

Gururaj. It's like you want to find a certain street, right and you can't go with your car and find the street but if you have a little map, you can reach it quickly, directly. That's all. That's all. Shall we

Questioner. .... possibly explain .... briefly so that we can understand the Parable of the Talents, where Christ .... (Inaudible).... Do you know the Parable of the Talents? .... (Inaudible)

Gururaj. Give me your interpretation of it and I'll re-interpret your interpretation.

Questioner.(Cont'd) Okay. The Master gave his servant ...(inaudible)

Questioner. (Cont'd) The question was when we face our weaknesses, do we get some nasty surprises?

Gururaj. No, when you face your weakness, it's not a nasty surprise. It's a very uplifting experience because firstly to be able to face your weaknesses, you require a certain amount of strength. And facing the weakness and recognising the weakness, you are activating the strength that is within you and the very act of activating the strength is exhilarating, uplifting always, always.

Questioner. Gururaj, why is it a strain trying to be good?

Gururaj. Why?

Questioner.(Cont'd) Why is it a strain trying to be good?

Gururaj. Why is it a strain trying to be good? Don't try, just be. It's the trying that produces the strain. (Gururaj laughs) We don't try, we don't try, we don't try, we just be good. If we can condition our minds into things which are not good, then we can also condition our minds into things that is good, until it becomes such a natural spontaneous way of living, that no trying is required, spontaneity is there. Sometimes too much trying and improper trying can lead to inhibitions and repressions.

Questioner. Can you mention the conscious effort in the waking state?

Gururaj. True. There must be a conscious effort in the waking state. Right. But how to make the conscious effort, how? Could the conscious effort lead to inhibition or repressions or could the conscious effort lead to realisations? There lies the art of discrimination and the skill in life and the skill in living, and the skill in effort. Okay.

Questioner. Do you believe in a vicious circle, Gururaj?

Aide. She asks, do you believe in a vicious circle, Gururaj?

Gururaj. If you believe in a good circle, there could be a vicious circle. I haven't come across one yet though.

Questioner. Can you have a vicious circle which you cannot break?

Aide. Can you appear to have a vicious circle which you cannot break?

Gururaj. No, you can break anything. Good can overpower any evil. Oh yes. Oh yes. You can break it.

Questioner. By what?

Gururaj. By what? By practising your meditations properly and regularly, honestly and sincerely. I can't see the person who's talking.

Aide. She's around the corner.

Gururaj. Oh. Oh, I see. Hello.

Questioner. We didn't hear the last one ..... (Inaudible)

Gururaj. True, true, yes. Yes.

Questioner. What stops you?

Gururaj. Stopping you.

Questioner.(Cont'd) What's breaking you?

Gururaj. Breaking you. No, that is not a question, that's a conundrum. It's a riddle actually but I know what you're trying to get.

Questioner. .... (Inaudible)

Gururaj. There is, there is actually speaking no vicious circle. Vicious circles could be very, very imaginary and they could be hallucinations too. Now we first have to develop the power of discrimination to know what constitutes the vicious circle and once we can discriminate or find out or unfathom the constituents of the vicious circle then only can we determine what the vicious circle is. And after finding the constituents of the vicious circle then the sting, the very discovery will take the sting of the vicious circle away when the vicious circle will remain a vicious circle no longer. Then we come to realise that it is because of our own personal weaknesses that we found this to be vicious. It was essentially good. So we train ourselves to find the goodness in things and not the viciousness. See. Yeah. Okay.

Sharpens one's wits, it could sharpen one's thinking power, and so I'm sure they'll be very profound questions this afternoon. You could see that even music, ordinary music as apart from meditational sounds could really take a person into far greater depths than just sitting still. Listening to good music is also a form of meditation and you would find, we have a Psychiatrist in South Africa, what's his name, Kieran?

Kieran. Gillis.

Gururaj. Professor Lynn Gillis. He was here in London and he made some experiments for three months and he found that by sitting down listening to some quiet music for about half an hour could drop the metabolic rate, lower the metabolic rate and wonderful relaxation could be found even in listening to music. Fine. So how much more greater is it not when you are given a sound which is based upon your own personal vibration, how much greater relaxation can't you find and how deeper can't you go within the very, very depths of your soul and thereby find so much greater joy and peace. Good. Now, who will start us with questions?

Questioner. Can you explain to me how it appears that nice people in this life seem to suffer most and evil type of people seem to get away with it?

Gururaj. Yes. The question is how come it appears to our friend that the nice people suffer most and evil people seem to get away with it. Now when we say get away with it, I wonder what they get away with. A person can get away with a million pounds but you can't get away from yourself. So, now what to our view could be pleasurable to someone else, we would say oh this man has a mansion and a few million pounds in the bank, so he must be very happy. That is our interpretation of a particular situation. It is an interpretation from our mind because we have wishful thinking, please if you don't mind, we have wishful thinking within us that if we had that mansion and the million pounds and half a dozen Rolls Royces, that we would be happy. So what we see in the other person that possesses this, is just a projection of our own minds and thoughts. It is our own idea that owning this could make us happy. Good.

