

Gururaj: Good, who will start us off with questions today?

Public: Gururaj, couple of weeks ago I said that I was going to ask you about psychic vampires -- umm -- but I didn't because I didn't think the question was ready but I think it is today. What are the <0:00:30.8> I'm talking about ordinary people <0:00:34.6> and very often create, spread unhappiness <0:00:40.4> what I want to ask you is best way for the sufferers to eliminate the extremes?

Gururaj: Good. Firstly there are no psychic vampires in the sense of these spooky things. Good. Now, what we could mean by that is that a person exerts a negative force, thought force or word, deed which could be quite difficult or draining on the person to whom it is directed to. This draining cannot occur in the absence of a person, but the very action of the person in physical contact could be such where there recipient of that negativity could become very depressed. Now this is more a psychological condition rather than a psychic relation. When such depression occurs, we must understand and know that it is because of our weakness. Now we know that 99.999 people have this weakness. This weakness can only disappear when we have reached a very high state of enlightenment, until that all human beings are prone to be hammered by these psychological bombardments. In other word, we are constantly being bombarded by the environment and by the people in the environment. Now the bombardiers might have good intention, sometimes some of them have bad intention, by good intention we mean that by bombarding a person with a certain idea or a certain thought, we are going to make that person a better person and if done by a person who has certain selfish motives, then the very act of bombarding would carry the negative power of selfishness and that is why we suffer. Good. A mother bombards her child with certain kinds of ideas. These ideas might be good which the mother would think is good rather, but it could be so harmful for the child and yet the mother has such great intentions.

Now the mother would say that what I tell the child is told with love, but there again the capacity of love of the mother is to be examined. That capacity of love or that love that makes the mother tell the child these various things could be based on extreme possessiveness. Now possessive love is not really love. So yet in spite of these factors, the mother feels that I am doing good for the child. Let us take the example of husband and wife, we've all heard of the inconsiderate husband and we've all heard of the nagging wife and yet all these things could be happening in their lives because of a need, a real need should be, not for one self, because that is selfish. My wife must treat me well because – not because of her, but because of my personal need that I would feel better. It's always the personality, the own person, the selfishness involved. The husband might appear to be inconsiderate for the purpose of trying to gain greater attention in that way from the wife. Now these are negative bombarding and everyone undergoes this. Let us take the case of an employer and employee.

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The boss comes shouting around and his shouting might not be entirely justified, he might have had a bad <0:05:35.2> with his wife the night before and he tries to take that out on his employees. So it is another negative bombarding. So throughout life we go through these bombardings which you have expressed so poetically, psychic vampires. Good. That's a very lovely poetic expression of it, but in reality it is a psychological force, psychological negative force which is continually thrown upon us, thrown upon us, thrown upon us.

Now what do we do when we are placed in these circumstances? We cannot change the world, we cannot change the environment, we can only change ourselves. That's the easiest method because the closest to ourselves is ourselves and we start with ourselves. So to create a strength within us whereby the effects of these bombardments are not felt, that is what we have to do. If it is a wall made of raw brick perhaps, few heavy knocks on it would break the wall, but if the wall is made of iron, then you can knock as hard as you like and – and you would not be able to break the iron wall. Now it means that we have to strengthen ourselves, but in the strengthening of ourselves, we must not become detached or indifferent. Now here is the art. On the one hand we strengthen ourselves in such a way which apparently would seem as we are – as if we are building a wall around us. That is not the ideal, that would be a lot of negativity from our part again. That will be a kind of retaliation. That could be a kind of escape we cannot face the situations in home life, work life so we build a wall around us and we escape from the situation. Now that is not we want. By strength we mean that we got to develop the ability to accept a situation, accept it and acceptance can only come if we can analyse it to a certain extent that what does mother mean, what does the boss mean or what does the wife or husband mean. We analyse the situation and we, as reasonable human beings can see the weaknesses of that person. Now once we see the weaknesses, we immediately and spontaneously, automatically think of strength. The best way to combat weakness is by strength. Now it will not help us to strengthen the environment, that is a job which is sometimes near impossible, we can't change the world, as I said. So we change ourselves and strength is gained, we got to develop strength. The basis of strength is a calmness, a calmness which we have to produce within ourselves, within our bodies and our minds so that we become like the iron wall and all the hammerings don't affect us.

