

Questioner. Gururaj, I'm tempted to ask you to answer the question of our nice friend on the other side of that door, as we started to meditate but I didn't quite catch his question. I didn't quite hear the complimentary things he was saying about you. May I ask you to say a few words about the question of the affect that our existing religious belief may have upon our experience in meditation? And also on the affect that these beliefs have upon our growth that results from meditation?

Gururaj. Very good question. It's a general question and I'm sure many of the non-meditators would like to know about it. What are the effects of meditation and how does it affect our religious belief? Now, meditation is a process whereby one goes within one self, dives deep within one's self to a level which goes beyond the body and the mind to an area where there is that stillness. Some call it a Divine stillness. Some call it the Kingdom of Heaven within. So in this sense the Kingdom of Heaven concept is held in every religion and every theology. So it does not affect our beliefs whatsoever. If you have seen our symbol over there, you would find that all the religions are portrayed thereon and the whole idea is to find the basic truth behind all religions. For the basic truth can only be one. It is only the ways devised by man that differ. But the underlying basis which is truth which is to find the oneness, which is to find what Jesus had said, 'I and my Father are one'. To find that essence is the basis, the aim, the goal of all religions. Therefore, if a person is a Christian, I would say to that person become a better Christian. If he's a Buddhist, I would say become a better Buddhist. And apart from theology, apart from various philosophical and metaphysical concepts, there is this very innocent process whereby we could dive deep within ourselves very systematically, where we would be able to go beyond our little conscious mind, and through the various layers of the subconscious to the superconscious mind and even beyond.

So, this is the method that is taught by all the Meditation Societies, which are under the auspices of International Foundation for Spiritual Unfoldment. So the concept of meditation is not contrary to any belief a person might have. It encourages belief. It encourages faith. It encourages the love and the devotion which belief and faith should bring about. So by becoming a meditator, one is not going contrary to one's own culture or cultural background or the way that we have been brought up in. But it could shed a new light upon what we already know. Because everyone does realise that religion and any theology for that matter has been a subject most misinterpreted. The reason why it has been misinterpreted is because it is being channellised through the conscious thinking mind, which is only ten percent or not even that of the totality of our minds. And any truth has to be experienced. A truth can be subjected to analysis, a truth can be subject to rationalisation, but the total answer could never be found with the mind alone. How could the finite mind ever answer or know about that which is infinite? So, a different dimension has to be approached. We have to go to a dimension which is beyond the mental or the analytical process. And by reaching that dimension, one knows what truth

is. Beyond any concept. It is in other words experiential. So, if you should ask me, 'What is truth?' I would answer you by saying, 'Everything is truth'. I would say, 'Everything is truth'. Because here the answer would not be coming from the mind level. It is the mind that dissects all the time. It is the mind which differentiates. But in another dimension when we go beyond the analytical mind, we experience a wholeness. And that wholeness which is experienced is truth.

Now, as we said having the ability, man having reached a certain stage of evolution where only a small portion of his mind could be used, so naturally his grasp of truth would be limited. And when the mind asks a question he would find half a dozen answers for it and after the half a dozen answers have been received from those answers, another question, another dozen questions would arise. So how far can one go analysing the concept of truth? How far can one go? So another dimension has to be used where we go beyond the mind and going beyond the mind into that field of bliss all that which is there to know is automatically known. That is why one of the Upanishads starts off by saying, 'What is there to know, and by knowing which, all else is known'. Good. Now the range of our perspective is very limited. We are part of a vast continuum and the mind with its finiteness with its smallness could only see a fraction of this vast continuum that there is. And yet this vast continuum is continually being measured by man's mind in linear terms. They would proceed from A, B, C, to Z. While truth does not function in that way only. There are many layers of truth. When I say everything is truth, everything is true and nothing else but true, I do mean by that that there are degrees of truth. Man proceeds from a lower truth to a higher truth. Man proceeds from the concept of a limited truth to the unlimited truth which is to be found nowhere else but within yourself.

