

Questioner. Is there a difference between illusion and delusion?

Gururaj. Is there a difference between illusion and delusion? There is a great difference. Illusion is something which is perceived by the eyes and what is perceived by the eyes is conveyed to the various mechanisms of the mind, of the intellect. So an illusion can create a delusion for once it is brought to the intellect, once it is brought to the intellect and the intellect decides that what my eyes have seen is true, then a concept forms. And that very concept is delusion. You get deluded into believing a thing and that thing might have no foundation whatsoever.

So, illusion falls in the area of perception, while delusion falls in the area of conception. Now, there are dangers in both because what would happen is this, that in the illusion, in the false perception, one could be so tied up that he is put on a totally wrong path and that path might lead to so many miseries. Like our quotation the other day about the magician, he creates an illusion on the stage while in reality that which is happening is not true. But you ask a person when he goes home after seeing the show, he says, "Oh it was definitely so. I saw the man turning a white handkerchief into a blue one". So, here from the illusion, from that perception a concept is formed. Good. Now, the major trouble in life is because we are deluded. We are deluded in life by the concepts that are imprinted upon our minds.

Now this would naturally bring about a closed mind. For example, we can look in theologies where it would be said that 'He is the only begotten Son, the only manifestation of that supreme consciousness.' Now, if we study this correctly it is true, but because of the conception we have, or rather misconception in this case, we start believing that this is entirely so and a delusion is always superficial. So what we have to do is go beyond the realms of delusion. How do we do this, to go beyond delusion? The best way to go beyond all delusions, is further study. One always has to study the pros and cons of things. One always has to study and analyse both sides of the story and that is one of the surest ways of getting rid of delusion. And yet even in that, if the pros and cons and the arguments on one side or the other are not well guided, you could go into further delusion because, because the pros and cons is also an analytical process and the sides, the two sides we look at, might be totally an illusion or a sophistry which has no foundation whatsoever.

So, in order to get rid of delusions one has to understand teachings of the Masters and not only the teachings of one Master, but the teachings of several Masters. And I always encourage that, that read Vivekananda, read Ramakrishna, read Yogananda, read all that and then from that try and decide what is the truth. Because in all illusions or

delusions what we are actually hiding is the basic truth and once we find the basic truth behind all existence or behind the questions that bother us most, once we go beyond that and we study, we can arrive at some glimmer of truth.

Now, when a person is in illusion, he has a certain perception to repeat again and this becoming, the perception becoming a conception, could be entirely false. We live lives, most people do, deluded lives. Now what comprises delusion? What is the basis of conception? What is the basis that brings forth various ideas to the fore and these ideas have to be examined. And it has to be examined from the standpoint of the spiritual self within us and not from the standpoint of the mind because the spiritual self can never be deluded, because the spiritual self is nothing else but truth. So the delusion comes on mind level only and it is only by bringing some clarity to the mind that we have some glimmer of the truth. And that is why meditational and spiritual practices are so important because it is a direct line to the area that is beyond all illusions and delusions.

Now some might say that Divinity is a delusion because 'I find reality within myself and I find reality in that which surrounds me'. And therefore, we have Atheists, we have Hedonists that live for the pleasures of life and yet if they analyse the very word pleasure, it contains within itself a certain amount of leisure. Fine. Now how leisureful are you? How much established are you to find that leisure and by leisure I mean that quietude. For in the pleasures you will always find that it will rebound in its opposite value which is pain. So, how could it then be complete? We are using this as an example. How could it be complete? Because if that leisure or if that so called pleasure cannot have any permanency, then it is a delusion. And therefore Hedonism is also a delusion where man lives for the mind and body alone. And as the saying goes, 'Man does not live by bread alone'. There is something far beyond. So in order to reach that which is far beyond, one has to go beyond, go beyond all these opposites that create this delusion. And yet man is so involved in various kinds of delusions and it is so easy for a weak susceptible mind to be deluded and the real test that 'am I deluded or not', lies in the experience of permanency and not in the experience of impermanency.

