
Public: Gururaj, in man's development, one sees intellect slowly overriding the impulsive emotions and <0:00:12.6> certain measure of control to be brought into a disciple's life. Later on, the intuition begins to play in man's awareness. Now can you speak to us on what is the intuition as recognised and what if – how does it go about stimulating the qualities of the heart?

Gururaj: Good. There's quite a number of factors that you have mentioned, firstly the intellect and very importantly the intuition and its connection between the two, the intellect and the intuition and how the combination of the two would effect the areas of the heart. What are the mechanics of the intellect? What are the mechanics of intuition and what are the mechanics that combined to produce a third form, so called third form which we might call the heart. Now if we should enquire into intellect, the mind of man is divided into various sections. These sections don't have boundary walls but for the sake of explanation we can call them sections. Firstly, we have manas in Sanskrit which is a portion of the mind which carries impressions, portion of the mind which carries impressions not only of this life, but also of the lives we may have lived in the past. So the manas of the mind, the manas section or category of the mind is the portion that holds the entire memory of millions of years since the human being became an individualised being. From there, we have the intellect. Now the work of manas is to present to the intellect all impressions gained in the environment which in turn are influenced by the conditioning of the mind as a whole, so when we see a flower, it is because of our past knowledge of a flower or past association with a flower that we could gain a certain kind of impression of the flower which the – the manas or the carrier portion of the mind holds. You may have heard in various court cases if there's an accident and four witnesses are produced, each one will have a different account of the accident. This has been in many times in courts, in legal battles we have found these. Now why it is the same accident but the interpretation of all witnesses have been different, yet all of them possess eyes, the organs that carry a thought through to the mind, an impulse is conveyed through the eyes to certain sections of the brain which in turn activates certain kinds of thought, but why are – why is the evidence so different from four different people? So therefore it is not only that which is observed which is so important, but what is more important is how our minds are conditioned and the conditioning of the mind is dependent on the impressions that are stored in the mind and that can also be called memory and memory naturally would have association of ideas.

Now this section of the mind, the manas presents the impression or the perception or the conception to the intellect to the scales the analytical part of the mind, there the pros and cons of the presentation by the manas is weighed by the intellect. In Sanskrit we call it Buddhi. In turn what the intellect does after weighing the pros and cons as presented to it, it shifts, it throws out that which is not necessary for the particular idea or for the particular object of observation. It weighs the pros and cons and comes to a decision, but the intellect itself has no power to translate itself in daily action because it

is only a vehicle of the weighing. So the intellect after weighing and sifting out that which is unnecessary, takes the essential materials of the idea and still takes it forward, takes it forward to an area, the changeless area in man which we can call perhaps intuition. The intellect cannot decide so therefore it has to present the problem to the decider. The decider makes a decision, passes it back onto the intellect, intellect again passes it onto the carrier of impressions and from there it comes to our five senses and then we say we have seen a flower.

Now in our spiritual practices, what we are essentially doing is this, we are refining the carrier of impressions. We are stilling the turbulence that is taking in the carrier part of mind. We are refining the intellect so it could weigh the matter, the object of perception in a far better light and would make it more capable and better capable of presenting the proper evidence, the proper data to the intuition and when proper data is presented to the intuition, then proper answers are given. So when the intuition in turn reflects back through the intellect and the manas to our consciousness, to our waking consciousness, then a greater answer, a better answer is received, a truer answer is received because the intellect and the manas could act as barriers, they could act as dirty glass whereby the light, when it comes to the surface level of our conscious minds, then the light is not distorted. So the purposes of our spiritual practices is to cleanse, cleanse, categorise and put in order, so the intellect is dependent for any decision upon intuition, but now normally people cannot perceive intuitively because the intellect and the manas are like the dirty glass. With spiritual practices we clean the glass. So what is the intuition? Where does intuition reside? What are the mechanics of intuition? Where does intuition come from? These are some of the questions that we could think about, fine. Intuition is synonymous with that which we call divinity and to go deeply into divinity is to find true answers given by the intuition. Fine. It is also part and parcel of the question of last week which Bob asked us about conscience. They are blood brothers. They – we could even, for the purposes of this morning, call them synonymous.

Now intuition reflected in man all the ability in man is not located anywhere in a certain organ of the body, it is beyond space and time. Our intuitive faculty is connected with the entire universe. Everything that is good and true is the body and limbs of intuition and we have tag intuitive faculties into us by the cleansing of the intellect and the carriers of impressions and samskaras. Intuition is the voice that is beyond, intuition can also be called god because in intuition the larger perception of intuition – intuition is god. Intuition is only narrowed down by the intellect. Intuition is infinite, unfathomable, vast than the vastest and we human beings condition that vast intellect. We try to bring down the infinite into the finite. Now this is possible although the infinite cannot be comprehended by the finite, by the intellectual qualities of the mind which is finite, which is limited, the limited cannot comprehend the unlimited or limitless, but yet the infinite can be experienced in the finite, the intellect can experience the infinite because of that thing called heart quality. When heart

expands, when heart expands, then the full impact of intuition is felt. Then the little voice within man is heard because through his spiritual practices the intellect and the manas has been cleansed and cleared so true light can shine through, and the light that shines through, the intuitive light that shines through is called heart. The more divine light shines through, the more can we say the heart is expanded. The limitations of the heart are limited to infinity which is a contradiction of terms because infinity has no limitations. In other words it means that the heart has no limitations, its vaster than the vastest, beyond the conception of the mind because intuition resides there where mind cannot reach. Intuition is the bulb that is burning, forever shining, forever there, forever there.

