

Questioner. Dearest Gururaj, my friend and I will ask the first question together.

Gururaj. Oh that's nice. Do you do everything together? (General laughter)

Questioner. (Cont'd) Yes.

Gururaj. Ah lovely.

Questioner. First, what is the right attitude for approaching spiritual unfoldment and secondly, and why is this right attitude important? More specifically, Gururaj, why as an aid to spiritual unfoldment is it considered to be of value to abstain from smoking, drinking alcohol and eating meat?

Gururaj. Good. Why is it necessary to have the right attitude for spiritual unfoldment? Now if you do not have the right attitude then you will not have spiritual unfoldment. So the gist of the question would be, why should we have spiritual unfoldment? Fine. What is the purpose of it? Now man is totally a spiritual being because that spiritualness which we might call God, permeates him entirely and not, not only the permeation of the physical body or the mental body but also everything that governs him. All his thoughts are also empowered by that spirituality within himself. Why we call it unfoldment is because through millions of years of existence, he has gathered around him a lot of dross. And it is like a dirty window. So the path of spiritual unfoldment lies in the fact of cleaning the window where pure light could shine through. Good. Now everyone consciously or unconsciously is seeking for happiness. Now it all depends what we mean by happiness because if you find happiness, you will surely find misery, for they are the obverse and reverse sides of the same coin. So the search in spiritual unfoldment or realising the spirit or self-realisation is not for happiness. Happiness could be a side product. Where does happiness come from? Does it come from the senses really? You look at a beautiful flower and you feel happy. You see an accident on the road and that makes you feel unhappy. Now here is sight. Then if we come to the other sense of hearing - you listen to a beautiful Symphony and you feel elated and you hear discordant sounds, like a bomb dropping for example and you'd feel unhappy.

So happiness or unhappiness is not dependent upon the body and the motor organs. It's not dependent on the senses. Happiness is dependent entirely upon the mind. Now how the mind interprets the perceptions it receives, there lies the secret. Now if the mind is well trained through meditation and spiritual practices - now remember the mind is like a lake full of waves bubbling up and down and as long as these waves keep on being in turbulence and turmoil so would

your receptivity be. So by changing one's attitude what we very simply mean, is changing the mind, re-patterning the mind as I always say. And through spiritual practices, one brings about a greater calmness within the ripples. Now if this is not achieved, then it also has great beneficial results that by self-analysis, which is Jnana Yoga, which you might have heard of, through self-analysis we know the value of the turbulence. We know that all the happinesses or unhappinesses we undergo is because of the turbulence in the mind. Now when one can look at this turbulence objectively, when one can look at this turbulence objectively then the turbulence or the ripples in the mind loses its value, loses its sting and you do not become unnecessarily elated and neither deflated. So this area is beyond happiness and unhappiness. You reach an area where happiness and unhappiness becomes the same. Someone asked me this morning 'Guruji, how are you feeling, you were ill'. I say 'I wasn't ill. I wasn't ill at all, only the body went through some changes because of change of climate and this and that'. But I could observe the body going through all the nose leaks and what have you. It's a pity that they haven't invented some kind of - what is that you put in taps? - washer, ah (General laughter) So, when one changes one's attitude, what you are actually doing is objectifying that which you are going through and by objectification, you become the witness of what is happening.

Now most of you know that there are two hemispheres in the brain. The one section governs all thinking and analysis and that is the section that has to be brought under control. Where if that section of the brain that undergoes all analysis and expresses it through symbols and words, or rather interprets it, interprets any happening or thing within its means, within its limited means, now if that limitation is removed, then you can objectify any happening. So what we do is draw from the intuitive faculty or rather the spiritual faculty in man which can be expressed through the brain cells. So by spiritual practices, we are activating that section of the brain, the right hemisphere I think it is, whereby you draw forth certain energies which quietens the turbulence in the left hemisphere.

