

Gururaj. What shall we talk about this morning?

Questioner. Beloved Gururaj, when did you realise your role as guru? How did you

Gururaj. When did I realise?

Questioner. When did you realise your role as guru? How did you, as an individual relate to the realisation of the guru, and are there any individuals now, going through a similar process to help you or others in that role?

Gururaj. I don't know. Next question! (Gururaj laughs) Yes. When - you should at least read - listen to the tape that we made of my relationship with my guru, the tape on Swami Pavitrananda. You should listen to that because that practically answers your question.

When does a person realise that he is a guru? He does not realise he's a guru. He never does. But all his actions are such that become those of a Teacher. It is not something that someone switches on or off, that 'Oh, now I have passed my final medical exam and now I am doctor, or I have passed my final law exam and now I am a lawyer'. It does not work that way. It is a build-up over ages and ages and ages, where the soul goes through various transformations on the path of evolution. I am not talking of myself in, specifically, I am talking of a guru, let that be remembered, because there are gurus and gurus and gurus. There are gurus that are born to do a certain kind of work. And there are gurus that, through the progress of ages, evolutionary progress, that eventually become Teachers.

Now in many countries we have something which is, we have a saying which is false, and that saying is this, 'That I had a calling'. It is totally false. A person might have a glimpse of something, like many of you in your practices, you have glimpses of this or that or the other which are not totally necessary, and that they regard to be a calling and yet they are so unfit to teach the word of God. The person best qualified to teach the word of God, is to know the word and by knowing the word, he knows God. So a true Teacher does not rely on books. He might use them in the beginning to stimulate his intellect, through reading various philosophies and things but that in the end is of very little help to him. His greatest help and source of inspiration is the practical experience he has gained. For the true guru has a direct link from his conscious mind, to that superconscious level, to that universal level, the storehouse of all knowledge. He develops this by spiritual practices, for one, and by his very evolutionary status, where he at any time and at will, can draw upon the true Guru, a Spiritual Teacher, is one who will not tune his mind to ordinary mundane things, because he realises that these are all transitory and this present form of existence is but a dream-like existence, that is real within its own

dimension, but beyond the dimension of this present so-called existence, beyond that dimension and into another dimension, this is all but a dream. So his mind is always filled, absorbed in Divinity.

I'll give you an example of what happened to me now in Bristol and they all had a big laugh. And of course I enjoyed their laughter because I laughed with it. It was so beautiful. I went into the bathroom to have a bath and of course the last thing you take off is underpants. And I was so absorbed, to me the bath seemed like God and the water was God and the taps were God and everything was Divine. And this was at Inoo's home and everything was just covered in gold for me. It was so beautiful. And I was so absorbed in this, that I got into the bath with my underpants. (General laughter) So of course I thought - I didn't like to travel too heavy, going from place to place so, - I thought I have got to get this thing dried you know, after a hot bath to put on a cold underpants. So I put it in front of the heater and of course the underpants fell in love with the heater and got burnt. (General laughter) Yes. So the underpants fell in love with the heater or the other way round, who knows, and got burnt. Right.

So, the mind and heart of a guru is always absorbed in that which we call Divine and because of that absorption, everything he sees around him assumes the form of Divinity. Now if he feels himself one with Divinity and everything he sees around him is Divine, then a total identification occurs that you are totally identified with the object of your sight. So, here in this identification, the subject and the object become one. They become one. And that is why, that is why you feel so strongly the power of gurushakti. That's the secret behind it. It is the ability of the guru to identify himself totally with his chela. And that is not a physical identification. That identification is on a different dimension, on a more subtler level. And practically all of you, reading your progress forms, I see you experience this, where you, as you say in your progress forms, you either could see or feel the presence of that.

So this just proves that in that other dimension there is no space and no time. It is all there, all here and now. But it is always beneficial to be in the presence of one's guru, in the physical as well. For there is a word in Sanskrit, called Darshan, which literally means 'to see', but its figurative meaning is 'to be in the presence of', because the man of God, the man that is absorbed in God, he emanates a certain force, a spiritual force that would have some affect upon you. And therefore all meditators do say normally when they write to me or on the forms, that 'I was on a Nottingham Course and I came to different realisations and different understandings and so many things have changed'. And that is why the officials of the BMS always insist or try their best to tell people to attend Courses. And those four or five days could be very, very valuable and could even be the turning point in one's life. Now remember one thing very clearly, it is not I that does anything, it is the Divine force that does it all. Good.