When a person says, "I felt a certain action to be right." At that moment without realising that that person has contacted the infinite intuitive faculty residing within him, we find this in daily experience where a lady would say, "Oh I just felt I had to go and see Mrs, X because she needed me." There she was exercising not her mind, but she was exercising intuition because of that glimpse that was there in the mind, because of that momentary purity of the mind. The intuitive faculty was awakened and if the intuitive faculty is so vast, then Mrs. A is absolutely connected with Mrs. B and Mrs. A felt immediately there and then in that glimpse that Mrs. B needs me and I must go to her. Now this has been misinterpreted many times as a psychic power. It has been misinterpreted as a psychic power because the intuitive faculty still has to be interpreted through the intellect and through the mind. Intellect which is of course part of the mind and when the mind is not so pure, then the true fact is not seen. Now Mrs. A felt that Mrs. B needs me, Mrs. A turns up at Mrs, B's home and she saw that Mrs. B did not need her. Now what went wrong? What went wrong there? Because the impulse, the intuitiveness, the divinity which is so vast that comprehends all and connected to the entire universe had an impulse but the impulse was wrongly reflected. The – the channel for intuitive faculty that had to be portrayed, translated, interpreted to the conscious mind was dirty and that is why we do spiritual practices to cleanse that. Now by cleansing the intellectual faculty, one is in touch with the intuitive faculty and when the intellect, the reflector and the – the reflection and the intuitive faculty, the reflector get together in purity and cleanliness, then the heart knows, heart feels what intuition is. The heart feels that divine power permeating every thought and then person lives an intuitive life, not an intellectual life. Then a person lives a heart life because the heart is the measurement of what is happening between the intellect and intuition and the combination of the two, the cleanliness of the intellect and how much it can receive from intuition is portrayed only through the heart, you feel – you feel.

So when Mrs. B needs Mrs. A to come to her, what has happened there is that intuition filtered through the intellect. The intellect could not analyse it at first, but because of the expansion of the heart, because of the feeling, the impulse that was created in the heart immediately translated itself to thought which the intellect caught. So here is – is the triangle.

Intellect presents to intuition, intuition contacts heart, heart in turn contacts intellect and intellect thinks, “Yes, I must get into my car and go to Mrs. B.” Those are the mechanics, those are the mechanics of the combination of intellect heart and intuition. Now when intuition is fully its – when heart is fully expanded, when the heart is fully expanded, then it becomes intuition. Then it becomes intuition or it becomes divinity. The heart is divinity and then the heart feels, “oh mind, keep quiet and stop your turbulence. We don’t need mind, we don’t need you, we need heart.” We feel, we love and that is why we say god is love and love is god because the heart has become god, has become intuition, has become divine. How does the heart, how is the heart purified? The heart does not require purification. The heart is forever pure, the mirror is forever clean and intuition reflects in it so completely that the reflection and the reflector merges and become one and when we say, “I feel god,” then – then we are truthful only when we become one with god because differentiation ceases and the intellect was used as a tool in the first instance. The intellect was used as a tool to find the combination between heart and intuition and in the combination it finds a oneness and then we say, “Intellect you go to bed, I’m busy now, I’m in love with the entire universe,” okay? Is that right? We can go on with much longer, let’s give someone else a chance.

Public: Bapuji, may I ask a question that’s not really as deep as Uncle Harish’s, but a very simple thing.

Gururaj: All questions are deep when they are a sincere enquiry, then all questions are deep. Good, carry on,

Public: We say that man is responsible for his action because he experiences that he has free will and therefore everything in his environment is his own doing, his own – he has brought it upon himself. Now what interested me is how one speak of the animal kingdom as regards what we would seem, see to be good experience or bad. For example if an animal is killed or is – undergoes a terrific pain, is the animal in the flow of nature and that is nature’s will. What then causes the differentiation between a joyful experience a cat that’s in a loving home and a dog that has to starve?

Gururaj: Good, fine. Now is the interpretation from your mind or from the dog’s mind?

Public It must have to be ---:

Gururaj: How do you know, how do you know that the dog is suffering? The suffering of the dog is also an observation by your intellect by the conditioning of your mind, the dog might be hungry and experiencing ecstasy in the hunger for all you would know. So the interpretation is ours, fine. Now let’s go a bit deeper into this. Man is responsible for his actions, that is very true. According to the law of karma, everything man does, then of course he would experience the effects of it,

every cause has its effects which is very true. Now the actions of an animal, if a dog bites a man, the dog has hurt the man and because inflicting hurt will the dog experience the consequences of it in the form of hurt? That is the gist of your question. Now is the dog conscience – conscious of biting the man? Is the dog conscious of biting the man and does the dog know that I've hurt the man? No, it does not. It does not know that he has hurt the man because the dog is not – has not the power of intellect. The dog cannot discriminate, the dog cannot think, therefore the dog does not know if he has given hurt to someone else. So when something is done instinctively. Now what reason did the dog have in biting the man? It was not to take revenge like human beings do. The dog bit the man self-defence. The dog bit the man for a certain preservation and in dog consciousness its not only his preservation, but also preservation of the environment he is connected to. His action there has been instinctive because as we said, he has not the power to think. He has the power to act instinctively.