Now this cannot be done by the left hemisphere alone, not that the two hemispheres are apart from each other but it is not alive as it should be. Now when the spiritual energies are poured into the analytical side of the brain, the judgmental part, the rationalising part, then your rationalisations will have or will assume a different meaning altogether because it is filled or to a certain measure, filled with that spiritual energy which is within you. Now this will change the entire character of your thinking and when the entire character of your thinking is changed, your attitude will change. So the attitude one has to have for spiritual unfoldment is tackled from so many different angles. Firstly, by enforcing it with spiritual energy. Secondly, by looking at things in the right way. Like I quoted this couplet a million times before and you must have heard it 'Two men behind prison bars, one saw mud, the other saw stars'. Both in the same circumstances but the attitude - one saw glory and the other saw gloom. And this gloom is produced by man himself because he has not

found the secret. It's a secretless secret rather because it is inherent in man, but he has failed to activate that inner force within him. That Kingdom of Heaven which is within, he has failed to open the gates so that this flood of energy could rush through into his mind's stuff and help him change his attitudes in life. For the nature of man is joy, which is beyond happiness and unhappiness, beyond the laws of opposites but one has to release the joy. There has to occur an explosion within oneself and that explosion comes about by yearning for that joy. For nothing is achieved for nothing. You don't get nothing for nothing and very little for sixpence. Right.

Now when we open the doors of that infinite source that is within us, then with the power, the added energy that's given to the analytical mind, our attitudes change. One person can go through the severest misery in life and yet look at it objectively that he does not feel that misery at all. For in every adversity there is an opportunity. Anything adverse can be changed. I know a friend during business days who had quite a nice job and he was sacked from the job - redundancy that's what the bosses always tell you. Good. So he was at loose ends, he had a wife and children, he had to make a living. So he thought let me start something on my own, which he did, with empty bags and bottles, collecting them and reselling them and things like that. From there he graduated into a little shop. From the shop he started making it bigger, bigger, bigger and today he owns so many big buildings in one of our main streets in Capetown, called Whale Street. So that little fish, struggling in his job, became a whale, hah, in Whale Street.

Now if this very man, if this very man became despondent, says 'I've lost a job, now what to do?' Then he would sit at home and say 'Oh God, oh God, Rama, Rama, Rama, Rama, Rama, Rama, Rama, 'Rm', 'Rm', 'Rm'.' It was not going to help him but he personally put his thought forces to action and he did something. Here in England I know a person who started as a labourer and heads a large catering chain. So action, action, action. So now this is the other angle, reinforcing the mind, reinforcing the mind with spiritual force which gives you that energy. Right. Objectifying the thought, be it either of happiness or unhappiness and being untouched by it and then putting it into action. Now what happens with action is this, it solidifies your thought, it makes that thought force, gets imprinted more deeper and more deeply into the mind and then if it is deep enough, it becomes a reality to you.

So it is all a matter of mind. And of course being all a matter of mind, most times the mind doesn't matter. So on the path of unfoldment, after going through all this, one could strengthen the mind and use it as a very powerful instrument because a thought is a thing and if you think deeply enough, strongly enough, powerfully enough, you can bring anything into reality because thought as I said is a thing, is a thing. It exists in your mind for the moment but you can materialise that thought. But it has to have the spiritual force behind it. That is why people pray to find the strength. But when they

pray, they normally try and bargain. They try and bargain that, 'Lord if you do this for me, then I will give that to charity. You do it first and afterwards, I will'. Yeah. Business. 'What' a business? (General laughter) You see. Now by that, one does not change one's attitude. To change one's attitude, to repeat again, one has to act. One has to act. And if the mind is strengthened in right action, to perform right action, then it will add on greater and greater strength.