Now this is what meditation does for a person. People normally regard themselves to have three aspects the physical, mental and the spiritual. The mistake that is commonly made that they find it to be three different things while this too is one continuous whole. The body exists at the grosser level, the mind at a far subtler level and the spirit within at the subtlest of the subtlest and even beyond the subtlest. So all this forms a continuous whole. Now how to realise this wholeness is the purpose of meditation. And through systematic practices, which are individually prescribed according to man's temperament. For there's no two people alike. Each one is a unique person unto himself and therefore personalised meditation is necessary. It is not like one bottle of medicine which is a cure-all for all diseases. It does not work that way, as far as the human being is concerned. Everyone is at a particular stage of evolution. Everyone has travelled a very far distance from the primal big bang, from that minuscule atom or sub-atomic matter and through the process of evolution, it has gone on for millions of years. In other words, from the universality, it has assumed individuality and in assuming that individuality, it has gathered to itself and within itself certain unique characteristics.

So, over the millions of years, through the process of evolution, every human being because of his or her own particular experiences is unique and therefore meditational practices should be totally personalised and prescribed by one who knows. If on your shelf you have twenty bottles of medicine, I don't think it would be a good idea to try each one in turn to see which would help you. It would be better if a doctor is called and he would say, 'Use that medicine there'. That is what we want to save a lot of time, to save a lot of trial and error and sometimes the trials and errors could have detrimental effects upon us. Now the purpose of meditation is to find the integration of the three aspects of man, the body, the mind and the spirit. And as one becomes more and more integrated, so does one's awareness expand and it is within. And it is because of the expansion of awareness, that greater and greater truths are seen. Truth assumes a totally different quality to you. When you have read certain precepts of the Bible or perhaps the Gita ten years ago, and you read it today, you'll find a different meaning altogether to what has been said. Why? Because you have gained a greater maturity, a greater understanding of life in the ten years and your perception would be such that you would understand it in greater depth.

So the purpose of meditation is to find that integration within oneself to combine mind, body and soul, so that it functions as a totality. Human beings as here and everywhere round the world which I have seen because we have Meditation Societies spread far and wide all over, they start off, when they do start off, normally people are very fragmented. The mind says this, the body does that and you are not functioning to put it shortly in a total way. Now meditation helps one to find that integration where man functions in totality. Every action in his life during the waking hours assumes greater dynamic power. His thoughts become powerful. There is greater clarity in his thinking. There is a greater feeling that is developed. And not only the expansion of the mind, for awareness is not limited to the mind only but also to the heart.

So our form of meditation, our various systems of meditation is aimed to combine mind and heart, so that a balanced growth could take place. So in this integrated state, which comes about gradually, for it is not a question of instant pudding or instant tea or instant coffee. One has to achieve this in a gradual systematic way. And if one has the proper form of meditation then progress is definitely much faster and the thousands of meditators we have verify this that they do feel more integrated, more aware and more loving. Good.

So now when we have these qualities in us, when we feel more integrated within ourselves then we become more harmonious. And when man is harmonious within himself, he becomes more harmonious to the environment. The flower that grows in the garden it is beautiful. It is the nature of the flower to be beautiful, but that is not the only thing the flower

does, it also enhances the beauty of the garden. So when we improve ourselves, become more harmonious to ourselves, we become more harmonious to our environment, to our society. And the best way to improve society is by improving the individual. There have been many reformers in the past that tried to reform entire societies and we have seen that this had not been successful. Because the units form the whole. The units form the collective whole. So when a person becomes more integrated within himself and he feel more calmer in mind and body, then that light from within that is forever there shines forth and in shining forth it permeates all our thoughts and all our actions, so that the quality of life improves. For thoughts are also things. Thoughts are subtle actions. And the physical action is none else but the grosser manifestation of the subtle action in the mind. So, by calming the mind, by giving it that rest, by giving the body the rest, the spirit within man, the Kingdom of Heaven shines forth and starts permeating all of that what we are. And that is how our tensions decrease. Gradually they decrease and they would cease. Anxieties are got rid of gradually and when the stillness is there in the pond, the sun reflects in its fullest glory.