Now you will find many kinds of delusions even in the sphere of people seeking God. I will tell you a little story. There was a man who felt that he wants to go to Heaven. So throughout his life he met some guru, you know that was really strict and believed in all kinds of penances and says "My Boy, you can go to Heaven. You do these practices I give you. It will cleanse your mind. Right. Be very careful with food and from now on until you leave your body, you eat nothing but carrots and lettuce leaves. Right, and the whole body will be clean and with the practices your mind will be cleaned, cleansed and then surely I promise you, you will go to Heaven." So, this person took his guru's words and did all that very, very strictly and without fail. So when he left his body, although inwardly he had a desire for all the other

pleasures of life, but he says, "Look, I want to go to Heaven and I'm going to do it, do or die." Yeah. Yah. And so finally one day he died. So his little soul, you know the Angel came along and took his soul to Heaven and it was a beautiful place.

Now the place he was in, had a glass floor. Now when you reach, now when you reach the height, then you could see what's all happening lower down, in other words, from Heaven he could see Hell down there. Good. So God invited him and of course they had a bowl of soup and some bread you know, they also feel hungry up there. Fine. So this went on for a week and every day he could not help noticing down there. And down there, they were having a banquet every day, you know, all the caviar and champagne and venison and I don't know what all - you name it, all that they had down there. So one day he says, "Father," he was speaking to God, "I say, look, I've gone through so many austerities and here I am getting a bowl of soup and a dry piece of bread every day and look at those people down there, they have been such sinners, they have done nothing and they're really having a ball." (Gururaj laughs) So God replies him. He says, "What's the sense of cooking a feast just for the two of us?" (Gururaj laughs) You see how people can be deluded into various kinds of beliefs. And man having the analytical power that has been given to him, the power of discrimination, can use that discrimination, can use that discrimination to live a totally normal, moderate life, do you see, and be away from delusion.

Now to develop this power of discrimination, one does need spiritual strength and that is what we are all about, to find that spiritual strength which will empower the intellect in preventing it from deluded. And this delusion extends not only in the religious field but in everyday living, everyday living. You want to buy a house and the clever-aleck salesman comes along to you and points out this, that and the other, and he actually deludes you into believing that this is the ideal place for you. Meanwhile, in a few months time, you find out that this is not as ideal as I thought it was. So this requires a lot of thought. Illusion and delusion are blood brothers and they go in a vicious circle, for if you have illusion, you will be deluded and if you have delusion, you will have illusions. Now with various kinds of illusions verging on the neurotic, one enters another sphere of hallucination and that is the dangerous sphere, for there is a great imbalance that occurs in the mental chemistry of man, in the mental chemistry, in the brain patterns and brain waves, where the various synapses between the left and the right hemisphere do not function as they should, blockages occur. And this has all been started by illusion.

So in this hallucinatory state one becomes what one is not. And today what does modern psychiatry do, they give you shock treatment, of which they know nothing about. It's a hit and miss chance. It's a hit and miss chance. They don't

know what happens. I have spoken to scores of Psychiatrists, they say "We do it. It helps some people and some people it doesn't help." So the great danger here in illusion and delusion is hallucination, where you start imagining things. And because of this delusion that creates this hallucination, you think you are having certain spiritual experiences which are not spiritual experiences but like a conjuror, the mind conjures up certain pictures for you and which seems real.

Now it has its own form of reality because it affects you. Because it affects you, it has its own form of reality. But one has to move away from that so called reality into the realm of that peace and quietude that comes from within, that gets rid of illusions, delusions and hallucinations. Now this is achieved by modulating one's thought, by channelling one's thought and the greatest channel and the greatest help can only be found from that source which is infinite, the greatest healer, because delusion is also an illness in a very mild form and so is the conjuring up of illusions. So all these are so interwoven within each other and what we have to do is prevent ourselves from being deluded. The great danger is not being deluded by others but the greatest danger is being deluded by ourselves, by our beliefs where we get into a groove, where the heart tightens up and the mind closes up. And that is why I am always so insistent that do your practices regularly because that will get you away from illusions and delusions.

So self-delusion, self-delusion is the greatest stumbling block in the path of evolution because with self-delusion, you are in a whirlpool and you can't move further. You are stuck because with that delusion also comes, as we talked about last night, that sense of 'I' and delusion always has, in most cases, ninety percent of cases, of self-aggrandisement. You always delude yourself into being what you are not and you do that to find some satisfaction within yourself. Yet the satisfaction that is brought about is so temporary and its results are so great, that it multiplies more and more and more. So by being deluded slightly, you become deluded more and more and more. It snowballs until you find out that 'I am not me', until you reach the bottom of the bottle. Then is the upward turning point. So in the beginning when people start meditating and going through growth experiences - now what are those growth experiences in reality - it is to move away from delusion and face oneself squarely in the mirror and when one does that, one observes the delusions one has gone through.

