now last week we – we went a bit into it from the angle of the mind and how the mind could be so cunning to bring misery upon us. It is with the cunningness of the mind that desires are produced in us. Now here we must differentiate between desire A and desire B, desire A, as we said before is a desire for unfoldment, therefore lessening our karmas, desire B is a relative worldly desire. Now this we see in practical life. A person has a house which is worth 25,000 Rand but he hankers for a house that is worth 50,000 Rand and therefore he is unhappy. That's a desire, a worldly materialistic desire. We have a person that is worth five million Rand, but he is unhappy because he hears that Paul Getty is worth 500 million Rand and yet the – the housewife, for example, she has a stove that cooks very – very well but because Mrs. Jones has a micro oven and – and something like that is it? (laughs) or something more advanced so now her heart hankers for that micro oven stove. Yet for many years the – the three plate stove she has is doing perfectly fine, her husband and her children are happy with the lovely meal she has cooked. But now unhappiness has crept in because of the desire to have what Mrs. Jones have – what Mrs. Jones has. So these miseries, these worldly desires bring unhappiness to us and yet if you look at the essence of things, now a millionaire, he would have six cars outside his mansion, yet he can only ride in one car at a time. Person can only eat one meal at a time and he can only sleep in one bed at a time. So these

---

unnecessary hankerings caused by the cunning mind filled with those desires are the things that bring us misery. So I do not say, be desireless, have the desire. We're talking of practical day to day philosophy. Have desire, but sublimate that desire, convert that anger, if you have anger, to being angry with anger. That's what Ramakrishna says. If you want to be angry, be angry with anger, right, not with someone else. You have no right, anyone has no right to project that upon someone else, your anger.

The other person, when we discuss negative thoughts and positive thoughts one day, we discussed that the opposite person is not affected, but we ourselves are more and more and more effected and we have become more and more karmically tied. Now desire is a strange animal. One desire breeds another desire. Another desire breeds a third desire and that's how it goes on. Now the millionaire we spoke about that has five million Rand, he is not happy because Paul Getty has 500 million, but when that same millionaire reaches 500 million Rand, he will still not be happy. He will want a thousand million. That you can be very sure of. So now what is the way to be rid of these desires? That is the question. How can we exist in the relative field of life and yet not have desires? Now that would regard – would require some little understanding. What do we have to understand is the essence of desire. What constitutes desire and why? Why do I desire to have 500 million rand? I could never spend it. I could have a dozen Rolls Royce(s) and a dozen mansions all over the world, but I still cannot spend that money because that 500 million Rand will be bringing in so much interest that will cover all that expenses and all those extravagances so I could never spend that money. What am I doing by wanting those things is that I am delving in my ego. The small self, the ego, it is the ego that is the animal which produces – reproduces another animal called desire. Now why does the ego require bolstering up? Why does the ego require bolstering up is because the ego wants to be happy. Now where does this quality, this wanting to be happy come from? You'd be surprised if I tell you that it comes from god.

Now if divinity is within us, if bliss is within us, that bliss through the ego that is formed through various samskaras etc, many factors involved receives a reflected light to give it some stimulus to make it alive, divine light is there, but now so obscured by the mind and the ego. Now the nature of divinity in us is bliss as we said, the nature in – in us the divinity is bliss and happiness and because of the reflected light it receives of that unbounded happiness in us so the ego too wants to be happy. It is an inborn that is how the ego finds desire. And all desires are based upon one principle. It is to be happy and every human being is trying to be happy consciously or unconsciously, but the ego, although receiving the divine light interprets it within itself, within its small conception, small perception, smallest comprehension of the idea and tries to make itself happy because there is that little ounce of divinity shining through in the ego and the nature of divinity is bliss so now the ego also wants to be blissful and be happy, but how does the ego think it can be happy is by going in the

direction of the desire that leads to lust, greed, passion, anger. If I am angry with someone, it is because I want to be happy and that person has done something to thwart my happiness and therefore I am angry. Now the way out, the way out of this, <0:23:34.0> whatever. The way out of this is to reverse (laughs). We reverse out. Now reverse out it means that we go back to that very first impulse that gave light to the ego. We reverse back to divinity. Therefore religion say that we come from divinity and we go to divinity. So we, from the divinity the light has come to the ego, now the ego starts realising by his meditational and spiritual practices and the assistance of the guru that, “ah, not this, not this, no – no, not this, let me reverse out, I can’t get through here.”

