

Public: -- when we breathe.

Gururaj: Yes.

Public: Now, the Bible says, "God breathe to man's nostrils <0:00:06.9> man became a living soul." Now we find – the breathing indicates an emotion too. The man was angry <0:00:15.4> and I find myself going in – going into meditation without perhaps even realising, we immediately start to breathe a deep breath. What's the connection between breathing and the mind? <0:00:34.5>

Gururaj: At the time of creation we can call it creation, we can call it manifestation where the unmanifest, to express itself becomes manifested. Now in the process of manifestation we would find that at the impulse of manifestation, the impulse of creation, a vibration took place and the vibration emitted a sound. When the sound was emitted in this vibration, there started a motion because vibration could never remain static. Now to support the motion that has taken place in the vibration, there was an energy required because vibration too has to be stimulated and excited by energy. This energy is called prana in Sanskrit. Prana is the vital force, very subtle vital force, but that vital force in all its workings throughout nature and being mixed with natural laws, it had to assume a grosser form which went through many different processes like prana and this prana in grossifying itself is expressed by man as breath. Now when we say god breathe life into man, we could interpret that breath in different ways. Is it the physical breath that we know as, that we practice daily consciously or unconsciously? Controllably or without control? Automatically or not automatically? Is that the breath that is referred to in the bible or the breath that was referred to in the bible is the subtler form of the breath which is the vital force or prana?

Now this body being gross requires a far grosser substance than the vital force which in grossifying itself became breath. Now the breath being the outer expression or the grosser expression of the vital force has to mix itself in the various processes of the body and the various processes of the mind and it is very true that by a conscious control of the breathing or prana, the grosser form first because we have a gross body, we can, by the conscious controlling of the outward expression of prana, the breath as we know it, we can reach the subtler portion of the breath which is the vital force. Now through a process of pranayama or breath control, it is a science, a very complicated science one touches upon the vital force. Now the vital force then in turn touches upon the mind which is also a subtle matter. So firstly the mechanics are these that the gross breath is brought down, made finer. When you meditate you will notice that your breath becomes finer and finer. It slows down, the metabolic rate drops whereby the muscles and organs of the body

relaxes and in that condition it becomes more conducive for the subtler section of man, the mind also to become calmer. As I said before in one of the talks that there is no place of the mind. We cannot say that the mind is in the head or the mind is in the arms or the legs. The mind permeates every cell of our blood. So by the grosser form of controlling the breath, we reach its inner depth, the vital force and that refinement of the breath has the greatest and the most powerful effect on the mind. So by consciously controlling the breath, we consciously control the mind and we bring the mind down to a far calmer level. Because in meditation, to go to any depth of meditation, there are different layers. You can go deep and then deeper and deeper and deeper still. So in meditation, a meditation is only successful when the body is rested and through the outward means of resting the body by the control of the breath, we somehow control the mind and make it calm and when the mind is calm, then only can we go beyond the mind.

Now you will ask what is the range of the mind? How far does the mind extend? During the week, one of our very good meditators discussed with me Einstein, would you like to say something about it so we can enlarge this more and go more deeper into it?

Public: A part of Einstein's theory of relativity deals with light and light speed. It was calculated that light moves at over a speed of 196,000 miles per second.

Gururaj: Second.

Public: Now if <0:07:32.5> that in fact proves that no object that is no thing with mass could move faster than the speed of light because at that speed mass becomes infinity. It becomes infinitely shorter and time stops, but light can exist in that speed because it's energy without matter, energy, sorry energy without mass.

Gururaj: Without mass.

Public: Now the – the thing that we – is – is <0:08:10.0> the mind energy without mass.

Gururaj: Good. Now let us start with the range of Einstein's relativity. How far does Einstein's theory of relativity extend? Now we all know and psychiatrists have proved, psychologists have proved that the human being uses only a fraction of the mind. Einstein too never used more than 10% of the mind, it is just the top of the peak we see. The iceberg, it's only a fractional but that we see above the water, and there's so much below it. So in the theory of relativity, Einstein with his

10% of using the mind has only unfathomed 10% of the mind. There is 90% to go. How far does the complete 100% go? That is the question. His theory of light measuring its speed to 186,000 miles per second is based on comparative values and in these comparative values, he had to compare. He had to compare one substance to another. But yet in all his deliberations and mathematical calculations, he admitted one factor that amidst these moves, light moves, there's motion in the movement there is a constant factor underlying movement. Now to repeat this again, Einstein used 10% of his mind only. We must find out today, we must try and unfathomed what the other 90% is and what is its range. So upto the 10% of known knowledge on relativity, in his comparisons, he has only been able to find the speed of light, but can it be safely assumed that there is another light that could be faster? Can it be assumed that there is another light that can extend still further than his 186,000 miles per second?