So our idea is necessarily conditioned by our thoughts and what we think could be happiness producing. This might not be so. Because with every idea of possession, with every idea of a certain kind of attachment, greater and greater attachments are produced and with greater and greater attachments, greater and greater unhappinesses are produced. For example if a man has a million pounds, he would always want to have two million and once he has the two million, he's not satisfied he will want five. So when it comes to material desires, there is always a greater and greater attachment formed and with greater and greater attachment, greater and greater unhappiness is to be had. What is the way out of this impasse? How can we still have everything we desire and also have happiness? We have found now that the man that owns all the mansions and millions and half a dozen Rolls Royces could be a very, very unhappy man.

There is a lovely Indian story where this King Agbar wanted to find out who the happiest man in the world is, so he sent all his Generals and of course his Prime Minister was Birbel, all round the world to try and find a happy man. Whoever these Generals and these soldiers and these learned men met they asked certain strategic questions, vital questions and they found that there was not a single person that was happy. They spoke to millionaires and multi-millionaires and everyone that we think that were apparently, that appeared to be happy but yet in the lives of everyone there was some form of unhappiness. Then in desperation the Prime Minister Birbel, was coming back and he had to cross this river and he sees a man, he sees a man sitting on a rock and bathing himself and singing away. And Birbel said let me ask this beggar if he is happy. So of course with proper questioning Birbel found that here was a happy man and yet this happy man did not possess a second shirt on his back.

So the criteria of happiness is not the material or the materiality we are immersed in or material possessions that we that live a modern twentieth century life, we want to have possessions and in having those possessions, we also want happiness. So what to do? The answer can be very simple. The answer is very simple. People that believe in renunciation, people that have some ideas of un-attachment are not necessarily interpreting renunciation or un-attachment or attachment in its proper sense or properly. They are not interpreting it properly. Because real renunciation means not to leave all this world and perhaps these worldly pleasures, some of them are good. I don't see anything wrong in going to listen to a lovely Symphony. It's very pleasurable. I see nothing wrong in that. But yet I am not attached to the Symphony. Fine. I would find pleasure in having a beautiful meal and I would find the same pleasure in the King's feast as well as in a dry piece of bread because although I would enjoy for the moment, I am unattached to it. Many people have the idea that to be a renunciate means you become an ascetic. If you want to become an ascetic, if you have the temperament for that, by all means go and live up in the caves of the Himalayas or somewhere high up in the Alps but not here on this beautiful building on the Thames. Okay. Fine.

So we want to find the secret of how to be in the world and yet not of the world and that is what all religion teaches us. And to find the secret of that, we necessarily have to find enjoyment in everything yet not be involved in the enjoyment. How do we do that? How do we enjoy a thing? How do I enjoy this flower and yet not get so totally enwrapped, enmeshed or trapped in this flower? The only way I can do that is by infusing the Absolute into the relative. That is the secret. Now through our meditational practices, what we are doing is exactly this. Through our meditational practices, whichever practices you might have, will naturally and definitely take you into the deeper levels of your mind. From the ten percent conscious level, right through the various layers of existences of the ninety percent dormant mind and through the greater and greater and greater subtleties of the mind, you touch the Absolute. In touching the Absolute, we return back from the reservoir loaded with that Divinity, with that supreme energy and we infuse it in our daily activity. So by infusing the Absolute through our meditational practices into practical daily living, we are having and experiencing a far superior quality of life. We are not denying anything to ourselves. We are not denying anything to ourselves but we are adding on something beautiful to ourselves. (a baby cries) Oh, don't cry baby. She's so lovely, isn't she? She's tired. Would you like to close your eyes, I'll show you how to meditate? (General Laughter) Good. Fine.

So we are not, we are not loving, are you listening? Yes. We are not detracting from the pleasures of our lives, but we are making ordinary pleasure even more pleasurable. In that way we are infusing that which is Divine, we are infusing the quality and the value of the Absolute into our daily practical living, into our loving and living. With our practices, we become more loving, we become more giving. Because the basic principles, because the basic principles of our practices

are to find a greater awareness of the mind and a greater expansion of the heart. So when the heart expands, what happens to us is that we become more loving to our homes, to our relatives, to our friends and to the environment in general. Now what happens is this, that when we become more loving, automatically we become more loveable. You see how it works? We have the complaints from many young people or older people, 'Nobody loves me'. Now they blame the world for not being loved. Now that is very wrong. If a person becomes more loving himself then automatically he becomes more loveable. Do you agree young lady? Yes. Wouldn't you like to go upstairs? No, it's raining, isn't it? Good. Fine.

