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Satsang 21, 22<sup>nd</sup> of January 1977, Satsang 21

Gururaj: Now we'll start this off questions.

Public: Guruji, umm -- one or two people who were here last week heard about your discussion on emotion <0:00:25.0> have on people. Would you mind extending?

Gururaj: Yes, but rather be a bit more specific which area shall we cover? Because on -- because on emotions we could write ten volume.

Public: Any one specific question?

Public: The emotion is probably an all consuming power <0:00:51.8> and the spiritual field can be misdirected.

Gururaj: Good, fine. Now emotion in its relationship to the spiritual field, fine. Now we have firstly to define again what emotions are. Good. What do they consist of? What are the mechanics of emotion? How do they function? Why do they function? Where do they come from and what are the necessities of emotion? Emotion firstly is a matter of conditioning of the mind and the conditioned mind naturally has its counterpart in the condition the heart. Good. When we talk of emotion, the word emotion is most times associated with feeling. Good. And feeling is associated with the heart. Good. Now, if we should look at heart, what is heart really? Good. Heart can be defined as the core of a personality, the essential core of a personality. Now does heart only govern emotion? Does heart only govern emotion or are there other areas in the human personality which it also governs? Good. If the heart only covers emotion, then any effect on the human body or the human mind would have to be expressed emotionally. Now this only forms a part of the function of heart, good. There are other experiences which are not necessarily experienced as emotion. Good.

We discussed last week that there are good emotions and not so good emotions, there are emotions that could uplift a person and there are emotions that would form a downward trend, negative emotions. Good, but beyond positive and negative emotions, there is a field -- there is a field which the law of opposites do not touch. Now, the heart is composed of positive and negative emotions, good. And there is a field that cannot be defined by man's mind, cannot be defined in words, but yet forms a part of the man's heart. Good. This part which is indefinable is termed spirit. Fine. So in the core, the basis of the human personality contains feeling plus that which goes beyond feeling. Now when emotions take place

within our self, it requires recognition. Good. Relative emotions and something that is beyond emotion. Fine. It requires recognition, plus specially the relative motions, it requires recognition and it is only cognised by the mind. So the heart, as far as relative emotions are concerned, as far as within the framework of the laws of opposites is concerned, it has to seek the cooperation of the mind, more so the -- the intellect portion of the mind, the rationalising portion of the mind, the analysing portion of the mind. Good.

So relative emotions can only be known by feeling and thinking. If the thinking principle is missing, then that emotion cannot be recognised. Good. Now in the thinking principle, necessary, necessarily and of necessity, an organ called the brain is required. So we would find in psychiatric science or physical science that if the brain is damaged, if the brain is damaged, how much can the person feel? Good. Now in a damaged brain, they have made experiments with backward children whose brains are retarded, retarded children. Good. That the retarded child is incapable of the intensity of feeling that the normal childhood have. So this goes to prove, it proves the relationship in the framework of the laws of opposites that the heart and the mind function together, good. And that we know as emotions. Fine, but yet the heart has a greater capacity of experiencing the indefinable spirit. Good.

This experience is at a level, the subtlest level of what we term heart and that level does not require the cooperation of the mind. That is what we achieve in meditation where through a systematic scientific process we ignore the lower feeling level, we bypass, go beyond, transcend the lower feeling level and the rationalising mind and we enter an area which experiences, yet the experience is such that cannot be defined or put into words, and that is what we do in meditation and as we know all of us that have practiced meditation for these past several months, we know that this is a reality, this is -- this experience is a reality and how this experience benefits every area of our lives, physical, the mental and the emotional, we come back to emotions. How by drawing upon that, by going into the beyond, by going into the beyond, the unknown factor that we can draw and let that energy permeate in every area of our life and it then answers at the enriches every area of our lives. Fine.

