

Questioner. I would like to pick up on something you said before, I think it was yesterday, you mentioned Tratak. I believe Tratak is a method for opening up the Ajna Chakra. Could you tell us please what the chakras are and how they function and how the expansion of the chakras help the growth of the individual?

Gururaj. Basically your question is, what is Kundalini Yoga? Good. Fine. There is a connection between the relative side of existence and the actual side. Now the connection is such that there is no demarcating line but one continuum and one continuous whole. Now if you go and picture yourself in a vast expanse of colour, at the one end you would find, let us say blue, you would find a deeper blue, and at the other end a very subtle blue, so that same colour, that same blue would go through various gradations from the growth level to the subtlest level. So on the grosser level, you would find grosser things, where the constituent of the universe, as we know is vibration and at the grosser level, we would find the vibration more congealed or compacted, whilst at the subtlest level it is more subtler.

Now the purpose of Kundalini Yoga is to try and infuse the subtler level of ourselves into the grosser level. Now this is infusion which has led to a lot of confusion, the confusion has been this, that they have found people think, the subtlest of oneself is different from the grosser level. It is not different, it is inner, inner threatening? Therefore part and parcel of one whole as we have seen in the expanse of one colour. Just at one point, it is grosser and therefore deeper and at the other point more finer and lighter. So the purpose of Kundalini would be to infuse the subtle level of man into the grosser level which we know as our physical bodies, and the little finer body which is the, the mind. Now how to do this is the purpose of Kundalini Yoga. Now in the human system we have three bodies, we have the grosser physical body, then we have the subtle body. In Sanskrit, it is called Suchma Shariri - then we have the spiritual body which is even beyond all matter. Now the gross body and the subtle body both is matter, one a fine matter and the other, a grosser matter. Do you understand this? You understand as well.

So through the various processes of Kundalini Yoga, what we are actually trying to do is bring forth that subtle energy. Now all energy which exists in a subtle form necessarily must be more powerful and this has been discovered by scientists, whereby a very minute atom which is not even perceptible by the human eyes, can be split and the splitting of which could blow up a whole city. So, we know that anything taken at its subtlest level is necessarily more powerful. Now, within the human system, within the grosser body of man there exists the subtle body. Now how to activate the subtle body so that it could help the grosser body is the purpose of Kundalini Yoga. Now in the subtle body there are seven Chakras. The first one is the Muladhara Chakra. These are Sanskrit terms. I'll use them so it would be good to listen to the sound of it if we do not even understand the terms. We have the Muladhara Chakra. Then we have

Swadhistan Chakra, which is at the base of the spine. We have the Manipura Chakra, which is at the naval centre. We have the Anahata Chakra, at the heart centre and we have the Visuddha Chakra, which is at the throat centre and the Ajna Chakra, the one which you use in Tratak, is between the eyebrows and we have the Sahasrara-padma, which is at the top of the head.

Now it is said, in story form that the energy, the Kundalini energy, resides at the, lowest Chakra, the Muladhara. From the Muladhara, this coiled energy, through conscious effort can be made to rise to its highest level that is on the top of the head. Now according to certain Vedic theories, according to Kundalini Yoga, that within these chakras, especially in the lower ones would contain all the past happenings, all the past impressions, the impressions created by thoughts, words and deeds, not only in this life, but perhaps if we do believe in reincarnation in many, many past lives, so we end that chakra, have the repository of all the happenings, the total memory box of all happenings that we have experienced. That is the repository, the storehouse of all Samskaras. That is another word for subtle impressions that composes man as he is today. What man is today is only the sum total of all his past existences. Now to make this energy, this Kundalini energy rises through these various levels. Now these Chakras can be seen and observed, not with the physical senses but a higher sense, we can call it a sixth sense. It can be observed by the psychic sense and they are normally centred round the main physical nervous plexuses that are in the human system.

So basically the operation of the Kundalini Yoga or the Kundalini Shakti is the subtle form of the grosser nervous system and how to find great purity of the body, one uses that subtle energy to penetrate the subtle nervous system, to penetrate the grosser nervous system and thereby a purification takes place in the grosser nervous system. So when there is a purification of the grosser nervous system, the subtler aspects of the subtle nervous system has a greater chance of entering into the grosser cell and thereby bringing a greater co-ordination and a greater integration in the physical body. But this of course is not really aimed; it's not the only aim of Kundalini Yoga. The yoga itself with its serpent that lies at the bottom of the spine, three and a half coils is very symbolic, the symbolism being that it rises from the lower extremities to the highest, which means that man has to progress from the lower self to one's higher self. And it is by purification of the lower self that one can reach the higher self. These various chakras represent various nervous complexes and these complexes through certain forms of practices, these complexes are purified. They are cleared of the various samskaras and thereby allowing that energy, the serpent energy they call it, to rise. When we say that the energy has to rise it means that the energy, the subtle energy or the Divine energy becomes more and more apparent, more and more comprehensible, more and more perceptible, and more and more practical.

So the whole purpose behind Kundalini Yoga is to draw from within ourselves that divine energy, so that it could permeate our mind and our bodies and thereby make life more happier, more smoother, more joyous, more fulfilling and more contented. And these are the steps that leads one to self realisation. Self realisation means nothing more than self integration where the mind, body and the spirit of the three aspects of man work as a total whole, that could operate in totality, in its totality - that means self-realisation. Self-integration is self-realisation. Self-realisation is God realisation and that is how through this Tantric process, one reaches that God realisation. Good. So what would be the purpose of all this? The purpose would be happiness and every man has this energy inherent in him. Every man has divine energy in him. It is his birthright, it is his birthright to be able as a manifestation of the Manifestor to be able to experience this. The only thing that comes between the Manifestor and manifestation are our own actions, our own doings that we have accumulated over a long, long, period of time.

So the whole process means it is just an unwinding that which has been wound up into our little troubles, faults and frailties has to be unwound again. Essentially man is a simple being. When I say simple, I don't mean a simple-minded person. I mean a person in his essential quality, in his essential quality he is simple and we, through our doings have complicated ourselves and made our whole existence complex and that is the problem, that is the problem. Here in Kundalini Yoga, there are certain nervous systems described, the two main ones being, the Ida and the Pingala nerves. And through certain practices of Pranayama and other practices, the blockages in these nervous systems, in these two major nerves are said to be cleared up. And when these two major nerves become clear then the Divine energy in man can flow freely and to its highest capacity and the highest capacity of man is infinite. The highest reach of man has infinite value and man, though limited with his little physical soul, still has the infinite capacity even with the limited physical body, man can experience his infinite nature and therefore these various Yogas are devised.

Kundalini Yoga is only one Yoga. There are many other Yogas that could lead to the union of man's lower self with the higher self and when the higher self permeates the lower self, the lower self is entirely subdued. And this is not only a yogic concept, it is also a theological concept and also a philosophical concept. And above all, it is a metaphysical concept where one is enabled through a technique through a system, to go beyond the physical into that which is non-physical, in other words from the relative to the absolute. Now it is not necessary to relinquish all rights or to annihilate the entire relativity of life in order to reach the absolute. What we have to do is stick to the relative but just to bring down the absolute into the relative value.

Now here are a few viewpoints, should we uplift the relative towards the absolute or shall we bring down the absolute or shall we bring down the absolute into the relative? Fine. Now the most practical thing in a practical life would be to bring down the absolute into the relative. We must admit that we are living beings, there are certain philosophies which would tell us that this life is but a dream that we are non-existent it is Maya. It is an illusion but do we find it to be an illusion? No. We have thirst we have got to have water. When we are hungry, we have food and we have various other physical and relative needs that have to be fulfilled, but how do we fulfil those relative needs? What values do we attach in the fulfilment of these relative needs that is the main purpose of yoga. The main purpose of Yoga is to find as the word itself defines is to find the complete union and infusion of the absolute into the relative and thereby the relative enriches itself. It enriches itself to such an extent that man can become a man God and he can live godly values. And it is only by living godly values through these processes that we could become fulfilled it, all quests for fulfilment.

The path so far chosen by man has always been an external search, so now through the practice of our meditations and other practices that we do, we have some realisation or some experience of that higher value. Gradually it dawns upon us, as we progress we do find a greater and greater joy. And therefore I always say that if the aim is joy the path to that joyfulness must to be joyous and this is possible. No suffering is necessary. Man is not born to suffer. When the Creator created man in his image, to use those theological terms, He did not intend to create suffering. If the Creator's joy and bliss then his creation too must be joyful and blissful but man having been given a free will has failed to reconcile his little free will with divine will. In other words, we, with the instrument of free will had deviated from the path, had deviated from the divine plan, from the divine pattern and formulated for ourselves our own little patterns. And it is our little patterns that bring upon suffering. Suffering was never intended by Divinity. Divinity being divine, being blissful of nature, cannot manifest, cannot create that which is anti itself. Divinity can only create Divinity. If you plant potatoes, only potatoes grow. If you plant onions, only onions can grow. Divinity can only reproduce itself as Divinity. And therefore in the Bible we say, 'Man is created in God's image'.