So the whole idea in finding happiness, the whole idea in finding happiness is to be able to infuse the Divine in our daily activity and then we do not, to come back to the question, we do not need to rely upon appearances because appearances can be misleading. We think that those that are evil are having the best of it, if only our thought is a projection of our thought meanwhile those that are really evil might be suffering all kinds of consequences which they too to maintain appearances are hiding it from us. Meanwhile their hearts know the pangs that they are going through. The secret and the way out is through our meditational practices. Okay. Are you happy? Next.

Gururaj. Whoever, there are three or four hands there.

Questioner. Can I, I'd like to ask two quick questions actually. The first one

Gururaj. Your questions might be quick but the answers might be long. (General laughter)

Questioner.(Cont'd) I'm not sure that the first one is a meaningful question at all, so it might be very quick.

Gururaj. I'll answer it before you ask it. Yes. (General laughter)

Questioner. It really follows on from the question I asked yesterday. If you are in a situation where you don't know what to do but you feel that you should do something but you don't know what your duty, you are not sure where your duty lies, can you give us some advice about how we should proceed or .... (Inaudible) ..... the question?

Gururaj. How one should proceed? Firstly we have to, you cannot make a blanket statement on it, because what could be a duty to you might be a drudgery to someone else. Right. What you should be doing, someone else might, should

not be doing. So such a question should be a more specific question. Let the question be in such a manner that I have a wife, fine, and I am under obligation to my wife and yet I'm in love with another woman. Here love pulls on one side and duty pulls on the other, what am I to do? Write to Auntie Mary. (General laughter) There one's own conscience comes into play. The pros and cons have to be weighed and they have to be so finely weighed. The balance has to be brought in such a fine manner that no one is hurt. Sometimes one has to practise a little lesser evil to stave off a greater evil. Things happen. We are living in a practical world, and we are living not as pure human beings, but in spite of not living as pure human beings, there is no hope to be lost. Ninety nine, ninety nine point nine, nine, nine, nine, nine, nine, insert a couple more if you like, nine, nine, nine, nine percent of people are not perfect. There are a handful only of perfect people.

So in our lives, if there is something that pulls us apart as to what is right and what is wrong then that requires complete self searching, self analysis and if that is not possible then we go to a Guru and have a private consultation with the Guru or psychologist or psychiatrist or one that is capable of advising, where the pros and cons are weighed and sometimes one has to be cruel to be kind. It could be legitimate. Yes. So every circumstance has its own particular answer. When it comes to one's duty when it comes to one's dharma and the action to be taken to fulfil that dharma, whatever it is we cannot have a blanket answer. But every specific problem must be handled individually and believe you me there's no problem as I said yesterday to which there is no solution. Before the problem is created, the solution is inherent in it. In every seed, the whole tree is there. It is there. Okay. Fine. The second question.

Questioner. The second question really arises from your answer as well. To what extent when you are searching in your mind, to what extent should one consider one's early life? How introspective should one be about oneself? Should one try and say 'Well, I feel like this because I had such and such an upbringing and that sort of thing'? Is that kind of thinking useful or?

Gururaj. That kind of thinking is fairly useful, that if I had such and such a life and these are my present circumstances today. Now that is just as far as our modern day Psychiatrists and Psychoanalysts go. But the problems that we suffer today might not just necessarily be of this span of forty, forty-two, forty three years past. Those problems might go even further back than that. So for the, to the psychiatrist or to the psychologist we go to find certain solutions for these past few years and there are other methods, meditational methods and there are gurus that could go into problems, that go way, way far back into the psychic self of a person. But remember this, you know Oscar Wilde has said that 'There's no saint that did not have a past and there's no sinner that does not have a future'. Okay. There's no saint that did not have

---

a past and there's no sinner that does not have a future. So we're all saved. Okay. There's no eternal damnation. Right. Anyone.

Questioner. As a result of my husband going on a deepening weekend, he had a marvellous day on the Monday but since then he hasn't what he can do about it to give him more marvellous times. (General laughter)

Gururaj. Now, now is that your husband sitting behind you?

Questioner. Yes.

Gururaj. Next time you let him sit in front of you. (General laughter) And then if he sits in front of you, you push him on, 'Come, be happier, boy'. (General laughter). There's the – later, sorry,

Questioner. Yesterday you talked about a dreamlike quality of life, when you found the Divine love becomes more important than the material life and then the material life takes on a dreamlike quality. I wanted to ask you if it then follows that this life, living in this dreamlike quality becomes very happy? It embellishes life rather than detracting from it even though it's dreamlike. Is that right?

