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Satsang 23, 1977 Satsang 23

Gururaj: Good, we'll start.

Public: <0:00:14.8> unfortunately isn't able to be here and you've said in a number of occasions that perhaps to reduce the ego that man is just a speck of dust in the universe and yet again you've said that he is universal.

Gururaj: Um-hmm, yes -- yes. Now, this might sound very paradoxical that man is less than a dust and yet he is vast as the universe. Now when we say that what do we mean? What aspect of man do we specifically refer to? Good. We refer to his spiritual self. Now the spiritual self of man is divine. Good. All divinity is universal, therefore even the scriptures will tell you that God resides in the smallest atom in its totality and he also resides as the totalness of the universe. This is what scriptures tell you. Good. Now the essential self of man is the spirit. Now in the little framework of an embodied person, how could the totality of the universe be captured? That is the question. Good. Let us use an analogy; we have a transmitting station, South African Broadcasting Corporation, fine? Good. That transmission that takes place, that broadcast that takes place is captured in its totalness, in a million sets of radios. The symphonic concert that is broadcast is not heard a little piece in this radio and a little piece in that radio and a little piece in this radio. The total concert is heard in your home, your home and your home. In like manner -- in like manner is the totality of divinity captured in the smallest atom. Captured in the framework of what a man is.

The -- let's use another analogy, the sun shines and the very same sun he is reflected in a million bubbles, and the more purer, the more clearer the water, the greater and better the reflection of the sun. But now is man only a reflection of the divine or is man divinity himself? Reflection could be taken to mean the ego -- the ego -- the divinity reflected within the impurities of man, namely the ego. That is reflection. Divinity remains divine; it is the receptacle that is dirty. When the sun shines and the reflection is not clear in dirty water, it is no fault of the sun; the fault is of the water. Likewise, man's ego is the stumbling block in the realisation that he is divine and when that realisation dawns through various types of spiritual practices, when man realises that he is divine, at that moment, the ego vanishes. But now, for the ego to reach that realisation, so much work and preparation is necessary. Illumination, realisation comes in an instant, instant illumination, but the preparation, to light the candle takes one second, fraction of a second, but the preparation is in making the candle and making the match. Now this is what we do with our various spiritual practices. We, every spiritual practice is a preparation and in the preparation itself, there is so much joy. We know the saying that there is more pleasure in attaining

than attainment. The attainment, as far as that realisation of divinity goes is supreme, incomparable, indescribable, inexpressible but the preparation itself too becomes joyous.

You take a trip from here to Simon's Town and every step taken towards Simon's Town, you are coming nearer. So all effort and all methods used are never last you are one step nearer and as one goes nearer and nearer, the joy increases. As one goes nearer to the light, more light is filled. As one goes nearer to the fire, greater heat is felt. As one goes nearer to the air conditioning, greater coolness is felt, but this becomes encouraging. Good, but the question still remains, what shall we do with this stupid ego? What shall we do with the ego? How was ego created? What are the mechanics that perpetuates this ego? Good.

So let us start by analysing what is ego? If divinity is good and pure and if we maintain that we are manifestations of the divinity or expressions of the divinity or creation of the divinity, then why should the divine create or manifest or express something which is not divine? Divinity can only reproduce itself as divinity and not as something contrary to it or opposite to it. Now, who asks this question? When we look around us in the world and we see so much suffering, so much that is not good, who sees and who questions what he sees? When we look at the question from the point of divinity, from the point of truth, then we would fail to see any inequities because the divine can only see divine. So then it must necessarily mean that the questioner is the ego, the ego questions, the ego sees all the suffering in the world. In other words, the relative tries to question the absolute which is impossible because it is within the nature and the framework of all relativity to have this turbulence. It is the nature of the waves to be turbulent, to have motion to move. So the wave is observing the wave, the turbulent wave observes the turbulent wave and two turbulences makes more turbulence, but the depths of the ocean that is calm is never the questioner. The divine does not question. It just is. The manifestation of the divine can question. The ego questions, but in the first place why should the ego have been created? Was there any necessity for creation of the ego? What necessity would be perfect have for imperfection? These are age old philosophical problems. Good. It is only when we go beyond the surface value of the waves and dive deep, then do we find calmness which we do in meditation. We do not say -- we do not say, "Destroy the waves, let the waves be, it is the nature of the waves to be turbulent, it is the nature of the ego to see and feel suffering. So instead of trying to annihilate the ego, what we do is go beyond the ego. We go beyond the ego, and once we go beyond the ego and in the range of the divine, then the ego loses all importance because you are now merged into the calmness and when man is calm, the whole world can tumble around him but he will remain calm, because that calmness that divinity we strive for in our meditation is a strength.