Now this is the basis of all religion. Every religion asks you to find that which is Divine. Every religion or theology is a search for that Divinity. So whatever the mind believes, that is not to be discarded, for the mind can only receive as much as it is capable of receiving. With greater awareness, at the present moment our sight might be limited, but with greater awareness, we could take in far more of this panoramic view of the universe around us, until the day comes, when we know that I and the universe are not apart. It means that I have now reached and conquered the totality of my mind. For the totality of the mind is as vast as the universe. All that exists is there in the mind so the journey of the individual soul through this vast universe is there in memory from all the time and it is uncovered. And seeing something as a whole, our perspectives change our attitudes in life change. They change to the extent where even opposites cease. Love, hate, pain, pleasure all these things cease for us and we reach a state beyond the law of opposites. At the moment we are like a pendulum going from one end to the other. You feel happy today and tomorrow some sorrow comes along. And the next day you are happy again, then you would feel sorrowful again. So the pendulum is forever swinging. The idea of all theology is this is to produce that tranquillity within you to become like that lotus though growing in mud untouched by dirt.

So what you actually do is this, by recognising through meditation and spiritual practices the Big 'I' within yourself, you can observe and objectify the workings of the small 'i'. For the Big 'I' is beyond all opposites. It is only the small 'i' that turns and churns itself around in this whirlpool of life. It is not necessary to be away from our daily activities. No, be more immersed in daily activity. But see in those very activities the function that is the basis of all those activities. So once being established through meditation within the Big 'I' there is nothing that could disturb one. Pains and sorrows

come and go like the clouds comes, disperses. The sun shines and it is the very sun the heat which evaporates the water and forms clouds again. But you have that umbrella of the Big 'I' within that gives you shade in the sun, and protects you from the rain. That is what every religion teaches to find that stability within. Christianity teaches this in its own form of symbolism. Hinduism, Buddhism, Mohammedenism, Taoism all these religions teach but one thing, find that Divinity within. The methods might differ. The methods might differ. But here meditation is an innocent systematic process whereby one reaches that innerness and realises that I am that innerness and everything around me is but a reflection of that innerness, but my mind comes in between to veil my vision and therefore I see this to be black and that to be white and all the contradictions in life. For the integrated man can see non-else but Divinity in everything around him. Therefore he sees truth around him and he knows that all this is but the manifestation of the Manifestor. So through - the purpose, the purpose of manifestation is to merge again into the Manifestor.

Now you might ask that the manifested being Divinity, why should it want to manifest? Why should it want to manifest? It is the nature of the Manifestor to manifest, as it is the nature of fire to give heat, for the flower to give fragrance. So, everything in life is eternal just as eternal as the Manifestor. In other words manifestation too is eternal. You are eternal. You are infinite. You are indestructible. You are Divine. You are Divine. It is just the realisation that is required that you are Divine and this has nothing to do with the mind. For the mind will find so many justifications in denying your Divinity. But when one goes beyond the level of the mind then one realises the Divinity within oneself. And when one realises the Divinity within oneself, then only can you see the Divinity outside yourself. Then only could you practise what the religious injunctions would say, 'Love thy neighbour as thyself'. For the Divinity within is non-else but the deep love that exists, a love that requires no qualification. For if any analysis is applied to love, if love is qualified then that love becomes limited while the love which we speak about 'Love is God and God is Love', that love which we speak about, is infinite and beyond analysis.

A man tells his wife he loves her and she asks, 'Why do you love me?' And if he should answer and give reasons that, 'You are pretty, you are this you are that, you have such nice ways, you care for me' and if he gives these reasons then know that is not love. That is a need that is being fulfilled. The caring, the necessary attention, the niceness of the person has an aesthetic appeal. The woman or it applies to the man as well, might have certain mental qualities which are appealing. Thoughts might be similar or alike, principles of theology or psychology, metaphysics, whatever 'ology', they might agree upon various things and there is an affinity, but this is not love. This is companionship. This is an appreciation of the other person but more than that it is a projection of yourself what you expect love to be. And that you'll find in the opposite path. And then you say, I love this person and you find all these reasons. As soon as analysis sets in

in love and you find reasons why you love, love immediately ceases. So when the woman asks the man, 'Why do you love me?' and if the man replies, 'I don't know', he would be giving a truer answer. So that is the area man has to proceed to. And this is done through meditation, where thoughts are transcended, analysis are put aside and one just becomes. One just is. And the joy lies not only to become, but also in becoming. For life is forever flowering. Life is never stagnant. Everything is life, life, life, to be observed, to be understood. Even the stone lying outside is filled with life. And any scientist will tell you around in it. That is life. Life could never be static and anything that is in motion has a certain life-force. Perhaps according to the stages of evolution that life-force manifests in a grosser or more subtler degree.