So instead of using in our daily lives the image that we really are, instead of using, we abuse that privilege of the existence of man. Do remember this, that from the first, from the very first impulse of creation when man individuated or individualised himself, his nature was divine. And through the process of evolution when this primary amoebic, amoebic cell started regenerating itself and mixing itself with various other elements that were created at the same time. And it is through the combination of these various elements that these little patterns were set up. So these patterns are our own creation, our own creation, our own creation all the time. So what we have essentially been doing, the fall of man or as someone as someone talked about, the original sin, yesterday was that we took it upon ourselves to try and prove the

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pattern that really was. We tried to prove that pattern creating little patterns which were unnecessary. The creation of these little patterns can be termed ego.

Ego is the real trouble maker because man has forgotten his real self, the real 'I' that resides in him and has mistaken the real 'I' for his little 'i' and says, 'I do this, and I do that', when really speaking He does, we don't do. We are instruments, He does. And when .... from Kundalini Yoga so many other Yogas could be understood, the yoga of Bhakti Yoga, for example, which would say in the words of the Bible 'Thy will be done'. So the purpose of Kundalini Yoga is to raise the basic instincts, animal instincts perhaps and to elevate those instincts into the higher instincts that are in man, the higher self that is man and when darkness is merged into light, darkness disappears and only light remains and that is the light we are after.

So to come back to your question on the practice of Tratak, what happens is this, that we are using all our mental forces, all our mental energies to direct them one pointedly to a single focal point. When we gather all these scattered energies of the mind and those whose energies are scattered do not be disheartened because ninety nine point nine, nine percent of people's energies are scattered. Yes it is so. It is nothing to be disheartened about. We have made our natures to be such, so with this practice, we gather all the scattered mental energies and bring it to a certain focal point. And we use the flame or the light, the light of enlightenment as a focal point. And by the process of visualisation of that light, we are gathering together all our mental forces. Now when we, when I say we gather our mental forces, remember that mental forces are not limited only to the brain, the brain is only a physiological organ while the mind is vast. The mind is as vast as the universe is vast and within the human system the whole universe is contained because within man. Man with mind has the whole universe in him and science has proved this, that if you can unfathom the secrets of an atom, if you can observe the workings of an atom, you will know the secrets and workings of the entire physical universe. And this and this is true.

So, when we gather all our mental forces, we are gathering all those scattered universal energies that is within us to a focal point. By doing this, by this practice of visualisation, Tratak, you only visualise in order to have a focal point. All these universal energies are gathered and when we gather them, we have the Ajna Chakra between the eyebrows, which is the centre of a sense, a psychic sense, a spiritual sense, which is far higher or greater than our physical senses. So with this practice, we not only gather all our universal mental forces but we also activate through this means, the Ajna Chakra known as the third eye. Laymen call it the third eye, with which we can perceive that which we call our mind. And as I said before, the extent of the mind is to the extent of the entire universe. So when this third eye is fully opened, we

can understand our mind better. We that use only ten percent of the mind will then through practice, using the far greater and greater percentage of the mind, and one day, gradually, with more and more regular practice, we will open the third eye entirely and we can appreciate, comprehend the entirety of the mind which is the entire universe.

So man here and now, sitting here and now on this little planet called earth can know the whole universe. Now with this practice we develop by the gathering of mental forces, we develop a greater power of concentration. One-pointedness is concentration. One-pointedness is effortless concentration and that is what we aim for in this practice. Good. That helps us very much in practical living, in practical life the difference between success and failure is only due to proper concentration or no concentration. When our energies are not concentrated on anything we do then naturally that venture will not be as successful as we like it. And if we can put all our energies concentrated on the object of our thinking or of our working or whatever the case might be, that effort could be successful. So, it has its practical value, it has its psychic value, in order so that we might be able to comprehend, conceive, conceive the entire universe. Science has also proved now that the physiological counterpart of the psychic third eye is centred in the pineal gland.

Now, about two nights ago, I was having a discussion with one your very, very well known Psychiatrists of England, Dr Peter Fennick. We had a long discussion and we concurred that the pineal gland secretes a substance called Melatonin which is the best known one. And with melatonin, so many other hormones are secreted from that tiny pineal gland. So the exercise of Tratak has an effect on the pineal gland. It stimulates the pineal gland and therefore it adds to its secretions. Now the secretions which the pineal gland gives forth has far reaching effects on every organ, every gland and every other hormonal secretion of the body and that leads to the well being of the body. And when the body is ready and fed by the secretions, all maladjustments in the physical organs can become adjusted.

So, the very simple practice that is given in Tratak to some people is so beneficial that it helps one psychologically, it helps one biologically, it helps one physiologically, it helps one psychologically, ..... and of course it helps one spiritually.

Now Kundalini Yoga, it also has a legendary story. The story is based upon Shiva and Shakti. Now I am sure you must have heard of these terms. In Tantric Yoga, in Tantric teachings, Tantric teachings are derived from the Vedas and they have an origin more from the southern part of India. Good. They believe that Shakti, which is the manifestation of Shiva, - Shiva is in their belief the creative principle in Vedic philosophy where the principal would be Brahman, the Absolute, while in Tantric philosophy their Brahman is known as Shiva. Good. Now for Shiva, the abstract power, Shiva the abstract Brahman, Shiva the abstract power cannot function in the creative universe without Shakti, which is its female

counterpart. Where you have polarity, you have the male counterpart, Shiva and the female counterpart known as Shakti. So the only way, the only way that abstract impersonal God or Brahman, the only way it could function, would be to manifest itself in the form of energy, which is Shakti.

Now the purpose of Kundalini Yoga is to bring Shakti back to Shiva and where Shakti and Shiva becomes combined again, becomes united again, there enlightenment dawns. In other words it is the same as what the Bible says, 'We come from the source and we return back to the source'. Shakti was manifested by Shiva and Shakti returns back to the unmanifest. So speaking in legendary terms we find that Shakti that was separated from Shiva now returns home to her beloved. Good. That is the legendary meaning of Kundalini Yoga. That explains.

Questioner. Does it open in order?

Gururaj. The Chakras they are said to open in order but that is more for the purpose of concentration. In Kundalini Yoga there is a lot of concentration involved. In our system which has some elements of Kundalini Yoga in it, do not necessarily use this principle, but Kundalini Yoga itself according to Tantric philosophy where concentration is taken from one Chakra to the other, we say that when the one Chakra opens, from there the energy proceeds to open another Chakra, until it reaches the final Chakra. This is not necessarily true, this is not necessarily true for us in the sense that our practices are not based on concentration. There are certain yogic practices which are based entirely on concentration. Now we have found that concentration is limited to the mind. We have a system whereby we transcend all the processes of concentration. In other words, we transcend the doings and the actions and the activations and the stimulations of the mind to reach that which is beyond the mind.

So in Kundalini Yoga where concentration is used, the process becomes quite difficult and arduous, while there is a process whereby we leave the mind, past all those Chakras, who need be to that which takes us beyond the mind. The difference is there. Ours is a natural process suited to this day and age, suited to our mode of life. We live a worldly hectic life and if we had to practise these processes of concentration, one would have to seclude oneself into some forest and just start concentration all the time and thereby reach that realm which is beyond the concentration. So we have this system which is equally efficient and less arduous and more easily attained. If we had to use that process of concentration what would happen is this, that some of our meditators that are meditating for a month or two months or three months, would not have even started experiencing anything at all. So ours is a system which is easy, simple, very

direct. If we have to reach London from here, why should we take a road which is filled with a lot of traffic and with so many roadblocks and traffic lights and I've got it right this time. In South Africa we call them robots, the traffic lights.

Why should we use that road when there is a direct road that can take us there, quickly, efficiently, less tiresomely, easily, more lovingly because our system, our system in the yoga of concentration one uses mostly the mind and our system the mind is transcended through the instrument of the mind. We use the mind to go beyond the mind but at the same time in the process there is a great development of heart. The heart Chakra. The heart chakra is connected to the Ajna Chakra of your Tratak. And with the additional things that are given in the practice such as Gurushakti, we have discussed many times, it opens up and activates the mind and the heart, so that both the mind finds expansion and greater awareness. And the heart blossoms out into a beautiful lotus flower. And when these two are used together then the process becomes more joyful. Concentration is arduous, our process would be opening the heart is more joyful and you feel greater and greater love.