A person may not enter my master's grounds at night because the dog has been taught in a certain way that intruders are not welcomed and intruders could be harmful to the environment of the master. There the dog acts as a servant. When a master, when a servant obeys a master implicitly, devotedly and without thought, then the action of the servant is non-binding. If a – if a master, a boss tells his employee to a certain act and the employee does that act knowing that it is wrong, if a company director tells his accountant fiddle the books, and the accountant knows that this is wrong, then the accountant is bound karmically. He has performed something wrong in supporting something which is not good. Now the – it is in the power of the accountant to think this because he has the thinking faculty. The dog has not. The action of the dog is sincere devotion to his master and in the bite, in biting the man, if – even if the man is killed, the dog is not bound karmically, the difference in karmic bondage is the intellect. The thought and thought produces motive, thought most times in limited minds think of the small I that is then. Think, "ah, this is for my benefit," the dog does not think that. It can't think that. If a bone is thrown to the dog, it will eat it because it is hungry. It is a need, it is a need for the moment the dog must – does not think of tomorrow. It is my need now and my need is fulfilled. The dog acts instinctively.

Now has the dog got intuition? That we could examine. What is the difference between instinct – instinct and intuition? Instinct is a natural covering of intuition for the dog to his intuition and the dog and the dog living within the boundaries of natural law can feel because intellect is missing. Thinking power is missing. So the dog can feel the intuitive power that is resting within him. In other words, being a natural creature, it can be more in touch with the intuitive faculty residing within him. So even when the burglar comes round a corner, the dog pricks up its ears, it feels it, it knows it and it protects its master. Right. So the dog will not be bound in any form of karma by any of its actions because it is obey the laws of nature and the laws of nature are translated through the dog by what we call instinct. Now how does the dog evolve? How

does the dog evolve? Man can evolve through cleansing the intellect and thereby being in touch with intuition and thereby translating the intuition through heart in his daily living, but the dog, it has no intellect, no thinking power, how does a dog evolve if it is there flowing just in the laws of nature? Now this is an advantage to the dog because it cannot think, it will not go against the current of nature. It will flow with the current of nature. Now if we throw driftwood in the river, then the driftwood would go with the current of the river to the sea without thinking. We human beings block our progress and evolution because the mind comes in the way and the mind as we always say is the most cunning animal ever to be found. It stops or blocks our progress.

So the dog instinctively, unconsciously and naturally evolves, it naturally evolves. It obeys certain laws of nature. It evolves – it evolves – it evolves until the animal kingdom come to the human kingdom and that is where the trouble begins. Trouble begins with us human beings. Trouble beings with us human beings but yet the human stage of existence is the most important stage as we know it in the world because we have been given this wonderful wonderful instrument of mind, thinking power. How we use it, if we use it or abuse it is the factor that brings to us happiness or unhappiness. The use or abuse which the mind, the intellect can know is the factor that brings the suffering or the joy of daily living. So there again, in our spiritual practices, we try and cleanse the mind but half an hour meditation in the morning and half an hour meditation in the evening is not sufficient in our waking life we must consciously practice yam niyam, the regulation of life, discipline of life. We can use the – the commandments of religions as our guide because they were written by great seers, great sages that knew and experience, that knew the consequences, that knew that could see around the corners, that such an action could lead to such an effect, such a cause will have such an effect. So therefore meditators too, they are not beyond the laws of daily living or daily action, there has to be some discipline and a direction towards that which we know as goodness. Now this improves our meditation and meditation improves our daily activity. It works together in a circle, they join hands, they join hands until the daily action, the waking action of life itself becomes a mediation. Then you don't need to sit down in the morning and evening. Yes, if you want rest good idea, yes, then every activities of our daily living would be a meditation, would be a meditation.

Now we human beings don't even know how to wake up in the morning. What we would do is hear the alarm clock and jump up. Here see that we were discussing the dog, we can take the example of the dog. Why does the human being immediately hearing the alarm clock jump up and rush to the bathroom and rush to work again after that? Fine, because its his mind, its his thinking that I am going to get late, I've got to catch my train, if I don't reach my work on time, the work will be hampered, the boss will sack me and I will suffer. So for self preservation and for his own happiness he does all these things, fine. So instead of setting the clock at six, he would not think, let me say four to six and take it more

relaxedly, no that he won't do. That is difficult, I must have 15 minutes mostly he says and then to find 15 more sleep, he goes through a whole hour of stress in rushing. Now that is brains (laughs). Have you ever watched – have you ever watched a dog get up in the morning after you sleep, you'll get up and <0:32:40.8> limbs and then it will move. So after that deep relaxation the dog had in his sleep, he will stretch himself, feel himself that I am awake now and then he will move on his business, but not man – not man. Now the dog does that instinctively because the dog is following the laws of nature. Nature demands this that when you wake up you just don't jump into activity. Nature demands this. So what we humans have done is that we disobey natural laws and bring suffering unto ourselves when there should be joy and this because of 15 minutes (laughs) yes, yes. So in the animal kingdom its a very – very beautiful kingdom and when our hearts expand to that extent, you will find that you can actually communicate with the animal kingdom. We know the story of <0:33:53.8> you can communicate. On what level are you communicating? Man cannot communicate. Man level cannot communicate with god level, animal level because they are of different dimensions, they are worlds apart but the natural laws that are in the animal are also in the man. So when we, through our spiritual practices have some cognition of natural laws, we use nature's laws to communicate with other nature's laws because they are the same. So on that level there's no difference between me and the dog. Oh yes, and then even in the dog god is found. Try and spell god the other way round, yes.