So to improve the quality of our emotions, we that live in this relative world, we that are embodied and having so many aspects to ourselves, we cannot deny relative existence. We cannot deny relative existence, but what we must do in order to improve the quality of life in relative existence is to enhance it with that unknown quality, that quality which can only be experienced and yet the mind being so limited, I always say we only use 10% of the mind, 90% we don't. So even if a 100% of the mind was life and in use, it will still not be able to define that X-factor. Good. But yet this X-factor is a necessary constituent of the heart which is associated within it. It is the electricity, the unseen electricity that runs this

whole machinery. It is the unseen electricity that powers this whole machinery of heart and mind and body and every aspect and it is by the experience, through meditational practices, that we can fully comprehend the heart and the mind.

Public: <0:10:39.1>

Gururaj: ESP? No, no, ESP is on a very -- very much lower level. Any person can develop ESP powers within six months with a constant practice. This goes beyond that. ESP still revolves on the mind level -- mind level, finer -- deeper, subtler level of the mind, but this is beyond the mind. Fine? Good. Now as we bring -- to repeat again, as we bring this X-factor into our emotional life, we enrich the emotional life whereby the positive side of the emotion is more felt, is dominant. Good. I've used the analogy before that let us take two wedges placed upon each other, oblong, rectangular, good, fine. Let us -- the wedge starts with a narrow end and broadens out. Now the human faculties which would include the mind and the heart could never remain a vacuum. It always has to be filled. So when we proceed from the broad end of the negative wedge and go to the narrow end, the positive side will increase, less the negativity, more the positivity as these two wedges placed upon each other will demonstrate. Good. So it is of no use for a person to try and feel love. If we have more love, less would be the hatred, that is a known law. It cannot be disputed, the more there is love, less would be the hatred. Fine? But if we try and assume the quality of love, what are we doing? Are we enhancing the emotion called love, are we empowering the emotion called love or are we creating a mood called love? Moods could be very superficial. You would have a terrific mood of love today. Now 10 minutes time it disappears and the same energies are turned into hatred. So in order to experience this one aspect called love, fine, it has to grow in a spontaneously.

How do we make the aspect of love grow in us spontaneously? Now, we must remember that the mind and heart cannot remain a vacuum. It has to be filled with positivity or negativity. Now everyone wants to be happy and happiness is the blood brother of positive qualities. So everyone tries in his way or in some way or the other to fill himself with positivity so that negativity can be lessened. But how do we go about filling ourselves with positivity? Are we going to go about making moods or are we going to develop greater positivity in us in a spontaneous natural man? Good. Now there are two ways to do this and the two ways would comprise of the proper type of meditation for us and the proper action for us. Good. I saw a saying in someone's office not so long ago, it says, "If you want to be enthusiastic, act enthusiastic," you act enthusiastic, it does not say feel in the mood to be enthusiastic because that is superficial, temporary. Any action leaves a far greater impression on the subconscious mind than just the thought because the abstract thought is concretised by the action. Now to perform good action -- to perform good action, two things are necessary, one is effortless meditation and the other is effortful conscious living towards the good. And these two factors work hand in hand with each other. So we

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consciously improve the quality of our action, positive action backed up by the energy we gained in meditation. This energy too has two aspects. One, it is a mental energy, mental and physical energy which is gained and the other energy that is gained comes in the form of understanding when naturally, spontaneously, we just know -- knowingness.

So with the infusion of this energy we gained in meditation, our actions become more and more spontaneous and as the action becomes more and more spontaneous, so the quality of life improves. So the spontaneous good actions are implanted more and more in our subconscious mind. And as they implanted more and more in the core of our being and the subconscious mind so less and less with negative -- negativity. That is a natural process, a natural process of improving the emotional value of life. Good. Emotions play the greatest part in our lives. Everything we do has an emotional quality to it be it positive or negative. So with improved action backed up by the energies gained in meditation and the understandings received in knowingness, our emotions improved. There is a greater quality to the emotional life. Until man leaves his body and even to a certain extent thereafter, emotions will be there. You cannot escape emotions but you can go beyond it. There is a difference. You cannot escape them; you have to face them all the time. So in order to make our lives happier, we try and fill ourselves by good emotions, positive emotions and then life goes smoother. This is done, to recap, by meditation and action -- meditation and action is the -- the --the, are the two parts which merge into a one part and so greater and greater positivity is received and that makes our lives more smoother and more happier.

