

Gururaj. Good. Thank you very much. It is true what Walter said that I have not come to lecture you but rather to communicate. Now in communication, there are many factors involved where the mind and the spirit and the heart of people mingle, and in that mingling a beautiful oneness is found, and where warmth develops. And it is in the warmth and according to the principles of The British Meditation Society, the most important thing to develop is the heart quality which, of course, could be interpreted through the mind. So who will start me off with any question you'd like to ask?

Questioner. Well Gururaj, my name's Rex.

Gururaj. How do you do?

Questioner. You talked about the relationship with people the other day, why some of us seem to laugh when people are suffering, you know, or people's sufferings. There seems to be some streak in us which finds it funny at times. Can you tell us why this is so? Is this unnatural or is it natural or what?

Gururaj. The gist of the question is why do people suffer?

Questioner. Well, why do people suffer and why do people laugh at people suffering?

Gururaj. Why do people suffer and why do people laugh at suffering? Now we will have to analyse what suffering is and we will have to analyse why people have that quality, perhaps it could be a sadistic quality, why people laugh at someone else suffering. It is quite common for someone to see another person slipping on a banana peel and they break out into a mirth of laughter and yet the person that has slipped might be very, very, hurt. The reaction that should have been produced in the person that laughs, the reaction that should have been produced should have been one of extreme kindness. Now the person should have not laughed really, because if he was a developed person, if he was an integrated person, and by integration, I mean that a person who functions with his mind body and spirit as a totality, and that person would have felt the suffering of the sufferer. And feeling the suffering of the sufferer, he would not have gloated or laughed, but he would have been helping the person that fell, that slipped. Good.

What is the nature of suffering and why should man suffer? We do all admit that there is a Divinity existing in the universe and that Divinity is supposed to be and is omnipresent. Now if Divinity is omnipresent, it would necessarily mean that, that Divinity permeates every cell in our body. It permeates the mind, the body and of course, it is the spirit which

translates itself, interprets itself through all our actions of the mind and body. So if Divinity is omnipresent and permeating all existence, then why should there be suffering because the nature of Divinity is bliss, the nature of Divinity is happiness?

Now, although Divinity permeates all existence, Divinity can also be classified in that which the human mind would regard as joy, and as suffering. So it could be said that Divinity is suffering and joy put together, good. Now who appreciates joy and who appreciates suffering? It is the human mind that categorises suffering and categorises joy. And yet the inherent nature the totality of the human being is joyous and beyond joy, we find the quality which is called bliss. Now the human being has and possesses something called the mind and it is only the conditioning of the mind that categorises things and it is only the conditioning of the mind that finds all the opposites, black and white, happiness and unhappiness, suffering and joy. So we have to analyse what the mind is and what motivates the mind, what is the nature of the mind and why does the mind act the way it acts. Good. The mind as we know it is only a fraction of the total mind. We do know that we use only a fraction of the mind, while the fraction of the mind we use, is the peak of the iceberg, while the totalness of the mind is unknown. It is lying dormant in us. Yet the very fraction of the mind that we are using, is a conditioned mind.

Now what forms the conditioning of the mind? The conditioning of the mind is formed firstly by our birth, our environment, our teachings that we have received. The mind is conditioned by our parents, our teachers, our environment and then those who do believe that there were lives before this life. So the condition extends very, very far back into other existences. And what we are today could be summed up as the sum totality of all previous existences plus the existence that we are living today. The mind, because of these conditionings, because of the association of ideas, feel the suffering because in previous lives, the experiences that were gained by the limited mind. Limited mind means that it could not see the true perspective of things. The limited mind could not comprehend the totalness of the happening and because it cannot comprehend the totalness of the happening, it sees only one aspect of the happening. And the aspect of any happening that is seen by a conditioned mind, would be associated with its past experiences. So what the conditioned mind does, the first instrument the conditioned mind uses, is the association of ideas. Good. In the process of association of ideas, it has a habit of whirling thoughts. Now this we all experience where one thought goes on and on and on in the mind, in a perpetual motion.

Now these two factors of the thinking mind is necessarily influenced by the feeling factor, feeling factor, that comes from a certain level of the heart. Now because the mind is limited, the ten percent mind, because the ten percent mind is

limited in its perception it also necessarily limits the impulses sent forth by the feeling principle called the heart. So here we have two factors, the limitation of the mind because we are not using the complete mind and not using the complete mind, its interpretation of the feeling principle necessarily becomes limited. So here we have a limited mind and a limited heart. Now when the limited mind and the limited heart is combined to interpret daily living within ourselves and daily observances of the environment, it can only feel or interpret, or conceive, or perceive limitations only. We are using a limited instrument and by using a limited instrument, our conceptions and perceptions are limited.

So, what do we do to widen our perception? What do we do to widen our awareness and thereby activate further reaches of the mind that is up to now dormant? And by, how, and also how do we open the doors of the heart so that it could send forth more powerful impulses in the form of feelings that in turn would help to develop the mind into greater awareness? Now these things are easily done by what we are doing today. It is done by our various forms of meditation. Now the purpose of meditation would be to delve to the deeper and deeper layers of the dormant mind, to the subtler and subtler layers of the dormant mind and bring forth to the ten percent conscious mind all the energies of the subtler levels of the mind. And we do know that that which resides at the subtler levels is necessarily more powerful than that which is on the surface level. And we do also know that the deeper we dive into the ocean, the calmer and calmer do we find the ocean. Good.