So we find divinity in the dog as well. We find divinity there, yes. Because from a higher level we are looking at the dog and communicating in the realm of the natural law and even beyond the laws of nature where divinity resides. Those are the realms through which you can communicate with everyone, that is how you can communicate with trees, that is how you can communicate with plants and this has been done. For example in <0:35:24.7> this is being done. Right! There is a communication, so man has the ability to communicate with everything existent in the universe and he can do it here and now. He does not need to die to do that. He can do it here and now if he would only explore or go deeper into the deepest levels of his mind through our practices of meditation, then you would feel the oneness of all existence. Oneness of all existence and that is what we want. I cannot stop repeating this over and over again that what we want is the identification of the small I with the big I and the big I is the entire creation and even beyond it. There is the medium, there is the medium where one communicates. We humans even fail to do it in – amongst humans. We some of us that call ourselves true Christians are really not so because the main commandment of Christianity is disobeyed, love thy neighbours as thyself. So if we fail on the main pillar of a religion, then we have failed the entire religion and this is possible to make Christians better Christians, Buddhists better Buddhists, Hindus better Hindus by going deep within ourselves, by contacting through our meditations the essence within ourselves and the essence within ourselves is the

same essence within others and there is the meeting point. So sometimes dogs are happier because they can't think. Okay? (Laughs).

Public: <0:37:16.1> man who is not perfect and <0:37:21.7> the man that is waking along the street and suddenly <0:37:27.1> and instinctively he will do something that we all agree is the wrong thing to do, but this is < 0:37:32.9> instinct.

Gururaj: Yes, a man does something instinctively which is totally wrong to do and we all agree that it is done because of instinct. Now man is a combination, as I said in one of these past weeks that man contains himself animal, man and god, man contains in himself animal, man and god and the less clarified his whole constitution is, by constitution I mean his totality, his instinctive action would be more in the nature of the animal which is not worthy of man because man has higher faculties. So he would be acting on the lower faculties that is within him. Now the same man if he was developed, if he had been doing some practices and have found some unfoldment, then he too would act instinctively but his instinctive action would be to the good. Sometimes instinctive actions are just natural reflections, reflex actions, sorry. Yeah, reflex actions sometimes natural instinctive actions are just reflex actions and it all depends how clean and clear we are that influences the reflex action. Some good people, well developed people, spiritual people, every action they do would be good., reflex action or not. Yes, so at that moment when the man acted and did something which was not good, then know for sure that the lower nature of himself, the animal nature was there and then interpreted and acted upon. Good. So what we are trying to do is proceed, subdue the lower nature and proceed to the higher nature, god nature. That is the aim of life, that is the end of life, is to proceed to the higher nature, become one with the higher self because in meditation that is exactly what we are doing. We are contacting the higher self and by constant contact with the higher self, all our reflex actions, instinctive actions will have a finer quality, a higher quality. Yes, okay? Fine.

Public: Bapuji <0:40:16.2> gururaj you've spoken before certain places on the earth which have some greater spiritually than others <0:40:27.9> just ordinate points.

Gururaj: What kind of points?

Public: Ordinate.

Gururaj: Ordinate.

Public: And there are also supposedly sub ordinate points where there's a lesser but nevertheless significant spiritual path.

Gururaj: Yes.

Public: Umm—could we make use of these and <0:40:47.3>

Gururaj: Yes, yes, yes, yes – no water thank you – I am a well, what do I need water for? (Laughs). Yes Bob that's a very good question. Now on this earth there are points, there are points which are described as spiritual points. Right. Now how did this come about? How can we say that Cape Town is a more spiritual place than **Timbaktu** for that matter. Now when the earth was created, there were no such things as spiritual points, but by habitation of man, certain places have become more spiritualised, more magnetised than others and the vibrations of these places could be felt, could be felt. You can feel it in a small room, you can enter a person's home and immediately you'd feel here's something good or here's something not so good, you'd feel that. You'd feel that some homes more comfortable than other homes, you wish you can say good bye to the host and leave. Now this is all conditioned by habitation. On this earth there have been peoples that have lived at various parts as we know. Now one good man stays in one place, let us call it XYZ. That good man could be so good that he would attract other good men there. So the power of the vibration is more heightened. By it being more heightened, other good people would be attracted more there so more and more people seem to come to that one area. So the vibrations are more and more heightened. So what we observe today at certain places on the earth and Cape Town is one of them that there is a certain kind of goodness, a certain kind of spirituality that can be found. You'd find, in Cape Town among the **Mohameddan** people that there have been quite a few saints that were attracted here because there were certain vibrations here and they in turn increased those vibrations. There were quite a few Hindu saints here and there were quite a few Christian saints that also came here which might have not received recognition in the bible because the bible is not complete. There are many facets of the bible that have not been included in the Bible that they say have been lost.

