

Gururaj. You know I always say open your eyes slowly but I personally I am never successful at it, the eye lashes are too long and they stick so I have to give it a jerk. (Laughter) Good have you got the sheet of the Purification Practice? Once we are settled I will explain you what it is all about. I will need one as well please if you don't mind? Thank you. Has every got one?

Many people have the habit of rushing in from work or from any strenuous activity and sit down to meditate and they cannot go into deep meditation by doing that. Meditation is always to be approached in a calm mind. The Purification Practice is designed to calm the mind but it has to be done with the utmost amount of feeling and sincerity. It is to purify ourselves as the title suggests, and if in future if you do the Purification Practice in sincerity and with feeling, you will find your meditations will go very deep. And this is done in all theologies, for example, you're taking a walk to the church and you're hearing the bells ringing. Immediately the sound of the bells would take your attention to church, 'I am going to church, I am going to the house of God'. That you would find among our Christian people. Among the Muslims and the Jews you have the man on the minaret, you know, calling out for people to come to prayer, AllahAllah.... it's Arabic, right. Then you have the Hindus, as soon as they enter the temple, right in front there is a bell which they ring and with the sound of the bell they go into the church and the mind is more at ease and it becomes more conducive to reach our inner selves.

For example you might have wondered why we use the gong? It is to show as the sound fades away, that is how your mantra must fade away. Let's take any example, it's no good saying radayam, radayam, radayam, radayam, radayam, radayam, radayam. That is not meditating, radaayam, radaayamm, it goes quieter and quieter, like the gong when it's struck, it's loud and the sound fades away. So you likewise your mantra must fade away in the mind and as it fades away it goes to the deeper and deeper layers of the mind. Now I'll show you how this will sound and then we will all do it together. Fine.

Aum Vaak Vaak of course watch me, I'm doing the first round

Aum Vaaka Vaak

Aum Pranaha Pranaha

Aum Chaksu Chaksu

Aum Shotram Shotram

Aum Nabhi

Aum Hridayam

Aum Kantaha
Aum Shiraha
Aum Bhubya Yashobalam
Aum Karatalkar Pristhe.

We never pray for us only. The last one Aum Karatalkar Priste is, may everyone have that purity. So we start, let my speech be purified. Let me speak always the truth. Let me breathe you know all good things and breath of course is just the external form of the vital prana that is within us that keeps us alive. Then eyes, let my eyes always see good things. So this must be done with sincerity and feeling and not just idle repetition. Right. And ears of course, let my ears only hear good things. And the navel which is the solar plexus, is called the Manipura Chakra which is a bundle of nerves. Let them not become tightened. Let them loosen up so the vital forces can flow through me as it should flow, in a normal natural way. Then after the navel we have the heart. Let my heart be pure - throat, let me always speak good things. Let me always eat nourishing foods and not the junk foods you have in America. And top of the head, Shiraha, - may my mind always be filled with good thoughts. The knees which represent the limbs - it means may I have physical strength to fulfil all my duties and then arms up to all. May this be a blessing to everyone in the world as well.

So if you take your cup in your left hand, and these are the fingers to be used, these middle two. That's it, that's it, that's it, the middle two. The why we use motion as in every theology, is because the hand is an extension of the mind, an extension of the brain. To give you a little example, say for example you want to read faster, try doing this, follow the line instead of just reading that way, follow the line with your finger and your speeding read will increase by twenty five percent at least. Because there are other ways of reading, aerial reading, for example for me if I look at a page I just do that, that, that and I've got the whole page. That is of course, we call that speed reading, but one thing to remember is that the hand is an extension of the mind and by using the hand it has a greater impression, inner action and the thought would naturally make it more powerful.

So dip these two fingers in the water. Fine and do this. Repeat it

Aum Vaak, Vaak
Aum Vaak Vaak
Aum Prana Prana
Aum Chaksu Chaksu
Aum Shotram Shotram

Aum Nabhi
Aum Hridayam
Aum Kantaha
Aum Shiraha
Aum Bhubhya Yashobalam
Aum Karatalkar Prusthe.

