

Gururaj. What shall we speak about tonight?

Questioner. Can you speak about children?

Gururaj. Fine. Let's have some more questions. Yeah.

Questioner. What can the average person do to move toward increasing happiness and how will this be recognised?

Gururaj. Good. Anymore.

Questioner..... (Inaudible)

Gururaj. I have spoken a lot on that it will be just repetitious as I explained about healing this afternoon too.

Gururaj. Larry.

Larry. Could you just say something about the great tragedies we see around us in the world, pain and suffering which seems to be so undeserved.

Gururaj. Why don't we have an evening of Rapid Fire. I think that would be nice because being that a long Course, we should have two sessions of Rapid Fire.

Tell us something about children. What do you want to know about children?

Larry. I am just feeling love for children.

Gururaj. Which is very natural. You feel love for children because there is such beautiful innocence in children. You feel love for animals because there is such innocence in animals and all the actions of animals for example are instinctive and not cluttered. We are talking about household pets and not cluttered by the thought forces that are there and the same thing applies to children. They are themselves. When a child is very young, it hasn't got any plans in his mind, his mind is unscheming and that makes a child nothing else but love. You love the child not because of you, you love the child

because the child is love itself. So that is how a human being should be totally uncluttered in their mind. When it is uncluttered and unscheming, unselfish, not greedy no avarice etc etc then you become love. Like I have been asked many, many times, do you love? I say 'No, I don't love, I am love'. So that is a stage a grownup has to reach a stage of becoming again like a child, childlike a child does not scheme against you, little infant. When they grow older and becoming conscious of themselves then they could become very demanding and there the scheming starts. They want attention and that when they are very young a month old or so, there is no scheming in their hearts, in their minds and they just flow and be what they are. They are love. Fine.

Gururaj. What was yours, Ian?

Ian. What can the average person do to move towards increased happiness and how will this be recognised?

Gururaj. We have been speaking about it all week, to meditate and do spiritual practices and with that, in spiritual practices they are effortless but in our daily waking lives, if we turn our attention to the better and beneficial things of life then naturally they reach greater heights of understanding and would be able to look at something with a totally different perspective and by looking at a thing from a different perspective, an ugly thing could also look very, very beautiful. So then your love for everything grows and with greater and greater practice of meditation and translating the energy that is gained in meditational practices, by expressing it in daily action, life becomes smooth and when one's life becomes smooth you don't need any proof of it because you feel it. You feel the calm, you feel the joy, you feel the peace and this can be expressed in laughter or in tears or just a beautiful complacency where you are totally active and yet at the same time because you have discovered the stillness within yourself, you are inactive, so the maximum can be achieved with the minimum of effort. And that energy is conserved in you to make you go more and more deeper within yourself. So you acquire the energy to go deeper and deeper within yourself and then you come out with more and more energy all the time. So it's like the story of putting a small little fish on the hook and throwing it in the water to catch the big fish. So that is how it works.

So, the recognition of that joy and happiness comes on its own. You know when you're feeling happy or you know when you're feeling sad. So here the powers of discrimination come into play and that play is of the mind because all cognition or recognition is of the mind. And the feeling that dwells in you of that happiness is mixed with emotions, so three factors come into play feelings, emotions and the thought that I am feeling happy, I am feeling joyous. And for example when you go to a decent restaurant and have a very good meal there you come out feeling having the feeling of

well being. Ah it was such a lovely meal. But that is not happiness it is not lasting. A few hours later you become hungry again. So this was just pandering to your taste and how far does the taste go? Only about four inches, from here to there. That's as far as your taste goes. After that it's all gone. So what remains is the memory of the taste of the food. Memory can linger on for an hour, two hours, five hours, five days, five weeks, ah that was a beautiful dinner. So you are enjoying the dinner in your mind all over again although the dinner is not there.