So the question was, when does the guru realise that he is a guru? There is no realisation that dawns all of a sudden. It's a gradual build-up from a childhood, where even the true guru, even an Avatara, an Incarnation has to unfold, although he is unfolded, but coming through this vastness of the universe, into a, from the formlessness into a formed being, has undergone through all the various stages of evolution. Like, a normal person, an ordinary person, would take millions of years to reach the stage of man, while the Avatara, the Incarnation would do it in a split of a second, because there is no time in that dimension. But yet he has to go through all that process. So when this full force descends on earth, the Incarnation, that Incarnation still has to go through the mineral kingdom and the plant kingdom and the animal kingdom and then to man. For in the stage of man one requires, I have said this before, a man to impart the impulse. And this impulse is greatly imparted on Courses and that is Darshan. Good.

So, so the guru, he keeps on developing and unfolding himself until he comes to some form of realisation. Now this realisation is not something that's just overnight. He comes to the realisation that all this transitoriness of life of what use is it, let us try and find the permanency of life, for life is permanent. The self-realised man or the true guru is beyond the laws of change. He becomes a law unto himself and that does not mean a licence to kill. It does not mean that. But he becomes law unto himself, because knowing the entire universe and what constitutes the universe, he could manipulate where necessary the various energies, where there is imbalances are, he could create balances. He has not the ability and neither has God the ability to add one ounce of extra energy to this universe and neither has he the power to detract a single ounce of energy.

But what can be done and is done through gurushakti and spiritual practices, is that where there is an imbalance, a greater balance is brought about, so that life becomes harmonious. Now this too for the chela is not an overnight thing. Like I've heard of gurus here in England, that says, 'You attend a Satsang and in two hours you'd be enlightened'. Now this does make no sense to me whatsoever. You have built up, you are what you are, through all the ages that you have lived and you cannot change overnight. The change must take place gradually for it to have some value. And this applies in everything in life. For example a doctor gives you a bottle of medicine - three teaspoons a day - why not take the whole bottle at the same time and you'll be cured. You'll be cured. You'd have to phone the doctor again, who would give a certificate which would be taken to the Undertaker! (General laughter) Yeah.

So you see, there is this gradual healing process like, to use analogy of the doctor again - my apologies to you Dr. Payne, - to use the analogy of the doctor again, he does not cure you. He only gives you the required medicines to

stimulate the powers within you to cure yourself. Now a doctor is a doctor of the body. A true guru is a doctor of the spirit. He gives you the medicines to cure yourself. He cannot take any of your karma away. Whatever you have sown, you have to reap. But because of the power of the spiritual medicine, the reaction to the actions that you have performed, become smoother and you do not feel that great impact of a two ton boulder falling upon you. You'll feel it in the form of little pebbles that does not hurt you really very much. You'll feel cold but it is snowflakes, its not hail. You see. So that is how spiritual forces work. Good.

Now, the guru having realised the mechanics and the forces that are in the universe, has the ability to send forth those energies which will create a balance in man and that is also if the man is receptive to it. It is also, if the man is receptive to it, for the man has to light the fire himself. You can hire the finest Chef from the Dorchester or one of your better Hotels, but if you have not the stove here or the heat that's required to cook, that Chef will not be able to do anything. So here is a two way relationship and the chela has to do things for himself, which we call self-help, to open the doors of this Divine force to enter him or the Divine force that is already there really, to be activated. So you can have the finest seed but if the ground is not tilled, that seed won't grow. So, we do have this in our organisation where people come with the utmost scepticism, sceptics, real sceptics. I remember receiving a Form in the early stages, - this man is an author, he has written a few very lovely books and he studied various philosophies and he is a senior Lecturer or Professor, I think, in literature and poetry - 'I don't need a guru. I don't need a teacher but I am curious. Therefore I am sending the Form'. I said, 'That's very good, very good, very good. Nothing wrong, nothing wrong'. We need all kinds of people. We need sceptics too. Actually sceptics are the ones that keep the world turning round. Yes, we need those doubters, we need them. They are the ones that push. Good. And today this very man is a very, very devout follower of our practices and he is totally, totally devoted. And he now feels that 'Oh, I have put all my literature aside and I just want to experience the power and the glory of God'. So you have that as well.