Now how do we do the calmness? We have the secrets of meditation. We produce that calmness whereby we delve deeper into other levels of our minds and draw energies from there, from being and we become calm and we become strong. So when we walk down the road and we have a dozen dogs barking at us, we don't take notice of the barking dogs, we proceed on our path and we don't feel hurt. Now this has another effect. When we don't feel hurt by the actions of others, a certain power, call it a psychic power or call it a spiritual power is generated. We might be unaware of generating that psychic power, the dynamo is not aware that it is creating energy, the dynamo is not aware, but the

environment, all the power to which that very energy gets directed to – the goal of the energy gets influenced. Now this influence occurs in a very – very subtle matter. Now when we don't show hurt because of our strength, when we refuse to be influenced by things we know are negative to us, then this energy by that very strength that is generated affects the person who is casting this negativity upon us and in a very subtle way, without even uttering a word, that person feels that I am wrong. That person feels I have done something wrong. So what we are doing here, it's such an interesting process, by strengthening ourselves and generating this energy, we are also helping the other person, we are giving there and with that giving of those energies, automatically done, unconsciously done does not matter, that person becomes a better person, always. So to improve society or the environment, we improve ourselves first because the unit, all the units put together make a collective whole which is called society and where do we start? We start with ourselves and it has its influence in our home life, it has its influence in our work life and like that a greater and greater expansion occurs because these energies of strength that are imparted by us work in ripple form, we just throw the pebble in the pond and the ripple, ripples expand, expand, expand and go wider and wider and its extent is not only here, its extent is as vast and great as the universe.

So even if we do not actively go out helping people, if we just try and better ourselves and strengthen ourselves, we very spontaneously are helping the whole environment and that is a great – great blessing and then all these psychic vampires just disintegrate, they cannot stand that force. The evil can never stand the force of good. The good is always more, more powerful, infinitely more powerful and that's how we lessen evil in the world, that's how we lessen evil in an – in the environment and the psychic – psychic vampires just disappear, disintegrate. They are produced from nothing and they become nothing again because we have become something strong. Okay? (Laughs) Good – good, anyone else?

Public: Guruji.

Gururaj: Hmm

Public: Continuing on that I was gonna ask something about the nature of a recluse and its – it's very much related to that question. If – if one has said at times one goes through phases of say wanting to be reclusive or just wanting to reign in one's energy output. How would one know whether that was necessary in negative, say like building a wall or whether it was just like trying to fill up the dams or there could be something too.

Gururaj: Good.

Public: <0:14:17.5>

Gururaj: Yeah, a recluse, a real recluse, we are not now talking of escapists. Many people escape from life and become a recluse. They haven't got the strength to face life and they become recluses. The real recluse is a person, the real recluse is a person that does not renounce his environment or the world, that's a real recluse. He would sit in the middle of Adelaide Street with all its noises and yet find reclusion there where he is within himself and generating those energies. Many people, because of the emotional, psychological problems, try and exclude themselves, they try and detach themselves from the environment and they call themselves recluses because the word recluse has an air of mysticism about it. There is no mysticism, its escapism. That is what happens. The real recluse becomes a recluse because, not of environment, but because of his own temperament. That for a period of time, but for a period of time, he wants to have a holiday. He wants to have that rest where he can gather all his energies together for the purpose of being of some service to humanity. He does this, then he would benefit humanity but the escapist could never benefit anyone and the least of all, he does not even benefit himself. In that way if a person is forced into reclusion, say a man does some deed and goes to jail for five years, can we call him a recluse? We can't. He is forced into a circumstance. Other people that go sit in caves, they are also forced not by the judge, but by the judge within them to take on a jail sentence because they cannot face life, they cannot face troubles and turmoil's. They cannot face the turbulences. Fine, that comes from weakness again, that is not strength.