Same thing happens with adverse conditions, where you keep on remembering living in the past. When I sit down to a beautiful dinner I enjoy every morsel of the food and a few minutes later I don't even think about it. It was for that moment and enjoyable. You see. So, recognition comes with the play of the mind, memory, feeling and the emotional self that was involved. The meal might not have been too wonderful but if you are sitting down to the meal with a lady you love, your wife or your girl friend, that food would taste much better because here your emotions too are stirred and make the meal taste better than what it would normally taste if you were alone. If you go a cinema, a movie as you call it and see a film, it could be a very good film but go there in a bad mood and you won't enjoy the film, but if you go in a nice pleasant mood, you are sure to enjoy the film.

So these are all conditionings of the mind that makes people recognise certain things in us. But the higher level is not to recognise, not to feel, not to become emotional about it at all. That is a higher level and that level is just that knowingness that if it was good yesterday, it is good today, it will be good tomorrow. You don't ponder the past and neither project into the future. In the moment and the moment is blissful, the moment is joyful. So, if we have remembrances of pleasant things then be sure to know that you will also have remembrances of unpleasant things. So as I have said many times before the greatest gift bestowed upon man is the gift of forgetfulness. For if every happening in your life could be remembered, every moment of the day, life would become terribly miserable. So therefore all Spiritual Masters advocate 'Be here and now, live in the moment' - the moment is gone and a new moment arises. It's a new day. And from moment to moment you always find the sun rising in its full glory and splendour and you are bathed in light all the time.

Aide. Harry.

Harry. It appears to me that many people in this life seem to be very good people and yet they come upon adverse circumstances.....(inaudible) it seems totally unjust.

Gururaj. Unjust. Yes. Now the whole secret to your question is the word 'seem to be good people'. They seem to you to be good people because of the actions or the relationships with you and they are very pleasant to you, they are nice to you. You find them kind and you find them very loving and they seem to you, those are your impressions and those are the kind of impressions one should have about everyone. But if you probe deep into their minds or into their subtle bodies, how many conflicts are there which you would not know about. They might be going through severe agony within themselves and you would not know. Once we did an experiment with two people - their hands, both of them - it was a controlled experiment which we did with some Physicians and Psychologists where each one's hand was put in a vice and a certain amount of pressure was given so that it was painful. On the one man's face it was photographed all the time on a movie camera. The one that was suffering extreme pain, his face was just full of smiles and you would never say of course the vices were not shown, only the facial expressions were shown and you find extreme pleasure and you found his face smiling as if he was enjoying, while the other one was totally groaning. The point is this that appearances are not all that true. Both going through the same amount of pressure and pain, yet on the one face there is a smile all the time, on the other he is groaning with pain.. The experiment just took about five minutes and they volunteered for the expression of what appearances could tell, what expressions could tell.

So a man goes out with a very bad woman, a woman of the streets, she is going to be very pleasant to you. I must try that experience one day. She'll be very pleasant to you, this that and everything but what's in her mind, business, how much money she can get out of you. There again its appearances, an act. So appearances could never tell a person what the person really is, unless we have the ability to delve within the person. And practically everyone, instead of just seeing the appearances, they could feel the emanations of the person at a certain level. The more you are established in meditation, you would feel their depth much more and more and more.

Now some people seemingly good go through very adverse circumstances, what do we know what karmic debt they had brought with them and it is definitely necessary for them to go through adverse circumstances to draw up their balance sheet, to balance out their accounts and they have to be good perhaps not seemingly so but really so to balance off the karmic debts that they have brought along with them. So every human being is a unique human being, there are no two people alike as there are no two fingerprints alike. And it is very hard to judge for the ordinary man so therefore the Scriptures say 'Judge ye not'. So things that appear might not be reality. They could be an appearance. Like I was in Las Vegas once and they took me to see a Show and they do put on bit shows in Las Vegas in those Casinos and this show was magical musical Show. Whenever I go to all those places around the world, they normally try to entertain me as well, not just lecturing and healing and counselling, they do have a night or two off to entertain, show me around and

they took me to this show where these two magicians, I can't remember their names they made elephants disappear on the stage, they made motor cars disappear on the stage. Of course I know how it is done. There is no disappearance but it would appear to you that the motor car and the elephant and plus so many other tricks they did, disappeared and it seemed miraculous but it was just simple gadgetry simple devices that were used. Do you see.