Now in order to reach that, we still have to go through the ego. By that what is meant is this that if we want to reach the depth of the ocean, we still have to go through the turbulent waves. Now that is a process. That is a process which is gained through meditation and through conscious living effort. You still have to swim through the waves, you still have to dive through the waves to go to the depth, to go to the calm and that very process of diving and swimming is what we are doing in our meditations and in conscious living of a good decent life, these two are the necessary requirements, good conscious living helps the meditation and meditation helps the good conscious living. They work hand in hand. Fine. Now the nature of the ego is such -- the nature of the ego is such that it is flipped. The ego can only find reality within itself because to the spirit, to the divine, the ego is an illusion, it does not exist for itself, it does not exist to the divine, ego never exists for the divine because it does not exist for the divine, the divine is never effected by the ego. The ego finds reality only within itself and that reality is found because the ego flounders within itself, it is trying to find the door to get away from itself, therefore we conduct this inward search, we search inside because all external search in the beginning will only lead us more and more into the range, into the clutches of the ego. Good.

Now (coughs) how was ego formed? Now we have said that from the standpoint of the absolute, from the standpoint of the absolute, the ego does not exist, but from the standpoint of the ego itself, ego exists to itself it is real. What were the mechanics in the formation of the ego? What were the mechanics in the formation of this ego which is so hurtful to us and which is the obstacle in finding our real selves? Now, if we analyse this deeply, we will find that logic cannot answer it -- logic cannot answer it. Good. Then how can we find an answer and answers many times are found in analogies or parables as Christ used to use. Good. Let us take an analogy, the sun shines, it shines and because of the heat, the sun radiates, water is taken up into the sky in the form of vapour. Good. The very vapour becomes clouds and with more vaporising up, the clouds become more and more dense, and after it becomes dense, what does it do? It obscures the light of the sun and we find darkness here. It obscures the light of the sun. So here, in this sense we can say that the sun itself has created the darkness, the divine has created the ego, that is one answer that because of the nature of the sun, because of the nature of its heat and its workings, because the nature of the sun's karma that it took up water vapour which formed into a cloud and obscured itself. Good. But is the sun really obscured? The sun is obscured from here ground level, but it is not obscured at sun level. The sun is not obscured at sun level. And then through these various processes of meditation the cloud disperses as rain and the sun shines again. Now that is the whole process of evolution. That is the whole purpose of evolution from this great mighty explosion -- from this great mighty explosion that took place, the entire universe is forever propelled -- propelled -- propelled. That was the formation, the propulsion of that energy which science agrees with today that in this vast explosion or energy was shot forth and in the shooting of this energy. There is a direction, there is a direction and the direction is always forward until it terminates itself, until energy becomes

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more subtle again; we cannot say energy loses itself, not a single ounce of energy in this universe can be destroyed. It is eternal, always there, but when it loses its momentum, it reaches its primal quiet state. In Sanskrit we call it Pralaya said by the sages many thousands of years ago. Good.