You get the idea. Shall we try it once more.

Aum Vaak, Vaak
Aum Vaak, Vaak
Aum Prana Prana
Aum Chaksu Chaksu
Aum Shotram Shotram
Aum Nabhi
Aum Reedayam
Aum Kantaha
Aum Shiraha
Aum Bhubhya Yashobalam
Aum Karatalkar Prusthe.

You see, now you will wonder why we use Sanskrit words. We can use, Aum speech speech, Aum ears, ears, right. Fine. Now our language and most of them are concocted languages, while Sanskrit is the mother of all languages and it has the greatest amount of purity. For example in English you say laughter and you add an S in the front it becomes slaughter. Why can't it be slafter? Why laughter and slaughter. You see how it has been all such a hybrid mix up really. Now Sanskrit language was conceived by Sages who would sit at a tree and they would feel the vibrations of the tree and the sound they hear of the tree, would be the tree and that is why when they say tree, they are actually repeating or saying the vibration of the tree. So that is how Sanskrit language was formed and it is the mother language. Good. We will proceed to the second one.

Aum Buha Punatu Shirashi,
Aum Buvah Punatu Naytrayam,

Aum Svaha Punatu Kanthe,
Aum Manaha Punatu Hridaye,
Aum Janaha Punatu Nabhayam,
Aum Tapah Punatu Padyam,
Aum Satyam Punaha Shirashi,
Aum Khan Brahma Punatu Sarvatra.

Now one would do this three times each you'd find yourself in a calm state of mind which makes it more conducive to meditation. Because if you rush in from a busy day and your mind is filled with all kinds of worries and things your meditations won't go deep. So this is one of the methods to deepen the meditations.

Now the third part is a Pranayama mantra and now the purpose here would be total exhalation. No when you exhale you are ridding your body of toxins. Inhalation is not so important as exhalation because when exhalation is complete inhalation becomes automatic. Because you can't stay without breathing. So all these are done in one breath, the seven of them. I'll give you an example, you don't need to use the water for that of course.

Aum Buha,
Aum Buvaha,
Aum Svaha,
Aum Manaha,
Aum Janaha,
Aum Tapaha,
Aum Satyam,

You feel it totally it is so well measured. The syllables are so well measured that you really empty, you know, your lungs of toxins and that is very important. People's lives are never to be measured by years. People's lives are measured by how many times they breathe. And if your breathing is correct you would have longevity. I was supposed to die when I was fifteen because I was born with a congenital heart disease and thanks to all these various practices that I am still well and kicking. (Laughter) And I think I will still kick around for another twenty years. Good. You can imagine open heart operation, severe sugar diabetic, I will take a shot of insulin every day, plus cancer and yet last year nine months out of twelve I was travelling around the world teaching and feeling fine and fit. I do get tired sometimes, excessive travelling and what have you. For example from Cape Town to Chicago it took me thirty two hours travelling and waiting at

Airports to change planes and this and that and sitting up all night in planes. It's not easy, especially when you are doing it year after year over a period of ten years. So it is these practices, these practices that keeps me going. Good. Shall we do the third one? In one breath you can inhale first if you like. But don't do Aum Buha (Gururaj takes in a big breath) Aum Buvaha, Aum Svaha, You get the idea (Laughter) in one total exhalation.

Aum Buha,
Aum Buvaha,
Aum Svaha,
Aum Manaha,
Aum Janaha,
Aum Tapaha,
Aum Satyam.