So when a person experiences greater and greater love and that beauty of love then one overcomes all obstacles more smoothly, in a better way, more lovingly. And that is how we go on.

Questioner. Gururaj, you mention Kundalini Yoga as in relation to Tratak. Do your teachings come from any particular tree of yoga, any particular system of yoga?

Gururaj. Oh yes, yes. Our teachings come from all Yogas, all Yogas through all the Yugas. In other words our teachings come from all ages and when we say that in our system, practices are given individually, it means that a certain Yoga may be good for you, while another Yoga may be good for someone else. And therefore our systems are not limited to Eastern teachings and it is not limited to Western teachings. After all East and West or North and South are man made conceptions. India and America and Japan and England, these are only demarcations made by man and by making these demarcations, we know how much strife and turmoil humanity has gone through. We go beyond all strife and turmoil and we make this whole world into one big loving big loving family.

So we do not say that this wisdom comes from the East or this wisdom or this wisdom comes from the West. We use that which is best in all teachings and we combine it and we prescribe it according to the need of people. So it is not necessarily a certain or particular branch of Yoga, it is all Yoga, all union, all oneness, oneness between the relative and the absolute. If going to London is good for you by car, then you buy a motor car. If going to London is for someone else



by donkey cart, we send him on the donkey cart and perhaps someone needs a jet plane. So we use a jet plane. It depends on a person's own temperament. It depends on a person's own temperament, his stage of evolution, his abilities. And we start of a person where the person is. If a person is in standard Two, we don't give the person the work of standard Ten. We give him the work of standard Two, and perhaps a little more of standard Three. Okay. Therefore, it is specific and individualised, specific and individualised and thereby the maximum results are produced by it.

Voice. .... (Inaudible).

Aide. One of the things we have been conscious from the letters you have sent to us and so forth is the distinction between the personality of the individual and their soul so the presence of, because of earlier conditioning in a person's life, their personality might have suffered very greatly. And as a result, their personality can be mixed up in many ways and so on. While at the same time the soul that is incarnate in that personality might be very evolved, whereas at the same time there is a given personality which was very together, very strong and creative but the soul underlying might be relatively a lot of people, so there is no direct connection between the two.

Gururaj. Yes, the soul in man is forever pure. This soul, the Atman, Atman which from Atman is forever pure. Water from the well. Thank you very much.

The soul in man is forever divine, forever pure, forever infinite. One cannot say that my soul is purer than your soul. No, it is the same soul, the same purity, clarity, Divinity but when we, for the purpose of analysis, for the purpose of this course we talk of a soul which is still enmeshed. Now there is a lovely term for that in Sanskrit which is called Jivatman. Jivatman, now there is no equivalent term for that in English. Atma, the soul is pure and Jiva, that which is enmeshed or the wrappings around a pure soul. The constituent of Jiva is the individual ego, the ego that is composed of all the conditionings of all the passed lives and the soul being self-luminous is prevented from shining fully through our beings but through ourselves because it is covered, veiled by this ego self call the Jiva. What we are in fact doing is trying to unveil the soul, unfold the soul, unfold the soul by wiping the window, wiping the window, wiping the glass which forms the Jiva. So all the problem is not in the soul, the problem lies in the Jiva which is the ego. So our whole process is to clear the Jiva or the ego from all impurities and in due time that Jiva will be completely subjugated. It will be completely annihilated when only the soul, the Atman will exist. Then only the soul, the Atman will exist.

Now what does, what gives the Atman, the universal infinite Atman an individual quality is nothing but the ego. The, the flower is white, but if we put different coloured glasses in front of it then that same white rose will see to as if it is made of different colours. A red glass will make it seem that the rose, the white rose is red. Green glass will make it seem that the white rose is green, and the colour that is added, the colour that is perceived is not the real colour. It is not the pure white rose but that pure white rose is observed and lived and conceived and perceived by the qualities of the Jiva, the individual Jiva which is one's individual ego. So all process of evolution, all processes of unfoldment, in short is the annihilation or the subjugation of that thing called the ego, that elusive quality called the ego. Now if we analyse this further where does the ego come from? What has created the ego?

Now there is a system of Vedantic philosophy that will tell you an ego is a mirage, that the ego is an illusion, that the ego is non-existent. Good, that is fine. That philosophy is true where the example they use is that in a dark corner a rope is lying coiled and we think it is a snake but on close examination we will find it is a rope. Now likewise we have superimposed, upon ourselves the conception of an ego that has obscured the Divinity in us which is the soul, which is the soul. Yet the question would still remain that if anything is superimposed, where does that superimposition come from? What are the constituents of that which is called Maya? What are the constituents of illusion? If, everything is light, then where does darkness come from? Now, even illusion is eternal. Now this is a new concept. Even illusion is eternal.

As the infinity of the soul, as the infinity is sown, call it Atman, God or Brahman, these are labels of the same thing. As that Divinity is infinite, so the illusion that covers that infinity is also infinite. The illusion that covers eternity is also eternal. Now, the analogy, and this has always been a problem with Philosophers that if things are, if there is purity, only purity and we regard God to be omnipresent, present everywhere then where is there place for impurity? If God is omnipresent and everywhere, where is the place for that which is ungodly? When it is everywhere there should be where purity is everywhere, there should be no place for impurity. So this Vedantic philosophy says that 'Man realise yourself,' realise yourself and know that you are pure, know that you are divine. That is idealistic philosophy. But here we go through life suffering. Where does suffering come from? That has always been the philosophical question. Now the analogy that could explain this would be this, and I think I spoke about it in one of the talks that it is the sun that draws water up into the sky in the form of vapour and the same vapour condenses itself into dark clouds and the very doings of the sun obscures the sun itself so that we find darkness down here. So all the doings, all the happenings within that sphere, or within universal existence is created by itself. Now, why we regard the darkness that the clouds have created

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to be a superimposition because the clouds must disperse. It is transitory and that which is transitory cannot be real, cannot be actual. Good.

There is a difference between reality and actuality. If we take a lump of clay, now from clay we can mould a little mouse and from the same clay, we can mould an elephant. Now we cannot say that the mouse is unreal or the elephant is unreal. The elephant and the mouse is real but what is actual? The actual is the clay from which the elephant and the mouse has been created or made. Fun. So this is the basis of the theory of super imposition. This is the basis of all name and form. Actually nothing else exists but Divinity and it is Divinity only that is eternal and forever existing. It is Divinity only that is changeless and all these names and forms observed by us are forever changing. And that which is forever changing is transitory and therefore not much attention is paid to the transitory but only to eternal values. And through our practices, we try to go beyond that which is transitory to find the eternal value that is really us, that is really us.

People say this world is Maya, dream illusions, fine, the one entitled to say that would be the enlightened man, the one that has become one with the absolute. To the one that has become one with the absolute, he is the only one that can say that this transitory world is illusion, illusion and I shall not be enmeshed in illusion. But we that live in the relative must accept, must accept the duality of life. We must accept the duality of life, we must accept the separateness between man and God although man might be illusion, but relatively speaking he is relatively real. It is only as we progress closer and closer and closer to the light and become one with the light then can we say that which was passed was a dream. While we are dreaming, the very dream is real to us and it is only the waking state that we discover we were dreaming. So when we merge ourselves into that light and become the light, will we realise that the rest that has passed. All the evolutionary processes, all the sufferings that we had gone through, all the reincarnations we had gone through, they were all just but illusions because having found the light, the darkness vanishes. Okay.

Questioner. When we do eventually reach enlightenment, do we not bring something with us from our experience through all the evolutionary relative experience more than we had before we went through it?

Gururaj. I don't get the gist of your question. When you reach the absolute, do you take to the relative?

Questioner(Cont'd). All this experience we have in the relative, is it all lost or is there not some essence which is refined?

Gururaj. I see. I see what you mean.

Questioner(Cont'd). Is there some essence we can take through?

Gururaj. It is a very, very valid, beautiful question, very profound. Yes, we do retain, we do retain all the value of experience. We do learn by every experience gained in life, gained in life. Every experience is of inestimable value until the stage, when we make the final jump into the absolute. So to the finest relative, it is the experiences, it is the process of evolution that takes us, that leads us to reach the finest aspect of ourselves which is the finest relative. But then when we have reached the finest relative and have become one with the Absolute, then all the experiences of the relative are left behind in the relative and not necessarily any more. It was an instrument that was needed, experiences were needed. Life had to be lived in order to gain that insight, that vast expanded awareness, thereby we even go beyond relative awareness and become absolute which is even beyond all awareness. It exists within itself, it is awareness. We use the instrument of lower forms of awareness to become awareness itself. Fine.