And then you have some chelas going to a guru who are just ripe to meet their Teacher. When, as the saying goes, when the Disciple is ready, the Master appears. There is some truth in it, not total truth, but some truth. And then some people are just ready and immediately they start realising themselves, realisations dawn. They have these experiences within themselves. By experiences I don't mean the flashy ones of seeing lights and stars and things like that. I don't mean that but an experience inside, an opening, an awakening. That's the real experience, that warmth and that love, that one feels inside towards oneself and towards others. So those that are just about ready, they are ripe, they feel it more quickly. Others again have a yearning but have done nothing so far to appease that yearning for peace within themselves. So they are trying and they come along to the guru and the guru has to make them ready, with their help, of

course. The guru can't do anything on his own. He needs two forces, the true guru needs two forces. He needs God and he needs man, for him to be able to operate. Right. So those that are not so ready, take a bit longer. So there again it's a gradual process, depending upon the amount of imbalance. You might have to go to hospital and stay for three days and another person with a more severe problem, might have to stay in hospital for three months. You see. But everyone is affected to a certain measure according to his capacity, towards a greater and greater integration.

Now this process also applies to the guru. The ordinary good Teacher, it applies to him also. And when he finds that integration within himself, then he becomes automatically non-attached to the mundane changing world. He sees everything changing, changing all the time and having come to a realisation, he knows the permanence of life and the impermanence that is superimposed upon it. So then, without any goading or pre-planning, he just starts teaching. He does not need to go to theological colleges and things like that. Like I've told you many times, I have never read the Bible, right, because I know if I do read the Bible, I will be influenced by someone else's thoughts, while my thoughts has to be original and on the spot. I teach of the creative intelligence which is another word for Divinity. I teach of creative intelligence in man and I should be an example of it. So therefore, when they have questions, I say, 'Please don't tell me anything about them, I don't want to know about them. Ask me when I am in the Satsang room'.

So a true Teacher, he is normally and should be an example of his teachings. If he teaches creative intelligence, let him display that creative intelligence. A true Teacher will never tell you to do that which he does not do himself. I enjoy a cigarette now and then. It's fun for me. It keeps me down to earth instead of floating away into meditation all the time. That would be fine if I was living in some Himalayan cave. The difference between someone else that smokes and I that would light a cigarette, is this, that that person requires refinement and stopping to smoke perhaps will help him refine himself better. I require grossification, to be down to earth, to be able to relate to you, to do the actual work that is required to be done. And it is a pretty full day and every moment is a joy in its own fullness, for if we live every moment in its fullness, then your full day is filled with fullness. You see, how beautiful and everything becomes enjoyable.

So now, when the person, the guru comes to, finds that integration and finds the permanency within himself, finds the permanency that I am immortal, that I am one with the Divine, then all the happenings in his life would be geared in such a way that automatically he just can't help helping. All the circumstances would be such that he will just do the work that he has to do. That very work that he has to do, is a joy to him. Yet, there are certain moments that come in the life of the guru, there is always a Divine force, a Divine finger, pushing him on. Because of certain family and political situations in India, I left India. Good. Now there was a purpose for it. At that time, I didn't know. The purpose was this that I was a

Teacher for the West, mostly, and by living in a Western country, I learnt the ways of the Western world. I learnt how their minds work and all various things connected with a person who is brought up in the West. So that was one finger pushing, pushing me to South Africa. And with injunctions of my guru, he wanted me to enter the householder's life and get married and have children. Good.

That was an experience, a very, very valuable experience for me today. A person that has lived as a householder would be in a better position than a monk to be of assistance, guidance and act as an adviser to householders. If a husband and wife comes to me with some problem, I'd know immediately, I know what their problem is. I could see it because I've gone through it all. And if a person comes to me with any other kind of material worldly problem, I would know about it. And I don't only try and help in spiritual matters but if someone comes to me with a business problem, someone comes to me with a legal problem, because I have had training in all these various aspects, and they come with all those problems and these problems are real for the person involved. They are real for that person. To me, I see the unreality and transitoriness of it. But having gained the experience as a householder, I know that this problem this person talks about, is real for him at the moment and because of the experience I have gained, I'm in a position to advise the person what to do. And people - I qualified as an accountant, that's how I started life and then went into business. Good. So a person has an accounting problem with his books, I could advise him. And a person has business problems and at one time I was a director of about twenty eight different companies, so I know the various facets of business and things, you see, so I could advise on that. And if there is some area that I do not know of, I would have the sense to refer that person to a person who is an expert in that particular area. If a person wants to have a haircut, I wouldn't cut it myself, I know nothing about haircutting, I'll send him to Gina. Right, like that, like that.