Now here, what must be taken into account that this is not inhibition and neither suppression. Emotions, negative emotions or positive emotions are so powerful that if they are suppressed or inhibited, they will rear their heads again in one form or the other. What has to be done is to eradicate and not to suppress. The secret of cleaning an ink well -- the secret of cleaning an ink well is to fill it with clean water, put it under the tap and let the clean water pour into it all the time and eventually the ink well is cleared and there will be clean water. This is what we do with our emotional life. People that suffer a lot of negative emotions which makes them very -- very unhappy, this is the path of them, right meditation and right action and the quality of emotional life improves, the negativity becomes less, positivity becomes more. When positivity becomes more, life becomes more smoother, more happier, but to do this, we in our meditation have to go beyond the law of opposites during meditation and gain that power and the energy to make all this possible. Is that okay? Okay fine (laughs)

Public: What about the man <0:21:06.5>

Gururaj: What about the man?

Public: <0:21:10.0>

Gururaj: True. The man who does not mediate, it is to his loss. It is to his loss. Every person in this world has an inner earning to be happy and laziness or an indifference to higher values which brings about this laziness could be a factor which will make him turn and turn in this whirlpool of life. It is his misfortune. It is his suffering. Good. But yet, but yet, no hope is to be lost because that very person one day, through circumstances will say to himself that wait there is a way out of this whirlpool. Why must I keep on being in it all the time? So that desire will arise in him. Sometimes people have to reach rock bottom before they make a turn. Some people have to. I was dealing with a few alcoholics some years back, did some research for an institution and try to actively help them and we found that sometimes the alcoholic just can't give up drinking, he becomes a compulsive drinker. His whole system, his whole physiology and his whole mind crave and crave and craves for it. He will beg, borrow and steal to buy his wine. Then such a person sometimes reaches rock bottom and <0:23:06.4> and then the turn comes. We have seen this happening although to reach rock bottom is not necessary, it's not necessary if we -- if we going on the wrong road towards Simon's Town and we realise halfway that we've got the wrong road, we can turn back and take the right road. Some people would insist on going the full journey to Simon's Town on the wrong road and they might turn up in somewhere else and <0:23:39.3> (laughs). Yes, so -- so that -- that is very true, you do find -- you do find some people that are just not interested, they live for just the -- the sensual value of life. They live for the sensual value and forget the essential value. Yes, they do that.

Public: Gururaj,

Gururaj: Yes.

Public: Those who have not been with you <0:24:12.6> can you tell us the basis of commitment on meditation according to the ideals of the soul?

Gururaj: Yeah, the -- the -- the basis of our meditation?

Public: Methods <0:24:25.1>.

Gururaj: It is a highly individualised, in other words, it's not a mass formula or a mass one formula as a cure all for everyone, no. Our methods here is individual. If a person has a headache, we give an Aspro. If a person has a stomach ache, we give something else and if he has a toe ache, there's always something else for him. So every person is evaluated through certain spiritual standards and of course, whoever is interested in meditation is explained all these personally. It's explained personally what the problem is and what method should be used. <0:25:17.3> meditating.

Public: <0:25:19.2> Can I ask you a question on meditation? You have never yet talked to us about when one meditate for practices of meditation technique, the state one reaches towards on the quality of the experience one has, is there a sort of ground state which one reaches towards in terms of meditation and experiences and -- umm -- therein experiences the result of inactivity. Could you talk about this ground stage of the <0:25:51.4>?

Gururaj: What do you -- how did you find ground stage?

Public: <0:25:54.6>

Gururaj: Where you want to reach?

Public: Yeah.

Gururaj: Is that what you mean by ground stage?