The mind knows 10% of itself, 90% unknown because the mind has a capacity to reach the entire universe. The entire universe is contained in our minds as the whole universe, the secret of the whole universe can be found in an atom. So the secret of the whole universe can be found in the universe itself and its fullest extension is the extent of the mind. Now we know that technologically we have made some progress and it can safely be assumed that further progress will be made. In other words, as the world advances, the mind will be used more and more and that is what we call expansion – expansion of awareness. The mind is aware 10%. Hundred years' time it will be away 15%, thereafter 20%. So man has the capability of extending the full range of the mind to the 100% value and 100% value is entire existence. Man has not even unfathomed the workings of his own body. The beautiful galaxies and systems and universes that is contained in this little body. He has not even done that. There's a far field ahead, a long way to go and as the mind expands more, as the mind expands more, becomes more aware, so he will go into the finer and finer states of matter. So therefore the prana or the breath will have to be refined more and more.

Now this refinement of the breath naturally has its physiological effects. Now the calmness we find of the mind is limited only to the knowledge it knows of the mind. That it could be consciously aware that I am calm now, but there are still deeper layers of calmness. Still deeper layers of calmness until the mind, through that calmness, through the meditational or spiritual practices goes to the entire extent of the universe. But now can this be analysed? That is the question. In our present state of mind, in our present knowledge can that be analysed? Yet it is sure that one can reach the entire extent of the universe and go beyond it. We know that by experience. We know that by our meditations when we transcend beyond the universe. When we say we are transcending the mind, please remember it is not limited to the 10% we know. To be able to transcend, one has to go, cross the borders of 100% of mind and therefore conquer and cross the borders, the boundaries of the entire universe. In meditation, there is a royal road whereby even being aware of the other subtle

processes, through meditation, through the stirring up of certain spiritual powers within us and spiritual energies, we can here and now reach that stage that is beyond the manifested or created universe. Then we are in the realms of being of the absolute.

Now the realms and being of the absolute is so intermixed and immersed with the relative field of the mind. The entire universe is still in relativity and by meditation we go beyond relativity. So the measurement that the world knows about is present state of knowledge is measuring very little. If we want to reach Simon's Town, we can go through the main road and be aware of all the suburbs that come on the way, Cape Town, Woodstock, Salt River, Observatory, Mowbray, Mowbray Rosebank, like that we progress. So here is an effortful way of reaching Simon's Town and effortful way of reaching Simon's Town. But can there be an effortless way? Yes, we do not need to be stopped by all the robots on the road with the traffic and get into traffic jams. We can take the mountain road and we bypass all the suburbs when we go on the highway. We are not away of all the suburbs we are passing and no robots to stop us. So there is a direct way. There is a direct way of reaching Wynberg through the top road. Meditation does that. It takes you on the top road to reach the destination and saves you a lot of trouble. Now it does not mean that the road is shorter but it means that without obstacles the road is quicker. There is a direct path and through these various meditational techniques you reach there quicker and enjoy it. Although our minds have not developed to its fullest extent and its fullest extent, as I said, is the whole universe. We still have glimpses of what is beyond. We intuitively feel that there is something greater than the mind and the body. we feel that and some of us, because of those glimpses, are thoroughly convinced of that which is beyond Einstein's theory of relativity.

Now in the mechanics, as the questions are asked about prana and the – and how the control of breath takes one to the subtle forces of breath, the vital force and from there onwards it progresses to the subtler level of man which is the mind and then the mind too goes through the whole range to reach that which is beyond mind. Now what is the extent of the relativity or relative life? How can it be compared to the extent of the absolute? Now if all relativity can exist only because of that absolute power, because of the absolute, then the extent of the relative is just as large and as fast as the absolute. It is said that the relative is but a superimposition on the absolute, just a superimposition because once one reaches the absolute, the relative disappears, relative ceases. When we are dreaming, that dream is entirely real. It could be a good dream or a bad dream, but there while we are dreaming, the dream is real. It is only when we come out of the dream into the waking state that we say, "Ah that was only a dream." Like that, in a human being's life, life too could be equated with a dream. We create little worlds within ourselves and those worlds are nothing but mind. It can be said that the whole manifestation, the whole universe is mind or the creature of the mind. Let us take an example, a wife is jealous of her

husband. Good. In the jealousy of her husband, she is going through terrible mental turmoil and misery. Terrible suffering she is going through in her jealousy. Why does she suffer if it was not real? It is to her in her mind a reality and because it is a reality to her in those circumstances, it is real. Meanwhile the husband could be working very – very late at night to provide for her and her children and when she discovers this, when she discovers this, then that dream passes away. That intense suffering of misery which can be translated into psychosomatic diseases, it can be the – the intense turmoil that goes in the mind that was there, such a reality now ceases to be a reality. It becomes a dream. So in small levels, there is no difference in the principles of the workings of nature on a small level or on a universal level. The principles remain the same. If we can suffer or feel miserable, or feel happy, for example, in this mind state, it can also be called a dream.