So light attracts light. Birds of a feather flock together. So there have been places on this globe where a certain goodness was attracted and the goodness regenerated itself by attracting more goodness and we that live here today, in various parts of the globe can really feel it, we can feel the vibrations and <0:44:29.8>sharpen our senses more or clean rather our senses more. We will feel the vibrations more and more. So this Bob, is true, it is a fact. It might not be a fact that

could be proven scientifically or by scientific instruments, but the intuitive quality in man experiences it. The heart feels it, oh yes – oh yes. For example you and Daphne came to Cape Town and I'm sure you feel very very comfortable here, yes lovely (laughs). Yes, yes and when light attracts light, could people just sort of meet and feel at home, they feel at home. That's what we want. <audio skips> yes because the heart quality amongst meditators develop, the heart opens up where greater reception is there. More is received and more is given. That too works in a circle, a mutuality develops amongst meditators, greater softness, greater gentleness, greater love. That happens, that happens, oh yes – yes, yes, yes, beautiful, good. Anyone else?

Public: Gururaj, but where you find these places include could in these be also find and there's an equal counterpart of evil in those places as well?

Gururaj: Um-hmm.

Public: Is it because you have the antenna and the <0:45:58.1> forces where you have good, you'll have the force of evil trying to nullify the good?

Gururaj: Yes, that is very true. You would find that – you would find that, we are ruled by the law of opposites, yes. We are ruled by the law of opposites. If a person develops an extreme sense of pleasure, remember he too would have an extreme sense of pain because once a person reaches a certain stage, then it could work in both ways, depends how he uses the innate ability within him. So the person that could experience the highest pleasure can experience the lower – the lowest type of pain too, like a poet he can fly into the highest heavens of bliss and come down into the lowest hells of pain of suffering. Oh yes, yes that is true. So you would find in some countries some of the greatest goods and – and some of the worst evils, you would find that.

Public: Together in the same surrounding?

Gururaj: Not necessarily in the same surrounding, not necessarily. One might not be superimposed upon the other, but as a wave in the ocean, when one waves rises high, then do know that there is a greater low somewhere else in the ocean – somewhere else in the ocean, yes and the extent of this is not necessarily only our globe, our earth, but the extent of this is through the whole universe where you find certain heights and at other parts of the universe a certain lows because within – within the law of nature which is governed by the three gunas which we talked about last week, there has to be

this, there has to be a compensatory factor and we find this in our daily life. If a person is blind, his sense of hearing might be better, or becomes better. There is a compensation. There is. So we are bound by the laws of nature in these highs and lows but what we try to do to be able to sustain the highs and lows, we go beyond them both, through our spiritual practices we go beyond them both and become unaffected by the highs and lows. Therefore the Gita says talks of the tranquillity that could be produced in us is not to be elated by praise and not to fall down by that which is not praise and in similar man, in everything in life, we develop that tranquillity, equanimity where we can take everything and that is a sound of strength and that is what our spiritual practices do for us, fine. If a man earns 500 Rand a month and he – his expenses for the month is 600 Rand, fine. Now in order to make ends meet and not to get in debt, he has to deprive himself of certain things. Now the deprivation causes him great pain, but the same man, if he grace gains that greater equanimity of mind, that greater tranquilly, then he could use the same 500 Rand a month and be happy and be happy because he will know how to balance, he will know how to balance and make ends meet without him being unhappy or causing any pain to himself or to others because he has gained that strength. He is beyond that pain and pleasure. Okay?

Public: Gururaj, basis with the Buddhist faith <0:50:03.2>

Gururaj: You – so I didn't get you, you want to know about attachment and non --

Public: Non-attachment.

Gururaj: Non-attachment, yeah. Fine. Attachment is that which is filled with a desire, which is filled with passion, which is filled with craving. Attachment stems from the ego, the big I within man being within man is forever unattached. It has no qualities of any form of attachment. So attachment is the expressions of the lower nature, the ego of man, it is the ego of man that stops man from being himself, the big I. The being that man in reality really is. In the cravings that forms attachment, the ego does this for self preservation. We know intellectually and the sages have told us because of the experiences that the only thing that keeps us away from divinity is the ego, the small I, yet the small I knowing that it cannot fulfil itself entirely, self-fulfilment only comes with non-attachment. Self-fulfilment only comes with the realisation of the big I, complete self <0:52:00.7> there are degrees, fine. But yet the small I, the ego wants to preserve itself and in order to preserve itself, it has cravings, passions. Why does it have cravings and passions? Because it wants to preserve itself. Why does it want to preserve itself? Because it thinks that it is only the ego that exists, the ego deludes itself. The ego feels that there is something greater than me. It feels that, but it does not experience that. There's a difference between feeling and experiencing because real experience and unreal experience makes the difference between the

qualities of feeling. So in the preservation, the fire has to be stoked so you could put in more coal and wood and the coal and wood of the ego are attachments – attachments. When it attaches itself to things, to things, the ego thinks that it will find happiness. The ego thinks it can be self-existent. Self-luminous which is the delusion. So in its attachments of wanting more, in certain kinds of greed's craving includes all that which is attaching, greed, lust <0:53:47.8> these are the characteristics of attachment.