Gururaj. Beautiful. Yes. But there are two ways to experience that. A person, a psychotic person, a neurotic person will experience a dreamlike quality and think that that person is experiencing bliss. And that could be an absolute hallucination. While the self realised man will regard the whole Universe to be a dream and really know and feel the experience of the dreamlike quality and feel and know the experience of himself and is able to discriminate between the reality that is in him and the dream or the unreality that is outside him.

So the difference is there, a very big difference between the neurotic person and the self realised person. To the neurotic person that which he or she experiences is real there, like being in a dream. While you are dreaming, the dream is not false to you, you are living in that dream. It is real to you. You only recognise the experiences of the dream to be a dream when you wake up. But the self-realised man is in a wakeful state and he can discriminate, he can recognise, he can diagnose and he can do everything possible to know, because he feels, he experiences it. He knows the difference between reality and unreality and he lives a life of reality all the time. One lives the life of unreality, the neurotic person,



while the self-realised person lives a life of reality. So there is the difference. It's a very fine difference which might not be just, be able to be seen by any eyes. Like, let us take sound, sound at a very, very low pitch is inaudible and sound at a very, very high pitch is inaudible also. Yet the range how separate they are. One is at a very low pitch, one is at a very high pitch yet they both are inaudible. So human beings, with our limited perceptions, we go on various appearances and we don't really understand them. And so that is why we have devised our various meditational systems, whereby we can find that which is real and that which is unreal, by exercising and putting into use the deeper levels and deeper layers of our mind, so that our discriminatory power becomes more keen, has a sharper edge and we can see better.

Questioner. So we enjoy it better?

Gururaj. And we enjoy it better. Beautiful. Beautiful.

Questioner. Thank you very much.

Gururaj. Thank you. It's a pleasure.

Questioner(Cont'd). I wanted to thank you too and that's another thing I wanted to say.

Voice. Will you repeat the questions please, before answering them?

Gururaj. You want to thank me. Right.

Voice. We can't hear the questions.

Voice(Cont'd). I want to thank you for becoming a householder

Gururaj. Before becoming a householder

Voice(Cont'd). Although you didn't want to be.

Gururaj. Although you didn't want to be. Can you tell us about that? Shall I?

Voice(Cont'd). I wanted to thank you very much.

Gururaj. Thank me. Yes. Yes.

Questioner. Why didn't you want to?

Gururaj. Why didn't I want to?

Questioner(Cont'd). I mean was she correct in saying you didn't want to be a householder?

Gururaj. Yes.

Questioner. She wants to know if it was true that you didn't want to become a householder?

Gururaj. Yes. I wanted to become a monk. Yeah. From childhood, my desires was to become a monk and I went round, all round the various Monasteries and caves and Himalayas and met gurus and gurus and gurus and ninety nine percent of the gurus I met were bogus gurus, yeah, that guided me this way and that way and in every way. Some told me heaven was down there and some said it's up there and some said its North and South until I found it's within. Okay. So all these kinds of gurus were there that guided me here, there and the other. But I was not convinced of their teaching. Yes inherently I wanted to become a monk. But listening to those gurus if I was to follow their path, I would have not become a monk but a monkey. (General laughter) Nevertheless, that's by the by, but I, after getting out of Varsity, University and then I met my real guru that made a man out of me from a monkey. (Child making noise in the background) She's laughing too. I believe she's slightly spastic is she? And so of course my guru insisted that, he says, 'We know your destiny is to be a Spiritual Teacher, you are born for that, but you are not going to teach monks, you are going to teach householders. So what you do is go and live a householder's life, become a householder, gain the experience because if you are going to teach householders then if you have the experience and know the problems of householders then you'd be able to guide them in a better way. You wouldn't be guiding not from book knowledge but from experience'.

And that is why through the injunction of my guru; I came down, back from the Himalayan Caves onto the plains. And I got married, met a lovely woman, beautiful wife, lovely children, went into very big business doing six figure turnover several times over every year. And I felt when the time was ready now to renounce all that after fulfilling all my duties, providing for all those that I was responsible for, so they would not have any difficulty whatsoever and here I am. Here I am. I possess two shirts only. One goes to the wash while I wear the other one that kind of thing. That's an exaggeration. But what I am trying to tell you is this, that I have no attachment, I have no attachment to anything whatsoever. I live in this world with you, I like to be with you. I was telling some people yesterday that the day of the gurus that sit on the pedestals, those days are over now. Those days are over now where you go to a guru hat in hand and say 'Yes, boss'. No. No. You go to the guru according to the feeling you have in your heart. A guru is to be regarded as a brother, if you have those kinds of feelings. He is to be regarded as a father, if you feel like a child to him. And in all those ways, the most important quality is the quality of love, is the quality of love and that love must come from you, from your heart to a certain extent and moreso inspired by the guru.