Now meditation helps to get a person away from that mind state. Now when we talk of prana, it is an outward means and outward attack to the inside. That is the science of pranayama. Meditation is the science whereby from inside we attack the outside. Both can achieve the same goal, both are methods. Pranayama, hatha yoga, by training the body, purifying the body, we can calm the mind and by calming the mind we go deeper to the level of the spirit. The other way that we teach is get directly to the spirit, activate it so much so it penetrates your mind and through your mind to the body and we have known, by practical experience that proper meditation has got rid of many psychosomatic diseases and organic diseases too. Because the spirit within us, the spiritual power within us is so powerful, overly powerful. So now to combine the two questions again, that calmness of the mind can be achieved through prana, pranayama which is taken to its essence, the vital force. Good. The range of relativity is limited to the mind and the calmness of the mind is only 10% because we only recognise 10% of it, but there's still a vaster range where there are other laws in operation, on a more subtler and subtler plain where speeds of light increases, where – where mass assumes a complete different quality because it is true that if the extent of the universe is just the extent of the absolute, then that gross mass which we perceive by the 10% of the mind can exist in the 90% of the mind in different plains of existence and more subtler and subtler levels of existence. The purpose of life is to go beyond the mind, to go beyond the creation and back to the creator. This is the path. Wherever you start, the path leads to that which – to the creator beyond – which is beyond creation.

Now in the 90% levels, shall we talk what they consist of? In the 90% levels, as the mind becomes finer or as the awareness of the mind becomes finer, so many worlds could be perceived. We live in the three dimensional world, but there are – there is the fourth dimension, fifth, sixth, seventh. Plenty of dimensions. As I said to someone in this week, this door we see that is so solid, that is with our perception, with our 10% mind, but this door in reality, in another dimension is

very – very porous. Now if we, through our mind, can become more subtler, we can walk right through the door without opening it. We can walk right through the door because the door is porous in another dimension and the body and mind can be brought to the other dimension too. A subtler dimension, the fourth dimension where it ceases to become an obstacle. That is the fourth dimension. There are still other dimensions where there exists no speed, no speed exists and matter is so fine – so fine that our minds would be unable to comprehend it until it reaches such a fine – fine – fine level – fine level, but yet it is matter. There is no reduction in matter and there is no reduction in energy and this is what the modern scientists still have to learn. They say matter expands, but what is expansion? Is expansion increasing its weight? Or is expansion of gross matter taking it far subtler levels? One block of ice, if melted, can give this whole – be a whole room full of steam. Would you call that expansion of that one 12 inch square block of ice where it becomes steam to cover this whole room? Do we regard that as expansion or could we say that that grossness has now become finer and therefore it is apparently it is expanded, but not really so.

Now Einstein's constant factor, seeing that we're talking of ice, water – even if water exists as water and if it exists as ice, the constant factor there is still H₂O which cannot be retracted from the constant principles remain and in all the changes of relativity, the absolute which permeates it, the omnipresence, forever remains constant. So what we observe by the mind, what we observe by the mind are changes forever changing, always changing, but through our practice of meditation, we want to reach the change less. We want to reach a reality where all these which is so real to us now, as a dream was, becomes of no consequence. That too becomes a dream. Then we go beyond the law of opposites because wherever there is a relative – wherever there is relativity, there are always opposing factors, expansion contraction of mass and energy. Various layers and levels of existences, finer matter, finer energy. It's always there but being involved in opposites, the medium or tranquillity – tranquillity cannot be found. One has to go beyond and going beyond that, one comes to reality and that is the purpose of our foundation, is how to find the real, the real essence of all existence. Because in the universe as the mind progresses, greater and greater feels will be found. The mind will expand so much in time to come that verbal communication between me and you won't be necessary. I would think a thought and you would know it. I would feel a feeling and you would feel it. We are advancing to that stage. We are advancing to that stage. That does not mean its spiritual progress or spiritual unfoldment we are still busy in the relative, but only going to find a levels of relativity. But why wait for those thousands of years when we can go beyond all relativity, all his finest aspects upto the umpteenth dimension when we can go beyond that now and find the reality through these age old practices of systematic guided personal meditations. What do we benefit that by knowing reality our perspective changes. We become stable, we know what is stability. We know that which is changeless amidst all change. We can live within the spheres of opposites

and yet not feel the effects of opposites. So life is joyful, life becomes happy, life is bliss and that we <0:32:15.2> Okay? Fine.