What causes explosion? What cause this explosion? Because within the nature of explosion there was energy all the time, because matter too, never mind how fine it is, is also condensed energy and energy forever has to have motion and it can express itself in the big bang theory forever there is motion. Good. Now, if energy has motion, it also would have the seed of explosion within itself when we split the atom and blow up Hiroshima, the very energy was within the atom and it required release. Good. Now where did that quiet state come from? That quiet state also came from a previous explosion and like that it goes on at infinitum, forever and that is why divinity or energy or the universe is always regarded to be eternal. We only find an end to things because we look at the cycles, one cycle after another cycle after another cycle. The essence remains the same, but as the sun formulated the cloud, so these formulations took place. All these various permutations took place and yet these permutations were not by chance. It was only expressing its own inner nature and nature is never by chance. There is always a plan in every single atom. Scientists do know, they tell us that when you study the atom, there is rhyme and rhythm in the motion, the molecules, etc in the atom, electrons, protons. Nothing is haywire that we call the divine plan.

Now I am explaining to you divinity in terms of materiality and even this materiality is divine. Like Vivekananda would say, he met a materialist and he says all these is materialism, all this is material. Vivekananda says, "What you call material I call spiritual, it is the same." So in these various formulations, permutations, the whole creation came about and we know that there are universes and universes and universes, millions of suns, millions, billions -- billions -- billions of planets, all moving because of the one propulsion, one explosion moving in this space. Moving in time, moving in space because it moves in time and in space, is our view because the relativity we view from a relative standpoint, but to the divine, where is creation? Where is propulsion? It is -- it just is -- it just is in timelessness and spacelessness because by adding time and space to the divine, we would limit the divine when the divine is limitless. So when we reach the stage of enlightenment or divinity, we go beyond time and space, and yet all the materiality we see around us are conditioned by time and space and time and space is limited. Why is time and space limited? Because it is an interpretation of a limited mind.

How was time and space created? Time and space was created by mind and mind is nothing else than ego or ego, ahankar, we say in Sanskrit, is the very constituent of the ego. God plus mind makes man, man minus mind makes God.

So we in our meditations are endeavouring to go beyond the mind where reality can be found. Not the seemingly real, not the apparent real, but the essential real. That is the range, that is the place, placeless place where that reality is found and then this whole universe is comprehended -- is comprehended in a moment the whole eternity is in that flicker of a second. The vastness of the relative universe is there within you, within man. You feel it, you experience it, you experience the entire universe in a single atom and then the mind expands, the awareness is so much, the awareness of the mind becomes so much that the mind rids itself of all mind equalities and that is called mergence. When the mind, not annihilated, but so expanded, so expanded, the mind being so expanded blankets the entire universe, covers the entire universe and then the mind too becomes limitless, mind becomes limitless, but it realises that I, mind or ego, am but a super imposition upon the divine, a super imposition and then this whole universe becomes an illusion because not annihilated but merged away into the divine. So the basic factors we remember is this that as the divine too is -- as the divine is eternal, so the superimposition is eternal too.

Now, what need was there for the superimposition? We come back to the same old question. What need was there for the super imposition? The need was the -- its own nature in its own propulsion, in its own perpetuation and on and on and on it goes forever. I always say I only know of life, there is no death; there is no death, just a transformation of the same energies. Today the same clay is moulded into giraffe, tomorrow the same clay is moulded into an elephant, same clay, no difference. So as we progress on the spiritual path, as we try to find the divine within ourselves, the purpose of trying to find divine within ourselves is to find our essential nature and our essential nature is bliss. Someone -- someone might ask why worry of trying to become one with God? You don't need to worry about it, it is your nature, you can't help it. It is at inner propulsion because man forever is happiness, searching for happiness in a lesser form -- lesser form -- lesser form then he says no not this -- not this, not this -- not this -- not this lovely food, it's not happiness. Not this lovely woman, it's not happiness. Not this millions in the bank, it's not happiness. There must be something more, more -- more all the time. So he is self propelled. All stemming from the primal explosion, all stemming right back from begin less time, from the primal explosion so man within himself, his mind also recognises inwardly instinctively that there is something more and so man does not need to worry about becoming one with God, it is his nature wanting to become one with God because the great attraction of bliss is there, his inner nature is bliss and he wants to become that bliss again and that wanting to become that bliss again is not conscious, it is an inner propulsion although the thinking man realises consciously afterwards that ah there is something more and I must find it. So in the nature of the ego, although it being a super imposition still carries the reflection of that divinity and that reflection of divinity compels him to find himself as a reflection, as an illusion and wants to merge away into reality. It is not a matter of annihilation but a matter of complete subjugation

where I cease to exist and he exists because I am he. Okay? (Laughs) Lovely -- lovely, fine. Good who will ask us the next question?