Pranayama is so important. Now I love having a cigarette, now the reason being that I enjoy it number one and number two it keeps me grounded to earth. I don't recommend it to others of course. I am talking of myself it keeps me grounded because I have a habit of just floating away into meditation at the drop of a pen, like Ramakrishna, you've studied Ramakrishna, fine. So to keep me grounded and to be able to work I put some of the impurities into my system. But at the same time my lungs are clear as a baby's lungs. Because of the heart problem and the sugar I've got to go to hospital once every month and they give me a thorough check up and all those Professors they are very good friends of mine and some of them are meditators, so they really give me a thorough check up and they are so surprised that my lungs are clear as a baby's. They ask me 'How do you do it?' I say Pranayama, four, sixteen, eight, this you do before your meditation and you'd find the lungs and all that clearing up, breathing becomes better. People that suffer or had suffered from emphysema, they have been cured, their breathing has improved. By really ventilating, tomorrow or day after tomorrow when we do the Yoga Nidra, I will explain you how breathing should be done where the entire system becomes oxygenated and you gather the vital forces.

So all these things they are thousands and thousands of years old but have very great value. They are simple and all Spiritual Practices are simple. Nowadays we have organisations that make things so technical and the more technical they make them the more money they can charge. And yet basically every Spiritual Practice is something very simple. Like for example, prayer to use that as an example, is it difficult? And yet how effective it is. Likewise all Spiritual Practices are simple and pure. Good. So let us do this with one breath again.

Aum Buha,
Aum Buvaha,
Aum Svaha,
Aum Manaha,
Aum Janaha,
Aum Tapaha,
Aum Satyam,
And of course you have the meanings with that.
Lord you are the vital energy
Lord you are the taker of my burden
Lord you are the giver of my happiness
Lord you are that which we all worship
Lord you are Creator and Preserver
Lord you the destroyer of all my negativities
Lord you are the Eternal truth.

And there is a little prayer at the bottom and you can use any prayer you like. This is one which I have written out for anyone that would like to use it.

Oh Lord you are that which spreads the nectar of life
Oh Almighty you are that which is the container of nectar
Oh Almighty Father, you are truth, love, success and the beauty of life
You are my life.

You can use this prayer. Good. So this was to give you an idea of what the Purification Practice is all about and the more regularly you are, it takes a few minutes only before you go into meditation and it would be very, very helpful. So do try and do it on a regular basis. Good.

Sorry I was late this morning but if we do over run by fifteen minutes or so before lunch would it matter at all? No. So what we shall do this morning is a Rapid Fire Question and Answer thing, where what happens at these Courses,

someone asks one question and I start talking a whole hour on it and then the others that are present don't have a chance to have a word in. So Rapid Fire Question and Answer Session means any question you like, asked by anyone which I will talk about briefly and it would be nice. Yes.

Questioner. (Inaudible)

Gururaj. Mantra or Tratak or what?

Questioner. I can't say it out loud. If I could just say it to myself.

Gururaj. Well, you are not, you are not supposed to say it out loud. Oh chanting, oh let me do one round for you so you can really have an idea, you know, oh my God. You know I've got two sets of beads and they always get intertwined and sometimes people ask me why? And I say, 'Look that is the Relative being intertwined with the Absolute'. Sure you must be doing it the same way, but do join me in one round - take a few minutes only.

Aim Hrim Krim Chumundi Yai Viche Che
Aim Hrim Krim Chumundi Yai Viche Che

(Gururaj continues chanting)

Good. I'm sure you must all be doing it the same way. I thought it's always nice to repeat things. It doesn't do any harm. This chant has so many, many values and I think it might have been explained to most of you and for those are new here, it is very scientifically worked out. The words have no meaning at all, but they are sounds captured from the universe, of

which the universe is made and by doing chanting you uplift the vibrations of the room. That is one thing that happens. The other thing that happens is also you are clearing yourself of all toxins. For example when you say 'Aim Hrim Krim Chumundi Yai Viche Che', you're not breathing in, you're exhaling. Right. 'Aim Hrim Krim Chumundi Yai Viche Che'. Psychologically we have made experiments that the duration of a thought is never longer than eight seconds, never longer than eight seconds. We think we are thinking about a subject for a whole house, but we are not. Thoughts are like a movie film. Now the action you see on the screen a person walking from this end of the room to that end of the room, it seems so continuous on the screen but the film is not made that way. The film is made up in frames and because of the mechanical projection it gives you the illusion of a continuous movement, meanwhile it is just frames. Now that is how a human beings thoughts work and the longest duration a thought can have is eight seconds and from there, after having the break there it starts up again a continuation as in the movie film.