Public: Gururaj, carrying on from – from talking about mind, the thought occurs what is the – what is the extent of will? What is the secret will? You said to us and <0:32:36.5> that if we want to get beyond, we want to get to the <0:32:40.6> dimension, we can actually do it. Now where does will come in? Can one with some supreme effort of will say break through a barrier or is will an element of the mind which has to also be gone, transcended?

Gururaj: Yes, now you have two kinds of will, man's will and divine will. Man's will and divine will. Divine will works in a systematic pattern. When day ends, night comes, night end, day comes. Water flows down a hill and not up a hill. These are laws of nature but guided by divine will. Man's will is forever changing. Man's will suffers and undergoes conditioning, conditioning of his – the way he was brought up his environment, his parents, past lives, perhaps if you believe in them. Man's will is conditioning. Now the question would be, how to go beyond the conditioning and know and become one with the divine will. How to go beyond the limited will of man which is conditioned? This can be done – this can be done by the combination of expansion of heart and expansion of mind. The factors influencing man's will is not only mind, the factors influencing man's will is also his heart. The feeling principle. So here we have the feeling principle and the thinking principle which brings us to the acting principle as we've always said. So these three aspects of man determines man's will. Each effect the other. The feeling principle can effect the man's mind in doing his will. His action can also effect his mind and his feelings in keeping up with that will or changing that will, man's will is fickle, terrible, fickle. But if in man's will one can introduce divine will, then man's will develops a certain kind of constancy.

Man's will develops a basis, a constancy whereby man's will, holding hands with divine will is led spontaneously to do right. Then he shall not <0:36:06.9> wrong. Man's will is free will. But how is freedom to be exercised? Freedom can be exercised by first finding bondage. This will sound paradoxical. Freedom of will can be exercised or freer still by getting into bondage. Now what do we bind ourselves with? Divine will, so simple. How do we bind ourselves with divine will? How? By meditating, by meditating. Action, feeling and thought controls man's will, but in meditation we go beyond feeling. We go beyond thinking and we go beyond mind. In other words, we go beyond the body, we become oblivious of the body and give it complete rest. We become oblivious of the mind and get merged and merged into that which is beyond, which is divine will. Anything which is guided, planned or patterned is a will. So man's will, the small will so controlled and conditioned by his ego which is also a product of conditioning, the ego translates itself through the intellect of reasoning, intellect weighing and then he wills, I will go to Seapoint or I will go to Wynberg. But if that will is bound by

the divine will or harnessed by the divine will, then the intellect automatically decides which way to go. He will not walk into the riots, he will walk away from them and not get involved. So there is the combination. Man's will is fickle but if surrendered to divine will, by the processes of meditation, his every action in life just gets guided automatically into the right path and man becomes happy. He flowers, he blossoms into its fullness. The flower emanates from itself its full fragrance undiluted by pollution and he enjoys, he enjoys. Right, good, fine.

Public: Bapuji, could <0:39:36.1> further could one say that meditation would be in the passive way of – of – of linking up to divine will but since a man is willed in any way – in – in its limitation and still in expression of divine will that if he tries consciously to expand, like say, sitting here and trying to will oneself by conscious effort rather than by rest that through activity and energy, could some level be achieved which might perhaps also --

Gururaj: Yeah – yes, yes.

Public: <0:40:16.6>to rest and then transcend it <0:40:19.1>

Gururaj: Umm—the process of meditation is not necessarily passive and it is not necessarily active and yet it is both. It produces a passivity within us in that calmness, but that passivity produced in us by so many actions, activity happening in us when the body rests and get calmer, its so much activity in the cells and the muscles and the organs of the body which brings it to the calm state. There's so much activity, perhaps not consciously known, but so much activity in the mind is happening whereby it becomes passive and calm. So that is one way, the easiest way. Now if you say, by conscious will we do things, by all means it can be done. But in conscious willing, you are exercising the powers of intellect, you're exercising the powers of intellect which discriminates is this right or is that wrong and you act accordingly. Now intellect is a necessary tool, it's a necessary instrument but if that sane intellect and that sane conscious effort is supplemented by the divine power within, how much more powerful will that intellect not be and how much more won't it be guided more and more to the right way so that then too the intellect decides and weighs spontaneously that which is right. So tackle it from both ways, use reasoning power, discrimination which instills in person discipline, but too much discipline, if exercised wrongly can lead to inhibitions and repressions. So in the disciplining, there must be reasoning and guiding. The intellect has to be convinced of certain factors and what greater factors can convince the intellect better than the storehouse of divine energy within that shows him through the hard level, "Ah, I experienced this. I know this, I can trust this." And it surrenders itself. So although the intellect is powerful in discrimination, it also has the ability to surrender. It also surrenders. It weighs, it fights pros and cons, this is right, this is wrong. Yes. And then the intellect too comes to a

stage where it surrenders and says, what is right and what is wrong? Is my intellect, my 10% of the mind powerful enough to really decide?