Now what has been happening through all those years that so many misconceptions have been there? And those misconceptions in the minds of the people were created by the gurus themselves because they wanted to be worshipped. Now that is wrong. That is very wrong. A true guru is a person that must be with you, mix with you. If you fall, if you fall ill now, I will nurse you. If you get hurt, I will wrap bandages around you. If your head is sore, I will rub your head for you. If you need any wisdom in your head, right I will give you that. Right. If you need love, the love is always there. A guru should be like a well. You come to the well with your bucket. Now if you bring a small bucket, you will draw less water and you bring a big bucket, you'll draw more water. And as Marguerite says, Gita says that if you bring a thimble, you only get a thimble full of water, which is true, which is true.

So those are the duties of gurus, real gurus. They must mix with the people, be with the people, for the people, of the people, you know the story. As long as you people are benefiting by your meditational practices, that is my joy. Now being a millionaire, fine, why do I discard all this to serve humanity? Because I have experienced the joy of becoming one with Divinity and what I am just simply doing is sharing my joy so that you too can enjoy the joy. It's just so, so simple. What's happening to this, its getting afraid of me - (General laughter) - now afraid of me, that's what the gurus preach, they preach fear, fear. Many people tell me that they used to meet this guru, that guru, and they couldn't relate because they feared. Now we don't teach that. We teach love, love. The Guru must be a friend. He must be a pal, a mate, a father, all those things. There must be love. We through our meditational systems which are very, very scientific teach how to expand the heart which means the core of one's personality not the organ. The core of one's personality is called

the heart. Through our meditational practices we teach how to expand the heart. The expansion of the heart is measured by how much a person loves. Now I, the teacher of the expansion of the heart, if I am to become fearful to you then all my teachings are wrong. I must first be the prime example of my teachings then only should I teach. So therefore you would find me very easy to get along with. Yes. Always. Even little children, adults, and animals love me too. I love them. That's why. Yes, quite right love. Does that answer you? Next. Please.

Questioner. Gururaj, something about dreams although it wasn't programmed yesterday to see you, you pointed twice at me you wanted to see me. Now before I came, I told them that I saw you that I saw you the previous night in my dreams. I had a conversation with you. In fact, I said exactly what you told me, though not word by word. And just that happens. Can you please explain me?

Gururaj. Bless you, bless you.

Questioner. Can you explain me something about dreams?

Gururaj. Yes. Do you want to know the mechanics of that?

Voice. Guruji, can you repeat the question?

Gururaj. Oh, I must repeat the question. Now that was quite long, wasn't it? I'll do it, I love you, what can I do? Anything for love, anything. The only reason why I speak this way, that the intimate, informal, is to make you feel that I am of you, one with you. I don't see you as separate from myself. Thou art that. All this is that. Fine. What the gentleman said now, I met Mo?

Voice. Manook

Gururaj. Manook. I saw Manook in the hall and I beckoned to him twice, 'I want to see you about something'. Good. The first time I saw him in the hall and I said I want to see you and I felt something, as soon as I saw him I felt something, there is some message I must tell him, I must speak to him. So I called him, so after the meeting last night, we met in one of the rooms there and I spoke to Manook what his problems were, before he started speaking to me, I started telling him do this that, that, that, that, that. Fine. And of course now Manook says, that was yesterday but the day before that, he

had a dream where he heard me speaking to him the same things in the dream which I repeated to him in person yesterday afternoon. Is that true?

Voice. Yes.

Gururaj. Right. Now he wants to know the mechanics of it. (General laughter) Actually it's very simple, it's very, very simple. Very simple. When a person has a sincere desire, when a person has a sincere desire to find an answer to a problem and he is involved and has faith or love for a guru. This all of you would experience (a baby makes a noise) Yes, you too. This all of you will experience as you get established in your meditation, that whenever there is a sincere desire to find a solution to a problem and you project your mind towards your guru, if you accept him as a guru, with the love and the faith and the sincerity and the honesty, you will find your answer immediately. It can come to you in many forms. It can come to you in the form of a dream for one. It can come to you in the form of you passing a bookshop and something will just make you go and buy that book and you open the book and your answers are there. Right. It will come to you, he's shaking his head, did you have an experience? Good. Malcolm?

Voice. Malcolm Harrison.

Gururaj. Malcolm Harrison. Right. You have the desire, you will just meet someone accidentally somewhere, right, and the answer will be flashed to you in a jiffy. You will, in so many ways, there are a million combinations, but if your sincerity and your desire is there, if you have, because of sincerity, honesty and doing your practices regularly and form the link between yourself and your guru, ask and the answer is there. Seek and thou shalt find. Knock and the door is opened always, always, always, be assured of this. Be assured of this and this has been a promise from eternity. This has been the promise of a Divine spirit from eternity and that spirit has expressed itself in very many, many various forms throughout all periods of history. Okay.