Public: Bapuji, can I ask about -- we're very much concerned about the concept of the grace of God.

Gururaj: Um-hmm

Public: And what I wanted to know is if it's necessary essentially for them to be reflected through the human impulse because <0:31:00.1>ask if one could consider faith also to be in a sense the grace of God because if one can truly have a faith, then that is almost this -- the -- the linking to divinity if one can just get that?

Gururaj: Oh yes.

Public: Could somebody on by themselves have enough faith to touch that God head?

Gururaj: Yes.

Public: And is there any difference between getting that by themselves means having <0:31:32.6>

Gururaj: Good. Now faith is for the faithful. Now it is not all people that can have faith. It's not all faith necessarily implies devotion and all people are not devotional by temperament. So for the devotional person that develops the faith can attract to himself grace, o yes, but it is not only through faith that one attracts grace. One can attract grace by living a good life, not worrying about what is beyond, but just being concerned with what is here and now. Am I doing right? Am I living right? This or that question, right. Am I doing my duty to my brother man? This by that question and by living that he can attract grace. So faith can attract grace and proper living can attract grace. Then we have the other temperament of man, the man of analysis and through his analysis, various realisations dawn and as these realisations dawn, he attracts grace also. Then we have the man who follows certain spiritual practices and in following these practices, a great purification takes place within himself, within his mind and his body and he attracts grace. So to attract grace we start from where we are, what our temperament is, we start from there.

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Now, grace can be attracted by man himself. He does not need outsider help but the man that can attract grace with his own effort must necessarily be of a certain standard. Good. He must have certain qualities within himself whereby he attracts grace. Most of our people in the world today are in Sub-A, good. Now if we were not in Sub-A, then we would not require the assistance of a teacher so what the teacher does with the Sub-A child is to teach it to read. Teach it the alphabet and once the child has been taught how to read, then the child can read on his own, he does not need the teacher. Likewise on the spiritual path, being spiritual children, teachers are required. Fine, teachers are required to show the path and the path shown would be according to the need and temperament of that person. This spiritual teacher is best qualified to judge what is necessary for the chela, for the pupil, for this student. The student cannot judge for himself. The student cannot work out his own syllabus unless he is advanced already but being in Sub-A, he has to be guided and even after he has reached a certain age, after he's reached a certain stage, we have aptitude tests, don't we? And the career advisor advises the person, "Ah! you do accountancy it's good for you, you do architecture, you become a teacher," yeah the child himself might have a certain incline towards a certain line, but if that incline can be verified by qualified opinion, by qualified advise by a person who knows, who can analyse, then it becomes very helpful. So in that second stage too, a teacher is necessary, likewise in the spiritual field -- likewise in the spiritual field if the services are there of someone qualified, then why go through a period of trial and error? Why go through trial and error when you can be shown directly this is your path, this is your practice. Do it like this and do it like that. Good.

Now, what happens in the spiritual field is this that a holy person -- a holy person who has realised divinity can impart that impulse to another person because every thought that occurs in the mind of a holy person carries a certain energy. This energy is so powerful that it can penetrate steel walls and it can very well penetrate the mind of the chela, of the devotee, of the pupil, of the student. Fine. So here a stimulus is given. The student is not only taught the path that he should have, but an impulse is given where the student is propelled along that path. When the student is propelled along a certain path by this divine impulse, by this thought that the teacher generates, which he automatically generates because that's his nature, when that is done, the student finds his work easier, the student finds his work easier. When a little child tries to form a word many times the teacher puts a pen in the little child's hand, hold -- hold the child's hand and helps it to write A, B, C, D, until the child gets used to holding -- holding the pen, the pencil until the child really gets the idea of trying to form these little squiggles on the paper. That is the grace of the teacher -- that is the grace of the teacher because the teacher is now really interested in wanting the child to learn to write. The teacher could do it on a blackboard and say copy this, but the child is too small. The child can't even copy yet. His -- he has to be taken in hand by the hand, his hand and shown how to write. Likewise, this happens also in the spiritual field and this constitutes grace.