Now how does the reverse process take place? The reverse process takes place by a conscious effort in our waking state of trying to annihilate the ego. How do we annihilate the ego is by looking at the workings of the ego objectively. If I want 5 million pounds, I will ask why do I want 5 million pounds. Now the mind will give so many answers why I need 5 million pounds. But now in my meditational state, in my spiritual practices, when I find that calmness, I will immediately realise from deep within that the cunning animal, the mind is deluding me. I do not need that 5 million. I only need one plate of food a day and sometimes Mary just bring me some food and fruits and I eat it. Right. I don’t hanker for it. That necessity to keep the body nourished okay, fine. A little necessity. What do I need 5 million for? So in that deep state of mind we get the answer and to reach the deep state of mind meditation is absolutely necessary. It is only the calm mind that can look at an object objectively. Fine. So when we learn, and of course I’ve said this before and – and it can be repeated over and over again that as we look at things objectively, the – the whole importance of the object just diminishes. The importance of the thought diminishes and like that with a conscious effort in our waking state and our effortless meditations put together annihilates that ego. In the beginning it cleans up the ego. Cleaning up means the dirt is removed, the pond is stilled and the sun shines reflects better. Like that the glass is cleaned, the dirt is removed and as more and more light from divinity within shines through, the better and better the action of life becomes. A better quality of living, a better quality in all activity. Now you see how simply and spontaneously this works and one thing becomes better, immediately the next thing will become still more better where someone says better <0:27:44.8> (laughs).

Now that is the process, that is the process how we tame the animal called the ego. Because according to your question, why is the indivisible one divided? The ego divides it when it assumes self importance that I exist. So in Bhakti yoga, the I is annihilated and therefore the religion say, “thy will be done.” That’s what it means when we say thy will be done, it means that I, my ego, I’m annihilating consciously in my waking state and let thy will pour through, and as we open that channel to guru, god and goodness, we become stronger. The ego loses its importance and then we live real living for

what we are meant to be. We live that living, we live a goodly godly life and then we say at the moment when the body dies, when the body is left behind, we can truly say, “ah, life well lived – well lived”. Okay? Fine. -- Ladies first.

Public: <0:29:20.3> what meant truly in the highest sense is individual man or man? What is man?

Gururaj: Man is divine. Man is divine. I always say this, it's a very favourite of mine that god plus mind makes man, man minus mind makes god. So that is the animal, mind is the animal, mind is the – the – the ego or part of the ego. Of course the mind has sub-divisions too, but ego is the one. Ahankar is the one that dominates the mind, it's above the mind even. It dominates it and makes the mind behave very cunningly. So by, to a certain measure subduing or annihilating the ego, the mind slowly stops jumping around like a monkey. The mind comes under control, comes under control and the greater the relative side of our lives is controlled or modelled or fashioned, the greater the divinity shines through so that one day when we develop to the perfection, we too like Christ can say, “I and my father are one,” then man can say, “I am god.” But with that conception, people that have not reached that stage must not go around and say, “I am god”, that's blasphemy. If you – you are a student and until you have passed, until you have received your MA degree, you can't put MA behind your name. You're still sub A, yeah. So when we reached that stage, then we say, “I am thee.” Tat Tvam Asi has to say, “thou art that”, Bhramasmi, I am Brahma, but that is at a very higher state. Until we reach there, we use a very simple method for those that are that way inclined, whose temperament is such, is bhakti yoga of devotion where I say, “I am insignificant and thou art the significance -- I am insignificant and thou art the significance” and by slowly diminishing the ego, annihilating the ego, subduing the ego, we merge into significance. Here the insignificant merges away totally into the significant, the divinity. Then I and my father are one. <0:32:43.6> that's a beautiful state to be in. Have you been there? (Laughs)