So we do not judge. A poor person that is in very adverse circumstances might have a whole load of karmic debt with him and a person that is in wonderful circumstances, happy circumstances might, by the expression of what he regard to be pleasant and pleasurable might be incurring so many karmic debts which he would have to pay for in another lifetime. But one thing is sure that goodness can only bring about goodness and bad deeds can only bring about bad circumstances, if not in this lifetime in another lifetime perhaps. But one has to keep on reaping and sowing all the time until you cease sowing and you cease reaping where you have risen above it all and after rising above it all then you start sowing and reaping without any desire for the fruits thereof.

There was this old man and he was well into his ninety years (I nearly said nighties) he was well into his nineties and he was planting a mango tree. So some young men were passing by and they asked him 'Old man, you are so old and why are you planting mangos?' Because for a mango tree to bear fruit takes about seven years. So the old man replied, 'I am not planting these trees for myself so that I could have the fruits, I am planting for the generation after me that will enjoy these fruits'. In other words, it was a service he gave for others. But we always take the negative point of view in everything, don't we? A bee stings you - you would feel the pain for half an hour or an hour but the bee gives its life. And then you say 'The bloody bee stung me'. He gave his life in stinging you. You see. Supreme sacrifice.

Be like the moth always attracted to the flame, it knows it will be burnt but it sacrifices itself into the flame and dies. So die first to find life. Let the ego self die and you find life, eternal life. But people just don't want to let go. They don't want to die. They don't want to let the ego self die and that is why they keep on suffering. You know the story how to catch monkeys. You make a hole in the pumpkin and the monkey comes along and put his hand in to take out the pips but it catches the pips and his hand can't get out because if his hand was straight it would slip out but if he has clutched it in a fist the hand won't come out and that's how they catch the monkeys because the monkey is holding on to those pips. He could have found food and other eatables elsewhere but he won't let go of the pips and he is caught. And we human monkeys do the same. Next question.

This Guru that was about to be married was worried and he met a married friend and he said 'I have got one problem, I am going to be married next week but what should I call my mother-in-law. If I call her mother you know that word is specially reserved for my own mother. I can't call her by that and if I should call her Mrs Wilson, that wouldn't sound right either'. "How did you?" he asked the married friend, 'How did you overcome this problem?' So the married friend says, 'Oh, that was easy for me for the first nine months I just said 'Heh' and after that I called her Grandma'. (Gururaj laughs) Another question.

Questioner. Can you comment on the Christian concepts of Angels and Archangels and a hierarchy?

Gururaj. Yes. There are no Angels and there are no Archangels and there is no hierarchy. For there are certain existences beyond our existence on this planet. There are beings - you find this not only in Christianity, you find this in Buddhism, you find this in Hinduism as well and they describe it as 'Locas', a place, an abode. Loca means abode or people an abode of people and you find there are existences in this universe where there are people more highly evolved than us. As I said in some talk this week in that those you might call Angels if you like Devas.

And then you have in the Hindu mythology celestial musicians that are called Dondaravos and they have these various gradations of heaven upon heaven, upon heaven. Some Theologies say that there are seven heavens and according to the Hindus, they say the highest heaven before approaching Divinity is Brahmalooca, where you live in the land of Brahma, which is just all peace and joy. Now these are mythologies and as I said once before that mythologies has a didactic purpose, it teaches one something in story form. What it really means is this is the refinement of oneself. It means how highly we are evolved. Now when you say Brahmalooca, the abode of peace and joy you would mean that you have evolved even now in the physical body to that state of peace and joy where you are living in Brahmalooca. Do you see?