Now as far as attitudes and thoughts - attitude is nothing but thought - as far as attitudes and thoughts are concerned, there is a wonderful mechanism at work that if you think a right thought, you will attract unto yourself thoughts of a similar nature that are floating around in this universe because a thought can never be destroyed. It is indestructible. There's nothing in this universe that could ever be destroyed. It could only be transformed from one thing unto another but never destroyed. So these thoughts once, although causing an imprint in your mind, the essence, by imprint I mean the essence in your mind, the rest of it is sent out, it floats out from you into the atmosphere. Now if you are thinking a hateful thought, a miserable thought, then all those thoughts that are of like nature, that are hateful and miserable will be attracted to you like iron filings to a magnet and it will strengthen that particular hateful thought in you. So you become more hateful. Now if there's a loving thought, you will attract to yourself in the same manner. The principle is the same. So with a little conscious effort, if one thinks correctly, rightly, then attitudes will change very, very quickly. And the greatest attitude in life would be this, to find the way home, to find spiritual, to unfold the spirit so that it could shine in its full glory. And after all what is the spirit in man? What is that energy in man? It is nothing else but love. God is Love, Love is God.

So here you have all the energies of the universe and that which is beyond the universe, at your disposal. What we have to do in the beginning with conscious effort, is to cleanse the carburettor in the motor car. The tank is full of petrol, inexhaustible supply, but if the carburettor is clean, the jets are clean, the petrol flows through smoothly and the car runs smoothly. You see. And this depends on attitude. So although the mind, being the most cunning animal on earth, it can also be the most helpful mate. And it does not mean that you just carry on and autosuggest to yourself certain repatterning because when you autosuggest an opposite thought, there is some help on the superficial level. When your mind is filled with some ugly scene, then you very consciously try and bring to mind some pleasant scene that you have experienced. But this is on the superficial level and the change that would occur would only be on the superficial, that little percentage of the conscious level.

But if energies are drawn from within then those energies do not only penetrate the conscious mind but they also cleanse the various layers of the sub-conscious mind. That is where all the trouble begins. That is where all the trouble

begins because the sub-conscious mind, with its various layers of so-called density, contains all the conditionings that you are going through, all the circumstances that you are going through. It all there in seed form and now and then they rise up to the conscious level and rising to the conscious level, it has its physiological and physical expression. So by, here are two ways again that you try and turn a bad thought into a good thought. 'Auntie Mary said a bad word to me last week and I feel so hurt, but let me think back, last Christmas, how kind she was. She helped me so much. Look at that lovely gift she sent me. She spent weeks and weeks knitting that jersey for me and with every stitch she had me in mind. How kind of her. Let me think of her kindness, instead of that little word she said in a bad mood or a temper.' You see. Because everyone has goodness in them, you just have to really look hard enough to see that goodness.

So that is how we turn the negative thought into a positive thought but this only has a superficial value. It is very helpful. But when we treat the sub-conscious layers of the mind and fill it with that light of the spirit within, then we are unfolding the spirit and as the spirit unfolds, our whole attitude towards life must change, inevitably it changes. I have seen meditators and a lot of them are sitting here and I find them today totally different people than what they were when I met them about three years ago. Because of their spiritual practices, they have recharged their systems with a spiritual force and with that and having Satsangs and listening to tapes, a different understanding is gained.

So life has to be tackled from various angles, from the thought level, objectifying thought, right thinking, right action in the waking state of life, very consciously and very gradually we try to change the things that we can change. And we also develop the ability to accept the things we cannot change. Now this is a proper change of attitude. If a person limps or has to use crutches, he is not going to sit and moan the whole day through, that 'Oh, crutches, crutches, crutches.' He'll make good use of it. He should in any case. If a person becomes blind, you are always compensated, that is the law of nature. Your hearing becomes more acute. You can hear sounds which normally you would have not been able to hear. I know a person, a very plain looking person, her face is all pockmarked and if you see her in the street, you would not really look at the person, yet she's so wonderful. She has an attitude towards life. She has and experiences a certain joy that over bubbles, her cup runneth over and to be in her company and to talk to her is like having a bath, you feel cleansed. You see how she has turned from extreme repulsiveness into total attractiveness and her house is always filled with visitors because her joviality, her attitude to life just radiates, radiates a kind of warm love, a spirituality that you just cannot resist. So you see - (coughing) pardon, that was a nice one - its quite pleasant coughing. It's nice. It's nice. Good.