So through meditation, we reach the subtlest level and experience that love. And by we experiencing that love within ourselves, we do not need to love. We become love and the best way for someone to love us, is to become loveable. So simple. And that integration which meditation brings about opens up the heart that makes one love, that makes one become love. So this is just partly the range of meditation. We have seen that it does not contradict any religion, but with the awakened awareness which is latent in you, with that awakening, truth is perceived more and more and more. And when the vision widens and the entire truth is perceived you will find, you will ask who is the perceiver and what is perceived. Who is the perceiver? What is the action of perception and what is the object of perception? And at that level, it all ceases. There is no perceiver. There is no act of perception, but there is just perception existing on its own self luminous, needing nothing else to support. And that is Divinity.

Do you see how it leads one gradually to the betterment of one's life? In our daily activity, life becomes smoother, more harmonious. So it has physiological benefits, by giving the body the rest it requires. It has with the physiology of man, biology is so interconnected, it helps our biological self. It helps the psychology of man, his mental self gaining that calmness and within the calmness a deepened awareness and alertness. Good. And all these things are beneficial to one's daily life and daily living. With that of course one has to do things to help oneself for as the saying goes God only help them that helps themselves. 'Seek and thou shalt find. Knock and the door shall be opened'. So we have to take some little step, if not for the total realisation but even just to make this life smoother, to make this life a bit smoother, more harmonious to ourselves and to those around us. And something would have been achieved. For when this body is been discarded, you could then very well say, 'Well lived this life, well lived'.

Now meditation does not take you away from any activity you are engaged in. But it will make you enjoy whatever activity that you are busy with. You will see it becoming much finer. A gardener for example works in a garden. To the ordinary person looking after his little garden, he might find it a great joy. But to a gardener whose job it is when he has to

mow the lawn and it becomes a drudgery to him after a while. It becomes routine, but if that gardener becomes more integrated, he will see the beauty he is surrounded with. He will hear the wind in the trees as he had heard it before, but now it assumes a different quality, it becomes a symphony. The blades of grass swaying to and fro in the wind becomes a dance to him. And every petal of the flower that opens, he see the entire creation in it. For understanding the bud opening to find the depths, the real meaning of that bud opening is to find the meaning of the entire universe unfolding. So it begins from inside where you know, where you feel your emotions come under control of yourself that you are not being mastered by the emotion, but you are the master of the emotions. So a balance is achieved through meditation, which is in total conformity with all religious concepts. This togetherness, this wholeness. For all that came from the wholeness must be whole, but we fail to recognise that. The little self or the little mind self is too immersed in mundane activities.

I was called to a bedside of an old woman just about eighty-four and just about to die but she couldn't let go. So her son knocks me up must be about two in the morning and he says, 'Gururaj, please come and speak to my mother, she wants to go, she has to go but she is, but she just can't'. I went there and spoke to the mother and then she started discussing with me various things, that Regency Diningroom Suite she has, that Louis the Fourteenth chair she acquired, ah. One foot in the grave and so attached, so attached to these mundane things. And she knows, the mind tells her that I'm not taking this with me, she knows that and yet the attachment, why? Why? Why? Nothing wrong with being attached, but the secret lies in finding non-attachment in the attachment, where you feel and experience that I am not the doer, I the little self, John, Jack or James is not the doer. There is a greater force, a greater power that does and I am but an instrument and I as an instrument, what claim have I to anything in this world. And this attitude towards life, this perspective can only come about with an integrated, integrated mind, body, spirit. With that integration, can one develop these perspectives. Otherwise we go on and on and on, on this wheel of birth and death all the time, all the time and you think to yourself when is the bus going to stop so I can get off. See. But we have to press the button for the bus to stop. So why don't we? That is the sixty four thousand dollar question.

Do you know that in the Himalayas where I spent many years, if there is an avalanche and a person is lying in the snow, he knows he's dying, but the snow round him gives him such a warmth that he does not want to get up. He does not want to get up when getting up and stretching himself would be just the thing which he requires to start his circulation going again. But he lays there in that kind of comfort and he perishes, he dies. Now we do that every day in our lives, as Ramakrishna would say, the camel eats thorns, it knows its mouth bleeds, but it insists, it keeps on eating thorns. And that is what we are doing, living a patterned life, patterns created perhaps not only in this lifetimes, perhaps in many,

many lifetimes before. So what we have to do is unpattern the patterning and mental processes, analysis, is not going to help us really unpattern the patterned mind. New channels would have to be created. And this happens spontaneously automatically as integration takes place, as one becomes more and more integrated.