So when we suffer or observe suffering, please do know that we are suffering because we have not found the secret of using the totality of ourselves, and also in observation of other people's sufferings. When we laugh at people's sufferings, we too, are not using that which is total in us. And this to find this totality, to reach this totality, to experience this totality, to perceive this totality, to comprehend this totality, to live this totality, we do meditation. Right. Now meditation has various aspects and the aspects as you would know, which has been explained to you by our counsellors and by the leaders, the presidents of the British Meditation Society, how meditation is to be done. And through that, we go to the deeper and deeper levels of the mind. We go, we dive deeper into that infinite ocean, we go beyond the turbulence of the surface waves. And as we go deeper, we find greater and greater calm until we even go beyond the levels of the mind. Man can only experience the totality of himself when he has gone beyond the mind because the mind, too, functions on a relative plane. And we cannot infuse the absolute or the Divinity which is there existing in its primal purity beyond the conditioned mind, if man cannot reach that totality, that pure infinity that is within each and everyone of us, then can never rise beyond suffering.

This is the purpose, this is the purpose of meditation, where gradually we go to the deeper and deeper and subtler and subtler recesses of the mind and then even go beyond it. Now going beyond it in meditations of half an hour it is not enough. Something very beautiful happens there that by reaching that calmness that is within us, we automatically draw it out. And we draw it out through the same way we have reached the calmness. We draw it out from the subtlest level of the mind to the grosser, grosser, grosser and the grossest level, until we reach also the physical level of ourselves. And in the combination of the mind and the physical body now with our meditation so well being infused with that indefinable inexpressible beauty, bliss that is within us, by the infusion of that in our minds and bodies, we start living a more refined life. A more refined life means a more truer life. A more truer life means a more happier life. A more happier life means that our sufferings are lessened and when our sufferings are lessened, we do not find pleasure in seeing the sufferings of others.

Now, by mental analysis, by mental analysis, by mental analysis, by mental analysis we can only come to assumptions that the man has slipped on a banana peel and I think he has hurt himself. The mind says, I think he has hurt himself because the mind is functioning only on mind level. But if that mind is infused with the Divinity that is within us then the mind will know the suffering of the other person. Now how does the mind know that suffering of the other person is because the Divinity that resides within us is the same Divinity that resides in the person that has slipped on the banana peel. Fine, and even in the banana peel, the Divinity is there too. (Gururaj laughs). So, to know the suffering of others, it necessarily requires identification. In other words the subtler self, the subtler self of our being, is now being identified with the being of that being that slipped. Does that make sense? Good.

So in other words, we are identifying ourselves with the other person and therefore the suffering of the other person also becomes our suffering. Then we can truly say that the tears that pour from your eyes are my tears. The pain that you feel in your heart is my pain. And then we would truly understand what the Bible says, 'Love thy neighbour as thyself'. Right. Now we cannot love our neighbour as ourselves by using the mind only, because the mind thinks. The mind assumes, the mind assumes and thinks and conditions itself into an assumption that I must love my neighbour as myself, but has it got true value? Because as the mind, being conditioned, is set in a pattern and tomorrow when you change that pattern, your perception, your understanding will also change, because the mind being conditioned, having the ability to be conditioned, necessarily implies that the conditioning can be reconditioned and the mind can be set in a different pattern altogether. So today the mind assumes that I must love my neighbour as myself and that is where we find the basis of social workers. Right.

Now social workers they like to do good for humanity and they do serve a very, very good purpose in trying to help, but that, too, comes from the mind level and serves a purpose. But if that same social worker can infuse in his mind, in his thinking processes, the Divine quality that is resident within him, if he can infuse that in his work in helping humanity then humanity will be really helped. It is so easy for us to give a plate of food to a hungry person, we have done a wonderful duty. Good. But that meal given at twelve o'clock will only last till seven o'clock, and that man is hungry again. But if that man is given the food of the soul, then his whole perspective of life will change. His whole perspective of life would change in such a manner that with the infusion of the Divinity in you, with the infusion of your own Divinity into your own mind, you are transmitting into the mind of the recipient also some Divinity. It is a force which cannot be stopped, because the Divinity in Mr ABC is exactly the same Divinity in Mr XYZ. So even social workers do operate on a superficial level. My message is this, that let us operate from a far deeper level, and that deeper level can be found, can be experienced, can be lived in practical life by the practices of our meditations. Good.