There are things in life of a mundane level which the intellect is capable of within the framework of the 10%, but beyond that, if the intellect is not more and more sharpened to reason more, discriminate more, the easier way then is to surrender. And therefore, we say in the bible, "Let thy will be done." "My mind is tired, my intellect doesn't work anymore. I tried everything, you do it now god." That's what it means, that's what it means. The Bible and other scriptures are wonderful scriptures but they have to be properly understood – properly understood. That's all, they have to be.

Public: And gururaj, and the – umm -- <0:44:58.9> introduces or discusses the idea that every individual <0:45:06.8> umm – is represented in which life by a, or by an atom in the body and various stages of evolution, this atom is located in various centres of the body, just the parts of the body. Now I don't know whether this is any confused concept. Now I'd like to ask is there any truth? What is the truth of this story?

Gururaj: Well, there is a confused concept. Now we have to analyse what Jeeva is. Jeeva has not an English word. Has no English one word to give it its true meaning. Jeeva has to be explained in quite a few paragraphs. Jeeva is the sum total of individual existence. Jeeva is the sum-total of individual existence brought down to its presence, existence by the conditioning of past existences. Do we get that clear? Good. Now the conditioning of an individual person, the individual jeeva is by past existences and present existences. Now in English we could call the Jeeva the psyche of a person, the psyche of a person which comprises of his body, mind and spirit. Now western psychologists, some of them talk of the psyche just referring to mind and body, they forget the spirit. They leave it out, perhaps they don't believe in it. Because they don't believe in it, because it is not a tangible reality that could be measured in a test tube, but it is an experiential reality. The mind and body which forms part of the psyche are not self-luminous. They borrow light from the spirit in order to exist. Like the moon it is not self-luminous, it borrows or reflects light from the sun. Now the Jeeva, let us call it psyche for convenience today. The Jeeva cannot exist in any particular atom of the body, the jeeva exists as the sum total of the essence of mind, body and the amount of spirit that <0:48:24.2> through the mind and body.

So there could never be a location to say, "Jeeva is in my big toe," or "in my left year." No, there could be no location of Jeeva because Jeeva is the essence of an individual's existence and when the Jeeva passes away, it passes away through the vital force that leaves through the prana. It goes, it passes away from this body when we leave this body, the entirety, the sum total, the psyche passes away through the medium of the vital force which is prana. Prana too, the vital

force at a grosser level has its subtle counterpart or the subtle body rather and therein is contained all the makings of what the man is at his present state of evolution and that guides and formulates the mode of his next existence. He comes into the next existence as we have come in to this existence by the conditioning of the psyche. By the condition psyche or the condition Jeeva. So when the individual Jeeva or the individual soul you can call it, soul, psyche, lot of words, there's no particular word. It's very difficult to express Sanskrit terms in English. So the individual soul, its destiny is to merge into the universal soul. The mechanics there is this that the individual soul being conditioned, he – its whole existence is conditioning has now to uncondition itself and come back to its primal purity, to come back to its essence and coming back, getting back to one's essence is unconditioning. It is unconditioning. And when one becomes unconditioned, when one ceases to be complex and becomes simple, then you enter the kingdom of heaven. The bible says that too. Yes, be like a child and thou shall enter the kingdom of heaven. This is what it means. See bible has to be interpreted well and understood well. Okay?

Public: Gururaj I've one question.

Gururaj: Good.

Public: <0:51:35.5>

Gururaj: Rama?

Public: Ramadan.

Gururaj: Ramadan, oh that's the Muslim --

Public: Fast.

Gururaj: Fast.