So the whole aim is this, is to become a practical person by having gained these experiences. Now I was so involved in business, with all those various companies and doing two trips a year to Europe for business - this incidentally is my twenty-first trip to England. It might be about ten or twelve for BMS. Yah, before that for business, I used to come a lot here. And I was so involved for business, in business that although the yearning was in me to just throw up business and teach, I felt I was now ready through this build up, build up and coming to certain realisations and knowing that what is this business all about. The real business is living. Life is the real business, not dabbling in finances and textiles and films and film productions and distribution, and all these things. Right. So another finger pushed me and this time it pushed me very hard to have a heart attack. Working twenty hours a day in business, no joke, and having your finger on the pulse of everything, that any department or from any area of the business world, one of the managers could phone me and I could tell him offhand without referring to anything, 'Do this, do that, do that, do that' and feeling the pulse.

Now, the body is limited. The body has its own limitations and if you overstrain it, if you overstrain it, naturally you would feel the consequences. If you are capable of running for a mile and you try and run five miles, your body will feel it. And so I was pushed to have a heart attack. That is a great thing that happened, I am grateful. Do you see how attitude plays such an important part? So lying there in hospital, they did this open heart surgery and in three days after intensive care, I was up and about, cheering up patients. And when I used to meet Chris Barnard and Marios and Professor Sanchez and all these guys, the team, the heart team, Professor Beck and all these fellows in the passages, they'd say, 'What are you doing?' and I'd say, 'I am fine, fine, having a walk around'. They'd say, 'Why don't you rest?' I'd say, 'What do I need a rest for? I am rested as it is. Can I go home?' They'd say, 'Ah, ah, we are not going to let you go home because as soon as we send you home, you are going to start working again'. Yah. So they kept me for a month and I had a whale of a time. It was lovely. Because most of these, you know, Cardiologists and Surgeons, as soon as they had free time, they used to sit on my bed and sit around, you know, about eight or nine chairs permanently placed round my bed. So they used to come in and we used to talk about this, that and the other and had tons of fun. Good.

But during those quiet moments, I came to the conclusion that this is not my life, I've been through it all. I had the best of everything, everything you can imagine. I used to be the biggest playboy in Capetown. I am not ashamed of it because I'm past that now. When you pass a thing, you can talk about it. That's a sign of having gone beyond it. Right, the biggest playboy in Capetown. It was nothing for me to jump onto a plane for a long weekend and come to Paris and attend a party, some film party and fly back - things like that. Right. But here the realisation totally dawned and I made up my mind, right, no more business, nothing at all, and I have to do the work which I want to do.

So slowly we started in someone's home and we used to meet regularly every Saturday afternoons. They used to listen to me and we used to talk and the crowds started getting bigger and bigger and bigger. And it was quite out of town and people used to travel distances to come. And then they all felt that, look we should have a centre, in the centre of town which could make it convenient for people. And that's how IFSU started. And from there, BMS and AMS and the Australian and the Rhodesian - you know the - you know all about that and that's how it started.

So although the true guru, or a guru has that build-up in his life, undergoing and going through various experiences, he can by a Divine force be made to lie down. Do you know it is good to be sick? Yes. Those few days or a week you spend in bed, you can do a lot of thinking about yourself, you know, really analyse yourself and say, 'Wait a minute, wait a minute, what is wrong?' Analyse yourself and if you act upon your discrimination, which at that moment could be very

powerful, because even while you are sick and depleted of physical energies, you will find a compensation of spiritual energies. There is always a balance. Doctors have not verified this yet, I suppose they will one day, but when the body becomes weak or ill, it has its mental counterpart. But one thing happens and that is sure, that the spiritual force is more awakened, temporarily. That is why you find in the case of death, when a person is dying, just a few moments or a half an hour before the person leaves the body, he becomes strong before he leaves his body, and he could give so many instructions and what have you. So there is a resurgence of that spiritual force within man.