Public: <0:25:59.5>

Gururaj: Good fine. The purpose of life through meditational means is to find self integration. Self integration means that the aspect of -- aspect -- the three aspects of the human being, mind, body and spirit must function as a harmonious whole, must function as a totality. So the aim and end of meditation, the goal of meditation is self integration where a person functions harmoniously within himself, mind, body and spirit as one unit. Good. Now self integration is synonymous with self realisation. Self realisation is synonymous with God realisation. So God realisation is appreciating the relative and the absolute values of life as a whole, as a completeness. This is the end and aim of meditational practices. Good. People we find in the world, most of them, majority are not interested in God realisation, they are not interested in that. They're not interested in self-realisation. Good. They are interested in their problems of daily life. Good.

Sometimes when we talk to people about God realisation, they become very frightened. But when you talk to them about the daily living, how they would become more calmer, less tensed, how the whole physiology will improve, how the mind would calm down, how they'd become more positive in life. How sufferings are lessened and with more -- and as established themselves more and more in meditation, life becomes smoother and sweeter. Yeah, these are the things that people normally ask for. Now initiating hundreds and hundreds and hundreds of people all over England, America everywhere, the forms come in, very few people have made a request. We have one column there in the form that says what do you expect Gururaj's teachings to do for you? And it is normally very mundane things, very mundane things. Very seldom, very few is their request that I would like to reach self-realisation. So the mind of man is such today that they are not interested in the higher values, they're not interested. They want their lives to be smooth, fine. So -- so I say okay, lets start you there .Let God realisation be a by-product, let that be a by-product. But as they progress with their meditations, greater and greater realisation dawns within them.

As the draws of the mind gets dissolved, as the dirt gets washed away, they, on their own accord try to seek and search for something higher. They try to seek and search for something higher in their lives. They would say that these five senses that is not the end and aim of life, how can it be? They are so subjected to all kinds of change. Today I have pleasure and five minutes later, I have pain and this that and the other, that can't be all. All these changing -- changing --- changing, there must be some basis for all these. Let me find out, is there something unchanging amidst all these change and that is how starting off only for the physical needs in meditation, it helps them immediately. Few weeks of meditation improves the physiology and psychology and as they go on with the meditation, a spark lights up inside that they want to know what is the basis of life? They start enquiring who am I? What am I? Where do I come from? Where do I go to? Now when this is done in a spontaneous manner, when the guru ignites that spark, and the fire starts raging, the man starts evolving. It is not forced onto him, it is no imposition, but the yearning and the desire is created by the man himself. It only needed that one spark to light that and when that earning grows -- when the earning grows, when the desire for ultimate fulfilment grows, now man is not satisfied just by filling his stomach or any sense value of life because they find this is not fulfilment, so temporary. You eat this afternoon and this evening you're hungry, yeah this is not the end and aim of life, you should drink -- eat, drink and be merry (laughs) yeah there is something, yeah.

So who'd ever come to us to learn meditation which is individually prescribed for the person. Good. They can start off at any level, they can come and say, "Gururaj, I suffer from knee pains for the past fifteen years, will meditation help?" I said, "<0:33:01.2> lets just try it", the proof of the pudding lies in the eating. Some person has some incurable habit perhaps

that he wants to get rid of that causes him some problems and unhappiness. We start from there, but the ultimate aim of meditation is to find that changeless, unchangeable quality that is within man. I have repeated over and over again the biblical injunction, "Seek ye first the kingdom of heaven within and all else shall be added unto thee", good. So we leave the person from whatever level, physical, mental, but eventually he would come to the spiritual level and there -- and there only, is the fulfilment of life found and then when he leaves his body on his dying bed, he can very well say, "Well lived, well lived his life" well lived. Okay?

Public: Guruji.

Gururaj: Sorry?

Public: <0:34:19.4> this question came into mind --uh--hmm -- in -- there are certain religious practices -- umm -- which brings joy. Now how does one differentiate between sensual joy and spiritual joy?