Now there are other kinds of recluses and very few of them that has performed all their duties in life to their family, to their society and they have done their duties to the full. They have come to a certain realisation that I am – I have now become one with the whole universe and let me now retire and just wait to merge away, that is the greatest recluse after having done. Now we have examined three kinds of recluses, one kind of so called recluses is the escapist, the other kind of recluse that goes away into a cave and builds a wall around himself to gather his energies, he is a student recluse. He learns, gathers his energies so that he can come out and help the world. And the third kind of recluse is the enlightened one that has done everything he can, but he can do, that he can physically do, mentally do everything and then he goes away in complete Samadhi in that translike beautiful state where he has merged himself into divinity and now he just waits for the body to drop off. That is the third kind and highest kind, and the proper kind of recluse. Alright? (laughs) good. Anyone else?

Public: What could be the modern definition of god?

Gururaj: The modern definition of god?

Public: <0:18:36.3> but how would the person who meditates visualise in meditating on god. What would you visualise?

Gururaj: Umm –that if you want to visualise god in meditation, then it does not remain meditation, it becomes another form of meditation. In Sanskrit we call it dharna – dharna. In Sanskrit we call it dharna, it's a form of contemplation. In meditation we go beyond all visualisation also. We go beyond even the ideal or the goal or the aim, we just want to fry within our own fat there (laughs) and nothing external, nothing external, even god is needed. Therefore we have found, in teaching meditation, we do not bring religion into the picture. This love and devotion and the ideal develops later. So even an atheist that does not believe in a god, he can also meditate. Now if we bring an ideal of god or a visualisation of god, then there would be 4,000 million different visualisations because there are just as many people. Everyone's concept of god can never be the same. The concept of divinity by everyone is governed or formulated by the mind of that particular person. To a Hindu person, his ishtadevata or his god or his ideal could be sitting with 8 arms. To a Christian he would – he might visualise a god as an old man with a long beard sitting on a beautiful throne somewhere up in heaven. Right. To the Jew, he might have a different form of visualisation. Now I do not say that the concept of god or the visualisation of a father figure or a mother figure is not good, I do not say that. It is good for those that need it. It is not within the power or understanding of all to conceive of an abstract Brahman or an abstract god. For people to start in the direction of something better or something higher than us, they form an ideal and therefore we find so many personal gods. We have Jesus Christ who is a personalised god. We have Krishna who is a personalised god. We have Buddha who is a personalised god.

Now because of the standard of present day evolution, people require a personalisation of something which is divine. Now who is personalised? The one that portrays or translates the abstract more fully into the concrete. So such a person we personalise. For example we have some rishis who find and they said that their guru whatever name he has had, is his god. It's a personalisation because the abstract cannot be conceived by the mind. Now there is a way how the abstract can be felt. Now these are various methods. One, by personalising a god – umm – we worship some divine qualities in that form. By worshipping divine forces in that form, our unconscious, sub conscious or conscious desire would be to acquire those qualities of that form and most devotees that has a personal god would pray that please give me a vision, I want to see. Now this is possible, this is possible where the strength of your own spiritual power can materialise Christ that lived 2000 years ago, he can be materialised here and now. Your conception of Krishna can come to a reality here

and now. That happens through the grace of divinity, yes, but also through the effort you have made in visualisation that through the strength and power of that visualisation, that thought or that concept become a living reality. That is one form of worship that is one path, then the abstract impersonal god that can also be felt and that we do through meditation where in meditation we have no concepts. In meditation we have no concepts. Why we do not have concepts is because by having a concept, we would be contemplating and we would – oh, and – and the great danger would be that we would become cultist, then people start fighting. No, the true god is Krishna. The other would say, “No, the true god is Buddha,” the third will say, “No, the true god is Christ,” God personified Christ. That is where conflicts developed and as you know, it is the principles of our foundation not to have these conflicts because we go beyond the boundaries of religion. We start where religion ends and yet we are always in total appreciation of those that have their beliefs and their faiths. They are not condemned, we encourage them. Ah, this path is good for you, you love this path, you find great beauty in it so worship more, worship your Krishna, worship your Buddha, worship your Jesus, there’s nothing wrong in it. That is your path, your chosen path, the path that you are presently capable of. Fine.