Beautiful seed is planted in the ground for a flower. Good. The proper heat is there, the sun is there, the proper watering is there, the proper fertilizer is there. The proper minerals are there in the ground. Everything is there for the flower to grow, but there is something else -- there is something else that regulates the exact amount of heat, the exact amount of water, the exact amount of minerals to be brought to make that flower grow. Too much water can kill the flower, Too much fertilizer can kill the flower too, can kill the plant. Now that regulating force that regulates all these various elements, what is that? That's grace. That is grace. So this is what the guru does. He regulates, he being a channel, he has the regulating ability to take all the elements in his student and he has to use various methods and means. Sometimes backslapping and sometimes face smashing. Yes, as long as the proper right result is achieved, that is grace. What should the teacher care if a man evolves or become happy or not? What should he care? He has his own life to live. Why should he care for millions in the world and want to see everybody happy as happy as he is? He does that because of his intense love, because of the realisation he has received through grace. Now he gives grace because he has become God realised, he is nothing but the embodiment of love and it is the love that propels, compels him to say I have achieved bliss, why must other suffer ? Let me take their hand and show them how to form A, B , C, D, E and I will take you to Z. Yeah you will know the full alphabet, the full range is there, the whole universe is there for you to hold in your hand, from A to Z, that is grace. Where is our Grace? She's gone? <0:43:28.4> oh! Good, fine. Good.

So man can -- man can draw grace unto himself if he is strong enough. Some people are born highly evolved in this world. They are born highly evolved and they have the natural element so mixed in them that automatically grace just descends, but 99.999% of the world's people are not that equipped -- are not that equipped so they need a helping hand. It is a foreign territory to the man because up to now he has been dwelling in his ego all the time, mixed up in his ego. What does he know what is beyond the ego? So he wants to go beyond the ego to become more happier, more blissful and so he struggles -- he struggles. If you want to go to Cape Town Station, the direction is this way, but you are floundering here this way at the mountain side, you will never reach the station by going this way. So the guru comes along, the teacher, he says, "Sorry my son," good.

Now the concept of divinity is abstract. Someone will ask you, "Show me God", what are you going to show me? It has for the mind of man -- for the mind of man remained an abstract concept, but now, to make that abstract concept workable, what do we do? We bring the abstract into a concrete form and by bringing the abstract into a concrete form, we can understand better. We can understand better, perhaps not fully understand, but some little understanding dawns because we are now dealing with something tangible. The abstract conception is intangible, while the teacher is tangible and the teacher is sufficiently, spiritually endowed having been a self-realised person, to convey the abstractness to the pupil.



When a teacher teaches through concrete means, by showing the child how to formulate the letters, the teacher is not only doing that, showing the child how to formulate letters, but is also imparting something which is abstract, imparting a knowledge that where the formulation of his letters will lead to. So in the concreteness of the teacher, he not assists as a concrete embodied entity, but in the assistance as a concrete embodied entity, he is also conveying, transferring, transmitting something abstract.

Like we said, a ordinary school teacher teaches maths, it is not only maths that are taught, the formulas that are taught, but the abstract quality of thinking ability is also generated in the pupil in that manner -- in that manner the spiritual teacher works where there is an active transmuting of spiritual energies which stirs the heart of the pupil because the real spiritual teacher is not interested only in the expansion of the pupil's mind, that any university professor can do. Expansion of the mind, any university professor can do but the real spiritual teacher; he wants to expand the pupil's awareness by bringing knowledge and wisdom but also at the same time transferring spiritual energies which will quicken the heart. He, through the impulse given, stirs the very core of the human personality which is the heart. So there lies the difference between a university professor and a spiritual teacher. The spiritual teacher does not only profess, he practices and the knowledge that he's given is the totality of his practice. He will not say this flower is purple without really knowing that it is purple. The university professor tells you all about a certain thing; he tells you all about the flower, the spiritual teacher tells you what the flower is and make you experience the flower. There is the difference and that is grace -- that is grace. Anything that activates ones heart, ones soul, ones spirit is grace and it is forever there -- it is forever there. It is like the radio wave we spoke of earlier, always there, but our radio must be tuned, the knot must be turned, the -- the valves in the radio must be working. So the spiritual teacher has a double job, he not only transmits the waves, but he fixes your radio also (laughs). Yeah and helps you tune in, that is grace, that is love. Okay? (Laughs).