I was telling a little story on the Courses, most of you have heard it, but there are a lot of new people here I see new faces about this business of trying to solve one's mental problems with the instrument of the mind. There was a man who used to go to a cafe everyday and he used to buy a tin of soft drinks and what he did was when he was served with the soft drink, he took out a can opener and he opened the can and he had his soft drink. The shopkeeper was watching him. This went on day after day, it was a habit of his to have his soft drink everyday. So a few weeks went past and the shopkeeper, he was a gentleman, he would not question the customer, the customer is always right. That was his attitude and he was watching this man, but one day he just could not help himself and he said, 'Sir, do you know what that little thing-a-bob there is for, that little ring?' So the chap replies, so the chap replies, 'Yes, I know what it is for. That's for people that haven't got can openers'. (Gururaj laughs) And that is how life functions. When we have built in within ourselves all the equipment, all the tools that are necessary to find that joy and peace within and we go and use outside can openers. What can are we really opening? You see.

So, through meditation which is non-contradictory to any form of religious ideal - if a person believes in Christ I encourage him, yes, in Buddha I would yes. In Krishna I would say yes. If someone asks me, are you a Christian? I would say yes. If they ask me, are you a Hindu? I would say yes. If they ask me are you a Muslim? I would say yes. Are you a Taoist, whatever? I would answer yes all the time. Yes. Because I know that having understood one religion in its totality, having reached the basis of my particular religion which I was born in, having understood the basis of it, I have understood the basis of all. And therefore I'm not wrong in saying that I am of all those religions. Yeah. Religion to bind back, it's the definition which the Oxford dictionary would give you. Bind back to what? To yourself, to your inner self that is forever there, forever luminous, shining, but we hide it away to our own detriment. And then we talk of finding happiness. We want to be happy. We want to be happy and it just amounts to wishful thinking really, just wishful thinking not really wanting to be happy. Happiness must cease to be a need. You don't need to be happy, but to realise that I am happy. And those things which make me feel that I need happiness, is but a creation of my mind. Because I am functioning fragmentedly. I'm not functioning as a whole. And that is why the need that is there for happiness is a need, which I have created myself. For essentially I am happy. There's not a single religion, which denies the omnipresence of Divinity. So if Divinity is omnipresent, present everywhere then he's present everywhere. Where is there place for

anything contrary to that which is Divine. So here, did they tell me to end at quarter past eight? And then we're having a break after that, okay. Yeah.

So Divinity is omnipresent everywhere and the function of the mind eludes us, deludes us takes us into the realms of illusion where the happenings on the screen seem so real to us, and yet it just a cinema show. I have seen in a cinema where people are watching a film and I've seen people actually crying, sobbing. They call them tear-jerkers or something. Yeah. Yeah. They get so involved in the story and they identify themselves with something which is illusory, it is a projection of oneself. It is a projection. The film, the reality is forever in the projector. It is not away from the projector, but the projection is away. And we forget the film and get involved in the projection. So the conclusion would be that the projection is inherent in the film. It is inherent in the film and by accepting the inherent value of life, we could view all the opposites in life, the trials, and turmoils and turbulences in its proper perspective. That is an understanding that comes in the beginning. But then one progresses further where the projection recedes away and we find the screen blank and there is non-involvement, yet the film forever exists. Then I am the observer of all that is happening within me and without me, internally and externally. Because then I am, through meditation and spiritual practices, established within myself. I have reached a degree of integration where the clouds and the rain and the sun and the sunshine are appreciated equally.