Questioner. Gururaj, to follow up on this question. You said that individuality is retained in an enlightened state. To follow up from this question, to what extent can individuality be retained if its experiences are lost or left behind? If they are left behind what is the subjective nature of that individuality?

Gururaj. Fine. Very beautiful. We are getting a bit deeper now. Lovely, enjoy this. Good. As long as man is embodied, as long as man is embodied, although he might have reached the stage of the Jivanmukta which means the living free. Until he is embodied, all the experiences that he has gained, through the process of evolution and millions of lives are still needed, because in the very form of embodiment, he still has one foot, for he is touching the relative because of his embodied self. But what happens here is this, that living as an embodied being and having become free experiencing in the living body, the infinity of freedom. Freedom is infinite. Freedom is non-bondage but living in a bound, embodied form he, though experiencing, though experiencing within himself the infinity he has to limit himself to finite values, finite values, the highest values whereby he tries to portray, interpret, translate that which is infinite and he cannot do it completely. He cannot do it completely. The air is trapped in the balloon of the body, so the separation still exists because of the rubber balloon but when the rubber balloon is, is annihilated, when the body is left behind then the air in the balloon becomes one with the air outside and the medium of the body is not required.

Now you find enlightened beings who come to dwell on this earth, they necessarily have to entrap the infinity within that small finite balloon, they have to entrap them within themselves of the body so that, so that they can work but every

action they do, every action they do, they are unbound by the action. They are Laws unto themselves. They are not bound by the Laws of relativity that causes bondage and yet being embodied beings, they will still have to perform the functions, biological functions for example of the body but yet within themselves. The spirit is so free and every action done by them is absolutely free and unbound, unbound, unbound. So what happens to the person that reaches self-enlightenment? Not the enlightened one that is born for a purpose but the person who through this purpose is now reaching home, reaching enlightenment. He can reach that enlightenment and just wait for the momentum of the spinning top to have reached his peak and waits for the momentum of the spinning to spin off and he merges away into infinity. That is the process. These are the facts.

Questioner. Is there any, is there any experience in infinity when you merge into infinity? Is there any experience at all or is it blank? Or nothingness? Is there any experience at all?

Gururaj. Yes. Why do you want to know that? I'll tell you why you want to know that. I'll tell you why you want to know that. We can discuss this. What the experience is or if there is no experience, we can discuss this, we can intellectualise it, fine but it will remain on the realm of intellectual gymnastics. We want to know something that is beyond that wall because there is a very, very, valid reason, because we have that freedom inherent within us. We have Divinity inherent within us, so therefore a little bird inside, a little voice inside wants to know, it is hungry, he wants that food of knowledge, of that which is beyond and every man has that. Every man wants to know that which is beyond. So therefore the question is very valid. Although it might be for the moment on the realm of the mind but that pulsation that's within one, that pulsating, yearning for man consciously or unconsciously wants to know the supreme experience, the supreme delight because inherently he has it in him. Good.

Now, the experience, the experience as we know it. To have an experience, you must have an experiencer. So there is duality there. You have the actor and the acting. Good. Actor and the act. You have the experiencer and the experience. Now, this is valid only as long as we remain in the field of the relative which we find dualistic. And the highest experience that we, as an embodied person or as a finite mind can have through mental processes would be of separation. The sweet you eat is separate from you. You are experiencing the sweetness of the sweet but, but when one goes beyond relativity, when one goes beyond relativity, one does not seek experience, one does not seek that supreme because one becomes the supreme experience.

Now this we find in our meditations, people that transcend the mind, people that go beyond the mind when they have transcended and when they are beyond the mind, they do not know that they have transcended. It is only known in retrospection after we have surfaced, after we have come out of that transcendental state then we say, 'Begas', 'I was there'. So, to, to know that Divinity at the moment of infusion, the mind cannot be aware of it because there you and Divinity have become one. The mind is gone, the body is gone, only the spirit remains shining within itself. The light bulb in this light here is not aware of the light it is giving, it is just light. It is only the observer, the experiencer that knows of the experience of seeing the light and that is done in retrospection. So when one merges away completely, when one merges away completely, it is necessary that this body will have to be shed too. This body will go, this mind will go and we go into that something called nothingness.

Now the Buddhists describe it as the void, into nothingness we go, but yet in nothingness there is that beautiful something. Now I think I might have told you this story in some other talk; there are new people here so it is always worth repeating it. A chela goes to a guru and asks, 'I want to know Divinity'. So this chela's question was sincere and the guru says, 'Okay, fine, go to that tree and bring that fruit'. The chela brought the fruit. He says open the fruit. He opened the fruit. He says, 'Take out the seed'. He took out the seed. He says, 'Split the seed', and he split the seed and in the seed there was nothing. The seed was a shell. So the guru explains that, 'That which you observe as nothing in the seed was everything. That energy that existed, that to your perception was nothing, is actually the basis of everything, actually the basis of this mighty tree you see'. So that very nothingness became grosser and ..... (Inaudible). Okay. Good, so, so the nothing which we see, solidified itself in the outer covering of the seed, with the seed became, grew into the tree and it gave forth fruit and that fruit contained the seed, which contained nothing. So that is the story.

Questioner. Guruji, I think we have to stop now, as its time for supper.

Gururaj. We have to stop for supper. Yes. How did you enjoy your meditation?

Group. Beautiful.

Gururaj. Did anyone feel that they went in deeper this evening than normally?

Group. Yes.

Gururaj. Yes. Good, fine. Just shows what vibrations can do. Yes, yes, fine.

Questioner. When you have a relationship, male and female, a relationship together and both are waiting together, evolving their consciousness towards a higher state and do they become one at any point whereas they both know, become as one unit and know the same things simultaneously? In other words, of one mind. Yes?

Gururaj. Good. Now the idea of meditation is to become one with the whole universe, so in becoming one with the whole universe, naturally you become more closer and at one with the one you love so much. Good. So the purpose of meditation being the development of the heart, yes. So when two hearts unfold simultaneously in meditation, then naturally, there are certain vibrations that are set up that could bring the two people closer to each other. And it is always recommended that the lover and beloved, when they meditate together, there develops a greater oneness and a greater closeness. It is an irrefutable fact.

There is a lovely little story, it is actually a Persian poem. I do not know if I have quoted this one on this trip. The lover went to the beloved and knocked on the door. She asks, 'Who is it?' and he says, 'I am John'. The door was not opened. The next day, he goes again and knocks on the door and she asks, 'Who is it?' He says, 'I am John Smith'. The door was not opened. Then at the third time when he went again and knocked at the door and she asks, 'Who is it?' Then he replies, 'I am thee, my beloved'. The door was immediately opened. Good. Fine.

So when two people do meditate together, there is a closer oneness that is developed between them and that is one of the secrets how to make your wife love you more and for your wife to make you love you more. Good, so it works very well. So in the quest for the oneness that we are trying to find with Divinity, every other form of relativity also becomes one with us. We, if we identify ourselves with Divinity and Divinity is all existent and omnipresent, as we said then every object, not only one's beloved, but every object in existence becomes one with us. Well look at a beautiful flower and the flower seems very beautiful to us, but after a few months of meditation depending how well we meditate and how regular we are, we will start appreciating the flower more and more. The flower remains the same but the change has taken place in us. With the growth of our own awareness, we will find greater beauty in the flower where not only the red and yellow petals are seen but that which is within the red and yellow petals is perceived also. That is perceived on a feeling level and the feeling expands so much, that you can identify yourself with the flower. You can feel the pulsation in the flower and that pulsation becomes your pulsation. You become the flower and the flower becomes you.

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So if this can be done with something less animate than a human being then how much more effective can, cannot it be with human being. So therefore it is always good to meditate with the one you love and the meditation with the increase of vibrations at that time, with two people meditating together vibrations are heightened and a deeper meditation is felt. A deeper oneness is felt. That is why even before you asked your question; I asked you did you enjoy your meditation. Did you feel any depth, because in that group, in the group meditation, vibrations are heightened and a greater calm, a greater peace, a greater depth is definitely experienced as we experienced it tonight. So, okay. Next.

Questioner. It is a little abstract question but I wanted to ask about the nature of reincarnations of the night and of the day. If the person who is self realised became a realisation of the absolute, which is beyond quality then what is the significance in the old Hindu philosophies which speak about incarnations of Vishnu, incarnations of Shiva and incarnations of Brahma? How do these actually differ?