Public: Umm at all times in Western History <0:51:46.6> western people, certain times of the year can be considered auspicious for spiritual activity – umm -- <0:51:59.0>. Now is there any such link between a subtle reality and more gross reality at certain particular times to encourage people to use the --

Gururaj: Doing the – no, there's a very deep and subtle psychology involved in this. To me, everyday is an auspicious day, everyday is a day of creation, everyday is a day of creation, everyday is pure, everyday is joyful, everyday should be happy. This theory put through to the world by astrologers I think, they work out certain planetary conditions saying such and such a time is happy or such and such a time is not auspicious. This is made for a kind of mental conditioning. You tell a person that on the 15th of September he is going to be ill, and if you're a person whose word can be trusted in some way or the other and the other person is a gullible person or a susceptible person, that person is going to fall ill on the 15th of September, mental conditioning. If it works that way, it can also work the other way by saying 15th of September is going to be a good day for you, and he would believe in it so much that his mental energies will attract conditions around him to make that day a good day. Now it is not only the Muslims that believe that a certain month is sacred, it might have been based on certain historical factors. Certain historical factors in their religion perhaps whereby certain things, during the time of Mohammed the prophet might have happened and they observe the month. Among the Hindus you would find that, among Christians you would find that. You'd find that in every religion and you'd find that amongst all peoples. It is a psychological device to make a person think god word. It has its uses. It is also a sociological device to bring about certain conditions in society. In Christianity during Lent, people give up something. What is the story then? Lent is the time of prayer/.

Public: Fasting.

Gururaj: Prayer and fasting. Good. So when one man prays alone or rather when a whole group, a whole city of people prayed together, it has certain effects on the environment. It sets off certain vibrations in the environment. So religiously it is good, psychologically good, sociologically good too. But these are devices and no man must ever think that one day is bad and the other day is good. Everyday is made by divinity and everyday is good. There is no discrimination. Why should 15th of August be a better day than the 15th of September? Why? For what reason? But psychologists, ancient psychologists, theologians, psychologists, these people were clever people. There they –they had to guide humanity. They had to guide, in some way, even if they used certain kinds of ruses to do that, certain tricks, certain devices. Okay? Fine.

Public: Gururaj, I wish I could believe this last quote of you – yours. But only this year my <0:56:29.4>

Gururaj: (Laughs).beautiful – beautiful – beautiful – beautiful. Umm—I personally, well this is a different subject now. I personally do not pay much attention to horoscopes. I do not. Horoscopes have done more damage than good. I know a person and some of you here will know the person too whose horoscope said that you must not get married, your marriage will break up in a year or two. And this man love the girl very much, he wanted to marry her and he was so worried. He didn't know what to do. So he came to see me, so I say, "what you do my boy, take that horoscope and tear it up into a thousand pieces and try and make 2,000 pieces if you can. Still smaller and throw it away to the winds. Its nonsense – nonsense. I convinced him of the fact, they got married and I believe they married for five years now and from what I hear they're still married. They didn't break up in that one year or two years that was predicted. So, horoscopes can do a lot of harm. Horoscopes are cast nowadays by people that have a very <0:57:56.4> knowledge or perhaps an advanced knowledge but a mechanical knowledge worked on certain formulas and certain positions of this, that or the other, including the position of the astrologists head (laughs). Sometimes things can be foretold according to the pattern which has been set. If you take this road going this way, you will know what direction you are going in. you are going in the direction of Wynberg, but that does not stop you to turn down <0:58:44.1> and go the other way to <0:58:48.1>.

So these things – these things are not to be taken too seriously, yet there are some people who have a very fine intuitive sense that does not even need to rely on these laws of psychology and laws of astrology and could say things to you. To some of these intuitive people, the whole pattern of your existence is so apparent, clearly seen before the eyes as I see you, and say to you, do take this path, it'd be good for you, it'll be in accordance with your pattern which is good and if there are any flaws in the pattern, take this other path and correct those flaws. Then it would serve a purpose. Otherwise it doesn't. But I'm glad you came along because of a horoscope (laughs).

Public: Gururaj, modern psychologists say that – that people must <1:00:03.2> effects on people around them and not the environment. How – how <1:00:16.2> very strong feelings and say obsessively very – very strong things which result to spiritual practices without having to <1:00:27.9>

Gururaj: If a person has murderous tendencies, and if we should follow modern day psychologists and say, look let your feelings out, then that would mean incurring you to go and commit murder. No. This has to be curbed by discrimination without causing any repression. Only when a tendency is not reasoned upon, is not reasoned upon or discriminated upon, but just shoved into the background, then it becomes repressed. But if the tendencies objectified by objectification, we reason, we observe it outside ourself and by objectifying it, by being apart from it, we would know the true worth of it and

by knowing the true worth of the tendency or the feeling, we avoid inhibitions and repressions. We weed out the garden, we weed out the garden without causing any harm to anyone. We don't destroy the soil. We just take the weeds out and objectification is a method whereby we can weed the garden, the garden of the mind. Those tendencies, yes. There it causes no depressions, no. but if every person just had to act according to their tendencies or impulsive tendencies, there would be chaos. There'd be real chaos and of course spiritual practices helps us to objectify things. Helps us to look at things objectively. It builds up an inner strength within us. A beautiful imperceptible inner strength which weeds out the tendencies and once they weed it out, there is no question of repressions or inhibitions.