So that is where attitude counts and that is how, these are few very simple ways of changing attitudes. I cough and I say 'Oh I'm coughing. It's going to make me feel miserable, isn't it?' But I say, 'I'm enjoying the cough. Ah, it makes me feel happy'. Because when you cough, you know there's a sensation in the throat and I enjoy it. Yes. Nothing wrong with it. The body is subjected to various things, the body has limitations and if you stand apart and observe the body while it functions, then nothing harms you or hurts you. Like the Gita would say 'Not to be elated by good happenings and not to be deflated by that which is not so good' and that brings about equilibrium. And that equilibrium is that which changes attitude and gives you the fulfilment of life. Now the fulfilment of life does not depend on pleasures and pains. The fulfilment of life is far beyond pleasures and pains. It is far beyond. It is an indescribable joy. It is that bliss that permeates you all the time even while you are waking or sleeping or dreaming. It does not matter because that very bliss is life itself. Do we really live? We think if we move around and walk around, do this and that, that we are living. No, we are just existing, living dead. So we have to wake up. Wake up to that bliss, to that joy, to our inherent nature, which is blissful, to the real 'I', not this superficial 'I' to which we attach so much importance.

Now when one has that attitude, then the path to unfoldment also becomes joyous. For in the end, you will find that the goal and the path has been but the same. Joy lies not in attainment itself but also in attaining. For life is forever striving and if there was no striving, there would not be life, for it is this very striving that keeps this universe alive, that keeps this universe in motion. And no one can stop it. No Divine force can stop it, for even Divine forces are subjected to certain laws. What we have to do is just to fall in line with those laws. That's all we have to do. And by awakening that Divinity within us, we automatically and very spontaneously go on the path in accordance with the laws that govern this universe. And how far is the universe? How vast is the universe? It is as vast as you are. You are the universe. You are the master of the universe. You are the master of your destiny. Now this comes from analysis. This comes from looking at things, using the mind in its proper way but the mind is not the only way. When you feel the mind is just tired and you just can't conquer it, although it's not too difficult to do but some people find difficulties in the smallest little thing. Some people find difficulty in getting up from the chair to go and fetch a cup from a table in the corner, it's difficult, and it's too much trouble. Yeah. So what do you do then? Then you get into the area of devotion where you say 'Not my will but Thy will be done'.

Now this implies a surrender, a surrender of the little self to the big Self. So actually you are surrendering yourself to yourself. You are surrendering your little self, the ego orientated self to the real self that is within you and you would find with sincerity that this works. When there is complete surrender of the small self to the big Self, what happens is this, that you become totally oblivious of your conditionings. You become totally oblivious of all your weaknesses. You

become totally oblivious of the ego self and then you tell the ego, 'you go'. Yes. And when that merges away into the big Self, you allow the big Self to act through you, through the body and the mind, which is now in a state of suspension and yet capable of acting. Sounds paradoxical, but that works. You can be in a state of suspension and yet act. Ask your bank manager about suspense accounts, he'll tell you. You see? So that is the other way.

So therefore as I said the other day, there's no hope lost for anyone. For on the path of unfoldment we have love and hope as the basis of life. For without love and hope, there is no life, no life whatsoever and yet paradoxically enough, everything is life. There is no death. There is no death. As the great Master said 'I teach you of life and death. Choose life', meaning that I might tell you about so-called death but I tell you to choose life because life is eternal. And in the eternity of life, there cannot be any death because that which is permanent cannot have anything impermanent and what impermanence we find, is a super-imposition. It is an illusion created by man's mind. So we've got all the tools at our hands and it costs nothing. It costs nothing. To become the master of the universe, costs you nothing. meditation and spiritual practices, right thinking, right action, little effort to change our ways of life and that's about all and if that can't be done, just surrender to a mightier will. Just surrender. With my little ego, I sacrifice. At first with little effort and then with a little understanding and then spontaneity comes, where I, James, John or Jack, Jean, Joan or Jeanette does not exist, only He exists. Good.