Public: <0:32:49.6>

Gururaj: Yes, when one reaches there, then all divisions cease, all divisions for us cease and then we become one great compassionate whole, one whole – one whole, one whole universe that pulsates – pulsates, just pulsates in his own steam. Such beauty it is, it is joy living within itself, joy living joy, its joy nothing but joy, bliss, bliss, bliss. That is the state where believe you me, everyone – pardon me – that is the state where everyone will have to reach. So if we are not there, we are not to be discouraged, our teachings are based upon hope, that is no hope lost because it is the inherent, the birth right of everyone to reach divinity, to reach divine, to reach the divine god head. Everyone has to, it might take in this lifetime for some and some of you will <0:34:12.9> I see it, you'll reach there. Some of you sitting here today are going to

reach divinity in this lifetime, for others there'll be many lifetimes, five, ten, fifteen, twenty, hundred, doesn't matter. Time – time is in consequential, time is of no consequences. Time is something, time and space is measured by us for the purpose of the workings of relativity. So we reach all there, we all reach <0:34:52.6> no one must be discouraged, but we got to stand up today and affirm to us selves – ourselves that divinity is within me and it is my birth right, I'm not going to go around and call myself weak—weak – weak – weak because I will make myself weaker by implanting that negative thought of weakness in our minds. I know some teachings are based upon that, but it has been grossly misinterpreted. When a teaching says, "I am a sinner", it is not to be taken in the little sense. I am a sinner should mean that I am insignificant. Thy will be done and if thy will be done, let thou guide my actions, but prayers of course is not enough. We must have some conscious effort. <0:36:10.1> and that is how we progress – that's how we progress. So man can remain man, man can degenerate into an animal and if he can degenerate into an animal, he can also regenerate into god. So if we don't affirm to ourselves that we are weak, we say no because, "Thou art within me, I am strong." There's lot of hope and that is how we progress. That is how we progress, we start with strength.

Say for example you are a salesman and you want to go and sell a product, fine. Now if you go there with a thought in mind that my product is no good, you're not going to sell it, but if you have confidence in your product, you go with strength and say, "No, my product is good and I know how to – to market it," and your sale its easy, its done even before you go there, your goods are sold. So we stand of as a line and draw that the strength divinity is within me and I must express that divinity. I must do it meditationally and through practical living. Okay?

Public: Thank you.

Gururaj: Good. Fine.

Public: Umm this question has to do – deal with gurushakti.

Gururaj: Just let me blow my nose and you carry on. The question has to do with gurushakti.

Public: Yes, and – umm – Swami Vivekananda talks about – talked about the inequality between man and woman today and <0:38:21.7> and he said that until that equality has been rectified, he compared that situation to be like a bird with broken wing, humanity would be a bird with broken wing <0:38:40.5> the Indian gods have counsels and – umm—Lord

Krishna had one and the question deals with – umm—the this principle, this shivshakti principle and also the need for this balance today <0:39:14.0>.

Gururaj: Yes, very true – very true. Now I don't get your first part of the question clearly. You have to breakdown the inequality or breakdown equal --

Public: He said there's a state of inequality.

Gururaj: There is a state of?

Public: Inequality.

Gururaj: Inequality, yeah.

Public: <0:39:32.5>

Gururaj: So any inequality has to be brought about?

Public: Yes.

Gururaj: Good, fine. Who says that? Vivekananda?

Public: Yes.