So this is so balanced as to give the mind its full scope of emptying it for those eight seconds that we are so used to. The other most important thing that you must always try and do nine rounds. The reason is this that you can only get fully into it after three rounds. And then after the three rounds you will find that you are not chanting anymore. Your small 'i' is chanting and your big 'I' becomes the witness of the chant. So here you learn to differentiate the small ego i that we spoke about it from the real I inside, which is important. And after three rounds you'd find it just going on automatically without effort and it is very beautiful and people tell me all over that they find so much benefits from that. You asked the question if you can do it silently, yes by all means. I don't know if I told you this story. I was a guest in someone's home and of course my room was upstairs and so here early in the morning the lady of the house you know she was chanting Aim Hrim Krim Chumundi Yai Viche Che. Beautiful. Aim Hrim Krim Chumundi Yai Viche Che. So when I came down I told her, I said 'This is very, very beautiful starting your day off you know chanting'. So, she said 'Guruji, you know I could never tell you an untruth. I use one round of chant for a soft boiled egg and three rounds for a hard-boiled egg'. (Laughter) Good. Now today what we shall do is just any question you want to ask about anything.

Questioner. During the chanting several people experienced after three rounds dropping out, just all of a sudden they stopped and were somewhere else.

Gururaj. Oh yes. Yes. You can transcend with chanting. So it is quite possible that those people that just drop out might have transcended their entire mind and it's a state of being beyond the mind, not out of the mind, beyond it. Very good.

Questioner. Is it always best to do the Purification before Meditation?

Gururaj. Yeah it's always best to do the Purification before Meditation and Pardon

Questioner. Chant

Gururaj. Chant after it. Chant you can do it throughout the day, you don't need to really sit down for it. For example the Chakra technique you have, you do not need to sit down for it. During the day while you're washing dishes or at your office desk, you can do the swirling of whatever chakras are located to you. Yeah. And the same thing applies to Gurushakti. So the most one requires is an hour a day, half an hour in the morning, and half an hour in the evening. Perhaps a little longer, it depends upon the person.

Questioner. Speak of sleep

Gururaj. Yes. What is sleep, is that what you? Sleep is when your conscious mind goes blank it goes at rest, but your subconscious mind is forever working but the gate closes where the thoughts and the impulses and impressions of the subconscious mind does not come through and the conscious mind gets a rest which is of great benefit. You deprive a person of sleep, this is an old Chinese torture. As soon as he tries to fall asleep they wake him up. A German torture as well. So sleep is very important and as Shakespeare said 'Sleep is the best nourishment in life's feast'. So sleep is very important and it's too long a subject to go into the mechanics of sleep and which part of the brain really sleeps and what happens with the synapses, the electrical impulses and how they are slowed down into such a fineness that the conscious mind becomes unaware. Now the practice which I'll be teaching tomorrow Yoga Nidra, would be aimed at being fast asleep and yet totally aware. The nature of sleep is such that every portion of you is functioning except that little conscious mind which you think is awareness. That little conscious section of the mind is not awareness at all, only a fraction of it is a far, far greater awareness there that extends to the entire universe. That awareness is there and one can capture that awareness in Yoga Nidra, yogic sleep. You see?