We encourage but when I say that our teachings start where religions ends and I mean that we have a system that do not have concepts, but through this beautiful natural system, we go beyond the mind. Now remember concepts are created by the mind. As someone said last week that has god created man or does man create god? I think <0:26:38.1> said that, right. So when it comes to concepts, the mind is involved because it is the mind that conceives and that is one of the values of the mind, conceptual ability. Fine. Nothing to be discarded. They are all – they are all pointers to one way, they are all little helps, each little brick builds the wall, fine, but now with our meditation we go beyond the mind. We go beyond the mind and feel something. We feel the abstract divinity. We feel the abstract being that cannot be verbalised, that cannot be conceptualised but it can be experienced. In other words we go beyond, through our meditations, we go beyond the limitations of the mind to the limitless and in the experience of the limitless, we too become expanded in that limitlessness. So these are systems, these are ways. This is the way that will end all strife in this world between ideologies and theologies and religions and philosophies. We do not go telling people that our system is better than yours and – and it’s not necessary. Come friend, experience. Then you tell us, we don’t tell you. Experience – experience the joy of divinity, experience the bliss and see how it affects my daily living life. How day by day things are smoother and beautiful and more and more joyful and blissful and the environment is improving and where so much hatred existed. There is more love now growing more and more and more, more beautiful, the flowers blooming, blooming, blooming. A few months ago it was only a bud, today the full glory of the flower is there. Like that – like that we progress, like that we proceed and that is the beauty.

To be non-cultish, non-dogmatic, be religious if you have your own faith, yet to find divinity, you do not need to depend on concepts, you experience. Concepts are good, you can experience in concepts too, but remember that that experience within the boundaries of concepts is bounded, limited, but when we go beyond concepts, we experience the limitless. The true essence of being in its highest value, greatest value, profoundest value. We experience being as it is and not what we take it to be. There is the difference. There is the difference between the personal god and the impersonal god. We experience god to use that word. We experience god not as what we would think it to be, but as it is. In conceptual beliefs, in conceptual religions, the picture of Christ or Krishna or – or some of the great personages we see is the conception of an artist that shape and form, who can say that the picture on the wall of Christ is exactly as Christ looked, who can say – truly say that. I've seen many pictures where Christ seems so different. In one picture he looks completely different with different kinds of features than to – to another picture and the same thing with Krishna. Fine, good – good in a way. It is a conception, it is what we made god to be, it serves its purpose by giving our minds a direction. It serves this purpose and as the – the little story I always quote when we go to the supermarket we make a list of the things we want to buy and once the things are bought, we discard the list. So man has eventually to go beyond conceptualised religion to that universal religion which is beyond all religions. In that beautiful oneness, in that divinity we just merge away and we have the means here and today, the street sweeper as well as the university professor. He has to have his technique and go beyond his mind, finished. Many people don't want to go beyond their minds, they want to go out of their minds (laughs). Good. Next?

Public: Gururaj,

Gururaj: Hmm?

Public: <0:32:23.3> themselves? Is there such a thing as good and bad karma <0:32:28.9>

Gururaj: There is –you want to know if there is good or bad karma?

Public: <0:32:37.6> or only just karma.