And then you have people that wilfully delude you for their own personal gain. I'll tell you a little story. There was a guru who was nicknamed the giggling guru. Hee, hee, hee, hee, hee, - hee, hee, hee. hee, all the time. I believe he lives somewhere in Switzerland or America, I don't know where. So here was a man, here was a man, who had everything, he had tons of money and money was no question. So after having achieved all that, being a Director of big aeroplane companies and motor companies and gold mines, and - he had everything, everything, everything. Good. So he had one

desire. He says "Look, seeing that I have achieved all this that I wanted on this earth, there is one thing I would like to have, is to sit on the right-hand of God. That I want." Good. So he goes to this giggling guru and he says "Look, this is what I want, can you arrange it for me to sit on the right-hand of God." So the guru says "You know these things can be done but it requires money. Ah, it requires money and I think it might require about twenty thousand pounds." So this man is rich, he says "Here Mr guru, there's twenty thousand pounds for you and see what you can do." Right. So the guru says "Come back in two weeks time." So time passed and this person came back to the guru in two weeks time. He says "You know I have been trying very hard. Now to reach the boss, you know there are a lot of underlings one has to go through and I have spent a lot of money, you know, getting through some of the underlings but there are a few big boys up there that I still have to convince of this. Now to do that, you know, I've got to grease their palms also. So that will require another fifty thousand pounds." So this chap says "Okay, Mr. Guru, here is another fifty thousand pounds." So the guru says "You come back in two weeks time and surely by that time I will have some results for you." So two weeks pass and this man comes back in great hope. So the guru says "You know, I have succeeded, I have succeeded so that you could sit on the right-hand of God, but there's good news and there's bad news. The good news is this, that you can, that I've got a place for you at the right-hand of God, but the bad news is this, that you've gotta leave tomorrow." (General laughter) Yeah.

So you see, so you see there are many deluders, many false prophets that will masquerade as true teachers and what do they do, they lead a person into greater delusion and that very delusion is karma. Through that very delusion, one heaps on karma and karma and karma, that very thing from which we are trying to escape, that very karma from which we want to become free. So one carries on, perhaps in the beginning very deluded, but to find the answers of life, one has to go beyond these delusions. One has to go beyond these delusions and it is only by realisation of certain truths that one can escape these delusions, that one could clear one's mind by these delusions, of these delusions. For what are delusions really? Delusions are samskaras of all the experiences gained that form the greater part of one's mind. That has created this delusion that 'I am real and there is nothing beyond me' while the realness is not this illusory world, as I said the other day, this dream world, but to go beyond it to the realms of the real 'I', the real 'I', all delusions vanish because the cosmic dream vanishes when we wake up to our real selves. Fine. Good. Now, okay.

Gururaj. There are a few things I want to talk to the teachers about. Shall I do that now? It's the only time we've got, isn't it, yah. Now when practices are given to Initiates, I want you to know one thing that one practice is not separate from another practice. Each and every practice that is given, is inter-related, it forms part and parcel of each other. Now, on

some Forms I put down half a dozen practices. Now apparently it would seem that one has to spend a whole day doing those practices, which is of course not true. It's just half an hour in the morning and half an hour in the evening.

Now let me explain to you how these practices are inter-related. Firstly, you always would in ninety nine percent of the cases, unless a person is very psychiatrically disturbed, in ninety nine percent of the cases there is firstly, the Mantra. Good. Now as you know the Mantra is derived from your entirety, from your vibrational self which includes - there are three aspects to the Mantra - it contains the sound of the primal creation when you as a spark separated from the fire, that very movement had a sound. The second aspect is the present state of one's evolution. Good. And the third aspect is the range you have ahead of you. Now by range that you have ahead of you means the clarifying of the mind so that the true self could be experienced. Now that is the Mantra practice and you know the benefits of it and superficially even apart from the spiritual side of it, it gives a person deep rest, the metabolic rate drops, blood pressures drop and of course these things have been measured and experimented upon, so I don't need to go into deep details.