When a person becomes non-attached, then it does not desire or crave these things because in non-attachment the big I, the real essence of man is realised and the real essence of man is self-luminous and self-fulfilled and it requires nothing else. The ego requires and therefore it has attachments. The big I does not require therefore it is non-attached. Now what do we do? How do we treat the ego? What do we do with the ego? How do we subdue the ego? How do we annihilate the ego? What are the mechanics? Because the ego is the complete total personality of man as he stands today. Here is a paradox that the ego must fight ego to destroy itself. Where does the impetus come from? Where does the inspiration come from for the ego wanting to annihilate itself when all this while it has been doing everything to preserve itself. Do you see the contradiction? Do you see the contradiction? Until now the ego always wanted to preserve itself and its preservation depended upon attachments. Now it wants to annihilate itself which is contrary to preservation. What must it do? And yet the ego knows that it is only by itself can it destroy itself. These are the problems of philosophy. These are the problems of metaphysics. Only one thing can be done to annihilate the ego, only one thing and that one thing is the simplest – simplest thing in the world. It is to draw on a higher source – is to draw on a higher source by means of self analysis, by means of self-surrender.

When we say self-surrender, we mean thy will be done. When we say self-analysis, we say, “Not this – not this – not this. This is all incomplete, I want completion.” What will spur it on? What is there that could spur it on? There is that big I that's forever shining there and in moments of self-analysis, say “not this, not this, not this.” In moments of self-surrender, thy will be done, glimpses shine through through the chinks in the dark clouds sun shines through and the ego feels, “Wait, wait a moment – wait a moment, there is something better, something more, more fulfilling,” and then it starts, there it gets the first impulse into wanting something better. There starts the process, the difference between attachment and non-attachment, there starts the process of how to go from attachment to non-attachment. Now the chink in the clouds that showed the sun, the ego feels, ah there is something better, but now to disperse the clouds and to make the sun shine in its full glory, the wind is needed, the wind is needed to disperse the clouds. How is that done? There are many ways, many ways. One of the ways is to listen to the seers and saints, they become the wind, they become the wind in the sails of your boat that pushes it across the water on its own, it will take a long time, it drips across the river but when the wind

of wisdom is there, intuitively felt sometimes, instinctively felt, or imparted by a sage or a – or a wise man, it gives the wind to the sail and the progress is faster from attachment to non-attachment, from small I to big I, from ego being to non-ego being. These are the processes, these are the mechanics and man in his strivings for the self-preservation of ego, forming more and more attachments, he deludes himself in thinking that by that way evil find happiness, it is a delusion.

How duty the foundation for spiritual unfoldment does not say we give you instant enlightenment, it depends upon your effort but we can put you in the right direction and then go on, from the external guru, find the internal guru and then you know the real I. Then you feel and experience the difference between the unhappiness producing attachment and the happiness producing non-attachment because in non-attachment there is attachment too. Now what is that attachment? The attachment in non-attachment. The attachment in non-attachment is the attachment to that which is good beyond us, greater than us and how do we attach ourselves to that? Through not this – not this, there is something better, the part of gnan yoga or through devotion, self surrender, “thy will be done, I am nothing.” So then the insignificant to become insignificant really to become insignificant is to merge away into all significance. That is life, that is the purpose of life. Okay <1:01:08.0> is there anything not clear? Please do – you can question the question and question the answer (laughs).

Public: Bapuji -- <1:01:16.1>

Gururaj: It applies to personal relationships throughout like a mother to child, like a lover to his beloved? Oh yes, oh yes.

Public: <1:01:35.1>

Gururaj: It does not --

Public: <1:01:37.5>

Gururaj: Yeah, right (laughs). Ah, non-attachment, non-attachment does not mean detachment. Detachment is to exclude oneself from the environment and build a wall around you. That is detachment. But non-attachment is like saying to be in the world but yet not of the world. A really non-attached person is the warmest person you could ever hope to find. The warmest person you could ever hope to find because he has no motives. He is motiveless and he is selfless because his relationship with you is only for giving, he gives. A truly non-attached person is a person who continually loves and gives,

he has no motives, no selfishness and because being devoid of motive and selfishness, he becomes more warmer because his warmth is portrayed, interpreted through the love he gives, that is the non-attached person, while the detached person could be the most selfish person, he secludes himself, excludes himself from the environment because he cannot face the environment because of his weakness. That is detachment. We are talking of non-attachment. Now as lad asked, the relationship between mother and child is that not-attachment, it could be attachment and it could be non-attachment, it could be both, depending upon the mother. Now we all know the story of the possessive mother. Right. Good intentions mother, yes, very good intentions but why? What is the motive? Is it to feed the mother's own ego or is it for the sake of the child? And sometimes very good intention person can be a very – very self motivated person. The difference lies in the motive or motivelessness. What is there? Is the mother really trying to do good for the child? Then that doing good, that giving would have non-attachment as its basis, but if the motive is "I will work hard and slave today to make my child a doctor or an architect or a lawyer so he can earn a lot of money and then he will look after me." That's wanting a reward, there is attachment. So in all actions of life, mother to son, father to daughter, lover to beloved. What is the motive? Why do I love a woman? Because it feeds my ego, because it pleases me or because I have a clean handkerchief every morning. Yeah? No, that's motive. Love for the sake of love, that is the sign of a non-attached person. Okay? Right.