Gururaj: How does one differentiate between sensual joy and spiritual joy? Now, I do not think there is any joy in the senses, there's some pleasure, there is some little pleasure. Good. To define spiritual joy is impossible -- to define spiritual joy is impossible, it has to be experienced like we always say, sugar you can analyse, break it up into various chemical compounds, but you can never explain taste, you have to taste it yourself, you have to taste sweetness yourself. Same thing with spiritual joy, it is of such a category that goes beyond the mind that cannot be defined by the mind but it can be experienced -- it can be experienced. Now sensual joy to a certain extent can be -- can be. Now we do not discourage sensual joy, let's call it joy, we do not discourage that. We don't want our meditators to become monks or a <0:36:10.1> or go away into some caves. We want our meditators to live a full rich life as householders and living in the body, why should the body not have, as a householder, its own pleasures? Good. But -- but let the sensual joy, sensual joy means joy enjoyed by the senses which includes all the five senses. Good. We do not deny them, we do not deny them, but we enrich them and enrich them in such a way where we infuse the absolute into the relative so that that very joy, that very joy of a particular sense could be so enhanced, it is sublimated. No one says give up your wife and children for example, no. No, have another few kids if you can afford it, nothing wrong (laughs).

Public: <0:37:32.9>

Gururaj: No (laughs). Right, good. So, that can be enjoyed, but if man meditates and learns to function as a totality, then even as I have said before, copulation, the sex act does not only remain with the body or the mind, but it is a wholeness where the trinity man is activated, where even that act would contain body, mind and the spirit. In other words, in other words it means that in every sensual joy, we recognise God or the hand of divinity. Good. So sensual joy can be described in this sense as a grosser joy while the bliss of self realisation is the subtlest joy, fine. But yet in daily living -- in daily living, every action of ours can be infused with a subtle joy, with being, with divinity so that the thing which we have called sensual joy would become even more enjoyable because here man has started functioning as a total being, the whole being, and this can be done through our practices of meditation, oh yes -- oh yes.

Public: Gururaj, can I just ask something that pertains to this <0:39:26.4> from meditators who --umm-- have just inquired about this and the role, many have -- are labouring under the misconception of the role of Brahmacharya in spiritual evolution and they are even some witness who <0:39:47.1> and support it. Is it possible that for some people, some meditators this is a necessary way, but not for the householder?

Gururaj: Brahmacharya, if you define the word, in English we translate it roughly into celibacy, Brahmacharya we call it celibacy, fine. The true meaning of Brahmacharya we analyse the word means this, Achar is action, how to act, and Brahma is the divine. So to act in accordance with divinity, that is the meaning of Brahmacharya. Brahmacharya has also been interpreted to mean restrained, it has also been interpreted to mean abstinence, sexual abstinence. Good. But now this might be good for a person who is a monk, now the sexual instinct in man is one of the most powerful instincts. Fine, and the man who is a monk naturally is a recluse, he would live in caves or monasteries, fine and he has certain practices whereby this instinct, all these powerful energy is used up -- is used up in a way which will aid his evolution, which will bring him closer to his realisation, fine. But that requires a certain kind of temperament. So in order to be a celibate, a Brahmacharya, one has to first be born with that temperament of wanting to become sincerely a monk -- wanting to become sincerely a monk. Now that for person with such a temperament is good. If your temperament is good for a certain part, then by all means, but what some teachers are doing is this that they are imposing the principles of Brahmacharya upon people who by temperament are householders and thereby creating a lot of harm. That is why --that is why misguided aspirants who practice Brahmacharya that even when it is not temperament they suffer of so many inhibitions and depressions which are then translated psychosomatically, organically, mental illnesses. Good.

Now after practicing the householders life and your temperament by its own spontaneity changes and you feel that you want to practice Brahmacharya naturally. By all means that is good for you, but do not -- do not super impose upon

yourself teachings or certain principles which could be harmful if you are not suited for it. Good. Now the part of being a celibate is not the only path towards God realisation, it is one of the paths for the person of that temperament good. I have seen in all my travels that there are many men or women that become monks, that take on a life of celibacy, fine. Many of them do it as a form of escapism, many of them have some kind of sexual <0:44:46.1> such as impotency or whatever. Fine. So this they find as a way out. This is not -- this is not for the sake of self realisation, but for the sake of self-escapism.