Gururaj. Good. Now actually we do not teach Hindu philosophy, we teach a Universal Philosophy. Fine. Now the self realised man is a man whose little consciousness, his little embodied consciousness has become one with universal consciousness and in becoming one with the universal consciousness he also has the power, being embodied and being able to function through a mind, through an intellect, he can interpret that universality in daily living. The mark of a truly realised man is a very simple test and the test being how much he can love. How much he loves is the true mark of the enlightened man. Now love has various gradations, the gradations being, the two main ones are of course selfish love, motivated love or unselfish love. Good. We love someone because we have a certain need in loving that someone, that need might not necessarily be a physical need. That need might be a mental need. It might not also be a mental need it might be a spiritual need and in trying to evolve, in trying to find the wholeness within ourselves, we need to objectify, objectify a certain person, a being or a personage or an enlightened man like Krishna, Buddha or Christ, so Krishna, Buddha or Christ in this instance would be an objectification of the Divinity that is within ourselves all the time.

So the mechanics and the process of opening up ourselves, opening up, unfolding the Divinity that is resident within ourselves, we objectify our own Divinity in something which is outside. For example if we want to see our face, we have to use a mirror. The eyes cannot see itself but only by objectification of the internal Divinity into an external form, then only can the eyes see the eyes. Likewise in the process towards self realisation, the easiest path is Bhakti Yoga or the Yoga of devotion which Christianity so beautifully talks about and teaches, is to channel all our energies, is to channel all our energies externally to find that internality that is within us. And then when the purpose has been achieved, when we have reached that stage, where the identification takes place between subject and object, subject being ourselves and



object being the object of worship, when that too becomes one, when the subject and object becomes one then the object of devotion can be discarded. The object ceases and only the subject remains.

And that is what is meant by finding the light which is self-luminous. It is a lamp that burns that does not require any electricity or any oil to fire it. It has inbuilt within itself the qualities of self-luminescence but the process would be to first objectify. By objectifying, what we do is recognise. Now any form of cognition that takes place must necessarily have an outward form and from the outward form one starts perceiving the inward form but that is not the end. The end would be the total identification between the inward form and the outward form and in the end, the object disappears and so does the subject disappear. So these are the stages. Stage one would be a certain realisation or an understanding that Divinity resides within oneself.

Now how to find that Divinity, we try and mirror the Divinity within us outside. When we really find that Divinity outside, in other words objectifying the withinness in the withoutness, we come to realise, we come to cognise, we come to prove to ourselves, we prove to ourselves that there is Divinity. First with thought, there is thought with Divinity. Then by objectification, we come to a realisation, there is, there was; now there is a Divinity. And how to know that Divinity completely is to identify oneself with that Divinity. But in the process of Divinity, a duality still remains, subject and object. Even in total identification, there is still subjectivity and objectivity because the idea of identification remains

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Gururaj. So the next step would be to banish the idea, we banish the idea that subjectivity and objectivity are identical. The thing between, the interference between that lies in the identification is the idea of identification. Now who has the idea? There must be an entity that formulates the idea, so still a duality remains. So even in identification having the idea of identification, a duality remains because there is a part of our mechanism that gives us the idea that differentiates subjectivity from objectivity. And even when the two are identified, there is a cognition, an idea. And an idea cannot remain on its own, there has to be some entity that forms the idea so then it is not total identification.

Now to bring about total identification, three things disappear. The conception disappears, in other words the idea of identity disappears. When the identity, the idea of identity disappears then the object disappears and the subject disappears. And when all this has been annihilated, when all this has become nothing, or has merged away into a nothingness then only is there total unity. Now the self-realised man, you speak about which you have related to Brahma,

Vishnu, Shiva, these are just modes of expression. It is not necessary to know if they were historical personages but it suffices to know that they are certain classifications of the one indefinable object.

Now Brahma is regarded to be the Creator, Vishnu is regarded to be the preserver and Shiva, the dissolver. Now these three aspects are the qualities of one thing. In every human being there is a creative element. Now as we sit here we would, it is a true fact, although we do not feel it or know it, that every cell is recreating itself, every cell of our body and there are billions and billions of cells in our body, that are continually recreating themselves. In the process of recreation, there is a momentary gap between creation and dissolution and that momentary gap is preservation. So, Brahma, Vishnu and Shiva are aspects of one entity, of the one particular cell that we are talking about now. And this creation and the little lapse of time before dissolution is there and it can be experienced in a moment.

Now if this happens in a single cell within the human body then the same structure, the same process is happening in the world. The same process is happening in the solar system. It is happening in the galaxy and it is happening in the whole universe. Earlier this evening, I said that the universe, the construction of the universe is in a single atom and if we know the workings of a single atom, we know the entire workings of the whole universe. So these are aspects still born of the relative. These are aspects still within the realms of the relative and due to the laws of nature which are there for the purpose of this formulation, formulation being creation, preservation and dissolution, are there operating on all levels of existences from the single unitary cell in one's body to the entire universe.

Now, the self-realised man is the man that has gone beyond all the laws of nature. He has transcended all nature because although his body functions, although his body functions within natural laws, he is one that can stand aside, can stand apart from the workings of natural laws. So such a man, a realised man is a law unto himself. He is a law unto himself. And that is what the Bible means when it says, 'That you are in the world yet not of the world'. Such a man is a Buddha, a Krishna, a Christ, he's in the world and yet not of the world. The mind of man has not the capacity to comprehend such a man. The mind of ordinary man can only understand such a man according to his own capacity. Sorry.

Gururaj. That's fine, that's fine. Now I just came up to take a breath.

Aide. Water to the well.

Gururaj. Water to the well. Thank you Amrit, that's lovely. Cheers.

Aide. Skol.

Gururaj. Good. So such a man, such a man, a Divine man, a God-man, a God-man cannot truly be understood by the ordinary mind but such a man, but such a man can be experienced by the ordinary man, not from the mind level or the level of the intellect but from the heart level. So therefore in our meditational practices, we develop the heart more than we develop the mind. The mind naturally gets a greater awareness. Its perception increases. Its mind expands but the greater expansion is the heart. And when the heart expands then that personage, that God-man is felt, is felt and experienced so beautifully that the joy that is that God-man, the love that is that God-man penetrates our very being and we too feel the Divinity of that love and that uplifts us, uplifts us. So to define a God-man, to define a Divine man, to define an incarnation, to define an Avatar is beyond the conception of the human mind but he, his love is so great, his love is so great that he can be felt. Felt, means he can be experienced within ourselves, so powerfully experienced. And that is the purpose of our meditation to experience the Divinity.

Now Divinity is to most, an abstract concept. Divinity is abstract, so we try to experience Divinity through the concrete. So when someone tells me he has faith in Christ, I say, 'Yes, very good, have faith in Christ because through the concrete form of Christ, you will experience the abstract form of Christ. Then truly will we know the meaning of his words that I and my Father are one'. When Christ says, 'I and my Father are one', means that 'I' the concrete, and 'I' the abstract, are one. The same thing applies, the same thing applies to the concept of Krishna or to the concept of Buddha. The teachings of theology, the teachings of various religions have to be very deeply understood. The trouble in the world today and what has caused most trouble, is the misinterpretation, is by taking all those great writings, the great Scriptures very, very literally. By taking it very, very literally we miss the 'woods for the trees' or is it the other way round?

Voice. The trees for the woods.

Gururaj. For the trees from the woods, yeh. We do that. So we have to experience, we have to experience. The finite mind as I say over and over again, could never comprehend the infinite. So we use the finite mind and direct the finite mind to that which is finite also. That is the concrete Christ. And through practices of meditation, we experience the abstract Christ. Then do we know what Christ consciousness is because we then become identified with that Divine

consciousness and we do not need mental cognition of Christ consciousness because we become Christ consciousness ourselves. Then there is no lover, there is no beloved but there is just love. The subject ceases, the object ceases, the idea of the relationship between subject and object also disappears and just that love exists. And that is why when the Scriptures tell us 'God is love and love is God,' that is the true meaning of what that means.

So we have from time to time incarnations, they come with this purpose to bring to men's hearts, to bring to men's hearts this message of love. Many people say that they are incapable of this love, so to those they are started off with hope. And all Scriptures say that hope is never lost. Good. Now these are very, very simple teachings. During the time when Buddha lived, or Krishna lived or Christ lived, perhaps people's minds were not as sophisticated or technologically minded or intellectual as they are today perhaps, because today everyone wants to weigh everything with analysis. Even a child, even these beautiful children here you tell them the paint on the wall is wet and you can be sure they will go and experiment. Yes, they will go and analyse it with their finger, to see if it's really wet. So we are all like the children, we want to experiment. Fine. So during those times and especially more so for primitive minds, people were told have love, have faith, believe, accept and though shalt be saved. Today if you tell that to young people mostly that don't know what a thing is, but they know something about a thing, if you tell them about these things, have love, have faith, believe, to them it makes no sense.