So non-attachment is happiness producing, attachment is unhappiness producing because that very son that you <1:05:33.3> for today. In other words, you spent a thousand pounds to get a 10,000 pound return, it was a business with your son. It was not love, it was not love. It was a business and when the son turns out to be a ratter, then you'd be the most (laughs) yeah, yeah, yes and when he turns out to be a ratter, you'd be the most disappointed person in the world and your disappointment will be twofold, twofold because you have lost a 1,000 pounds, right and the other aspect is this that you are – you have become more unhappy and your expectations were not, your expectations had not come to fruition. Your expectations has not been realised. That is another sign of a non-attached person. He does not expect, he does not expect because expectation is the mother of disappointment. Expectation is the mother of disappointment, disappointment is the aunty (laughs) of unhappiness.

Public: <1:06:54.0> expectation have inspiration in life?

Gururaj: Let me finish this, I'll come to that. I'm just taking a breath (laughs). Lovely. So all these are blood relations and they all start off with the preservation of ego and the ego wants to preserve itself with the deluded assumption that in its cravings, in its passions, in its attachments it will find happiness and fulfilment which it does not. Okay? Right. So if we live

our lives, if we become stronger by our spiritual practices to live our lives without expectation, we do things for the sake of doing it. Right. In anything in life we walk down the road and there is a collection box, so we put in 10 cents there. We give for the sake of giving, not thinking that by putting in 10 cents, 100 cents of my karma will be wiped away (laughs) that is wrong. We do things in life for the sake of doing. If – if a man – If a man loves his beloved, his girlfriend, his wife, his fiancée, love for the sake of the love, right. Because the man expresses himself either divinely or undivinely. Everyone has to express themselves, everyone has to. Now when there is selfishness involved in the lover loving the beloved, then that is undivinely but if he just loves without expectation, without any reward, without <1:08:55.5> handkerchief in the morning (laughs) then – then he is expressing himself divinely, divinely. He is doing things – for the sake of the thing itself and that is happiness producing. We all want happiness, we all want bliss, because it is our inherent right, our birth right to experience bliss, to experience joy, to experience happiness, it is forever residing within us, forever there, forever – forever and ever and eternal and always, in every way (laughs). It is there, it is there, it is there. Its just for us to unfold and we do this so beautifully with our spiritual practices.

When I see the faces of our meditators, what their faces looked like three moths ago and what they looked like today, please go and have a look in the mirror and see if you can recognise it. Okay? Right, fine. <1:10:01.9> sorry you were asking something.

Public: <1:10:04.6>

Gururaj: With – to – without expectation how can one get realisation? That's a very good question <1:10:18.7> Now expectation if it comes to self realisation, then that expectation is good, that expectation is good, because you want to realise yourself, you want to realise divinity within you. Self realisation is god-realisation and all expectations and all desires devoted to that is always rewarding. Good – good because you want to realise yourself, you want to realise yourself, you want to know your maker. That is good, yeah, but if I want to know the – the maker or the governor of the Reserve Bank of Pretoria, that is bad (laughs). That expectation will lead to misery because the governor of the Reserve Bank of Pretoria is not going to do me anything from the < 1:11:12.1> and I'll be disappointed, yeah but that other governor of that other reserve bank of divinity, I must just ask one, he gives me ten always – always – always. That's how divinity rewards. You give one, he gives ten, that is the law, that is an irrefutable eternal, everlasting law, beautiful, experience it – experience it and you see, you can just think and it comes to fruition yeah.

Public: And should we look for divinity –umm—and expect rewards?

Gururaj: Look for divinity, should we – hah, that's beautiful! Beautiful! – should we look for divinity and expect rewards? Now let us try and find out what looking means, what seeking means, seeking <1:12:12.7> what seeking means and what divinity means. Right. Now to seek divinity is – and should we expect rewards is a contradiction of terms. To seek divinity and expects a reward, some divinity is a contradiction of terms because divinity is not external. You in seeking divinity are only seeking yourself and finding yourself is the reward. Finding yourself is the reward which is generated by yourself. So it is not a reward in the external sense as we normally know it that the dog brings the paper and we give it a bone. That reward is not in that sense. That reward is not like that. When we seek divinity and divinity is us and we find ourselves, it is not a reward, it is something which is natural. It is something which is there, something which is there. You lose your way from the street, in the street and you want to go home. Now when you finally reach home, have you been rewarded by reaching home? Has the home rewarded you? No, it is your home and you've reached it. You've just missed a road or two but you came back to your own home. So when you reach your own home after losing the way, it does not mean that your home is going to be different or better. The – the black and white TV is going to be transformed to coloured TV, no (laughs) it is your home, it is there full of glory and you are returning home and that is a reward in itself because the home is you, divinity is you, is there always. So we just need to take all the things which are attaching and binding and proceed to that which is non-attaching and non-binding and then even home and yourself seems to be apart. You become one with the home, you're identified by the home, your whole character is the home. The home is you, right. And then once you are that, you cannot get lost. You cannot get lost from home, because you are – you and home are one. Small I and big I becomes one. Small I is subdued and annihilated, it cannot wander away like a naughty child. Yeah, okay? (Laughs)

Public: Gururaj sometimes the little I doesn't <1:15:13.6> how can you view the big I if you're right within it?