I gave an example the other day two men wanting to do meditation, one goes to the forest where the conditions are conducive to meditation, right. He meditates there. Another man meditates in a room that is filled with all kinds of distractions and yet can meditate. Who is the better meditator? Naturally the man that sits with all the distractions and yet can remain aloof and unaffected, he is stronger, he is greater by all means. So in this -- this is a challenge to us that even if a person is naturally a born celibate, we're not talking of escapists now, but naturally born celibates and if he can remain in the world with so many temptations and distractions and still keep up his celibacy, that is a man. Good.

There are some organisations in the world which make it a necessary must for a person to become a Brahmacharya. They say that is the only path because those energies that are dissipated are very necessary towards a speedy growth. To a certain extent this is true -- this is true -- this is true. But the qualifying factor is that individual's temperament. Now, as we said just now, the path of celibacy is also a path, good. And yet another person who is not a celibate can achieve the same goal, the same self realisation, oh yes. He can achieve the same God realisation. One chooses the householder's path and the other chooses the hermit's path. Good. But where trouble begins is that you try to become a hermit as a householder. There is a contradiction. There are some who might have the strength of living as a hermit even in house holding, but those are rare. Those are like the -- the -- the meditator I spoke about, amidst the million distractions, he can still be awake and aloof from it all, good. So we have to decide ourselves according to our temperament, am I suited to be a householder or am I suited to be a hermit? And once one has discovered that and if one is incapable of analysing ones own temperament, then there are gurus that will analyse it for you and tell you, "Good my boy". This path of becoming a hermit is good for you, but those are rare, majority of people are born to a householder's life and the householder's life can be lived -- can be lived in full control where energies are not unnecessarily dissipated but within a limit, within the physical limitation of want and need and supply. It's lived -- householder's life is lived within the boundaries of need and supply, so nothing is overdone, nothing is taken to the extreme which could make it harmful for the mind and body and which could impede, spiritual progress, spiritual unfoldment. Good.

If you study -- if you study the lives of great sages and saints, you will find that most of them -- most of them were householders, if you study the life of Rama, Krishna, all these people, you'd find they were householders. So there is nothing wrong, each man to his temperament. Therefore in our foundation we don't advocate a one particular solution, each man to his merit, each man to his stage of evolution and we start off a person from where he is and not from where he assumes he is. Okay? (laughs).

Public: <0:51:06.7> sensuality though it does not only affect the saints. For instance, you could see <0:51:12.4> and be uplifted --

Gururaj: Oh yes, oh yes.

Public: -- and emotionally but then where does the pure emotion end and the spiritual value and interact, listen to a concept, so part of the music --

Gururaj: Beautiful

Public: -- will uplift you at the moment <0:51:28.6>the sensual upliftment in the -- your senses are appreciative but if -- how do you know when you transfer that <0:51:38.9>appreciation? How much more will that be enough?

Gururaj: Oh yes --

Public: This is what we are trying to try <0:51:44.2>

Gururaj: Beautiful, beautiful, beautiful. This is what we say by -- that by the infusion of the absolute values of the absolute into the relative values, the relativity is sublimated to the level of the absolute. So the meanest sensual act -- not by sensual act we don't only mean negative things, there will be positive things. Oh yes, but they can be enhanced and these can be used -- these senses can be used as an instrument and any instrument can be an instrument of destruction or construction through the medium of these senses, one can be led to the higher values of life, more profound values of life and then eventually to even go beyond that all. So that is very true <0:52:51.3>, very true that these very Indriyas as we call in Sanskrit can be used as an instrument to lead us to the goal, oh yes.

Public: Guruji.

Gururaj: And being householders -- being householders, it is necessary to use these instruments; we use the instruments to go beyond the instruments. Yes?