And there is no hierarchy where a higher being would rule a lower being and things like that. No, no, no. You just rule yourself, that's all. Because everything is in with you all the so called heavens of mythologies and all the hells of torture is there in you all the time, all the time. But how we modulate our lives, helps us to learn. A person was going through you know all the hells and heavens and the purgatories and what have you and he passed many planes of existences and the tables were laid with beautiful food, but these people there could not eat the food because their arms were too long, their arms were so long that it could not have reached their mouths. So this person travelling through these various layers of existences and these are the layers where people were starving and yet the food, beautiful food

was in abundance but their arms being so long they could not take the food to their mouths until this traveller reached an area where people were very very happy and they enjoyed the most delightful foods. Now when this person looked he saw what the people were doing. There were those rows and rows of tables and all these people had long hands too, but what they did instead of feeding themselves, they fed the person that was sitting opposite. And that person sitting opposite was feeding the person sitting opposite here. And they were all well filled, they were happy. You see.

So if we feed others, we care for others, then we too would be taken care of. We do not need to feel the tortures of hunger and I am only using food as an analogy. There are many kinds of hungers. The hunger for love, the hunger for Divinity, the hunger for truth and so many other things. So if we live our lives feeding others, helping others in other words, you'd find it would be returned to you tenfold and that is another way to peace, joy and happiness. Always the other, always the other. When a certain Indian God was asked, 'Why don't you eat?' then this God replied, 'Of course I eat. There are hundreds and thousands and millions of mouths eating for me. For all that there is, are within me'. You see?

A little girl was collecting money for their club, a little tot, so she went from door to door. So this one door, she was a nice little girl, and I could imagine she will be like Rosemary when she grows up a bit more, pretty little girl. So she knocked on this door and there was a very kindly man that opened the door and asked her into the living room. And he asked her why she came so she explained she is collecting for their little club. So this man puts down a dime and a dollar bill on the table. So this little girl picked up the dime and she said, 'My mother has always taught me to take the smallest piece, but I think I'll take this piece of paper also to wrap the dime in so that I don't lose it'. (Gururaj laughs)  
Next question.

Gururaj. Anything, anything, anything.

Questioner. .... Inaudible

Gururaj. Yes single people living together. A new thing has started some years ago where they talk about trial marriages. They live together unmarried but fully all the functions of a married life. If our ancestors would hear of what's happening today, I am sure they would turn in their graves.

Trial marriage, why? What does it prove that you and I are compatible, is that the proof they want.? Why not get married first and find the compatibility mend the holes and patch them and become compatible for no two people could really be compatible if they have a deeper understanding. And I found couples that were at loggerheads and when they started meditating and doing spiritual practices, they softened up so much that they overcame all their differences and there was such compatibility. And compatibility – patibility – have that - to be able to be patted and pat and then you say come, come, compatibility. Become compatible, that means become loving and you automatically are loved. You say come, you don't say go, you say come, because everyone can become compatible with each other.

This not only refers to husband and wife. Say they are some people working together in the office and something might develop between two people there, two workers, two ladies, or two men or whatever and they hate each others guts. If one would only say come, it would get rid of a lot of ill feelings and really become good friends. So it depends entirely upon us. And then there is another factor to be considered the marriage licence is only a piece of paper. That's all that it is. A real marriage is a union of two hearts. That is a real marriage. And that can be cultivated, the union can be cultivated, can be brought about as we take a seed and plant it into the ground. Two separate elements and yet compatible by interpenetrating of the seed in the ground and a beautiful flower grows. So this depends totally upon us. I might have said in some talk that here in the West we have one divorce out of every three marriages. In the East there would be one divorce out of say a hundred thousand. Well it's a different culture, different ways of upbringing where they do find total acceptance. And then of course the saying goes, marriages are made in heaven. We don't know how true that is. But if there is a deep bond of a previous life then only those could be said that marriages are made in heaven. So if we are not sure of the fact that marriages are made in heaven, let us make marriages here. Marriage, sit in the carriage of marriage and ride away into the vast blue skies. (Laughter) and ride away in the vast blue skies of joy. Ah hah. Get into the carriage. Yes, but they don't do that. The definition of a gentleman is this, that he keeps the car door open while his wife carries in the parcels. And that happens all the time, doesn't it? Consideration, appreciation, these things are important and a great bonding factor is also the offspring you have. That which is born from the flesh and blood of two people could be a wonderful binding force. Remember you teach a child nothing. You don't teach a child, a child teaches you. A child teaches you to love, doesn't it and by loving the child, you develop the same kind of love to others. The seed is planted. The child teaches you to be kind, the child teaches you to be considerate, compassionate, caring, sharing. If there is little food in the house, I'm sure any reasonable person would give that little food to the child and stay hungry himself or herself. Look how much we learn from the children, don't we? Yes.