Now in this little portion which we call sleep, it is in reality not sleeping. We call it sleep, it's not sleeping there are many, many functions that go on in it. If there were no functions going on in it then you will not remember your dreams the next day. So there is function there but the function is of such a subtle level that you feel you are totally gone, you are asleep. So it is very important. But the question is when you learn Yoga Nidra, the question is, when I am asleep who am I? Who am I when I am asleep when I do not know myself? Now Yogic sleep leads you to the knowledge of yourself

while your conscious mind is still having a rest and yet you are aware of the answer who am I. I would suggest you read Raman Maharshi on this very question, who am I and when you find the answer who am I you become enlightened. Yeah. Sleep is very important. But as you proceed in your Spiritual Practices you'll find that your need for sleep becomes less and less. For many, many, many years I used to sleep only two hours a day and I used to feel totally fresh and strong. Now lately because of this sugar problem that I have, I need a bit more sleep. But during business days and since a very young boy, I never needed more than two hours of sleep because there is so much to do. And if you can accomplish the same amount of rest in two hours of sleep as you would in eight hours then why not two hours and use the other six for some other activity which would be fruitful, very fruitful. Yeah. And so no Psychologist has been able to define the nature of sleep. But Mystics know and they recognise, they are aware of what goes on in the conscious mind even while it is outwardly asleep. Because there is activity even in the sleeping mind and the Mystic is aware, and the Mystic has the answer there, who am I? Anyone. Anything you can ask me even how to bake a cake. Lady first.

Questioner. The question of abortion is very much on my mind. Do you have any ideas on abortion?

Gururaj. Any ideas on abortion, yes. Yes. Yes. Abortion is murder, it's killing. If a woman conceives she has no right to kill that life there. If you would remind me to speak at length on this question, what happens at conception. How does conception take place? At what moment the spirit enters the embryo. I can talk on that tonight if you like and go into deep length on it. Just remind me because I never remember. So in short I do not agree with abortion as it is done today. Because today most abortions are done because of lust, and you know a mistake happens and the woman conceives. But there is some justification in abortion if it would ruin the woman's life, if it would ruin the child's life when it grows up. If it would cause great problems and dissensions in the family life and whatever the case might be, or if there is some congenital disease, in those cases it would be better to have an abortion. Otherwise if it were lustful engagement between two people and they want to get rid of their responsibilities, so they themselves aborted. Now I believe this had been quite a question in Canada. Yes and there were parties pro and cons on the question. There was a group that agreed to abortion and there was a group that disagreed to abortion. And the group that agreed to abortion I believe said that look a human being has the right to what he wants to. I say 'No, you don't have a right to do what you want to because in the first place you, you know through copulation might have created the child there, but the spirit of the child you have not created. So what right have you to discard it'.

Questioner.(Inaudible)

Gururaj. To be born yeah.

Questioner.(Inaudible) and if the child is conceived under those conditions Inaudible

Gururaj. Conditions. Yeah. It would be okay. You see every case has to be taken on its own merit but principally we must remember that we have no right to take the life of the child. But if there are certain circumstances, for example, say a person has gangrene because of excessive sugar and it has gone beyond control, I mean we wouldn't like to say 'Oh legs must be cut off' but here in this case the leg has to be amputated to save the person's life or else the gangrene will spread throughout the whole body. You'd rather use a crutch and do something useful rather than let him die of suffering. So everything has its own merits and everything is an individual thing but when they try and pass general laws on things, that is no good. By general laws I could give you examples of South Africa where you have the Group Areas Act which means the whites can stay in a certain area. Indians will have to stay in an Indian area, the coloured in the coloured area, the Bantu in the Bantu area, the black people. Right. They have no choice it is by legislation. Now for example say I'm in love with a white woman, I can't marry her. That's called the Mixed Marriages Act. If I as a non-white walk down the street with a white girl, I can be arrested for attempted immorality and if I get caught in bed with her, I'll do to gaol straight away for six months. You see? So freedom of choice is not there. You see these things should come naturally and not by Legislation. They should be by volition, by one's will. If there's a strong bond and a strong love affair across the colour line, what is wrong with that? Both are human beings aren't they? And both are beautiful human beings, everyone is beautiful. But when things become legislation I think it would be wrong. It should be something as a matter of choice.