So we use the same age-old principles, age-old principles of hope and love in a different way. So from time to time when teachers, when these incarnations come on earth they give the same age-old eternal message in a different way, they give it in a different way to suit the minds and the modes of people and the moods of people. They give their teachings in such a way. Teachings today have to be to great extent, rational. They have to be pleasing to the mind to a certain extent. Where a little glimmer of faith can be awakened, the mind says look there is something in this teaching. Fine, that is given. Then a technique is given whereby they experience that little thing which their minds start believing. So their minds start believing that there is something beyond the limitations of ourselves. After that when techniques are given, then they start experiencing that and that is how the unbeliever can be made to believe because we give them the experience.

The understanding that is given to them is firstly on a logical, rational level. And in that rationalisation, although all rationalisations, all intellectualisms are not complete in themselves but that leads them to try and find something more. It gives them a slight recognition or a little cognition that there is something higher and better than just these five senses that we have. People today only want to believe or accept things which they can touch, smell, see, taste, feel but with the

experiences given to them, through our meditational practices, they start experiencing that there is a deeper, there is a more subtler level to this existence of ours which we call life. Then through these processes, we make them experience life. Up to now people just exist, they don't live. Existence when a person just drifts along and just exists then there is no aim, but once they start realising that there is something deeper. Through their practices, when they experience there is something more, then they start living. And when people really start living and start experiencing and realising the deeper meanings of life then they start loving.

So when we tell people, 'Thou shalt love thy neighbour, love thy neighbour as thyself,' that will not make sense to people. That will not make sense to people. Mrs Jones next door is so terrible, how can I love her? Mrs Jones is so terrible, she is shouting all the time across the fence, (General laughter), how can I love her? Right. My boss finds fault in all my work, how can I love him? Good. My friend done me down, (General laughter) how can I love him? Do you see? So it is useless to say 'Love thy neighbour as thyself'. It is useless to tell that. It is useless to preach it in this way from the pulpits and that is the greatest mistake that is being done today and that is why our churches are becoming emptier and emptier and emptier. The modern teaching today that I bring to you is this, that through the techniques that you practise, you cease to exist and you start to live. And when a person experiences the finer levels of living, you automatically experience the love that is behind living. Then you love to live. Now if you can really love to live and find the essence of life and living existent in everything, in everything we see, hear, touch, smell - we are still using the five senses - if we can see the essence of living in everything around us with our five senses and with a bit of using our minds then we will see that there is that oneness in all. And when we see the oneness in all, we start loving everyone. Good. So if your little sister is naughty tomorrow, you will still say, 'Ah, there is something inside her that is good and that something inside me is also good. And what is good is God so I must love God and I must love her'. Right. Good.

So that is this difference. That is the difference between the modern day spiritual Master and the olden day spiritual Master. He adjusts his teachings to the present and it's the same old teachings. He adjusts the teachings to the present way of life so that those teachings can be readily accepted, they can be readily experienced and they can be readily lived towards greater joy and fulfilment in the path of Divinity, and Divinity is that what you are. Okay. Fine. Good.

Questioner. Guruji, you've spoken of God-men.

Gururaj. I haven't

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Questioner(Cont'd). .... (Inaudible) Devil, Satan, Lucifer, Beelzebub ..... (Inaudible)

Gururaj. I can't

Questioner(Cont'd). ..... (Inaudible)

Gururaj. I can't tell you much about devils because I haven't met one yet. Yes. The devil that people talk of, what people talk of and that some Scriptures talk of is spoken of more in a figurative sense. In every human being, there is a higher and lower self. We discussed this in one of our talks that within man, there is the animal, there is the man and there is the God-man. Good. Now it is the nature of, for, it is the nature of a tiger to kill. It is the nature of a tiger or a lion to kill, that is its nature. That is its dharma. But when a man kills, it is not his nature to kill. So what he is doing is, he is drawing out the, pardon, he is drawing out the animal nature within him, a lower form of life into his higher man form of life. And acting according to the lower instincts, the baser instincts, he is invoking the devil. That is the true devil.

Now when man invokes by good actions the higher self that is within him, man is placed in the middle, sometimes fortunately or perhaps unfortunately. So if he draws upon the lower levels of himself then he is invoking the devil that is within himself. But when he invokes the higher portion of himself then he is invoking the Gods. So the devil is not someone sitting somewhere in the cosmos with a tail and a fork.

Voice. A pitchfork.

Gururaj. And a fork, a pitchfork. Right. And in the same way there is no God also sitting somewhere in the clouds on a throne with a big beard. The devil and the God, the devil and the God permeate all existence. The devil and the God permeate all existence everywhere, omnipresently. And especially in man, he has his higher nature and his lower nature. The lower nature can be equated to the devil and the spelling of devil will tell you, evil with a 'd' in front of it. Right. And the higher nature is also there co-existent. It is like a coin. If you accept a coin, you accept the heads and you accept the tail of the coin. Fine. Perhaps the tails of the coin could represent the devil because it has a tail. You see? But now how we use it through the instruments given to us that is the question. Do we invoke the basic or the lower nature of ourselves and thereby shaking hands with the devil or do we invoke the higher nature and shake hands and walk with the Divine man? There is a lovely song I heard some while ago - hand in hand with the man of Galilee or something. Very, very

beautiful. Very beautiful, yes. And, and that is how we walk hand in hand with goodness or hand in hand with that which is not good.

Now this of course is answered on a completely theological basis. The philosophical basis or the metaphysical basis is far different. The theosophical or metaphysical basis is a basis where it does not recognise good or evil because that basis, from that absolute stand, from the absolute stand of a beautiful oneness, all the laws of opposites cease. We have been discussing this on the level, the plane of relativity, but once one transcends through our meditational practices or through our other yogic practices we go beyond good and bad, white and black, cold and hot. We are beyond it all and from that beyondness, all the workings of relativity becomes non-existent. We do not recognise it. When our mouths are filled with nectar, Amrit, we do not care for little teaspoons of sugar. Yes. And that is how it works. So stay away from devils, be a good boy. (Gururaj laughs) Yes, yes, yes. Hilary.

Questioner. Coming on from that question, until very recently I thought that the only evil was in man, and I was somewhat startled when someone said there was something called cosmic evil - is there?

Gururaj. Yes, yes I think I explained that a little earlier in a different form that whatever is in the atom, is there existent in the universe. Now in that, way the evil that we described which we talked about now, that can exist, it is also within the framework of the laws of nature, as we discussed, that is governed by the three qualities of Tamas, Rajas and Sattva. If it is there in a small measure it also exists in a bigger measure. So you have the little evil and you have the cosmic evil, it is all the same, all the same. It is, good and evil is just a matter of scales which one balances to which way and with our meditational practices we preserve the tranquillity and not only preserving the tranquillity but we let the sattvic, the good sides of ourselves dominate.

Now this does require conscious effort. This does require conscious effort. Our meditation helps us, strengthens us for this conscious effort, whereby we can consciously try and live good, sincere, honest, joyful, happy life. And then we too can consciously try and love our neighbours as ourselves, because with the meditational practices, we open up our hearts, expand our hearts and in that expansion of the heart, we gain the qualities of compassion, of love, of forgiveness. Yes, yes, and it not only helps us but it also helps the other person who is supposedly evil, because the force of love and forgiveness and charity is so powerful that the vibration set up by that must effect even the vilest or the hardest soul. And that is why we have the saying that, 'Music soothes the savage beast'. Music soothes the savage beast. By that is

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meant that if we have the harmony within ourselves, if we have created that harmony within ourselves then that harmony reflects on that which is unharmonious and helps that object too, to become more harmonious. Yes. Okay. Good. Fine.

Questioner. Gururaj, what about angels and guardian angels, are they more highly evolved entities? .....  
(Inaudible).

Gururaj. Well I'm here. (Gururaj laughs)

Questioner(Cont'd). .....(Inaudible)

Gururaj. Yes, now that, that is a bit difficult to answer because firstly I cannot bring down an angel or a guardian angel to show you. Right, so the acceptance of the idea of angels and guardian angels is necessarily a supposition. Is necessarily a supposition but there are forces, there are forces in the cosmos, there are forces in the world that are of a light nature. Now what we mean by light nature, is that they are of a higher vibrational substance, a higher vibration, their vibrations are higher. Fine. Now it is by us heightening our vibrational status by our meditations, that we would find those higher vibrations, call them angels, guardian angels, call them whatever. We can draw those higher vibrations to us and thereby, they could be helpful to us, that is what it means. Okay.