Questioner. Gururaj, just to return a moment to the point I mentioned, I still have some problem with the idea of karmic debt being a reason for the suffering of Indian people in hungry countries where the children seem to be so innocent.

Gururaj. Yes, the children are so innocent they had nothing to do with it but a child is also born as we grown-ups have been born as children, we are born with a debt and if we had a certain kind of debt to pay you can be certain that we will choose the country where there is a great amount of famine, no food and you go hungry. So we have chosen that to learn. In a previous life, you might have deprived for example so many people of food when you were in a position to help. You did not. So you suffer the pain that they have suffered. It is all in the laws of nature and the laws of nature you know which governs Karma is never, never unjust. If I am blind for example, I am blind because I might have done something in a previous life for which I have to pay. But at the same time with me paying that debt I am doing a service to the world. Because people look at me and says 'Ah that Guru, he's so good whatever he would say and he is blind'. How much sympathy and compassion and love would not arise in you so that even I, the teacher, will still teach you by my blindness, by transforming, you creating certain qualities in you that would evolve you. You see. So everything, everything serves a wonderfully good purpose. You would not be reborn if your slate was clear, you'd merge away into Divinity. It is only to clarify the ego to make it transparent, wash the dirt away so that we could really enjoy life. Live life instead of being the living dead. Ah. So the thing we have attracted and we do something about it we can unattract it. Do you see?

There was a lawyer and he was having a chat with his son and he wanted the son to follow the same profession and become a lawyer. So the son says 'Dad, I have been thinking about this but I want to be a doctor because doctors are more useful than lawyers'. So the father shouted, 'What do you mean, lawyers are not as useful?' So he says 'Have you ever gone to see a football match and have you ever heard anyone say, is there a lawyer here?' (Laughter) Next question.

Questioner. Gururaj, I believe on some of the tapes you have said ..... dark ages Kali Yuga, can you tell us why?

Gururaj. The entire universe is nothing but a cycle and the universe is cyclic by nature. And in some of the Sanskrit mythologies you'd call it the Day of Brahman and the night of Brahma, of Brahma not Brahman, the night of Brahma and they have even measured it in so many years and this they have divided up into four Yugas. I can't remember the figures correctly but the Sat Yuga, where goodness mostly prevailed, lasted four hundred and twenty million years or something and then you have the Treta Yuga which was less, four hundred and thirty million. I am just mentioning figures because I

don't want to remember useless facts, they are not helping us now. And then the Dwarta Yuga, the Treta Yuga that has a lesser period and they say that the Kali Yuga has a lifespan of about four hundred and thirty odd thousand years. Kali Yuga is the shortest of all. And they also believe that Kali Yuga has started about five thousand years ago, so we are still a long time in Kali Yuga. Now this Kali Yuga can be interpreted in two ways. Kali means black, the black age, Kali Yuga, and it also could refer to the goddess Kali. If you have seen the picture of Goddess Kali, that's Hindu mythology again, you'd find her so frightening, she's dark and she wears a garland of skulls. She has a sword in her hand dripping with blood. Very hideous. But what it means is this that she is here to destroy evil, destroy, banish darkness and evil. So the Sages of the East have said that for a person to reach enlightenment is far more easier in this Yuga than it would have been in the Sat Yuga because of the intensiveness of the conflicts. When you have a force pushing very hard against you, then naturally it would force you to push harder still. And when you push harder and harder, you become more and more purified.

So Kali Yuga is a time according to them that would rid one of a lot of the evils that are in this world. That is the mythological interpretation. My interpretation is this, that seeing that the world functions in cycles we are we start from there and we are taking a turn and we are at the bottom of the cycle, of the circle and the only way we can go is up back to its starting point. So we are somewhere down here and beginning to turn up. See.