Questioner. The proper use of our real name can help us and bring us closer to who we are, then why aren't we all given our real names?

Gururaj. Yes. True. Good question.

Gururaj. Why?

Aide. Can you repeat the question?

Gururaj. The question was that if the use of our proper names can bring us to a better realisation of ourselves, then why aren't we all given our spiritual names so that we can be helped by it? Is that what it is the gist. I know what you mean. Perhaps in some instances it is not expedient to be given one's real spiritual name. Now what does a spiritual name mean? A spiritual name only means that at the time of individuation, at the time when a being became separated from its source, where the being became individualised, at that time a sound was caused because of the motion, the vibration caused a certain sound. Now that sound, a name given would be representational of that sound. Fine. So by knowing one's real sound, knowing one's real sound, from the time of creation and having a name, a beautiful name that carries a message like Amrit, means nectar, Ambrosia, food of the Gods. He's always sweet. (General laughter) Nectar, nectar is sweetness, so he is forced to live up to his name. Right. We have Gita. Gita, Song, Celestial Song. She has to live the life to be worthy of a counsellor always celestially, yes, without mistake. Yes, always beautifully, always beautifully, always helpfully, always wanting as the celestial Divine song would say, you help the world to make the world flow in a better rhythm like a song, a Divine song. So the purposes are there. Fine. Now most of you I think are on mantra meditation. Now the mantras that you have is a combination of very many things. Did I discuss this?

Aide. This morning but not this afternoon.

Gururaj. Did I discuss this, this morning, someone asked a similar question.

Aide. It would be good to discuss the one, the same thing this morning, this afternoon. That would be good.

Gururaj. Would it be good?

Aide. Yes.

Gururaj. Okay, fine. I don't like to repeat things, nevertheless.

Aide. There's only a few people that are here that were here this morning I see.

Gururaj. Okay. So now most of you I think are on mantra meditation. Now the mantras that you have received, you will want to know how I give you a mantra. Now I'm sure Amrit and Gita have explained it to a certain extent, but you'd like to hear something from the horse's mouth. (General laughter). Fine. Now this is how it works. You fill in a Form when you do your Preparatory Practice and of course you bring two photographs. Now those photographs, one copy is sent to me wherever I am. Now I go into meditation with that photograph, using the photograph as a focal point. Now in the state of meditation there is no, in that state of meditation there is no distance. All is here and now. So when I receive your photograph and I meditate on you, I discuss with you, as I am discussing with you now completely, physically as well. It is there in all complete reality. Now through the photograph I can penetrate the, when I say 'I', please not this one and four penny chemical, they say the human body is only worth one shilling and four pence chemically, perhaps two and eight pence, now, inflation. (General laughter). Good.

(Side 2)

And the primary object of dualistic conceptions is for the man to expand his heart in such a manner whereby devotion is developed to an object. Devotion is so much developed to the object of devotion that in time to come one finds unification with the object. And then the subject and the object becomes one in unity and then duality ceases. So to repeat again that the concepts of duality and the concepts of monism, concepts of unity and the concepts of duality are not separate from each other. One is an extension of the other. This fight between monism and dualism has caused a lot of dissension among people. The most apparent question would be that how can I be God? How can I be God? And when man says 'I am God', he might be committing a great blasphemy. The only person or a person of this day that can say 'I am God', would be a person that has reached the stage of Christ. Then Christ if you study the Bible has said to the general public, to the people that 'Worship Thy Father in Heaven'. Christ showed a duality and to his closest disciples, he said 'I and my Father are one'. There is the unity. So to those people that require a dual conception of the relationship between man and God, for them that dual conception is good. That is why our Foundation for Spiritual Unfoldment does not condemn any belief. We encourage every faith. If this is good for you at your present stage of evolution, then by all means believe that. And there are very few people in this world that has reached the stage of unity that could really say 'I and my Father are one', that can really say that. Fine.

So up to the stage, up to the stage that we are in, where generally people are in they must accept this duality. Because this duality is practical. Now our systems of meditation does two things. Firstly, it makes you recognise the uniqueness that is your individual self. 'Seek ye first the Kingdom of Heaven within and all else shall be added unto thee', the Bible says something like that. So our system of mediation is to help you, to make you find the Kingdom of Heaven

that is within. Now the Kingdom of Heaven that is within you is firstly an individual kingdom, a limited kingdom, limited by your perception of a kingdom. But when you go beyond the levels of the mind, when you go beyond mental limitations, when you beyond mental perceptions, then you will find that that very same individual Atman becomes universal and becomes Paramatman.