Questioner. I have a granddaughter, she is twenty five years of age. She did one year of college and then this came and she's better than she was. She's not well. I wondered if there's anything in this movement that can be done for her? I want to say too that half the beds in Canada are occupied by schizophrenics. (Inaudible)

Gururaj. Yes I know, I know what you mean. Now science has misinterpreted schizophrenia. They normally boil it down to a split personality but that is not the case. What happens in schizophrenia that you are born into this life, there is a certain mental chemistry. Fine. Now with some people because of that chemistry go back into a past life that they have lived and then they try to live those two lives, the past one and the present one simultaneously and that causes conflict. Many times they are totally normal living in this present life and yet because of this mental chemistry which is not understood because it depends on Samskaras, a past life shines through and you live that life, so you become two totally

different persons. And that is why they call it split personality. But they don't give the reasons of it. You say fifty percent of the beds in Canada are schizophrenics. I would say a far higher figure around the world suffer of that. Oh yes. Now for schizophrenia we have certain practices and if your daughter would send in a Form with her picture, you know practices can be given to her that will help her very much. And the help it would give is this, it would prevent her from going into past lives, that she just lives this life and schizophrenia is gone. Yeah. Because she won't, by her practices she won't be able to recede into a past life and bring it forward and mix it up into this life. That's the only cure for schizophrenia.

Today's doctors, I can't remember medical terms but they many of them inject the brain with fluid to try and retard certain kinds of regressions and it has not been successful. I remember some years ago a Psychiatrist who is a meditator of ours in Pretoria, which is a thousand miles from where I live in Cape Town, so the nephew of the Shah of Iran came to visit South Africa, because Iran had a lot of connections with South Africa especially to do with oil and what have you. And then this Doctor Fentor, not had his own private practices but he also was the Superintendent of the psychiatric wards of two different hospitals. So I call him J.L, J.L.Fentor, so J.L. Fentor he says I have got this case this Prince from Iran is here and he is a severe schizophrenic. One night this young man went into a hotel and just picked up something very heavy and started smashing up the whole lobby. So they had to call the police and of course the police sent him to the hospital because they said look he is off his you know nut. It was a case of schizophrenia. So I said look if he can come down to Cape Town, let him be with me and he could come, he had the time and he stayed with me for three weeks and he was cured. Yeah, and not only that, not only that, he bought a caravan and he shipped the caravan off to Ceylon. Yeah. And they flew over, he had a chap called Mr Bootha with him as his aide and they toured the whole of India.

Now his aide Bootha could not get a visa for India being a South African you know, South Africa and India are at loggerheads, so it's not so easy to get visas. So, I wrote to the Ministry of the Interior, I knew someone there. I said please grant this person a visa on arrival in India, he's a student of mine and he wants to do some research, blah, blah blah, blah you know padding it a bit and he got a visa. And I believe they are well and fine. You see? So when Psychiatrists tell us that there is no cure for schizophrenia is because that they do not yet understand the subtler levels of the human mind. What scientists want to do is capture that Divinity into a test tube. And I always say, how can you capture Divinity in the test tube when the test tube itself is Divine. So that is the difference. And like the talk we had yesterday I think it was on science and mysticism something like that. All this is sort of part and parcel of that, where one could aid the other. And of course you know today scientists when they can't get a person's head right what they do is shock treatment and they don't know what's happening in the head. They just experiment by giving shock treatment. For

some it might help by accident but it's not, and yet they call it a science. And then the basic principal of science is that it has to be an experiment which should be repeatable over and over again producing the same results. And yet here they are doing things of which they don't know what the results are going to be. You see? So much, much, much is required in this world. You are very quiet dear? Yes, please. Don't stand up say it.