Gururaj: You say that all the gods of India, look we are completely non-sectarian, but of course I'm not a Hindu, I'm not a Christian, I'm not a Muslim, but I'm all. Okay? You must understand that very well. But I know why you ask this question. Its because I have an Indian background. Right, now the gods in India are normally portray having a consort, Shiva has Parvati, Vishnu – Lakshmi, Brahma – Saraswati, all that <0:40:17.5>. She has made quite a study of it, yeah. Nevertheless that is not necessary to interpret that as a reality. It can be and there's nothing wrong if it is interpreted as a physical reality. This conception has come about to show that the manifest has to have a manifestor, Shiva has to have his Shakti in order to be active in the universe. Shiva is a god in the tantric literature, tantric monism really. That is



attributeless, the impersonal god is also portrayed as a personal god in other – in other tantric literature, but in this sense Shiva is the impersonal god. Now he has to activate creation by his other aspect which is Brahma, Brahma creates, but now what is the essence behind creation? Creation can be known by its material aspects, matter. Fine. Matter in whatever form, very subtle matter to very gross matter. But matter itself has to have an impulse for matter to act and to assume these various forms. So we have energy. Now the meaning of the word Shakti is energy in English, we can call it energy. So when we take the combination of Shiva and Shakti, we mean that Shakti is Shiva's energy. That is the means by which Shiva can have this vast creation because creation cannot exist without energy. Now there is no differentiation between Shiva and Shakti, they are one. You cannot separate heat from fire. So in that sense we are now putting an attribute to Shiva that he has the attribute of energy. From that one attribute so many other attributes follow.

So here is a differentiation, an apparent differentiation which is symbolised by Shiva and his consort, Shivain <0:43:41.8>. In reality they are one. One is the manifestor and the other is the manifested. Now if you study, go deeper into this, you will find, and scientists prove this, that there is no difference between matter and energy. Energy is matter and matter is energy. How can matter and energy be separated? Matter cannot exist without energy. So it would not be wrong to say matter is the condensation of energy and that is represented by the female aspect of Shiva. Now this can very well be practiced in daily life and therefore seeing that we referred to a Hindu conception, therefore, they do believe that a wife, ardhangana is the Sanskrit word, half of myself. Now half of myself is me. I find, as a householder, the completeness of a householder – householder's life by the other half of me. Now half of me so apparently portrayed as separate from me, but really not separated. The ties are physical and therefore they have, householders have conjugal union which symbolises the oneness of matter. Symbolises the oneness of the gross bodies where they have this desire to be one. To be fused into each other. That too stems right from the spiritual self of the husband and wife as householders. Their minds work in unison and many people will have the practical experience that the husband might just think of tea and his wife will put the kettle on. He doesn't even need to ask, right. There is that unison of mind that forms the unison of body, unison of mind and the spirit is forever united, not differentiated.

So these are various aspects of portraying the one indivisible whole. Now if we do not understand the – the portrayals of how manifestation works, the mechanics of manifestations, then it would be very difficult for us to understand the unmanifest, there do we come back to Kiran's question of how this is possible and we have explained the mechanics of it. So in conclusion to this, the conclusion we can derive at is this that there is no differentiation between the manifest and the unmanifest, it is one continuous whole. But for the purposes of expression, we find relativity which is real, relatively real and then at the other end of absolute, everything disappears and it just looks within itself pulsating – pulsating,

beautiful, enjoying – enjoying – enjoying all the time. Now these conceptions are made for householders to emulate and by emulation we drive this conception deeper within ourselves and then we start doing it and then husband and wife becomes one total unit and if two people can become that one total unit in its highest form, that too is a way of finding mergence with divinity because in the total fusion of husband and wife that leaves out all confusion. In that total fusion, without any confusion, they find the mergence and when a man and woman are completely merged in each other, then know, be sure to know that they have merged with divinity. Then although the bodies are used, the minds are used, they are used for the purpose of mergence and not lust. Then the sexual act, for example, becomes a meditation, a means to higher and higher and higher <0:49:39.6>. That's how mergence takes place and then the beauty is this that the body in that meditation is forgotten. The purpose to why, as psychologists would tell you, the – the – the strongest impulse in man is the sexual impulse. Why should that be so? Why should the sexual impulse be there? Why? Because that is a very physical animalistic perhaps in many cases, means of expressing a love of a far higher realm. So even through these means, one can get a glimmer of what that higher realm is and this you would find in the tantras. Seeing that we discussed Shiva and Shakti. And so this mergence progresses, so – so from the gross level, from the most powerful instinct that is in man, from the most powerful, of course one of the other purposes is procreation, good, but from this one most powerful instinct in man, one can reach the highest level of mergence with divinity.