So our practices that are given, is first to make you realise the Divinity of that which is residing within you, step number one. Step number two, it will show you that that Divinity that resides in you is universal, omnipresent. And when that recognition comes of the omnipresence of Divinity you too can say then that 'I and my Father are one'. Okay. Good. Fine.

Questioner. Would you say that there was a distinction between personal conception of God and the Absolute? What would you say the distinction between those two were?

Gururaj. The personal conception of God and the absolute conception of God. Now the absolute conception of God, the absolute conception of God is abstract because absoluteness cannot be perceived in a limited context. Now if the absolute is abstract, what could happen to a ordinary average human being? He is incapable of conceiving the abstract. Now we all know that the finite mind cannot comprehend the infinite. It is beyond the mind to comprehend, that is beyond a limited mind to comprehend that which is limitless. Fine. So in order to find progress in our lives, we start off with the personal conception of God. Now the personal conception of God is what is regarded to be the sum totality of the universe. Fine. Among the Hindus they would believe in Krishna or Rama. That is a personal conception of God, an embodiment of God. Fine. Among the Buddhists, they would have Buddha. Among Christianity, Christ and there are various other religions that have various personal conceptions of personal Gods. These are good. I say if you believe in Krishna, believe in Krishna, you must. If you believe in Rama, you must. That is your personal conception. But your mind being limited and unable to conceive the inconceivable then by all means have your personal God, but do not think that your acceptance of the personal God is the end of it all because from the personal God, one proceeds to the abstract God, the impersonal God.

So that too like dualism and monism is also a stage a progression from one stage to the other. Because to be able to understand the abstract, the impersonal God, one too has to become impersonal. One too has to become impersonal. One too has to become impersonal, so that comprehension by the mind is not necessary. To know the impersonal God, one has to go beyond the limitations of the mind. So in our meditations when we go beyond the mind, when we go



beyond the mind in what is called Nirvikalpa Samadhi, a Samadhi, a meditation that is formless then we have certain glimpses of what that state could be of the impersonal God, the abstract God. Then in other forms of worship where a certain Deity is invoked, like in Church you have the statue of Christ or in a temple you have the statues of Rama and Krishna and all these things. Now by attaching importance or using those forms for certain kinds of meditations, one is doing meditation, which in Sanskrit is called Sarvikalpa Samadhi. That means a meditation with form. One is a stepping stone to the higher form of meditation.

Now the practices that we are doing mostly are those that lead to the abstract to the impersonal God which is formless. And being formless it can be identified in its totalness in totality with the entire existence, entire creation and then one dwells in the realms of absolute knowledge, absolute existence and absolute bliss and this is the Vedantic content. Right. Good. Fine. Okay.

Questioner. Could you explain the difference between devotion to a dead Master such as Christ ..... (Inaudible)

Gururaj. The question is what is the difference in having devotion to a dead Master and the devotion that one has to a living Master, like myself? Oh. There's no difference. There's no difference at all. It is not the object that's important. It is the subject that's important. You are important, not me. I am non-important. My duty is as a guru, my duty is to awaken the guru that is within you. Divinity is within you. I am just an external object that could make the path easier for you to realise and recognise the Divinity that is within you. There is a big stone, a big boulder which you want to push out of the way. Now that boulder is too heavy, you cannot push it. It will require ten men but you can use the Guru as a lever and one man can push the boulder away. That is the guru. That's all. So the devotion to a present Master or a past Master is the same. It depends on the devotee, not the object. Yes. But there is only one little advantage that a living Master can answer back. (Gururaj laughs) Yes. Yes. You want to say something?

Voice. Yes. I asked a question, I didn't get an answer because Gururaj said that I should wait until everybody can hear it. And my question was, is there something which is called possession and in cases is there something which is called exorcism?

Gururaj. Now you talk of spooks. I have been asked about this by many people because today in England, the young lady has asked the question about exorcism and the question about possession. There is going quite a lot of talk in England I hear, about being possessed. Many people have asked me this question. And many people, this thing has

become so, so frightful, so, so frightful and the fear has been made greater, made so much greater because of the kinds of films that are seen and the kind of literature and all the books that we get, that a human being can get possessed by another spirit. Now this please know for once and for all that your spirit, your entity cannot be possessed by anyone else. False beliefs are given, false explanations are given that another spirit can possess you. This is not true. Do not believe this, because it can only lead your minds into greater and greater muddles.

Now what happens, what are the mechanics? (Baby cries in the background) What happens in such a case? (Baby crying) What happens in the case, would you like to take - are you the father? Yes, do take the child, yes. The child is too powerful for me to compete with, I really can't. Although it does not take off my concentration in what I am saying, but it takes off the concentration of the hearers and I am more interested in you getting the point. I know the points already. Okay.