So I have to work on myself and not on the sun or the clouds. And this is done very ideally through meditation. Meditation teaches a person to accept life. Meditation teaches a person with a bit of conscious effort not only to accept life but to be responsible for life. For all that happens to me I am responsible for. Everything around me, my circumstances good or bad, I have created through my own karma, through my own actions. I am reaping what I have sown. That attitude comes about. This little story. A man was living in two rooms he had a wife and three children and they were so unhappy, because the place was so small, so congested and he was unhappy, he thought I must do something but the rents in London are so high, he couldn't afford a bigger place. So he stuck to these two rooms. One day he thought, wait a moment you know that guru is in town let me go and see him. He might give me some answer. So he went to the guru and he says, 'This is my problem, I live in two rooms, I've got a wife and three children, three and a half' - I think it was, the woman was pregnant again, good, what must I do? So the guru says, 'Oh, that's easy, you get yourself a goat'. Fine. So he thought this guru must be really crazy. But he says, 'Let me try it'. You know the proof of the pudding lies in the eating and that goes, that goes with meditation also, the proof of the pudding lies in the eating. Fine. So he gets the goat and he has it there in his two rooms, another week goes by and he becomes more unhappier. (General laughter) So he goes back to the guru and the guru says, 'Ah, something is missing there. Take home two

ducks'. So this fellow, he says, 'Well, look I'm in it, in for a penny, in for a pound'. (General laughter) So he takes two ducks home. Time goes by a week or two and he's still so unhappy, he goes again and he asks the Guru, and he says, 'Now, you take home six chickens'. He did that also, poor fellow. So he had a duck and he had a goat and two ducks and six chickens and then a few other things that carried on after that. And then one day this chap really got fed up. He says that guru can go to blazes and he chucked all of that out. The goat and the ducks and the chickens, and what not, he chucked it all out. And then he gave a sigh of relief. He says, 'Ah now I feel happy'. (Gururaj laughs).

He could have been happy in the first place, by accepting his circumstances he could have been happy in the first place by accepting what he was placed in. He could have tried to get a better job which would have made him earn a bigger salary perhaps. Or he could have studied a bit to get a better job and a bigger salary and get some extra rooms. These things are practical and can be done. But yet he wanted the answer of happiness from the guru and it was a good answer. Good. Nevertheless I think we'll have a little break now. So think about things and think up some of your earth shattering philosophical questions.

Questioner. Gururaj, I have often heard people talking about a young soul, a person being a young soul and a person being an old soul. Can you explain what that means if there is a difference and can you also explain how a soul is born?

Gururaj. Ah. You know I could take quite few questions and do them all together. Another question perhaps? (A person coughs) That's a very good question. (General laughter)

Questioner. Gururaj, we are often told we must learn to love more. How can we learn to do this outside our own personal relationships and how do we acquire this quality of universal love?

Gururaj. Beautiful. Anymore?

Questioner. Gururaj, could you sort of explain - could you explain by what faculty truth is judged? Yes.

Gururaj. Good. There is no soul - we'll handle three, fourth one, okay.

Questioner. How can the strife for individual creativeness be reconciled with the spirit of meditation, since creativeness seems to be highly individual and has a lot to do with the little ego?

Gururaj. Beautiful, beautiful, beautiful. There is no soul that is young and neither is there any soul which is old. This has been a misconception held by many people. Because from the first Big Bang when this present cycle of the universe was created - now scientists are only arriving at this now but there was a Big Bang - and instantaneously in this big explosion, thousands of atoms shot forth and through the process of evolution the universe came about. Now in the process of evolution, scientists will also tell you that the primal effect of the Big Bang, which is verified in the Bible - by the way, when it says that all was created in seven days; it could have been seven seconds. Scientists used to ridicule the idea of everything being created in seven days, but now since finding the theory of this primal explosion in the present cycle of the universe, they are verifying what the Sages of old has said.

Now the first thing that happened in the Big Bang, the very explosion itself created the vibration. Because all explosions or all motion in this case has to have vibration. It could never remain static. There has to be motion and wherever there is motion, there is sound. This too verifies what the Scriptures say that 'First was the Word, and the Word was with God, and the Word is God'. So, see how science is catching up. Fine. As a matter of fact I just did a Conference at Winchester recently on Scientists versus Mystics - oh, Scientists and Mystics. (General laughter) Sorry, it was very enjoyable. There were scientists from Canada and one from New York, who is a Psychologist and one from Tibet, Tibetan Lama and I was there one of the speakers and we tried to find the co-relation between mysticism and science. Nevertheless, to get back. So wherever there is vibration, there is sound. Now this very sound has the quality and the ability to become solid matter. But there is a process involved where it first becomes a gas, the gas liquefies itself and after liquefying itself, it could become dense matter which we can perceive with our five senses. Good. The reason why we can perceive with our five senses is because those primal vibrations have become compacted. Yet those vibrations exist in the subtle state as well as the grosser state. We can use the example of water vapour, which is fairly you could say intangible, sometimes not seen and yet the same water vapour could become water and the water becomes a solid block of ice. So there changes take place, vapour, water and ice, but the basic element remains the same H₂O. Good.