Public: Gururaj the Bible says, "<0:50:43.1>

Gururaj: Fall from?

Public: Grace, if you achieve <0:50:46.8>

Gururaj: Yes, that is very true, fall from grace, fine. That is also very relative because grace, when grace is given is never taken back -- is never taken back. But what happens is this -- what happens is this that the person who supposedly falls from grace is a person that fails to recognise the blessings, they don't count the blessings, fails to recognise and therefore

still is on the superficial turbulent waves and fails to see that look beneath me is great calm, yes and one's thoughts and actions play a very important, a very great part in this fall that we have talked about, grace. A person who very consciously tries to live a very good life, who is sincere to his fellow men, to his guru, to his God, to himself could never fall from grace. Grace increases more, grace increases more by right action and right thinking one turns up the volume of the radio. One gets a proper turn, but not lesser, always more, always more. The capacity grace is infinite, abundant, over abundant, but the capacity lies within ourselves, how much to attract us yes, the capacity lies in the radio, if it is -- if it is a small Five Rand transistor set, the reception might not be as good as a <0:52:59.0> big hi-fi set, might be not as good, but grace is there. So what we do? We evolve -- evolve through right thinking, right action, right spiritual practices, we evolve and refine ourselves more and more and as we refine ourselves more and more, more and more grace comes -- more and more grace comes.

Falling from grace is a misnomer -- is a misnomer -- because once one has received grace, its never taken away from us, but they could be buying proper action, there could be a stagnation period. Once you have passed Standard Six, that knowledge can never be taken away from you but you can go to Standard Seven and if you don't study, you can remain in Standard Seven for ten years, stagnation. Good, but there is no real fall from grace. Okay? (Laughs).

Public: Gururaj may I ask a question on <0:54:07.7>?

Gururaj: Yeah.

Public: Umm, it has been said that <0:54:12.5>

Gururaj: That is very true.

Public: And that the actual <0:54:25.8> knowledge, the whole knowledge?

Gururaj: Oh yes -- oh yes.

Public: <0:54:37.9>

Gururaj: Oh yes.

Public: <0:54:41.1>

Gururaj: Oh definitely, definitely.

Public: <0:54:51.7> say something about this?

Gururaj: Yes, umm <0:54:57.5> we spoke about this, now our whole meditation practices are based upon sound, the emission of sound as you have known, as all of you know, I have said this over and over again that everything in this universe, including the highest evolved man or the meanest little atom is forever emitting a sound because the composition of the universe is vibration, wherever there is vibration there has to be motion, vibration never remains a static and wherever there is motion, there is always sound. So everything that is emitted, everything emits a sound. Fine. Now they say that Sanskrit, when it was originally discovered, you can't use the word "created", discovered, then the sages of those times couldn't hear the vibrations emitted by certain things, they could hear those vibrations and they combined -- they combined what they heard with their knowledge and that is how the language was produced. They combined the sound that they heard plus the realisation that dawned upon them and the combination of these two things form language. Good. Now I think it was about three or four months ago I gave a talk for more than half an hour on this very subject where I went into very great detail, perhaps you could ask Vijay for a tape. Vijay, I think it was your question on sound once and we did a long tape on that.

Public: Yeah.

Gururaj: Could you let <0:57:07.3> hear it sometime? Because it would be just -- it would just be a repetition actually to go into all those details again, okay? Please organise that, fine.