So to repeat again, lying in hospital, I decided there and then, that no more business and I'm dedicating my life and the abilities given to me by Divinity, knowing Divinity, being one with Him, let me teach the word, so that I, that have found integration, why should it not be shared with others. Because once that integration is achieved, the, all selfishness goes. You become selfless. That, so being in big business I had five other partners and I thought well, 'Look, well financially, I could be independent because of my shares in the company, they'll pay me out'. But the film business is the most crookedest game in the world, believe you me and up to now the thing is still dangling and my shares have not been paid out. Yet, I don't care, I don't care a damn. Selfishness is gone. Someone else would say, 'Oh, I've been caught by over two million Rand'. But to me it is nothing, let it happen. Perhaps I should live a life of poverty, so that I would also know the poorness of poor people.

So, gurus also, if they are meant to do their work, if they have the necessary build-up and the training that they themselves have achieved, lead them on to do the work that they do. And that of course I am talking of true gurus. Then you have shams all over the world, that start up movements and trade on the gullibility of people. They do that and amass millions. I have no objection to that, but don't put it away in your name in a bank account, use it for good purposes. There are so many things required in this world today that will, even if it's temporary, alleviate the misery of many, many people. We have countries where there are famines and plagues and all these things and all this. After all it's not the money of these gurus, it's public money and it must be used for the public. The true guru will always forever shift energies - money is an energy, it's a force, it's nothing else but an energy - and it could be shifted to the areas where it is required most. So that is the difference in between business gurus and Spiritual gurus. Okay.

Now you wanted half an hour, is that half an hour or was it more? Is it more? Good. They have made a request this morning that when you sit down and listen in person, then you could speak for two hours and you could hold the attention of people and it could be very interesting, depending a lot of course on the speaker. But if you are sitting at home and listening to a tape, then we know how the human mind functions and the attention cannot be sustained for



more than half an hour because the person is not there. You're listening to a recording. So they asked me, rather let us have two half an hour questions and answers for the purpose and for the sake of teachers, that play their tapes at Satsangs every week. So, so we can fit in another question. Thank you. Ah, thank you.

Questioner. Gururaj, will you please speak to us about Prana, especially how do we define Prana? How are we to understand it? What is the relationship between our breathing and the food we eat and our assimilation and use of Prana? Would you also be able to tell us a little bit about the art and science of Pranayama?

Gururaj. Yes, thank you. Is this the first Course you have come on, Lopsang?

Voice. No, Sir.

Gururaj. No. I have answered this question before. We've got tapes on it. Nevertheless we will talk about it. Prana, now prana could also be defined as life force. Now this is so beautifully and symbolically illustrated in the Bible where God breathed life into man. That is Prana. Pranayama means the control of Prana. Now the very breath we breathe, that is just the grosser form of Prana. But within that grosser form, underlies a subtle energy which is called life force. So the entire universe, is composed of nothing else but Prana or life force. So, that is why if we stop breathing for a while, we expire, we expire, because we are cutting off life force from ourselves. The reason, rather the basic characteristic of Prana is to create a rhythm and Prana itself is a rhythm. It always functions in a rhythmic manner, but we, with our thoughts and perhaps some of our habits, we disturb the basic rhythm of that life force. So, if we want to be better or more enlivened, we practise Pranayama.

Now in Pranayama, there are many forms of Pranayama which are individually prescribed for certain purposes and to correct certain balances, but the most common form which most of you do, is the four, sixteen, eight. Now you breathe in to the count of four, it could be fast or slow, it doesn't matter, as long as a rhythm is kept up. Now you breathe in at the count of four and you retain that breath to the count of sixteen, and you exhale to the count of eight. Now the most important aspect of Pranayama is the exhalation. Many people when they retain the breath to the count of sixteen, they would expel the air fast, but there is where control is required and control in this sense means discipline. So you, with practice you get into it, it doesn't take long, you expel the air to a count of eight. Now what is the purpose of retaining the breath to the count of sixteen? Now do remember that four, sixteen, eight, is a basic rhythm. You can as you progress, you can increase it, but keeping the same ratio, eight, thirty two, sixteen, for example, as long as the basic ratio is kept.