Now when it comes to the soul, all the souls in this present cycle came about from this primal creation or as the scientists would say from the primal explosion. Now when I say cycle, the universe too functions in cycles. They are universes within universes. There is always a process of creation, preservation and dissolution taking place all the time. Even in the human body at this very present moment as you are sitting there, there billions of cells being dissolved and lasting for a little while and then recreating themselves. What is happening in the human organism is also happening

universally. So, therefore we say that if you could know a grain of sand, you will be able to know the entire universe. So all souls had the same start from the very first go. But when we say an old soul or a young soul, what we should mean and what it really means is this, that one has been faster in its evolutionary processes. One has come nearer to the source, while the other one is slower. Now the one that is slower, we might term to be young, while the one that is faster, we term to be older. Yet in that dimension, in the dimension of the soul, one does not think in linear terms. One does not think in the conception of time and space. What could be regarded in our lifetime for example three score years and ten, could just be a flicker of an eyelid in a different dimension. And in the dimension of the soul, there is no time and neither space. And neither is there causation. Now that which is not caused will not have an effect. For every cause must have its effect. So here the soul in its primal state, all of the souls rather start off together and yet being beyond cause and effect. It is only the mind that is intertwined with the soul. The soul on its journey acquires various other things in its environment. Like a snowball as it goes, it gathers to itself other things. So as it gathers mind-power, which also takes millions of years to come about, it first solidifies itself into gross dense matter which we call mineral. And yet within the mineral itself, the soul is existing, for as I said earlier this evening that everything is life. If everything was not life, then we would have to deny the omnipresence of Divinity. For all is life.

Now from there, from the mineral kingdom it progresses to the plant kingdom. And plants have life and we have many instances that proves the life in plants. Like many keen gardeners know the value of playing music to a plant for example, or speaking to a plant lovingly, and how wonderfully it thrives. Experiments have been made where plants have been wired up to electronic devices and where one plant was hurt, or burnt with a cigarette butt; the other plants could feel it and this was recorded electronically. So, that shows life. There was a scientist and right in nineteen hundred and twelve I think it was, he proved to the world a heartbeat in a cabbage. There was a rhythmic heartbeat in the cabbage. So, life is there. Now the life-force or the soul of the cabbage definitely is more advanced because of evolution than the soul force in the stone. So the cabbage is an older soul than the stone. You see. Right.

And then of course we proceed to the animal kingdom and then to man, and after man, the man-God on earth, the highest symbol of man on earth. And this has been well symbolised in the personages of Buddha, Krishna, Christ. Good. So it depends upon one's personal development. And meditation of course does accelerate the evolutionary processes by developing a greater and greater awareness, where you could view yourself not only as man, but also as that primal atom to the stage of the living God on earth. See the vast range that there is and yet all those atoms started at the same time.

So, some people that are highly evolved here in this hall and I see many faces here, might have done many things in other lifetimes perhaps that has brought them to this stage. For what we are today is the sum-totality of all our existences. We are today the sum-totality of all our experiences. In Sanskrit there's a word called samskaras or impressions. So what we bring into this lifetime is the totality of the impressions that have been deeply implanted in the mind which surrounds the soul. So to reach the purity of the soul in its primal state, one has to not annihilate the mind, but one has to expand in awareness the mind to a state of total transparency, devoid of all the impressions of all the experiences one has had and when that mind becomes transparent enough then the soul shines through, shines through with its total light. But yet it is an individual soul. Now the individual soul when it has or is able to or is enabled to express itself totally, then you will say that the soul in Sanskrit is called Atman, Atman and Brahman are one. I and my Father are one. Good.