There were these two sisters, old maids, spinsters and as usual they were sitting round at home at night and the one sister was reading a newspaper and she says to the sister, 'Listen to this report that this woman married four times and when every husband died, she cremated the husband'. Many people like to bury and many like to cremate, I personally would prefer cremation. Right. So four of the husbands were cremated. So the other sister said 'Well life is like that, isn't it? Here we are sitting all alone without husbands while this other woman had four husbands to burn.' (Laughter) Good. Next question.

Questioner. Why do people spend a lifetime or lifetimes developing a specific talent?

Gururaj. Did you say why?

Questioner. Yeah. Is there a natural law involved?

Gururaj. Yes there is a natural law involved. For example if you get our little Rosemary interested in say music or art, she might not perhaps become a great artist or musician in this lifetime. We hope she does perhaps it depends on her inclination, which is also governed by past lifetimes. But if she has the talent and we help the seed to grow then that very talent would be carried over into another lifetime until the stage is reached where like Yehudi Menuhin who could play all the Concertos and Bach and Beethoven, Mozart and all that at the age of four and we call them prodigies. So everyone is born with a kind, a specific strength. Everyone is born with some talent, something in which they were good in a past life and which they have brought into this life. Some people just bring love and just can't help being loved and some people have brought with them the talent of teaching, be it as a spiritual teacher or as a schoolmaster, whatever. They have brought this talent with them because of their past lives. And they might have practiced for years and years and years, lifetimes and lifetimes to reach that and then very few we find that are born enlightened. Those are the Buddhas and the Christs and the Krishnas. Yeah. They are born enlightened and then they discover themselves who they are and they start doing their work and you'd find that every great Master that has ever lived always started their teachings after they were round about thirty, because it takes that little time for them to discover themselves. Christ only started teaching when he was thirty, Krishna too, and Buddha as well. Buddha left home when he was about twenty nine and went into his meditations under the Buddhi tree and gained enlightenment. And you study the life stories of all of these great Masters that were worthy to be Masters and whose truths are still powerful today as they were in those days. And they always after self discovery who they really are, they started their mission in life.

And we were talking about schoolmasters just now, so one student asks the other 'Do you read mystery books?' So the friend replies 'I am busy reading a mystery book'. So she was asked 'What is the title?' So she replies 'Advanced Algebra'. Some of the mysteries that couldn't be understood I suppose. (Laughter) Next question.

Questioner. Guruji, how is that someone like Christ..... (Inaudible)

Gururaj. Yes. Difference

Questioner. ....Inaudible

Gururaj. Good. That is very, very true because a man of that stature never could hate anyone. Yeah. And he even said that one of you are going to give me away. He said that. He knew it and he loved Judas and Judas by the way was not a bad man. He has been very much misinterpreted. What Judas tried to do was to bring about a reconciliation because

Christ was not only a teacher of truth but he was also a political rebel. He also wanted the Romans to leave his land. He was hated by the Romans. He wanted to reform certain old beliefs of Judaism, which were not conducive to people's lives of those times, like for example money lenders at the Temple making fortunes, the sale of doves and lambs for sacrifices and the priests had wonderful times with those barbeques. So he tried to reform that, and so therefore he was hated. He was a leader not only in religion but in the political and sociological fields as well and he knew his end would come beforehand and he loved Judas equally as he would love John and Peter or any of them. For to repeat a man of that stature does not know of hatred. If your heart is filled with love, how can there be hatred? That is why I said if man slaps you on one cheek offer him the other. He will learn more by that than by you punching him in the nose. He'll learn 'Ah what a man?'