That so we have so many films and books and newspaper articles all to do with possession. Now what is the answer because nowadays many people are being afraid of being possessed with all these things that is thrown on to them. Now let me tell for once and for all that no one can become possessed by any foreign spirit. There is no such thing. Now what happens in seeming possessions is this, the same thing that happens in a schizophrenic person. Now this is a complete new theory and which is, which I have verified by experience. I have verified this by experience. Now the human being as he stands today is the sum total of all his past existences, of all his past lives. Fine. Due to certain ways of living in this life, due to certain conditionings of the mind, due to environment and environmental pressures, due to upbringing, due to one's education, something happens in the minds which psychiatrists have verified, something happens in the mind whereby another form of personality seems to take over. A woman they say has a split personality. At one period of time, she'll behave in a certain way and then in the evening she'll behave differently, as if she was a different person. What are the mechanics there? What is happening there is this, that because of a certain derangement of the mind that person is living a personality, living a life which he or she had lived before in past history. Because of a derangement, a past life shines through the present conscious level of the mind and that person seems to be living a split personality, a different life altogether.

Now there are certain levels that we have lived, for example as a brutal man, we've all been brutal. When we talk of past lives, we all try to imagine ourselves to be ex Kings and of course a woman always likes to know that she was a Cleopatra or a Queen or some very, very famous personage. But we could have been murderers and thieves and all kinds of people. Now because of a certain imbalance created in the present day conscious mind by various kinds of

pressures, a glimpse is had of a past life that person had lived. Sometimes it is of a lower form and comes through so powerfully through our minds, subduing the conscious mind, that to the observer the person does not seem to be himself but seems to be possessed by another entity. Now there is no other entity that can possess you as an entity. There's no place for another entity because you as an entity occupy all the space there is for you to occupy as an entity, but you can relive you can condition your mind to re live a past life in the present life and then those that don't understand will say you are possessed.

I had an experience about two months ago at our Centre in Cape Town, a woman walks in. This woman comes in with a daughter about thirteen, fourteen years old and this daughter was sitting trembling, trembling, trembling, trembling all the time. She hadn't been to school for eighteen months, went to all kinds of Doctors, Physicians, Psychiatrists, Psychologists everywhere and then of course she heard of us that here are people, Godly people, spiritual people, let us see what they have to say. So the woman sat down, the child sat down in front of the desk and the woman started telling me, she says 'Gururaj, my daughter is possessed by some evil spirit'. I look at this child and I was staring at the child for about five minutes, looking at her and by looking at her, I was sending forth certain spiritual energies to her and slowly and gradually within a few minutes all the trembling of the child started simmering down and the child became quiet. The child became quiet, the eyes were so deeply sunk in, they resumed, they came out again and resumed their normal form and the child looked very normal again. And then I started giving the mother hell. Yeah. I say, 'You dare say that your daughter's possessed and then on top of it to say it in front of the daughter. What a terrible state of mind you are subjecting your daughter to. There is no such thing as possession'.

What happened in this case, in this particular case was this, that the child suffered of a very intense, a kind of nervous complaint. Now this nervous complaint was very much exaggerated by the influences, by the thought of the mother and made that complaint go beyond all proportion. A very small nervous complaint that went beyond all proportion, where the child had to live, stay out of school for eighteen months, could not associate with any friend, had no communication with anyone and all these things aggravated the circumstances more until the child, nothing could be done for the child. So here I saw immediately that the complaint essentially in its proper perspective, the complaint was very small. So looking at the child, I sent forth some healing energies, spiritual forces, good forces to the child and all her trembling and things ceased. Fine. I told the mother 'Keep this child home for a month, let it have a rest and after the child has sufficient rest then you send the child to school and give me a phone call every few days, I would like to see how the child is'. And the child is very happy, very normal and living the normal life of a young teenager. Fine.

So you see all the harm that is being done by the pseudo-Scientists that have no knowledge of these things. Now I've heard, we get so many reports in our papers in South Africa where all kinds of exorcism takes place and all ceremonies and things like that, and we find that this is all very, very false and very, very, without any substance whatsoever. Good. Fine. Does that answer you? There is no possession. You'll only possess yourself.

Questioner. Gururaj, I think of the story of the gathering swine you find in the New Testament that Christ was using just an example to explain to them as far as their understanding was concerned rather than a literal meaning. Is that what we can interpret?

Gururaj. Yes. Yes. Yes.

Aide. The boat is docking now.

Gururaj. Is the boat docking now? Oh I see. It's half past, half past.

A very short prayer for peace to all. Okay.

Aum dyauh shanti, rantariksham shantih prithivi shanti rapah shanti roshadhayah shantih. Vanaspatayah shantir vishwedevah shantir brahma shantih shantireva shantih sa ma shantiredhi.

Aum Shantih, Shantih, Shantih.

Thank you very much. It was so nice being with all of you today. It was very beautiful. Thank you.

Namaste.

END