Because as you practise Pranayama more and more, you become capable of retaining breath longer and expelling breath longer. Right.

Now to come back to the first point, what happens when you retain the breath to the count of sixteen, you allow the organism in the body to absorb that vital life force in the breath. So by retention, you get the maximum benefit of life-force in the breathing. Good. Now by creating a rhythm in your breathing, you will find a greater relaxation of the body because there is a rhythm, there is no pulling this way and that way and that way. Fine. By being involved in this rhythm, your mind gets quietened. You find greater quietness in the mind because anything that is produced in a rhythmic form, is always calming, quietening. Even if you listen to a piece of your favourite music, and music is supposed to be rhythmic - look, I believe this other stuff the youngsters go in for today, is more disquieting than producing a rhythm, nevertheless - so, so by creating this rhythm, you calm the mind and you calm the body. Now by calming the mind and the body, you can allow a greater force or a greater amount of the spiritual energy within you, to intermingle with the life force that you have taken from outside. So, in order for a man to live a good healthy normal life and that's not only physical health but mental health as well, you combine, you draw from the cosmos the life force and activate the life force that is within you. Good.

Now this basic rhythm was discovered thousands and thousands of years ago by ancient Sages, through their meditations. And you'll read in some of the Upanishads that if you could stand apart from the universe, you will find the same rhythm everywhere. Even the universe in its state of flux, is operating on that very same basic rhythm. So, what happens here is this, that you are also not only creating a rhythm within yourself and calmness within yourself, you are also attuning yourself to a universal rhythm. There are certain movements in India, for example, that I have been to, I have seen some Ashrams, that have no other practices but Pranayama, that have Pranayama only. So here is a conscious manipulation of the life-force that we can gather to ourselves.

Now, this is not only as far as breath is concerned, this also is in food, for food too contains life force, contains Prana. Water too contains that life-force or Prana because, because life-force is all pervading and it has to pervade everything around us. Now, it is said by the Sages that the finer foods contain - now Prana also has its various degrees of grossness and subtleness - and many of the Sages maintain that the more finer foods we eat, the more finer Prana we ingest or put into our system, which on the other hand helps to a greater refinement of one's thought. Now this very life force or the creation of this rhythm is very helpful in many, many other ways. If your mind is troubled with some thought, an obsessional thought that is whirling around and around in the mind, if you sit down for a few moments and do some

Pranayama, that obsessional thought can be got rid of. It takes a little practice, but that thought will be gone and some other thought, you can bring about a pleasant thought in the mind. So, Prana can be useful in that way.

When we use the word Pranayama, it means, Yama means control of life force, control of Prana. Now in Sanskrit they have defined, put Prana into five different categories. And this is only for the sake of explanation or making something so simple that it becomes difficult. Yeah, same old story, so that you got to study it and you know, various facets of it. And so we don't need to go into all that. They have got five kinds of Prana. Three is inhaling, retaining and the exhaling. There are certain Pranayama exercises that are given, which I prescribe to certain people for certain reasons, where you don't retain the breath outside, but you retain the breath outside, not inside. That means you breathe in and then you breathe out, and you allow the system not to have any breath for that count, for that rhythmic count that is given. This is given in certain cases where there are certain steadying of certain organs are necessary. Now this is very technical, so we can't go into that. And like that, there are many, many methods in Pranayama.

Pranayama is good for the nervous system, the grosser nervous system and the subtler nervous system. Pranayama is good for digestion. Pranayama is good for when you're feeling very cold, you do the Bastric Pranayama, the fast breathing, panting like a dog and you warm up. So, there is so much force in Prana. Good. And some Yogis could develop the Siddhis - Siddhis means occult powers - where just by taking one breath - now this is, this is really, I wouldn't advise anyone to go into it because it's unnecessary, it's unnecessary - where they would take their tongue and over a period of years, this little skin at the bottom that attaches it to the - what do you call this bottom section - the little skin there, they cut it. Gradually, they cut it little by little by little, and the purpose of doing this is to be able to elongate one's tongue. Now, then they go through a process where they could roll up the tongue in the mouth and block off all the passages of air or breath. Don't do it. (General laughter) No good! Yes. And then you have heard the story where a person gets buried for thirty days at a time and in such a chamber that no air can get into it. Now this can be done. This can be done, where you take one breath, you take one breath and then block off the passages with the tongue and sustain that one breath in the body for thirty days. They do that as an exhibition and of course these people that give these demonstrations, they do it commercially. And of course, they usually pass the hat around. I have seen that, I've seen that. I knew a man called Devendernath that did that. He went from place to place giving this exhibition. He made quite a lucrative living out of it. But it serves no purpose on the spiritual path whatsoever. Good.