After that, there is a practice, which is generally given to everyone, which is Tratak. Now, Tratak only means this - the reason why we use a candle flame is because the candle flame leaves a slight after image for a few seconds and that helps one to visualisation - or otherwise, you could use anything to do Tratak on. I look at a flower with open eyes and I close my eyes and the details I've missed with open eyes, I've picked them up with closed eyes. And the mechanics are these, that when we do Tratak, I mean as you have been taught by the teachers, when we do Tratak we are focusing all our mental energies to one point. And by this practice, when we focus all our mental energies to one point - this is a very important practice - when we focus all our mental energies to one point, then we become more concentrated. And failure or success in any undertaking is concentration or lack of concentration. So now it has many other benefits. Firstly, it develops concentration. We have so many, many, many hundreds and thousands of students who have found that their studies have improved by the practice of Tratak because they can concentrate. Good.

Now, that's not the only thing it does. It also stimulates the Ajna Chakra and the Ajna Chakra is the subtle counterpart of the Pineal Gland and by activating the Pineal Gland, it secretes a substance called Malleotonin. Now, it secretes this in very small quantities but it is so powerful that Malleotonin influences every glandular secretion in the body and by that it has a rejuvenating effect. So, it helps one in concentration. It helps one psychologically; it brings a calmness to the mind. It helps one physiologically by stimulating all the secretions in the body. And when the mind is quietened and calmed, the spiritual self shines through, so it helps one spiritually. So there are physiological, biological, psychological, psychical and spiritual benefits to the practice. This practice is at least five thousand years old. It's nothing

new and it's a generalised practice. Now, how does this Tratak affect your Mantra? How is it interconnected? If your concentration is improved, then automatically your Mantra meditation will improve, it will go, go deeper, because you have brought your mind into the habit of being more concentrated. So, therefore when you start with your Mantra effortlessly and easily, it has behind it the force of a concentrated mind so that, that sound vibration can dive deeper and faster and more effectively. So with Mantra, Tratak is important. Good.

Then we have Pranayama which is a general practice and for certain people there are certain forms of Pranayama but the generalised form is the four, sixteen, eight. Now this, the ancient Sages have found and I have found this by personal experience too, that this is the vibration or the rate of movement of the entire universe. If you can stand apart from the universe, that is the flux, you will get the movement, four, sixteen, eight, four, sixteen, eight. So you are tuning your little self with the universal self. You are functioning in harmony with the entire universe and not only that, not only that - there's so much on Pranayama, one could really write books - not only that, it purifies the system, it purifies the system. When you breathe in, it is not only the breath that's important but you are also breathing in, breathing in a vital force, a life force. Therefore, it is so symbolically portrayed in the Scriptures that God breathed life into man. What was meant there was not the ordinary breath but the life force. So in, in air, in the air we breathe, there is this revitalising life force. Good. So after breathing in, you retain it for that certain period. Now why do you have to retain it? You retain it so that it could permeate; you give it a chance to permeate every cell of your body. Now with the retention, you have the exhalation.

Now after retaining, after retaining, you exhale to the count of eight. Now this has to be done, when you retain breath to the count of sixteen, you would naturally have the impulse to breathe out very quickly, but here is where control is required where you breathe out slowly to the count of eight. And by breathing out slowly to the count of eight, you gain a certain measure of control over your mind and your body. Now exhalation is more important than inhalation because of all the impurities - by exhalation you're exhaling all the toxins from your body. Now when exhalation is complete, then inhalation becomes easy. The whole idea in Pranayama is to form that same rhythm of the universe and also to purify the system of the toxins that are gathered in the body. Good. And apart from that, it has a revitalising effect on the body.

And there are so many forms of Pranayama. For example on a cold day, you go out and you're feeling cold, just do the Bastric Pranayama, the, like the dog panting, inhaling and exhaling fast and you'll find automatically your body warms up. And that is how Yogis could live in the snows of the Himalayas just with a loin cloth. And with that kind of breathing,

they could bring so much warmth that if they sat down; they could melt the snow. Yes. I've seen it. Yes. And in those days I did it too. Yeah. So Pranayama is very important.