So we must say that we just cannot afford to go wild with our tendencies. How can we do that? We got to have discipline, but let the discipline be such that it comes with understanding and once directed discipline, reason discipline, discipline put into practice with understanding cannot cause repressions. So the duty of modern day psychologists would be not to say do things and get it out of your system, but to give you an understanding of the implication of your tendency and where it could lead you and where it could land you. Now for this, one needs fore sight, one needs to have not only mental ability and mental power, but that inner power too and that is where people that advise on the mind fail so miserably. Because the inner intuitive power combined with the mental reasoning faculty and the intellect, that person that can combine those two would be the best suited person to advise someone on his tendencies because what the mind cannot see, the intuition will feel and see and on that basis the person would be advised that in this tendency, this is what we do. This is going to be the result. So for your benefit let us look at the matter in this way. Then there is no question of repressions and no inhibitions. The tendencies just float away and we become happier.

Public: Isn't it amazing that your advise <1:04:57.7>

Gururaj: (Laughs) beautiful – beautiful. Good, fine! Anyone else?

Public: Gururaj, would you talk about discipline? Would you carry on the theory to children? Do you feel that the children need a yoga discipline?

Gururaj: Oh yes – oh yes. I do believe that children need discipline and loving. Right. I do believe that I would not spare the rod when necessary because as I said once that over mothering is over smothering. Yeah, and then you do more harm to the child than good. The duty of the mother is to make the child stronger and in which areas, in which area mostly is the child to be made stronger is in the area of emotion first, because essentially the mother deals with a child on the

basis of love which can be an emotion. It is the emotional love of the mother that the child instinctively feels. Right. Then after that in second place comes the reasoning with the child. Right. Now the love, if properly guided and not overdone, can be a great guiding factor in making the child emotionally stable because a child copies, it feels. It does what the elders do. If the mother loves properly, then the child will become emotionally strong and will start loving properly too and then with the child, as it grows older, reasoning also helps. Explain – explaining this, explaining that. Do not say don't touch that stove, explain the child that if you do touch it my love, you'd get burnt and its very sore and this that and the other and the child will listen if it has trust in the mother, inspired by that love. They both work hand in hand. And when all that doesn't work, pick up the straw (laughs). It is very true the child if you – if you can't get something through from on top, you get it through from the back (laughs). Beautiful – beautiful – beautiful. Children need loving very much, yes – yes, they thrive on love. Love is the –the – the water, the fertilizer to make that flower grow in its utmost beauty.

Public: Sometimes children pick up the <1:07:55.8> for their parents. Would it be a good thing to become humble in this area if the child is perceptive enough to indicate it?

Gururaj: Oh yes, oh yes, but how does a child become perceptive of the parents' error? In the first place the parent must have put into the child the powers and the ability to perceive – perception. Now, if you instil in your child or help your child to a heightened power of perception, then you are a strong person. You have some ability. Now a person with some ability to do that for his or her child must be very careful in not to error, not to make the mistake. It would be like preaching but not doing. So we teach children, there too by example. So we have love, we have reasoning, we have examples. Yes.

Public: Gururaj, <1:08:59.2> to strengthen ties and bonds as a means to cultivate certain virtues up on point of this strengthen the ties <1:09:17.4> but also as a means to develop certain specific abilities --

Gururaj: Good fine.

Public: -- like tolerance.

Gururaj: Oh yes, oh yes, all these factors help, but lets go to the first principles first. You said would it help a married couple to bring onto earth a child so that they can develop in them the qualities of patience and love and tenderness or to keep their homes together or whatever the case might be. Now that is, to a certain extent, selfish. -- That is, to a certain extent, selfish. I believe that husband and wife should be two people that love each other and the child is the fruit of love

that comes spontaneously, not because it is going to help the mother and the father gain certain qualities in them of patience and tolerance and things like that. That is good too, but the one outweighs the other in its quality because if the child is born because of the love of two people, if the child is born because of the love of two people, then automatically patience and tolerance will not have to be acquired, it will come automatically because the child is a product of love and not a product of need. A child should not be brought into the world as a product of need. Many children are born not because they wanted, they're born because of lust. Lustful need. Many children are born into this world because of a need for – for the father to keep the – the mother or the mother to keep the father. Selfish motives, selfish.