Now the point I am trying to make here, is this, that just one breath has the ability and enough life-force to sustain you for a month, if not more. So here a person gets buried and there is no air at all and just one breath can sustain you.

So now just imagine what great force there must be in Prana. Just imagine what great force there must be in Prana. Just one breath, one, one teeny, weeny breath can keep you alive. And when the person is taken out of the grave, he is still fine and healthy and first class, nothing wrong with him. So. Then you hear stories which are very true and I have met these Yogis in my travels through the Himalayas and everywhere, where you can actually live on Prana, without the necessity for food. But why go to those extremes? Why go to those extremes? It's unnecessary, it doesn't get you nearer to God. It is just a development of certain areas of the mind through which, and anyone can do it, if you are eager enough and if you work hard enough, within six months or a year you can attain these so-called occult powers. But you get caught up in it and you lose the goal. The goal is to become one with God.

So no true Teacher would ever advocate the development of Siddhis, such as flying and becoming light as a feather and walking through walls. No. No. You can refine yourself to such an extent, where through your astral body which is very fine, you can walk through a wall, because the wall is porous and then you concretise yourself again into your grosser body, that's all. Yeah, simple, yes. There's sixteen pounds of air pressure on every square inch of a person's body and by thought force which is very powerful, and thought force also contains Prana, because thought force is also life force, that you can create a vacuum around you, where you can shift off the gravitational pull and the pressurising forces that keeps you down, instead of floating around. You can create a vacuum around you and you float up, that's all. You just allow the pressure not to press you down. Now it requires work to accomplish that but it serves no purpose.

I don't know if I told you this story where there were two monks, they studied under the same Master and they met each other after about forty years. And they had to cross a river. So one monk took a boat and the other monk walked across the water. So this fellow says, 'Didn't you see what I did? I walked on the water across the river'. So the other monk that was in the boat replied, 'You spent forty years just to achieve this, when it cost me twenty five pence only to get across'. (General laughter) So you see what a waste of time it is, what a waste of time it is?

So, it is all the manipulation of Prana. And Pranayama as I said is control of Prana. And by controlling the life force, all those energies, you can become as light as a feather or heavier than a mountain. And I have seen these things demonstrated, where a young girl was just picked up with one hand, a very frail little person, and then she did a practice and six men could not lift her. So now there, these things are all possible and if you study Patanjali very deeply, his Yoga Sutras, you'd find all the methods there. But it is of no use, it is of no use at all. So you're going to walk across the water, what's it going to benefit you? Nothing at all. It will impede your path towards Divinity. Through the exercise of Pranayama, you can make yourself light as a feather and walk across the water but it will impede your path because you

will be developing the sense of 'I'. You will, you will become selfish, you will bloat up your ego self, 'That I can do this'. And as soon as that comes about, then your path to Divinity is blocked off.

And that is why, for example, true gurus have to be very, very careful in thought, word and deed. They have to be very careful, for as soon as they allow any form of selfishness to enter them - many people ask me, 'Why don't you cure your cold or fix up your heart?' Of course we can do it. Yes, but what, what will be the result? I will be thinking of myself. I will be bloating my ego, when my job is not to think of myself at all, is to forget myself totally and completely and live forever and all the time within Divinity, absorbed in Divinity. Then only can that power flow or else I would be impeding that power.

So now, through Pranayama, all these things are achieved. You have Saman, Udan Pranayama and these things could very easily be read - there's a lot of books out. And there's one author Ramacharaya I think, he has written a very simple book on Pranayama, science of breath. It's not very deep but it's very good for a beginner. It's worth getting it, just to go over, not that it will give you very much but enough to stimulate your interest. Okay. Why did I call you, Lopsang? Ah.

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