Gururaj: Or only just karma. Karma can be qualified, karma can be qualified and in its qualification we can use the words good or bad but karma, if it's good or bad or even karma itself on its own is still a relative conception. Karma is also a relative conception from the point of relativity there is karma, from the point of the absolute, there is no karma - -there is

no karma, no karma, but we that are in the relative existence as embodied beings, we do accept the law of karma because the law of karma is part and parcel of evolution and anything which is relative cannot deny evolution. So when we try to progress on the path of evolution, when we try to meet our maker, as the popular saying goes, when we try to merge into divinity, there is a process and in the process, there should be progression. Now progression comes about by karma, good karma. What do we mean by good? What we mean by good here is that any act, work, deed that is performed, any action done must be conducive to the progression and not a bar. By bad we mean that – that action which is anti evolution, which is anti evolution or stagnating, the river wants to flow, fine and it is its nature to flow from the mountain to the sea. All rivers end in the sea, all individualised souls end in the great soul, call it god. Now that is what is meant and that is its process and good karma would be in our personal individual lives, that we are going with the current of the river, that is progressing to that infinite ocean. Bad karma would mean that we are creating blocks, we are building mud banks and stopping the flow of our souls, stopping the natural flow of our souls because the nature of the soul is to proceed to the divine ocean. That is bad karma where we, with our cunning minds create the block and that block can also happen through all kinds of conceptions. Fine.

So in the relative field there is good karma and there is bad karma that which takes us forward is good karma, that which stagnates us or debars us from flowing naturally is bad karma. That is from the relative point of view. So we have to take into consideration various ethical and moral laws that are put down in the scriptures of all religions. We have to use them as a guide, but when we go beyond that, beyond the guide of moral or ethical laws, when we have transcended those, then in that state of that beyondness, in that state of realisation, you become a law unto yourself and there's no good and there's no bad. Everything is equal. There is no good and there is no bad because what is seemingly bad is also a limited conception. In the western country, for example, in South Africa, for a person to marry two wives, have two wives is bad. Society says this and moral laws that are created by man say that and this is good because society looks forward to stability. Society must not be chaos, it must have a stable foundation that would give a person a one pointedness, a direction, fine. But say in Tibet, or some other country, where polygamy is allowed, so here it is bad, there it is good. So good and bad are values put forward by the conceptions of man, by his rationalisations and by his environment by the way his society has been functioning for thousands of years by tradition for example and there are various kinds of traditions that make up society and the mind of man who in turn creates these laws to perpetuate that tradition. But now the man, the realised man, he is beyond all traditions because he does not see good and he does not see bad. He sees things as it is and what is divinity? In the sphere for that man – in this sphere everything is divine, there is no place of good and bad because once he says that, once he sees that, right, he is differentiating, he is creating divisions. How can the self realised man create divisions in that which is indivisible? He sees things as it is and he is, that is the difference.



But while we are living in this relative world, we must differentiate between good and bad. We must differentiate that doing this is it helping me to reach the ocean or by doing this is it blocking my path? By stealing a man's life savings, how much harm am I creating that poor man and how would that affect me? And these are moral laws that must be availed. So religion too, all the commandments given by religion are good, are good because they were formulated for the present status of man. They are guidelines for today's man to help him find that divinity. To help him from the personal conception of god to the impersonal, inconceivable, the only one and nothing else. Okay? (laughs)

Public: <0:40:40.6> there's something that you consider to be wrong, you know you feel in your heart around you just know it's wrong.

Gururaj: Yes.

Public: Is it a bad thing or a good thing to sit about trying in some measure whether it's doing something physical or talking about it to people, thinking about it, trying to make some kind of change?