Now, then a general, not a general but a much given technique, is the swirling of the Mantra. Now, this is - now Pranayama is connected to your Mantra and to Tratak, because it is bringing a rhythm in your body, it's bringing that quietude, so once you get into the habit of it and you sit down to meditate with your Mantra, it can become deeper. These are all auxiliaries that help your meditations. Fine. Now, the Swirling Technique - now each person - all the Chakras are working - there is no such thing as any Chakra not working or else you would not be able to live. Fine. Now, there are some people with certain Chakras, although they are working but they are a bit sluggish. So, by doing the Swirling Technique you are activating that particular Chakra and bringing it up to a higher rate of vibration so that it could function harmoniously with all the other Chakras. Now, that is not the only benefit that would bring calmness and peace and when you combine the Swirling Technique with your Mantra, you are actually, by mental force - you first have the Mantra in mind - and then by mental force, you are moving it down to whatever Chakra that's prescribed to you. Fine. Now there's another great benefit. Now this is not just to be done sitting down for a few minutes. No, this is to be done throughout the day as many times as you like, as many times as you like, even while you are washing dishes, your mind can take your Mantra down to the Chakra that's prescribed. Fine.

Now, the other great benefit apart from bringing the Chakra in order is this, that you are continuing throughout the day with the particular vibration of your Mantra. You're keeping that vibration alive in you. Do you see? Because you meditate a half an hour in the morning, you have a Mantra technique and after that you are so busy in other things you have forgotten the Mantra. So by doing it at least half a dozen times or whatever amount that is convenient to you, you could do it a hundred times a day, its not going to cause any harm. It can only do good. So that vibration, your personal vibration which is your Mantra is kept alive throughout your system, throughout the day. So, as you progress, your whole life, your whole day becomes a meditation itself. It's not only that half an hour. So you see how it is interconnected with the other techniques.

And then of course I've told all the Teachers that everyone must be given a Gurushakti practice and you know the value of that, where a focal point is required through which you can draw the energies you need for daily living. They are always healing, soothing, helping and in times of trouble and we've got thousands of letters that would talk about this, what benefits have been received because you are drawing on the Divine force. There is plenty of water in the reservoir

but you can't run to the reservoir every day to fill a pail of water, so you have the tap in the house for the water. And Gurushakti acts as the water right there with you, at any time you want it. And that too, you do as much as you like.

So, all these practices that are given, they are not separate from each other. They are very systematically, very scientifically worked out and they all function together. Now the Swirling Technique, the Gurushakti Practice, the Pranayama which you do after Meditation - some people like to do some Pranayama before Meditation and then afterwards also, that is okay, it does no harm whatsoever. It does no harm whatsoever. And it's a great cleanser. So there you are. So therefore I would say and especially to the new teachers, that these practices are very important. They are inter-linked with each other. One strengthens the other and the other strengthens the other and that's how it goes on.

The bell rang just now. Okay. So, that's it very briefly - we could really write a whole book on this - very briefly to give you some idea that all these practices are inter-linked and not separate from each other. And it just requires the half an hour in the morning and half an hour in the evening for the Tratak and the Mantra meditation.

Now, can we carry on for another five minutes or would they shout? They will shout. Yeah. Yeah. Yeah. Oh, I see. Because I was going to talk, - there won't be time this evening, - I wanted to speak about the Mandala quickly. It will, it will take a minute or two.

Now the Mandala Practice is a combination, is a combination of Mantra, Tratak and Pranayama put together. It is a combination in one go of all the practices put together. So when one is established after some months of meditation, you know, in the single, single, single practices, then they are all put together into one practice whereby observing the Mandala you are doing Tratak, that's what you are doing. Then with the breathing, you are doing Pranayama. Then with the Mantra, you are doing the Mantra practice. You see. And then at the end, there's a prayer which you do on your own to your particular form of Deity or whatever and that draws Gurushakti. You see. So it's a combination of it all. All this has been very, very scientifically worked out and it took exactly thirty seconds.

The most difficult part is to say Goodbye's but of course as you all know Goodbye means 'God be with you.' It was such a joy being here with you and the greater joy is in sharing the joy, for all that is shared becomes so, so much more enjoyable. So these few words that I have spoken throughout this week, if you have found something in it, if it pleases your mind, opens your heart, all the good. But of course the most important part is to put it in practice. And as teachers, I know the most practical aspect that you have to do as teachers would be to teach. And that too is a sharing. So you are

sharing your joy with someone else and thereby enhance your own joy. Now, I believe we have to leave practically right away, so there won't be time for long speeches but you know how my heart feels towards each and everyone of you and I'm sure you feel the same way. So we'll be seeing you soon and many of you I'll see on the next Course at the Hayes. So, for the time being, Namaste, Namaste.

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