Public: Gururaj, <0:57:29.2>

Gururaj: The sound is important if you want meditation and if you want contemplation, the meaning is important. But contemplation can lead to meditation. You think about say the man you love, you think about your boyfriend, you're contemplating him and then after a while in that thought, you get lost in him. So the contemplation leads you to meditation. So depends -- depends upon the person. For some people they have to have an idea which they can understand and

which they can agree with. They got to have that idea which they can understand and that they can agree with which they find pleasing, which they find convincing. Good. Then they would contemplate the idea and find the beauty of it. Find the beauty of the idea, fine. Once having found the beauty of an idea through contemplation, then it is not the contemplation, but the beauty that leads you to meditation because here the full impact of the thought is felt. After contemplating it you have taken the essence of that contemplation and that essence is beautiful and when you merge away into that beauty, it is called meditation. So there are certain systems in this world, certain schools of thought that will start you with a certain kind of affirmation with a certain thought and would ask you to contemplate on it and be so lost in it that you reach into meditation, but that might be good for certain minds, certain kinds of temperaments and it might not be good for the majority of the people because here you are actively setting your mind thinking, and a thinking mind could be a very dangerous animal because from one thought it will jump to another thought and the other thought will jump to a third thought and it will go on and on, we will remain in the range of mind in contemplation only.

True contemplation -- true contemplation should be as -- as they say in -- in -- in --in the Indian scriptures, in Hindu scriptures should be like oil being port from one vessel to another, a continuous stream. Now to achieve this state of contemplation, one has to develop concentration. Good. Because it is only the concentrated mind that could hold one thought and discover all these various beauties of that thought and then that contemplation will lead to meditation, but 99.999% of the world's people, they haven't got that concentrated mind. What happens is this as all of you will know, you start on one thought and in a few seconds you're thinking of something else. When you are thinking of something else, few seconds later, you're thinking of something else altogether. You are sitting in your office doing a letter, fine and your -- your mind is not there. You -- for a moment you were busy on the letter but then -- but then immediately you'll be starting to think of tonight's supper, a minute later you'd be thinking of your boyfriend, another minute later you'd be somewhere in Timbuktu. That is not a concentrated mind and an un-concentrated mind cannot have a contemplative mind. Good. So what we do is this -- what we do is this, why not go beyond concentration, go beyond contemplation? Forget the meaning of the words, let us just be mute by the sound and that leads us to meditation. Good.

So the meaning of the words have a certain set of values and just the sound of the words has a certain set of values and we have found -- we have found through experiment, through research that majority of minds are not concentrated minds and therefore they are not contemplative minds so let us bypass those, if we have these methods that are thousands and thousands of years old. Scientific methods discovered by great saints and seers and sages where you can go away with concentration and contemplation and land up in that land of meditation just by sound. Yeah (laughs) do you understand? Good fine.

Public: Are there any other ways where I can <1:03:25.7>?

Gururaj: I didn't get your question, I think I've answered that, haven't I? Sorry.

Public: Are there any other ways or varieties at meditation?

Gururaj: Oh yes, there are hundreds and hundreds of ways, there are hundreds of ways and therefore our foundation does not give one generalised method. See for each person there's an individualised method and the teacher can see, he knows -- he knows once he goes into meditation, he knows what method would be suitable for a certain person. Somebody might be on a mantra meditation, somebody might be on some other kind of meditations and there are hundreds of kinds of meditations. The teacher knows the requirements of the pupil. A child at school has to do six subjects and a good teacher will know which subject the child is weak in and where more attention should be given and where less attention can be given so that a well balanced, well rounded development can take place. That is the idea -- that is the idea. The grace -- the grace is like a sheet of water going over the road. Now in that road, there could be potholes, small holes, large holes, but when grace goes over, right and you only see a sheet of flat water but if there was a small hole, little water went in, it was large hole, more -- lot of water went in, that's grace. Isn't it? So the primary job of a teacher is his evaluation of his pupil to see which are the weak areas, where to give more energies, where to give more instruction and what kind of each instruction, why, where for, how? That's how it works (laughs) Good. Any? Ah! tea! Shall we break for tea?

Public: Yeah.

Gururaj: Good.