Gururaj: Yes, yes, yes.

Public: <1:15:19.4> how can you have the joy and the experience? Is that little I is still not there in order to experience the joy?

Gururaj: Joy is something that cannot – it's a very beautiful profound question <1:15:32.4> very beautiful. If the small I is annihilated, then how can the small I experience the big I or find the joy of the big I? Fine. Now when one reaches the big I, when one, the separation is there only from a dualistic point of view. From the recognition that the small I and the big I exists separately. But when annihilation takes place or complete mergence into the big I takes place, then the small I

becomes a non-entity. To the bulb burning, it is not apart from the light because the bulb bringing is light. So joy remains and experiences itself. It is not even experiencing in a sense because the experience and the joy and the big I is one entity. It subsides within itself. It pulsates within itself and then the small I looks like a dream as if it was just a dream and unreal. So as long as we preserve the idea of the small I and the big I, then naturally we would desire for the small I to experience the joy of the big I, but the small I being so small that it cannot experience the joy of the big I in its entirety. The finite cannot experience the joy of the infinite. So now how to experience the joy of the infinite is to become the infinite, then we become the joy. Is is not a question of experiencing it, but on the way from duality to unity, there are greater and greater measures of enjoying the joy as we proceed nearer and nearer to the fire, we feel more and more heat, that is the joy increasing, ever increasing joy until we become the joy, then no experiencing is required. It is itself. Okay <1:18:05.8> (laughs)

Public: <1:18:07.5> wondered when a person becomes enlightened and their consciousness can be anywhere that it wants to be, can knowledge that is – is absorbed in that realisation be transferred to the organism through which it's being experienced like this body, this mind, this intellect.

Gururaj: Um-hmm.

Public: And relative to that, can one collect skills that are in the – that are everywhere and express them through this body?

Gururaj: True.

Public: Perhaps one doesn't say have a skill or we were talking about this relative to playing a piano. So mentioned that as an instant.

Gururaj: True – true.

Public: Can an enlightened man by being able to become one with the virtuous or pianist, be able to express that virtuosity through himself as an individual for a different body?

Gururaj: The – the – through a different body or his own body?

Public: Well, its through the – the guru's body. Through the enlightened man's body.

Gururaj: The en – (laughs) – yeah I know what you're talking about.

Public: She said she <1:19:11.4>

Gururaj: I understand, right. – umm – the enlightened man firstly does not desire to express himself because he is joy itself, the purpose of expression is to find joy, is to find happiness, is to find fulfilment. That is why one expresses. But the enlightened man, he does not need to express himself but if he has the need for the purpose of benefiting, benefitting humanity, then he will create the conditions to express himself. Right. Now the enlightened man having gained that touch with divinity, having become one with divinity, he can be – umm—good in anything. Versatile, he can become a brilliant businessman, right. He can become a brilliant artist, he can become a brilliant musician because he's got the key, he's got the key and is in touch with the higher source of power and that source, he can interpret through any aspect of life which he would desire to, including being a guru (laughs) right. Good.

Public: Now what – what – bapuji one hears about this gift of tongues <1:20:42.6>

Public: Speaking in tongues.

Public: Speaking in tongues, people normally do, they can speak say one language, and then suddenly when they get to so maybe <1:20:51.3> whatever, they can suddenly speak a whole lot. Now is that coming into tune with their own past abilities like they could speak Egyptian and – and – and <1:21:03.2> so now they can speak it because of his memory or is it – or is it tapping into the universal knowledge of that language? Perhaps just into the <1:21:14.3> speak it well and then being able. Now if they have that ability, then not the ability say to also be skilful in someway without having to learn?

Gururaj: That is very true, that is very true. Firstly, there again, it is the same question in a different form. The enlightened man does not need to learn.

Public: Yeah but does he have – can he?

Gururaj: Yeah, he can – he can. As I said <1:21:35.4> that he can be versatile in anything he wishes to do, right and the enlightened man is the first person, the unenlightened one is the one that is looking for miracles and can he speak Egyptian in two minutes. Right, but the enlightened man does not look for that. The enlightened man is one who is more in tune with natural laws and he does not impose upon natural laws although he could, he could take nature's laws, he could let the water flow up the hill instead of down the hill but he would be interfering with the laws of nature. So if he starts interfering with the laws of nature, then he is no enlightened man because the enlightened man becomes the law of nature. He is the water that flows down the hill and he is the hill and he is the power that generates the water from flowing down. So therefore enlightened people never try to interfere with laws of nature. Yes, it would be very easy to – to –to take his mind to the point of learning Esperanto or Egyptian or even Hindi, Gujarati. Okay – okay, but what necessity is there when he is the essence of all that. When you become the essence of all that, if you are sweetness, the sweetness of sugar, the sweetness of sugar does not want to analyse the chemical constituents of sugar because it is the essence itself. Once you reach the essence, all these becomes trivial and unnecessary. Even learning languages becomes unnecessary because one look from the enlightened man gives them understanding without explaining it verbally. Yes, that's how it works. Okay, right – right, we break for tea then.