Now how can a child become selfish – selfless if in the first place it was brought into the world selfishly? It definitely has an effect upon the child's mind because it was not a spontaneous growing. Can you force a flower to grow? No, you nurture it and it grows on its own. A spontaneous growing. Fine. But if such mistakes are made, if these things have happened, even through selfish need, there's no hope that should be lost. If the – the plant is growing a bit <1:12:10.0> we use a stick and tie it up so it can grow straight. It can be done. And that requires even more patience and understanding. In the end, because of the man or woman's selfishness in having to want to have a child, he or she will have to pay for that selfishness by exercising greater tolerance and greater patience and greater discipline perhaps. Yes, yes, yes, the mother or the father will have to pay more – more because firstly the conception was not a spontaneous conception, it was because of a need, but that all can be righted. That all can be righted. So how can the mother do this? Do this? By practicing spiritual practices and gaining strength. Because only the strong person can guide and correct the wrongs. Who hasn't been wrong in life? One person might make a mistake in one area of life, another has made a mistake in another area of life. Let those that are pure cast the first stone, Christ said. Okay. Until everybody's still bound in the laws of relativity, there might be areas in their life – areas in their lives filled with errors. Areas with errors. So we do not look down upon anything or any person. No, no, no, no, but when it is brought to our notice, our errors, or if we find because of the errors, life becomes unbearable, then we seek proper assistance and proper guidance and then we do according to the guidance and assistance to correct those errors and in the process of correction of errors, it need not be painful. Errors can be corrected painlessly, there are ways. Meditation is one of them. Proper understanding of life supplements the meditation. They work hand in hand. Okay?

Public: <1:14:32.2> will use artificial means to not to become – to become pregnant. This in fact cultivates <1:14:49.2> of minds. And now when they reach, and if they do get married, of course they get so involved in this kind of <1:14:58.9> cannot accept the discipline and the responsibility of a marriage. They eventually with the decision of having a child or not

having a child does come to the fore. It becomes a mechanical decision, but it also, as you said, becomes really <1:15:17.0>

Gururaj: Now that is --

Public: <1:15:18.6> shall we try to have a child or not? You see --

Gururaj: Now – now that is the downfall of humanity.

Public: That's what I feel, it in fact declines <1:15:29.7>

Gururaj: That is the downfall of – of – of present humanity. That is the reason for juvenile delinquency, yeah. That is the reason for <1:15:44.1>. Yes, that is the reason where children are given so much freedom and where any discipline is – no discipline is there. discipline can be very joyful. A child can enjoy discipline if it is given, with great love and reasoning. Let the child feel the reasoning, feel the love and understand the reasoning. Let the child feel the love and let the child understand the reasoning and then discipline becomes fun. A teacher teaching at school can give a difficult lesson in maths, sums or English grammar. But the teacher's a good teacher, can really do it in such a manner where the child will enjoy learning it. In other words, the child will enjoy discipline. Because of this downtrend of permissiveness, a lot of these things have been allowed and even sanctioned by laws and churches. It is decay - -it is decay. Any instrument can be used for good purposes and the same instrument can be used for evil and we find this decay. So now what do we do? Do we change the children or do we change the parents?

Public: Parents.

Gururaj: What do we do? If the parents become stable children in all likelihood, the children will become stable too and then the children, make the children stable and there children will in turn become more and more stable. To eradicate these evils from society is not a job for one generation only. It goes from generation to generation – from generation to generation it goes on because of the sexual instinct in people, it is so powerful, one of the most powerful instincts in man that it has been so misused – misused while if a child is brought up in a discipline, those same instincts although they are there could be sublimated and channelled that energy into far better uses than just lust. We start our children off wrong. From infancy we start off the child wrong. A child is barely six-seven months old it's left with someone and mother and

father goes to a night club to get drunk. The child might not understand this, but the child feels it, believe you me and it will understand it more and more as the child grows older. This is one instance only. There are so many other instances where parents bring their children to moral degeneracy. If parents were stronger this would not happen. There are societies existent in this world where there are wonderful disciplines practiced and a great high level of morality is maintained. But there are societies and countries in this world where you will have perhaps one divorce in 5,000 and other countries where you have one divorce in every three and who can say that all peoples in this world has not a background of culture. There is a deep, beautiful background of culture. This can be used and exercised if parents can be good, the children automatically good. Oh yes, and the greater responsibility is on the mother. The greater responsibility is on the mother so much, the father might say to the mother, "We'll get a babysitter for this evening and let's go to the night club." But the mother can say, "No, sorry I'm not prepared to do that." Things like that. It's just a very simple example, but there are many – many things like that that can be controlled by the mother. The mother is the controller of tomorrow's destiny, not only of the child – not only of her child but of the world. The woman is the controller of the destiny of mankind. She becomes good, produces better children, better children produces better world. That is the cycle and that's how it works. Wherever in a society you find women moral, upright, you'll find there is a greater value, moral value, feeling love in that society always – always – always. Good. Shall we break for tea? Okay.