So, there's no old soul, there's no new soul, they all started at the same time. And perhaps you and I might have held hands when we started off. So, it depends upon how fast the soul has evolved. Now when it comes to the individual soul, now the soul only gains its individuality because of the mind. Now, how could the individuality experience the universality. And that is the simple process of meditation. Now meditation and spiritual practices is by no means the only way. There are many ways. Like Ramakrishna would say, rivers coming from different direction, but leading into the same ocean. Like all those religions on the symbol from different directions and leading to the light within. That's what the symbol means. So, in all these different ways, a person could even deny the existence of any Divinity. And says, 'Look, my mind can't conceive of it, so why must I accept it?' Now what would be the path for that person. The path for that person would be Karma Yoga, which means be good, do good. And if you can't do any good, don't do anyone any harm. Do you see? Now Karma Yoga means action and proper action requires discrimination. To be able to discriminate between what is right and what is wrong. For this is necessary. We that live, not on the soul level but mind level would find polarities in life. We would find the opposites and we function within the framework of the law of opposites. So the process of Karma Yoga is a different way, where we through discipline and assuming self responsibility and acceptance and performing our duties to our mothers, fathers, brothers, sisters, wives, the environment, the boss, although we feel like punching him in the nose - that doesn't matter as long as we perform our duties well. That constitutes to a certain measure what is called Karma Yoga.

So through this means too, one finds the centre within oneself. Now polarities we could equate with a stick, two ends, and when they are two ends there's always up and down, it sways. But if we could come to the centre. There is the tranquillity and the ups and downs of the stick is not there anymore. It's like a seesaw if you stand in the centre of the

seesaw the thing is tranquil and straight and that is going beyond the law of opposites where no polarity is left. Now as one's karma improves, as one does duty at first on a conscious level with discipline, slowly it becomes spontaneous, so that everything one does, every action one performs is automatically, spontaneously right action. And that according to the Gita is called 'Skill in Action'. Now by exercising this discipline, we establish ourselves within the centre of ourselves. Good. Now to some, this would be a bit difficult the discipline would be a bit difficult, you feel like having a cigarette now and you can't postpone it for another five minutes - discipline. Right.

Then you find people with the temperament of Jnana Yoga, the mind, discrimination that we spoke about that want to weigh pros and cons all the time, all the time it weighs and weighs and try and finds answers and every time it finds an answer it says, 'Not this, not this', and other questions arise. So, that person too reaches a certain stage. Now by having developed the discriminatory ability within oneself, you would find that your actions would improve because you can discriminate between good and that which is not good in relative life. When you speak from an absolute level, then there is no such thing as good and bad, you have gone beyond it all. The Tibetan Yogi Milarepa said, 'When I was young I did black deeds, when I grew a bit older and started having some knowledge I did white deeds. But now I've reached a stage where I do neither'. So, thereto, thereto, one goes beyond the law of opposites. And having developed the discriminatory powers to repeat again our actions in life and our actions include not only physical action, but mental action. The quality of the mind and body improves, progresses towards betterment. But there are still limitations set there, how to overcome the limitations of the mind. Because in action the mind is used, because that too is an action. Indiscrimination or diving deep into various forms of philosophies and metaphysics there too the mind is used. So we are not progressing except on the level of the mind. In other words, we are developing the intellect, and the intellect has nothing to do with the real self of man. Most times the intellect is the stumbling block. Now if that was not the case then every Professor of Philosophy at the thousands of Universities in the world, if intellect was a necessary quality and the knowledge of all the Philosophies of the world were necessary qualities then all those Professors should be self realised people. They're not. They're more mixed up than us. Do you see?

So where do we go from there? We go to the area of love. Ah. There is where the answer is found. There is where the heart expands. Now how to achieve this, to answer the question. Now how can you make yourself love? That is a contradiction of terms. You cannot love, you cannot make yourself love and this is where meditation helps. You cannot create love, if you don't love a person. You cannot just love the person. You can pretend, but if you pretend, you get deeper into the morass, become more muddled and you go the other direction of love, rather than to experience love because love is a flowering. Watch the flower, some nice flowers, where do they come from? Lovely. Watch the

flowers, they flower in love. What is the flower gaining by being so beautiful, tell me? What is the flower gaining by being so beautiful? It gains nothing. It is an offering. It offers itself to the world, its beauty, its fragrance. Yes. So love is a flowering and this is where meditation helps. You can't make yourself love someone or anything for that matter. It has to come from within yourself. Dante has said that, 'The greater the man, the greater his love'. What is meant by that greatness? You don't need to be a great mathematician - that's not being great.

(Tape Ends – Continued on UK 79/33)

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