Questioner. (Inaudible)

Gururaj. Yes. That is true. The right thing to do yes, I understand your question. That was very good in making wrong decisions. Now decision making, I think I did a Tape here on one of the Courses. I think it was in England. You can get the tape on decision making, a whole long hour.

Voice. choice

Gururaj. Yes choice and decisions, yes they are allied. Firstly in mundane things in life one has to use analysis weigh the pros and cons. And the pros and cons should be weighed in such a way that I must not think what benefit it is going to do to me. Think first of what benefit it is going to do to others. Then when that thought is there then you would not think of yourself and the real sting of the choice or decision disappears. Then it becomes a sacrifice. Then of course people don't want to go sacrificing themselves and their lives. They are small little things. Okay. The best way to decide is to learn to hear the inner voice and that comes about by intuition where you form the, you know through Meditational and Spiritual Practices, where you can draw from the intuitional side of yourself and you will find that you would reach a time when you do not even need to make a decision, the decision is just there, it is made for you already. You come to a fork on the road you don't need to decide should I take the left or the right, you just take the right one. So one does reach a stage where decisions do not become necessary, your choices do not become necessary if one learns to listen to the inner voice. That is the one part of it and it's not everyone that could reach that stage, but it does take the ordinary man in the street and he has to decide on something. I would suggest to the man, that don't think because decision-making is thinking, don't think, just leap and if you break your neck, good. Because that will teach you a lesson, just leap. Because there is no experience in life that one has that is not of benefit to a person. An adverse experience or a good experience always teaches us something. And if we accept, you know we say, 'Thy will be done' and then I want to decide and on the second breath I say, 'That I will'.

So those people that cannot contact their intuitive self, their inner self you just leap, never mind what happens the devil might care. And if it goes right okay, and if it doesn't I have still learned something from it. Because nothing in life is without a plan. There is always a plan to life and I don't think man can do very much about it. We think we do, the mind thinks, shall I go to Vancouver or shall I go to Toronto, the mind thinks. Now there a little analysis, if I go to Toronto, this will happen and that will happen and I will see this and that and that. If I go to Vancouver I will be doing this, this, this, this. But don't you see, it's just you. Whatever you do there or whatever you do at the other place, no one else is doing it for you. You are doing it through Divine will. So let Thy will be done and leap into the unknown. That's the greatest adventure. Meditation for example or Spiritual Practices is a leap into the unknown. You see? So never let things bother you, for even if adversities come about there is always an opportunity in every adversity and if it works out right and good results come from it, remember it is your karma, what you have sown you are reaping on the mundane level. Karma does not apply on a higher plane of existence but on the mundane plane that law works.

Say for example a woman is married and she is not getting on well with the husband. She's tried her best, she did her utmost best honestly and sincerely to make the marriage work and if it just does not work out after doing one's total best then break up, why go through the suffering and that is just common sense. And it comes to changing a job, you're fed up with the job right and you have to decide find another job. Make that decision, have the determination I'm going to get another job and you will get. So everything in the mundane world requires some thought, some planning, and it doesn't require any supernatural force to guide it. I will sit down, we'll all sit down at the table to eat in a few moments perhaps and whatever is served, if I don't like a certain kind of dish I won't eat it. Finish. That wouldn't make me sad. I say 'Okay, this was made and I don't like cauliflower', so I won't eat the cauliflower, it gives me gases. For example, I am just using this as an example - the cauliflower you made was so lovely (laughter) I was saying to Barbara. I am just using this as an example and it's nice to use an example, a personal one that would create a bit of fun. I am fond of laughing. Oh yes. So I don't think there is anything really to worry about, nothing at all in your case. I think I have covered a problematic area in your life in a sort of way, perhaps indirectly. I could see it on the face. Nevertheless, when you have an appointment with me, we will go into deeper details. Fine.

Ten past twelve I think it is? Shall we adjourn? Good.

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