The second part of the question was about smoking, meat eating, alcohol. People on the spiritual path has to have certain observances. I would like to recommend to you a book by Swami Vivekananda called Raja Yoga or I have done two tapes on Raja Yoga, which you could borrow and listen to. And the first two are Yama and Niyama, the observances of life. Now this has also been printed in article form in 'Yoga Today'. So you could get a copy of that as well. That will help you. Now a person on the spiritual path has to have certain observances. Now there are movements in the world that will tell you that if you want to be initiated or join our movement, you must not smoke, you must not eat meat, you must not drink, you must not - something else which men and women do (General laughter) - I don't know about that. Good. They tell you, they make it conditional upon you. Good. In our movement we don't enforce these things because if a person has been eating, say meat for hundreds of years, you know they are so old (Gururaj laughs) whatever, ten, fifteen, twenty years, fifty years, now it would be very dangerous and any doctor will tell you this that it would be very dangerous to withdraw from that just immediately. The system is so used to that.

So if, as you go on with your meditational practices and as the system becomes more and more refined, then your need for grosser foods will become less and less and less. So here you don't force yourself into things, because as the

system becomes more refined, you will want more refined foods and drinks, whatever you have. Now then when you have reached the stage where you have gone beyond it all, then you become a law unto yourself. Then you can do anything you like and you won't have any affect whatsoever. You're beyond it all. So it's really simple. What I would advise for those that are contemplating Vegetarianism is this, that if you eat meat three times a day, which many people do, bacon and eggs in the morning, steakburger for lunch and at night some kind of stew, something like that, fine, is to cut it down a bit, cut it down a bit. If you eat meat seven times a week, seven times in a week, cut it down to six, later on to five, four. Cut it down slowly because food definitely has an affect upon a person's thinking.

Now food also has the Gunas. Now that is a different subject and Keith has a whole catalogue of tapes where there are three forces of nature Tamas, Rajas and Sattva. Tamas is inertia, Rajas is the activating force and Sattva is the pure force the light. Now these three elements control the entire material universe, even from the subtlest to the grossest. Now food also contains these three forces. Now in grosser foods you'll find Tamas more dominant. And in finer foods you'd find Sattva more dominant, the purity, the refined aspect of the material universe, you'll find that more dominant. So the more grosser foods we ingest, the grosser our bodies could become and grosser our thinking could become. Right. After all what is the human body? The human body is nothing but food. That's all what it is. The human body is nothing but food. The human body is composed of food. All these muscles and blood and bones etc have been formed by food. So as we go on in our meditational practices and we become more and more refined, our need for Tamasic food, grosser foods will become less and less. Some people go to extremes that 'Oh, this is Tamasic food, so I must not touch it' and things like that. They go to such extremes whereby they would even harm their bodies. And overnight changes are no good. So, see how you feel. As you go on, the needs become less and then you would eat purer foods.

Now if it comes to life where you will find, as some Indian scientist had discovered, he discovered a heartbeat in a cabbage. So everything contains life. Some forms of life of, are a lower developed stage in the scale of evolution and naturally animals are of a higher stage in evolution than the plant stage. So we sustain life by consuming life. And when our systems become refined and we can consume that which is of a lower stage, by all means that is good. When you, when you reach beyond all this, beyond the laws of opposites and even beyond that which is beyond life, you can be in the world and yet not of the world. When that stage is reached, you have the licence to do anything you like, for there will be no attachments, no impressions created on the mind that will perpetuate happinesses and unhappinesses. So in our organisation we leave it entirely to the meditators. You have to walk with your own feet. I can only show you the path to unfoldment. The choice is yours. Let the choice be good, wholesome, wholesome that leads to a wholeness, then we have life. We enjoy life when we become one with the Father. Now isn't that nice, to become one with Divinity. Well look,



Christ ate fish and he drank. He had a good old time of it, the old boy. (General laughter) But then remember, he was in full control of all nature. He was. He dined with the Pharisees in the Inns and the Innkeepers and etc, etc but he was not affected. He was still one with his Father.

How far are we? It's lunch time. A few minutes left. Okay. See you later. Good, enjoy your lunch.

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