Now look at the difference, like heaven and earth – heaven and earth. Here from lust, you proceed right on the scale to divinity. From animal to man to god. That is a philosophy, that is a practical philosophy practiced by some people. That is not the only way, but in many respects is a good way for a householder's life and by this the whole becomes happy and all this too is very dependent upon our sincerity and our meditations, always. That is the background always, to spur you on, to spur you on, giving you finer and finer perceptions, greater and greater realisations. Now what is realisation? Realisation can sometimes start with a thought, the mind conceives of an idea that there is an absolute or – or the – the – the sugar is sweet. The mind conceives of the idea that sugar is sweet, but realisation comes when we live that, when we start living absolute, then really living it, then realisation is there. Ah, so this is absolute. A recognition is there, the cognition was always there covered with dust, but then we recognise. We recognise our real essential selves. Sugar, however you analyse it, we know, Aunt Mary said and Uncle John said that sugar is sweet, but when we taste it then we know, then we live it and that is the purpose of life in house holding, when we live – when we live – when we live – when we live in the waking state, to repeat again, conscious effort in the meditative state without effort. That is so subtly powerful, but it helps to make our conscious effort all far more powerful and directed to the good we must never discredit or put no value on scriptures. They're all for a purpose. They're all guidelines. Sermon on the mount, ten commandments, all that, very good. There in the Gita, the – the Quran of the Muslims, very good. But with our knowledge of deeper things,

deeper perceptions that we gained through our meditations and spiritual practices, we start appreciating those religions more, then we start understanding the essence of those religions and that is why as our symbol you've seen inside tries to bring harmony amongst all religions and the harmony is the deeper essence. Now how do we understand the deeper essence is by going to the deeper essence. How do we go to the deeper essence? We do it by meditation. So simple. So – so simple – so simple. Okay? Good fine.

Public: Gururaj, <0:55:00.0>

Gururaj: The question is, do animals progress like human beings do?

Public: Yes.

Gururaj: Good, yeah. Animals too progress like human beings. Now there's one thing definite that animals always progress, human beings do not always (laughs). The animal is in a stage of evolution where instinctively, subconsciously or being guided by the law of evolution that progress in their life is inevitable. They would progress to a higher and higher species. But with human beings, because of the other animal in the human being, the mind, he curtails or curves his progress sometimes. So animals are lovely things, beautiful, they're always progressing.

Public: Gururaj – gururaj, last week you mentioned – umm—the law of gravity and law of grace. I'm sure that most of us have never heard the law of grace. Could you tell us a little more about it?

Gururaj: We have alluded a bit to it when we talked about gurushakti. The law of gravity is a physical law that can be explained by our scientists, can be explained where – umm—which makes the solar system run in the way it does, and which governs many other facets of relative existence of materiality. Right. The law of grace is a divine law that we can actively draw apart. We can actively, it is in our hands to command the grace to come to us, not as a favour. No man gets done a favour, no person, no person. Person only gets what he deserves and when a person gets what he deserves, its no favour because he's worked for it. So the mechanics of the law of grace. What is the law of grace? Let me put it to you in analogy form. The plant grows, the sun shines, the rains come. There are minerals in the ground that helps the plant to grow. Yet there is some power there that cannot be measured by the sun's rays or the waters of the rain, all the minerals in the earth, there is still some power there that combines and controls the sun, the rain and the minerals to make that plant grow. What is that power? What is that force that could combine all these things in just its proper and right

proportions? If two rich a manure, fertiliser is given to a plant, you can kill the plant. So there is some indefinable law that governs the exact proportions, exact combinations and bring about the combinations for the flower to thrive. That law is grace.