It happened to me once I don't know if I told you this story. It was a Saturday afternoon and I worked at the office 'til later and in Cape Town when it comes to Saturday afternoons all the streets are empty. I had no car, something wrong with the car so I had to take the bus and walking down a lonely street three hoodlums pushed me in the recess a shop door or the little porch or whatever you want to call it and wanted to rob me. So in my wallet I had about thirty Rand that they took and I think I had a ring or something that they took. They took my watch, they never hurt me at all they just wanted to rob and as they were reaching the corner of the little road, I shouted to them I said 'Hey you've forgotten my pen', it was quite an expensive Parker pen, I said 'You've forgotten this please take it'. So they came back and they looked at me and they spoke Afrikaans of course and the one says to the others 'Hier ist ein anderer sooter man', that means he is a different kind of person. So instead of taking my fountain pen they gave me back my wallet, and they gave me back my ring and my watch and trotted off again. Why? What power was at work there? The power of love. They are thieves, robbers, but extending that love to them. For what belongs to me in any case, you have it. You see? So love conquers, I have been through many, many kinds of experiences therefore Chetanji wants me to write an autobiography. Start it one day. Yes. Next question.

Gururaj. While you are thinking let's see if we can find – oh there was this blackguard who was bragging to his girlfriend and showing off his new car. He says 'This car is so quiet that even if you switch on the engine you won't even hear it. And when you drive in it there are no vibrations that you'd feel and it has a special gas burner attached to the exhaust or whatever that you cannot even smell it'. So the girlfriend says 'Oh that's wonderful' and of course he also said 'When you switch off the car you can hardly see it'. So the girlfriend says 'Look, if you can't smell it and see it and you can't feel it, and you can't hear it, how do you know it is there?' (Laughter) Nice lesson to learn from that really. Nice lesson to learn

that although we can't hear, feel or smell or touch Divinity, Divinity is still there, until we become sensitive enough to teach and smell and feel Divinity for even the senses are composed of Divinity, so Divinity to Divinity. Question? Yes Maam.

Questioner. You say that people are born enlightened into the world you mean, do you imply that anyone who becomes enlightened was necessarily born enlightened in this world?

Gururaj. No.

Questioner. Because Buddha said he went out to find out but that doesn't mean he was born enlightened does it?

Gururaj. Right, that is true. He worked very hard at it. People might not be born enlightened but they become enlightened in the process of life. But we talk of Avatars that are born enlightened. Even before Buddha was born the Soothsayers told his parents and so his parents kept him in the lap of luxury and everything was there in the Palace gardens, everything beautiful so he wouldn't see any suffering or any deaths or any of those things because the Soothsayers prophesied that he could become a world conqueror or he could become a great spiritual man, a God on earth. They knew he was born enlightened and he had to do, undergo these penances and he lived a life of luxury as well and yet he had to undergo all that to recognise who he was. And then he found that extreme penances and extreme luxury both are no good. Choose the middle road, nothing of the extremes, the middle road and that message is very applicable to today's world. You don't go to extremes, you don't become a faddist that I only eat brown rice and not white rice and or I only eat this and I don't do that and I only drink hot water and not tea. (Laughter) Yeah. Because to be a faddist is just as bad as to be a non-faddist. In other words what I am trying to say, no extremes, live, walk in the middle of the road and sometimes if you are going on a long journey and it's a straight road, it's always advisable to drive in the middle. That's what I do if I have to go on a long journey at night and I know the road is straight for miles and miles for if someone turns out suddenly from a side road, I could easily swerve away, middle road, middle of the road.

Questioner. Guruji, why is it that some people live a lot longer than others and some people seem to go on living long after they wish to live?

Gururaj. Yeah. There is a lot of factors involved in there. Some people might have parents, grandparents to whom longevity is the way and their entire genetic and genetic structure is build that way where they live a long life. Many Theologians say that even before you are born, you're date of death is written down. I don't believe in that. A person can

extend his or her life - a certain kind of living he can extend his life. I was supposed to be dead when I was fifteen, sixteen and the doctors gave me six months to live because I was born with a congenital heart problem. That's what the doctor said. The last time I landed up in hospital with severe sugar diabetes in a coma practically then after I was feeling a bit better, my sons came to speak, I didn't know about it, came to speak to the doctors and the doctor told them it is just amazing to us how your father is still alive. Fine.