Public: <0:53:19.6> as we see today, children can be diverted by these which <0:53:26.0> so I think if we equally train a child with beautiful--

Gururaj: Yes, beautiful

Public: -- beautiful reading instead of just the ordinary reading of today, so just the same applies if you start them off with, its only the senses in the beginning, the sense of beauty, the sense of <0:53:46.3>

Gururaj: Yes.

Public: Correct?

Gururaj: Yes, yes, yes.

Public: So this is what one would mean in one way the sensuality --

Gururaj: Um-hmm, yes, yes.

Public: But add to that the spiritual value as the child grows and as the better training.

Gururaj: Oh definitely. Beautiful -- beautiful and then instead of just being sensual you become super-sensual (laughs). True.

Public: <0:54:16.7> on the last question that is --umm-- <0:54:18.1> bring back a person who has been very introspective and narrowed her whole life through the death of a loved one, it seemed to -- seemed to have almost kind of have an impact on the mind, although extremely intelligent.

Gururaj: Yes.

Public: How did one <0:54:43.7> how does one help?

Gururaj: Yes, how does one help there? Good. A person has become a very very introverted because of the death of a loved one?

Public: Yes.

Gururaj: Fine. Now such person would, is a person who would really require speaking to a Guru because then the guru would define to the person what love is, what attachment is, how the attachment was formed, one have to go into deeper analysis of the person's mind. How the deep attachment is formed and what death is. Now if that person could be made to see the various values, the various degrees of his or her attachment, if he could be made to see what selfish love is and what selfless love is because if the love was selfless, attachment would not be there. Was this really love or was this -- the object just a means of justifying or satisfying ones ego, ones need? Was the other person just serving as a crutch to that particular ego whereby this great attachment was formed?

Public: I'm talking about married couple.

Gururaj: It could be any.

Public: Married couple where there is a long <0:56:21.9>

Gururaj: Oh yes, now -- now -- now, such a person as I said has to be explained all these things, all these things and the traumatic experience is always caused to a weak mind, a strong mind -- a strong mind does not succumb to that kind of trauma, a strong mind will look at a situation or thing very objectively. Now intelligence has nothing to do with strength of mind, a person can be highly sensitive and intelligent and yet not have the strength to withstand, he would not have -- would not have the strength to look at a thing objectively, so in such a case, such a person would require many -- many -- many talks, such a person's whole mind would have to be re-patterned whereby the futility -- the futility of the attachment is shown and when that futility is shown, the person comes to a realisation by self analysis that this attachment was more

to do with my lower self. Good. The person is also made to realise what that is and that death is not something what we regard to be permanent. That person will have to be made to be --made to realise that you are actually interfering God's laws by not accepting death or whoever -- pardon?

Public: <0:58:25.0>

Gururaj: Build around that person, now that hardness can be pierced --can be pierced.

Public: <0:58:31.3>

Gururaj: Hardness? Yes, if -- if one's mind becomes impenetrable, then that too is a kind of weakness because the nature of a mind should be opened, not impenetrable, not in all rounded. Now, such people can be helped to a certain measure by psychologists, psychiatrists. Good. That will deal on the mind level, but if the same psychiatrists would have spiritual knowledge, it would help more -- it would help more. And that by that process the essential nature of the person is shown. Remember as I said before, a complete re-patterning of a person's whole thinking, of a person's whole ideology has to be done, has to be done and in the process of re-patterning, that person will evolve and become stronger. That person will come to the realisation that there is no death, there is no past, there is no future, it's all here. It is just a transition period and these are all, these things must happen and must be accepted because they are the laws of nature, birth, development and death are relative values, but they are in the framework of natural laws and one has to accept them and once the idea of acceptance comes, strength develops, one learns to accept the inevitable. Good fine.

Public: Guruji you said that <1:00:29.9>person it's a fear complex?

Gururaj: Oh yes, fear is the basis of everything.

Public: <1:00:36.2> is a fear --

Gururaj: Fear complex? Yes, yes, yes.

Public: <1:00:40.2> and fear is really the biggest devil we have to face.

Gururaj: True -- true -- true -- true -- true, fear of the unknown. (Laughs) yes, shall we break for tea?