Now what we have to be concerned about as practical people, and I always say this over and over again that all our philosophies must be brought down to its practical value, otherwise it is of no use. What do we do to activate that grace? I might have quoted this analogy before, but it is worth saying it again for new comers. If you want to go to Johannesburg, do you think you go to Johannesburg? No. only thing you do is book a ticket, go to the airport, pack your bags of course, take the bags and go to the airport and you walk a little distance from the airport building, airport building to the plane and you sit in the plane. That's all you do. The plane takes you 5,000 – 2,000 miles – 1,000 miles, wherever you want to go and grace always works that way. That is - -that is what I said earlier, you give one and you get ten back in return. That is the workings of grace always. So now that one that we have to do. What does that one right we getting ten from grace we have to do one? Now what is that one? What is that one? That one is to do our practices and endeavour and try our best to live a good righteous life. According to the precepts of any religion you follow, you might be following Judaism, Christianity, Islam, Buddhism, whatever, Hinduism. Follow that religion. We do not convert, we'd like you to follow your religion better by having these finer perceptions gained through your meditations and through the realisations that dawn upon you in the satsangs perhaps to some extent, some little understanding. So these two factors, effortless meditation and effortful living are the two factors that will bring grace upon you with the <1:01:42.3>. Therefore highly evolved people, they just need to think of something and it is there, that happens in the lives of some people.

Public: And the material things?

Gururaj: Material things if they are needed, really needed and then of course our requests must not be unreasonable (laughs). You can do with 500 Rand a month and live very – very comfortably, we don't need 5 million, then that would be greed and greed chases away grace.

Public: <1:02:18.6>

Gururaj: I spoke about it, yeah. Greed of course, we studied greed, what greed is, we studied the causes of it, we analyse it through mind that why should I be greedy? And once we analyse it objectively, then of course greed goes. Now by analysing it objectively, you can't do it with a turbulent mind, that is greedy. You got to go into meditation <1:02:48.1> and

then it will tell you the answers always. You'll find, as soon as you discover why should I be greedy, you'll find the answer immediately we will cease. So all these things are possible, all these things are possible, it is just there for the taking, you don't even need to ask. You don't need to ask, it is there for the taking, but we must be qualified enough to take, otherwise we're stealing. Otherwise we steal, which is another form of greed. You only steal because you're greedy.

Public: But aren't we <1:03:41.4>

Gururaj: Oh yes, yes, yes. Well look everything has layers and sub-layers and still sub – sub – sub layers to – to recognise or analyse an individual problem. One has to go through to these layers to find the root causes of it. Now psycho analysis try to do that but they have not been very – very successful, they have been successful in treating things superfluously, but of course in our system we get down to the bottom, perfect. So we have to activate it, we have to do something about it to get it ready. What we do something it does comes.

Public: <1:04:37.1>

Gururaj: You're meditation – meditating for how long?

Public: Not really long regularly, but irregularly for some years.

Gururaj: What form of meditation? Were they right meditations? But in our system you meditate about two months?

Public: Hmm

Gururaj: Let us not expect too much in two months yeah?

Public: <1:05:07.8>

Gururaj: Has it?

Public: Less than two months.

Gururaj: Beautiful – beautiful. Well look it all depends upon the individual, depends upon the individual, you see with some people the light is already there and they just have to put on the switch, right. But then the light shines in a second. For another person perhaps they would still have to build the light, lay the electric wires, put in all the connections, put in all the bulbs and – and – and all that and then they can only switch off.

Public: <1:05:47.7> karmic things to overcome?

Gururaj: Oh yes, definitely. There are – there are <1:05:56.0> to overcome.

Public: Excuse me gururaj, may I ask?

Gururaj: Oh yes.

Public: Umm-- <1:06:03.1>

Gururaj: That is a very general question, is there any thing specific you'd like to know about it so I could answer it specifically?

Public: <1:06:15.6> which way can the mind sort of help that person?