Gururaj: Yes, it is good to change if we see something wrong in our society and if we have the ability and we have that power, then we must change. If we see the – the – the river flowing away from the ocean, we try and create new banks where the river would flow to the ocean. So it is justified, living in the relative field and the relative is constituted by nothing else than change. So even if one person does not consciously try and change a certain trend, there would be changes even on its own, it might take longer but there would be changes because the very nature of relative life is change. Today a certain thing would be in motion, tomorrow that motion is not required. It has to be changed into a different kind of motion. 2,000 years ago they used a wooden plough, so we change that and we have the electric tractor, a motor tractor. So in every way, in every sphere of life, change must be, change must be. But now the individual, if he has in his power to change various trends or if he has in his power to change society which is nearly not quite possible, if he has that in his power, then by all means such person must do it. Not necessarily in a revolutionary manner, but in an evolutionary manner. So changes would be there but the best change of all comes from changing ourselves, that's the best change of all. I show you love, that love I show you through you will expand to your environment of a 100 people because I have that strength. Fine.

Now when I say I, I mean us all. We are developing that strength whereby a – a natural process is occurring, whereby certain changes would be – would be taking place and has to take place. In the relative existence, many things become

obsolete and they have to change, they have to change. You put out a stone in the sun. Now we say the stone, we think the stone is lifeless, but live it out in the sun for few years, even that stone changes, that which is lifeless and what about human beings then? What about sentient creatures? What about thinking beings? So those that have the strength and the power to make changes of things they see wrong, by all means they should. Now the changes that they see wrong must be well qualified. It must not be an assumption that such and such a trend is wrong. It must be well qualified by the person and by the people that he feel and trust, judgement by the people who has greater judgement can advise this person who wants to create changes and that – and that is how – that is how in the history of the world we have had revolutionaries, we have had reformers, we've – we've had spiritual reformers also. We've had this going on throughout thousands of years of history and what is most expedient now must be done now always – always, but it must be something that comes from deep thought and even deeper still from the heart or otherwise we are just substituting. Substitution in the sense that we have become incapable of changing ourselves so now we want to change others. That must not happen, then it is hypocrisy, but if there's a true feeling within the heart, within the depths of the heart that I have now gained the power to change a situation, then I must do it, or otherwise if I don't do it, I will be dishonest to myself. I will be insincere to myself. Then there is no spiritual evolution, no progression. Good, fine.

Public: Gururaj, are there no – is there no <0:46:30.2> wrong to kill a man under any circumstances. In some circumstances <0:46:38.9>?

Gururaj: Yes, that is true that there is no absolute wrong and I'm sure you have read the Gita, the Bhagavat Gita where Krishna told Arjuna that here it is your duty as a soldier to fight and not run away. So there could never be an absolute wrong. They could be a relative wrong, a something wrong in a certain circumstance while the very wrong of today could be a very right of tomorrow. Time, place, which are also relative things play a great part in understanding what wrong is, but yet to answer your question in a sentence that there is no absolute wrong because in the absolute, there are no wrongs and there are no rights.

Public: <0:47:37.2> you must love the sinner and not the sin.

Gururaj: That is very true. Love the – the sinner but not the sin, that is very true and with our minds we analyse something to be a sin that is also speaking from the relative point of view, because from the absolute, there is no sin. If there is no good or bad, then there could not be any sin either. But from the relative point of view, our conception of sin is there and by not hating the sinner, we are doing two things. Firstly, we are evolving the quality of love within ourselves to another

being, to another existence, to – to another entity right and that is the one thing that happens to us, and by showing that love to that entity, we are also effecting that person towards sinlessness. It is through love only that one can change the sinner, through love only, not through hatred. If we have a child who is naughty, it would help far more giving the child greater love and showing it the path to what is right, then by hating the child and implanting negativity more and more into the child because people by nature are rebellious. Remember we are not working with perfect human beings, we are working with imperfect people and we too are imperfect ourselves. So what do we do in the circumstance? We do that which is most expedient and most beneficial. So therefore we exert that beautiful deep quality within us of love to overcome hatred and this is the injunction of all religions. (Laughs)

Public: Gururaj, we were talking about changes and <0:49:56.6> one self. I think of a story during the last war, before 1940, the Arabs in North Africa <0:50:09.9> coast used to ride their donkey with their wives following behind which was the proper way, the woman was inferior to her man. <0:50:19.1> man came into the desert, he saw that the woman should be in front of the man, so he put his wife to walk in front of the donkey and he found the benefit where there were landmines the wife <0:50:31.3>

Gururaj: (Laughs) lovely story (laughs) so he still tried to exalt his superiority yeah? (laughs)

Public: Gururaj, <0:50:54.2> spiritual. Why is it we are not aware of our past lives?