So I had an open heart operation, had a bypass, I am a severe diabetic where I've got to take a shot of insulin every day and I've got a cancerous growth just outside the stomach walls but I will outlive most of you. Why? How? By pure spiritual force. And you know my living style, I live out of a suitcase, you hardly get used to - but this has been a long Course but mostly you hardly get used to a bed to sleep in and then in a night or two you are sleeping in a different bed. You are travelling round the world different water, different climate, fine. The food they would serve me they look after me very well wherever I go, beautiful food but that's not the kind of food I'm used to. Yet I keep on travelling and I keep on doing work and I am well and I enjoy life and I enjoy every moment of that. Why? Spiritual force. I can at this very moment die I could just close my eyes and shut off my breath and float away and leave this shell behind and I can extend it for another twenty or thirty years if I want to. I will have to live at least twenty years more. A lot of work to be done. Lots to be done and I came to do it and I must do it. See.

So life can be extended by one's sheer spiritual force. Yes. There is a place I think they call the Hansas or so and a person that's one hundred years old is regarded to be a youngster, one hundred years old. They live in a place -, mostly they do farming and the farms being on a hillside are graded and these young men of a hundred run up and down. They live in this beautiful pure air, not with all the smog that we have around in Vancouver. That smog that we have around in cities like Los Angeles and all the big cities, Vancouver included is far more dangerous than smoking ten or twenty cigarettes a day, which you inhale. Definitely it has more monoxide, carbon monoxide or whatever you call it in it. So those people eat fresh foods and not the frozen stuff that we eat. Even the fish or the chicken that we eat is frozen, it might be six months or a year old. They have this quick frozen process. I remember I was in New York once and I saw some Ads in the paper where they had caught a mammoth of prehistoric times and the mammoth was quick frozen in that cold Alaskan area and then someone discovered it and they were selling mammoth steak, something that was a couple of thousand years old. Do you see? All the foods we eat nowadays are mostly processed, not the real food as it comes from the earth. Now all these things add to the shortening of life. Then life would be shortened if you haven't got the spiritual force to overcome that. Do you see? So there are many, many factors involved in that and another factor on the

negative side again is involved. Say a woman reaches the age of ninety or what have you and she has so much attachment that she just does not want to let go of her ego self or her possessions.

I remember a knock came to my door - it must have been at three o'clock in the morning – and of course the person came and said look my Mum is suffering, she is suffering for the past four or five days so we thought of you tonight and came to you. So I put on my gown, got into the car in my pyjamas and went to this woman, an old woman and put her head in my lap and said some prayers and explained her that you have to go now don't cling on it is not helping you, you are just suffering. And with those sweet words and explanation and giving her a bit of spiritual stimulus, she passed away in my lap. I made her feel that it is useless for you now at your stage just to cling on what you think is life, for you will never be dead. This body will be gone and it's like changing one suit and putting on another suit. So get re-clothed with new garments, these garments are becoming old and worn and tattered and she passed away in my lap. It was a happy release for her instead of suffering. Next question.

Gururaj. Oh, it was a drizzling day and this fellow was running across the street to some form of shelter and he ran face to face with a policeman, I believe in Vancouver they are quite strict on jay walking. So the Policeman said 'You have been jay walking'. So this man says 'No, if you want to be technical, I was running, not walking'. The policeman started writing out this citation or ticket whatever you call it so he says 'Well if you do really want to be technical, I'm not writing, I'm printing.' (Laughter) Yeah, I think we have more or less finished for the evening.

Before we go this man went to buy himself a new hat. Many people like wearing hats, so he went to buy himself a new hat but every time he puts on the hat he used to hear a tune, he used to hear music. Every time he put it on, he heard music. So he was quite puzzled and he mentioned this to his doctor. He said 'Doctor every time I put on my hat you know I hear music. What is it?' So the doctor wanted to humour him, so refers him to another friend who was a Psychologist. So he went to the Psychologist and explained the problem and says 'Every time I put on my new hat I hear music'. So the Psychologist takes the hat, goes into another room and in a few moments was back. And he says 'Well it on now.' So the man puts it on, tries it on so he says 'Wonderful, the music has disappeared, it's gone'. But by the way he asked the Psychologist 'What have you done?' So the Psychologist says 'It was very simple, I just removed the band'. (Laughter)

Oh my beloveds we could go on talking for hours.

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