Questioner. Is Gurushakti, the finest vibration ..... (Inaudible). How is it we can draw on that?

Gururaj. Because the guru is a living guru and he projects it, he vibrates it, he vibrates it eternally. The sun shines, the sun shines and the meanest of creatures, the meanest insect or the highest evolved man still benefits from the heat and the radiance of the sun. So even if we are not highly evolved, we still, by attuning ourselves in that direction, receive the benefit, the heat, the light, the nourishment from the sun. So it is not necessary, it is not necessary to only draw, it is not necessary for a person to be highly evolved, to be able to, to be able to draw on gurushakti. Now the higher vibrations we spoke about on Carol's question, are also formed part and parcel of that gurushakti. Gurushakti is at the highest level and the angels we speak of are definitely a bit higher than us.

So there is a whole range, there is a whole range for, on which the sun can shine. Now in a forest dense with trees the sun would filter through less. In a clear area and through a cloudless sky, the sun would give off its full radiance. It depends upon us. And as the sun is forever shining, as I said on the meanest little insect to the highest man, the sun is



still there but the higher the vibration we have, the higher we are in the stage of evolution, the more and more heat we feel and this is natural. The closer we go to the fire, the more heat we naturally would feel. Yes, but, if we sit a distance away from the fire, we still feel heat, we still feel heat. The closer we go through our meditational practices, more and more heat is felt. And it happens that so much heat is felt that our vibrations are so heightened that a lot of our karma passes away. A lot of our karma is dissolved, unnoticeably and unsufferingly. That is the beauty. That is the beauty. One of the greatest beauties in our practices of meditation where karma is there, karma is not thrown away but dissolved, dissolved with the least amount of suffering and pain, sometimes even unconsciously. Yes. Okay.

Aide. Guruji, what you were just talking about, all of the great personages that you were speaking about earlier, the God-man and Krishna, Buddha and Christ, they all have aspects of them which manifested intelligence and will but above all they manifested love. And it was compassion that set them apart and made them so distinctive. Now the Law of Karma is a law which is sort of like a stern judge, it teachers brought a quality which is called Grace. Now in some traditions, they use a somewhat different language to describe that, for instance in Christianity, the word grace is used when they speak of forgiveness of sins and so on. But I wonder if you could talk about the relationship between Karma or in modern language the Law of Karma and, and what might be appropriate for modern times is to call it the Law of Grace?

Gururaj. Very, very beautiful. Very beautiful. The Law of Karma will tell us what the Bible tells us, that, 'Whatever you sow, so shall ye reap'. That is what the Law of Karma tells us. Law of Karma is the Law of action. Now action has many forms. Action is by thought also by, thinking it is action. Action is also by deed. What we do, that is grosser action. Thought is subtle action. Deed is grosser action. Now it can also be expressed by a form that is in between the two, word. Thought, word, deed. All these things constitute action in a finer form or in a grosser form.

Now if we study the Law of Karma we have to take into account the law of cause and effect. Because cause and effect is part and parcel of the Law of Karma. The Law of Karma cannot exist without cause and effect. Cause and effect are the characteristics of karma. So, what we do, we will get its benefit of. Good deed will have good benefit, good returns. Bad deeds will have bad returns and we are responsible for all our actions. Our actions in turn are motivated by our past. Now by past we do not only mean this life but it can go back in the past of many lives before. So as I said a few times, that we are the sum totality of our past and that past is in us in the form of what we term samskaras. Samskaras are impressions of all our existences, all our thoughts, words and deeds which form and formulate a pattern of our future behaviour, of our future thought, word and deed. This is very simply illustrated by the fact that if you put a child, mix up a

child with friends that are not good friends, that do not do good actions, the child naturally would be influenced in performing bad actions too.

Now this is a superficial example but when it comes to the behaviour of a person, it is not only superficial actions, the motivation of superficial actions, but there are deeper impressions within our consciousness. You might call it subconscious; you might call it the subconscious mind, which is the repository of all those impression and the totality, the experience of those impressions, form the pattern of our present life and motivate us into certain form of action. Fine. They motivate us into certain form of action because the nature of those impressions, the nature and the activity of those impressions is to formulate tendencies within us which spurs us on to the actions we do. Fine.

So a pattern is created in this lifetime whereby we are subconsciously motivated in doing the actions we are doing. Now when we come to a realisation through our meditational practices, when we come to a realisation that

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Aide. We are going to have to discuss tonight, a subject which is very important for everyone who is beginning the Preparatory Technique to understand. At the present time by this Meeting, all of you have been practising the Prep. Technique for about a week. This means not only that you've had a deal more experience in experiencing just exactly what the Prep. Technique itself is, but in addition you may be experiencing some of the effects of the Prep. Technique in your daily life and some of these effects that have to do with what we call growth experiences and these growth experiences I would like to discuss very briefly with you tonight. Now I think the most basic principle one that we all have to understand is that the process of growing is always a process of changing, that in fact it's a contradiction in terms to speak of growing without changing. Imagine a flower which was to grow and yet at the same time not to change.

Gururaj. Through our meditational practices. When we come to a realisation that

(Continuation from the end of Side 1)

this pattern created by no one else but by me, this pattern is harmful to me and to my environment, when we come to the realisation that this tendency in me that has created this pattern is not evolutionary but is stagnatory or even retrogressive, devolutionary. Once we come to that realisation then with the free will given to us, we try and change the tendencies and

we try and change the pattern. The very moment we sincerely and earnestly try and change that pattern towards betterment, and all patterns can be remodelled, reshaped and changed. As soon as we start changing that pattern of our existence, we are automatically invoking another power and that as Amrit has said, is the Law of Grace. Now where does the Law of Grace reside? The Law of Grace resides in our decision, in our action in changing the pattern. The total Law of Grace resides, can be brought to reside in that very moment of decision. That very moment of decision determines how much of the Law of Grace we can invoke, how much it can be invoked and how well it can be used.

Now, forgiveness is a quality which we consciously do, which a human being consciously does. Most of the times when we forgive someone, that forgiveness is not necessarily sincere. That forgiveness is not necessarily sincere. That forgiveness can be motivated by many, many factors. Fine. We can forgive a person that has done us wrong so that we can feel superior to that person. We can feel superior to the person and say, 'Ah, I can forgive you'. That is ego boosting, ego boosting. We can forgive someone to make our environment know that, 'Ah, how magnanimous Mrs Jones is, she has forgiven that person'. That too is ego boosting. Prestige, false, prestige building. So even in our acts of forgiveness we are motivated. True forgiveness is only valid, forgiveness is only valid if it is, if it comes from a sincere love and understanding.

Now a human being with his limited mind is capable of that true love and understanding in order to be able to forgive. To be able to forgive is to be graceful. To be able to forgive is to be graceful. Now if we can do that in a limited form, if we can do that with our small limited form, then a much vaster, greater form than us can do it in a far greater unlimited measure. But this Law of Grace demands from you to be worthy of the grace. That Law of Grace demands of us that we should be worthy of that grace. Now how can we be worthy of that grace is by changing the tendency, changing the pattern of our life, by changing the pattern in that moment of decision, we are invoking the Law of Grace. Immediately the decision is made, sincerely, immediately, some law, some grace is felt and it is always an uplifting feeling. It is always an uplifting feeling. And as we change, as we change our tendencies more and more, more and more does grace descend upon us.

Now what is Grace? What is Grace? It is something very simple. A plant grows. A plant grows. It has all the minerals, the water, the sunshine and every quality that is conducive to its growth but there is something else that makes it grow. There is something else that makes the plant grow. In spite of the proper seed, in spite of all the conditions that are conducive for the plant to grow the plant won't grow if there is an artificial factor. So there has to be a genuine factor in the nature of things, in the nature of the seed, in the nature of the mineral, in the nature of the wind and sun and rain,

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that will make that plant grow and that is the Law of Grace, for ever existing, forever there all the time for us to draw from directly. But what can help a lot is this, if we have the good fortune of being close in thought, or in physical presence or thousands of miles away just in thought with a person who is enlightened. And with the thought connection that is formed with such a living entity, the Law of Grace is eternal but if a connection can be formed with a living entity then a human link is formed. One human forms a link with another human and because of the human impulse the, the Law of Grace is quickened and more activated, so that it helps us in our spiritual path, it helps us in our spiritual path.