Gururaj: If man is on the?

Public: We – we – we – we are on – on <0:51:03.7> why is it we are not aware of our past lives?

Gururaj: We are – if we are on the evolutionary process, why we are not aware of past lives?

Public: <0:51:15.8>

Gururaj: We always say that by the remembrance of past lives, can it really be a help for evolutionary progress? It can be a deterrent. How do we know that in past lives we have not been thieves and robbers and murderers and having those negative things very – very present to us today, how is it going to help us? We can also say that we can learn by mistake, but then – but then we are living in the past. We are living in the past for the future. We say forget the past, but live in the

present, and the future will take care of itself. So it is not necessary to progress in our lives knowing the past. Sometimes it is more necessary to forget. Let us take this life only. A man has married a woman and the woman might have done some wrong things before marriage or the man might have done some wrong things before marriage. Now if they just dwell on those wrong things of the past, today the present is going to be unhappy. That should be forgotten. We are living today, we are living today and today must be good. If today is good, automatically tomorrow is also good and the day after. So it is not necessary to remember the past, but what are the mechanics that block the remembrance of the past into the present? What are the mechanics why people cannot remember past lives? The mechanics are very simple. Past lives can be remembered, there are people in this world that can go back into their past lives and I am one of them, it can be done.

Now what is the block that's created? Remember we always discuss that we function with 10% of our mind only. Now through our practices, when we expand that mind and explore deeper layers of the mind, by exploring the deeper layers of the mind, there in that memory box of the mind are contained all the doings and every action of our past life. So it is not impossible to know past life. Even if it helps or not, that is not the question for the moment. We can know our past lives if we can go to the deeper layers of the mind beyond the 10% conscious mind. Then we can know them - -we can know them and – another block is created. Why don't we know them? Because we are not strong enough to know them. If you are given a gift now, at this very moment, I touch your forehead and take you away into your past lives. It might be a terrible nervous shock to you. It might affect you very – very adversely because your nervous system is not refined enough to have that experience but by we developing through our meditations, the ability to go to far greater subtler levels of the mind, we are strengthening ourselves. So when the time comes, when we want to develop the abilities to go into past lives, we have the necessary strength. So this block that's created by natural laws is for our protection. It is for our protection. If the electricity in this room can take 250 watts and if you try and power it with 380, it will burst. It would not, these bulbs would not be strong enough to take that current because the current that extends to the deeper layers of the mind is a more powerful current and as we always say that on subtler levels, everything is more powerful. Good(laughs) nice.

Public: Bapuji, can't one say that –umm—our past lives are with us in terms of our skills, our abilities and our <0:56:16.6>

Gururaj: Oh yes, that is very beautiful. Our past lives are with us in whatever we do in this life. We are the sum total of the past lives. The sum total. Two and two makes four and four and four, eight. Eight and eight, sixteen. We are here as sixteen and it is not necessary to know what compose that sixteen. There might have been other – other figures in

between instead of just the even figures I mentioned. It's not necessary, yes. So all our actions and everything we do is not only guided by the happenings of our present life, but also greatly influenced by the actions and the status and the – the – the totalness of the past lives. So we are the sum total today of what we were in past lives. Oh yes – oh yes, definitely.

Public: <0:57:22.6> to know that <0:57:25.1> and hypnotised and in <0:57:31.7> at least 32 past lives and all the past lives add up to certain things that certain skills and certain things <0:57:43.6> that have come out today.

Gururaj: Beautiful.

Public: In the life that she's living today and also there is <0:57:51.3 audio abruptly stops>