Gururaj: Oh yes, now when we talk of disease, there are two kinds of diseases. Physical and the mental, right. And the mind, I think we have discussed this before. The mind is so powerful that it can be brought to the state of calmness whereby it draws from far deeper down, those energies from the storehouse, from the reservoir, it can draw those energies through the calmness of mind and translate it into the physical body. Doctors will tell you that most physical illnesses are psychosomatic, in other words they are caused by the mind and it is the turbulence of the mind that makes the body weak or ill and the mind is so powerful that it can even cause organic changes, organic diseases like we said, last week I think it was, about hypnosis where the mind can be brought to a state and a person touches a cold stone and if it suggested to the mind that it's a burning log, burning coal, he will actually burn. Okay? So the mind is so powerful that that it has the ability to produce illnesses in us. Now if it has the ability to produce illnesses in us, they'd also have the ability to take away the illnesses. Good. Now if they are mental illnesses, then what we do? Then we draw as in the first

---

instance too, then we draw still on the spiritual reservoir that's within us and that soothes and calms the mind. Same – same principle involved all the time.

Public: Gururaj, could I ask something about – umm – love and what its effects might be – umm—one comes across sometimes people who have very very deep love or that's how their mind experienced it. Is it possible for something which truly is there to cause or to be instrumental in causing hurt? For example if – if the objective one is love or devotion, perhaps there's something which or whatever if can one attribute the intensity of love to the weakness that atleast to the – to the heart or must one say that ---

Gururaj: Yes, I see---

Public:-- purely weakness?

Gururaj: I see what you are getting at. Now, love is also like the light. It depends through what kind of mind you're projecting that light or that love. The purer the mind, the purer is the quality of love that is projected through the mind. So when through loving someone, you hurt someone. What you are doing in fact is using that divine quality of love and putting it through the grinder of an impure mind so that the opposite person, the object of love is hurt. Now if the love is given through a pure mind, then the object will not be hurt, the beloved or the beloved will not be hurt. Now the emotions of anger, of jealousy, of all those negative emotions which are directed to the beloved is also backed, propelled by the love we have in us. If a person is jealous of his girlfriend, he is jealous not because he hates her, but because he loves her. He's jealous. But now that love is going through a filter of a distorted mind. The mind might have found reasons, real love don't need reasons, but in a certain category of love the distorted mind finds some reasons, true reason or an assumed reason and here the power of love is filtered through that distorted mind and when that power of love is filtered through the distorted mind in the form of jealousy, the beloved gets hurt. So the fault is not the fault of love. Love is a pure quality, it is we, the mind, that animal that distorts it and brings about various impurities. It's like electric current, you put it through a fridge you get cold, you put it through a heater, same current – same current, put it through a heater, you get heat. Same current. Actually speaking that is all in this universe that exists is love, nothing else exists except love, love is god and god is love. Is true – true – true, always true, eternally true, it is we that distort it or misdirect it. Okay?

Public: Gururaj, do you advise on <1:12:30.8>

Gururaj: Oh yes, yes, spiritual values it has – fasting has spiritual values because it has beneficial physical values. Now we, for the sake of explanation divide the – the – the body, mind and spirit. It really, it is one composite whole. Now when by fasting or by eating light foods or complete fasting, we are getting rid of toxins in our physiological and biological set up and by getting rid of the toxins, we can produce a more calmer body and a more calmer mind and by having calmer body and a calmer mind, the spiritual within us shines through better. So that is why fasting helps us spiritually, to put it in that way. Okay? Shall we?

Public: Gururaj, it sounds interesting that you just used the word kama, I was thinking of K-A-R-M-A as well.

Gururaj: K?

Public: A-R-M-A.

Gururaj: Yes.

Public: That's karma as well as karma for the mind as well?

Gururaj: Yes, yes beautiful, yes, you're talking of kama, K-A-M-A and --

Public: Both.

Gururaj: Yeah, oh yes – oh yes, they're all <1:14:00.0> that's been about an hour and a half, shall we break for tea?