The Law of Grace is an abstract quality. It is an abstract quality, grace is abstract, but Grace can be experienced through the concrete by having that sincere devoted link, filled with love by having that sincere devoted love link with a concrete object whereby the Law of Grace can be brought to us more tangibly and more quickly – thank you – would you like one. How about you?

And - thank you, Amrit - and because of the human impulse and because of the human impulse, one can be in touch more quicker, more directly, more efficiently, more effectively with the Law of Grace. But yet the Law of Grace still says, 'Deserve and then demand. Deserve and then demand'. Another thing the Law of Grace does is this, that becoming deserving, that by becoming deserving all the impressions, all the karma performed in all these lifetimes will have to be paid for. You cannot escape your karma. No one can escape his or her karma. Even Divinity, we call God can take away your karma from you. You have to pay for it. Yes, but, how do we pay for it, is very, very much affected by the Law of Grace, if we can invoke the Law of Grace. For example, you have to pay someone two thousand pounds. Good, fine, you have to pay two thousand pounds. Now if you fill the bag two thousand pounds in pennies, pence, pennies, it is going to be very heavy for you to carry two thousand pounds in pennies right through to London. What a terrible arduous burden? Yes. The Law of Grace makes you pay that two thousand pounds not in pennies but by cheque. General laughter). Yeh, and that cheque does not bounce. Do you see? You still have to pay but the payment is made easy for you and sometimes even extended terms, instalments (Gururaj laughs). You see? Yes, yes.

So, so everything we have done, everything we have done in our lives, there is a law of retribution. We do bad, we will reap bad. We harm someone, we get harmed in return. It is inevitable. But by changing our tendencies, by changing the pattern we are able to repay more easily. We don't need to carry those loads of pennies to London but we can post a cheque. Yes. And that is how things are made easier for us by the Law of Grace, if only we invoke the Law of Grace. There are many other aspects to this but we will suffice it with this for now. Okay. Right.

Gururaj. So let's have another question for the last half-hour?

Gururaj. All I have to do is to see each and every one individually and spend at least an hour with each and everyone and just sharing the vibrations of each others' hearts, even without saying a word. It would be so nice, so nice. A lot of wisdom can be spoken in silence. Oh yes, oh yes. Good. Our friend up there.

Questioner. Looking back at the Scriptures, you see that people like Buddha and Krishna and Christ were very often conjurers, you know, where with miracles and that sort of thing. Now you don't usually see Maharishi perform miracles and I haven't seen you doing it. And you were talking about changing the style of teaching to suit the era. Now is this, this happening, is this the reason why we don't see these strange happenings or hear about them? I mean for instance when you read Parahansa Yogananda's book about his ... (inaudible)..... he was a great, he was a great conjuror but I have never seen ..... (Inaudible).

Gururaj. Fine. Now it is an understanding and an understanding and an understanding. There are many kinds of understandings, limited understandings, more unfolded understandings and really proper understandings. Now, the miracle performers are cheaper by the dozen. I can teach anyone of you here, within a period of twelve months how to levitate. If you practise hard, you'd be able to do it. (Gururaj laughs) Yes. Good. Right. Right.

Aide. How many of you want to sign up?

Gururaj. Now, now these, these, these - I tell you how this works. These are - to talk of levitation, let me explain you this, just very quick. Right. On every square inch of our body there is sixteen pounds of air pressure. And on every square inch of our body there's sixteen pounds of air pressure and that pressure is keeping us down on this earth. Mind you most people don't have their feet firmly planted on this earth. (General laughter) But that is the scientific law and with sixteen pounds of air pressure on every square inch of our body, we are down on, standing on this ground, on this earth. Now, if you want to levitate what you do, because of thought force, and thought is also matter, thought is also matter so by thought force, you create a vacuum around yourself. And by the creation of a vacuum around yourself, you are preventing that pressure upon yourself. So when there is no pressure upon yourself, you just rise up. That is levitation, very easily done. Good.

Now when it comes to, when it comes to these seeming miracles, the real Yogis, the men of God, do not pay much attention to these Siddhis. In Sanskrit they are called Siddhis. Right. Through certain practices which you will find in Raja Yoga, you can achieve these powers, anyone can. Good, but those, you have described it correctly, that was conjuring. Now at certain periods of the world's history, when certain teachings had to be given to certain elementary, primitive minds to make them believe, to make them believe, when the Scriptures say, 'You must have faith, though shalt believe'. Right, now, to implant that belief in their minds, these very elementary vibrational forces were manipulated and that is the meaning of so-called miracles. I was saying to someone this morning that sixty, seventy, years ago if you told someone that a two thousand ton machine can go through the air, they would say you are mad. And if you could show that then they would regard it to be a miracle but today to us is something natural. King Solomon's Mines, when, I think it is that book, where this man went to a primitive place and he had a glass eye and he took his eye out and put it there. And he told the aborigines, the natives that, 'You work well I'm watching you'. (General laughter). Alright. The man was far away but he left his glass eye there and to them it was a miracle there. He left his eye. Right. The other man, the other man was standing two hundred yards away, pulled a trigger and the man standing two hundred yards away was instantly killed - miracle. Yes, it's a miracle. Right, those, the primitive man only understood the meaning of a spear and a bow and arrow. He actually saw the arrow going, he actually saw the spear being hurled, and hit the other man, while the bullet is so fast it was not seen and that person, the victim died, so the natives regarded it to be a miracle.

Right, now these are all natural laws. Things we don't understand are regarded to be miracles. Things we don't understand, are regarded to be supernatural, but when we understand these laws functioning and how they function they cease to be miracles. They cease to be supernatural. So there were times in the world's history, where the eye had to be taken out and the bullet had to be shot and various things had to be done, so that people would believe. If these are historical factors or not, we do not dispute that. But in my experience I met a Yogi in India and, a naked Yogi, he just had one blanket. I went to see him and it was near eating time, lunch time and he says, 'What would you like to eat?' I mentioned one or two fruits that were favourites of mine, like chikoo, it's a lovely Indian fruit. I said, 'I would like chikoo, bananas'. Fine. And so he spreads, he pulls his blanket around him and he opens his blanket again and there was beautiful bananas and chikoos and they tasted beautiful too because I ate them. Right. Now these are miracles, miracles, miracles. It does not require self-realisation to perform miracles. If you read a book, 'Psychic Discoveries behind the Iron Curtain', right, fine, you would find quoted there a woman who can sit here and move solid objects. What is the process called? PK?

Aide. Psychokinesis.

Gururaj. Psychokinesis, PK. In short, PK. That is a miracle, you're sitting here and you're moving this glass from there to there. Miracle. These are activations of very elementary lower energies. My gurus has always warned that as you progress in the path of evolution, as you reach self realisation, as you become what you have really, what you really are, then do not be side-tracked by these temptations. We leave the front door of our home to reach the gate. Good. On the way, - are you comfortable? - on the way, on the way to the gate, we pass the garden. In the garden there are beautiful flowers and shrubbery and the lovely Lawn, good fine. As we pass through the garden path, we admire the flowers and the lawn and the shrubbery but we do not forget reaching the gate. You want to get out of the gate, into the car and go where we want to go. Fine. We do not get lost or we do not get side-tracked by the things that come in our path. Fine.

A man that wants to achieve self-realisation, or a self-realised man does not go for these conjuring tricks, because they are just a ordinary, simple, manipulation of certain kinds of vibrations. And that to us that don't understand them, call them miracles, as the natives called it a miracle when the man took out his glass eye. Fine, but we have seen miracles in our organisation. We have seen miracles here in England under BMS. We have seen miracles in the International Foundation for Spiritual Unfoldment, which covers Societies throughout many countries. In Rhodesia, we call it the Rhodesian Meditation Society. In Britain, we call it The British Meditation Society. In Australia, we call it the Australian Meditation Society, like that, all these various branches of the one organisation has been reporting miracles and miracles and miracles daily. And what is the greatest miracle would you ask? What is the greatest miracle that has been performed? The greatest miracle that has been performed is that many, many people, hundreds and thousands, their minds, their hearts and their souls are led to the path, in the path, and nearer and nearer towards Divinity. Many people have learnt to realise that Divinity resides in them. Many people have not only realised this by the mind but actually experienced this Divine power.

Now what greater miracle than this could there ever be? What greater miracle could there be for man now on earth to be, through simple techniques, through simple techniques to experience Divinity within themselves? Can anyone show me a greater miracle? And this miracle is based upon self-betterment, 'Do it yourself principles'. And that is still a greater miracle because here we are leading people to do things themselves and not get things done for them. That is still a greater miracle, so therefore we are happy. Okay. Is your time up? Fine.

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