So we come back to the suffering. Man suffers because he has not gained the understanding of the deeper levels. Man habitually functions with intellectuality, with rationality. He rationalises with, with pros and cons every situation and every situation can be justified. A robber robs someone. Good. It is not a good deed, but the human mind is so cunning that the robber himself can justify his action. A murderer kills someone and yet if you analyse, say psychoanalyse the mind of the murderer that in his aberration, he will justify his action. So, the point of the story is this that the mind is very fickle, the mind is very fickle. Even listening to a beautiful piece of music, or even observing a wonderful painting, or even reading a lovely poem, we do that most of the times with our minds, and the mind finds some appreciation. Yes, it does. But to find deeper appreciation of that poem or symphony, one can find deeper levels of that, which is transmitted to the mind, by the infusion of that quality resident within us. And if that Divinity is infused in our thinking ability, though how limited it is, it will enhance the value. It will change our perspective towards things. It will make our lives happier. We cannot change society as a collective whole. The best way to change society is to change ourselves to make ourselves more richer, more richer by living a total life which is not only body, and living only a bodily life could be an animal life. By not only using the mind, but by also using that quality which is within us, and by using all three aspects of the human personality we live a total life. And by living a total life, our lives become so, so much better. So by improving the unit, we automatically improve the society. Good.

A flower grows beautiful. It is the nature of the flower to become beautiful. It is its nature, but it does something else also that as the flower grows beautiful, it also enhances the beauty of the garden. So, if we improve ourselves through our meditational practices, then we also improve the environment. Good, and as we improve ourselves and as we

improve the environment, by self betterment, by self improvement, our suffering becomes less, less, less, less, less, and the suffering in the environment also lessens. And then we do not gloat or laugh at the suffering of others but we feel their suffering, because we know the value of suffering. We have gone beyond suffering.

Now when we laugh at someone else suffering, it only means that we are trying to escape from our suffering. It means that we are trying to escape from our suffering, because human nature being Divine, human nature, the innerness, the inner quality of a human being, being bliss, we try in every way possible to find happiness. Consciously or unconsciously everyone, every human being strives for happiness. And that happiness is to be found in, people who try to find the happiness in so many external means. Some chase women, some chase money, some chase all kinds of various things and they think that they will be happy. Yet they always knock their heads against disappointment after disappointment and more disappointment because the direction is wrong. The direction should be not an external search, but an internal probe. And internal probe means that we are bringing to the fore, we are bringing out in daily living, that which is all powerful, all divine, all peace giving, all loving, all smoothly flowing. And then the ocean of our lives becomes calm. The waves subside and there's beautiful calmness, there's beautiful warmth, and in that warmth we experience joy. And when we experience joy then unhappiness becomes less, less, less. When we switch on the light, darkness disappears and the secret of it is so simple. The Bible teaches us, 'Seek ye first The Kingdom of Heaven which is within and all else shall be added unto thee'. So the purpose of meditation is to seek The Kingdom of Heaven that is within us and this we do by this scientific process of meditation, whereby we can find those qualities.

So to come back again to the question of suffering. Our gloating or the pleasure we find in the suffering of others is a form of escapism. We try to escape because our conditioned mind contains all the germs of suffering. All those microbes of suffering is there and we try to escape that by externalising our suffering, by projecting our suffering on some poor innocent person that has had an accident. And then we try to live a good life and say, 'Oh, I love my neighbour as myself'. That is blasphemy and hypocrisy. Man can only really love one's neighbour as oneself, if he draws from within himself, as he experiences that being that is resident, the king. As he experiences that beauty inside, then only can he truly appreciate, only then will his heart be filled with love and compassion. And as I said before, 'Your tears are my tears, your pains are my pains'. And that is why I have come here to give this message because I suffer your pains. I suffer your tears, I suffer your suffering. Personally I have none. Okay. Beautiful.

Now, do you see the difference, do you see the difference between lecturing to you and communicating with you? You see the difference now? Right. If I come and lecture, I will come with half a dozen notes and say blah, blah, blah,

blah, blah, blah, blah, blah, blah. A communication and that is how hearts develop and that is how minds assume a greater expanded awareness and that is how it works. Good.

Now who's going to ask another question? Over there, fine.

Questioner. Gururaj, my name's Peter. I'm very pleased to inform you that I have found chakric yoga very highly successful after the initiation ceremony.

Gururaj. Thank you very much. All blessings upon you.

Questioner. (Cont'd). Yes, I find suffering going away from me. Now I would like to do something for the other people, as they go along in their travels, I see a person who is stricken with polio, blind, deaf and dumb. Is there anything I could do with them with regards to the chakric yoga? Could I help them in my feeling of compassion?

Gururaj. Yes, yes. Oh yes, oh yes, you can help. You can help very, very well. You find a person that is deaf and dumb and that has polio. Now the person has been incapacitated by these afflictions. Now you that go by, you have the love and the compassion in your heart and you want to help. Now how can we help that person? That is the basic question. In such a circumstance, in such a circumstance where the polio cannot be cured or where the ailment, the affliction of the person cannot be uplifted, then what can we do? We can use the instrument of our minds to influence the instrument of the mind of that person. Yes. We can be very encouraging. We can give that person a understanding of life. We can give that person an acceptance of life. You know the serenity prayer, 'Give me the courage to change the things I can, and the courage to accept the things which I cannot change', and that understanding can be given to the person. Right.

Now the physical afflictions you talk of, the polio, that, the pain, the affliction, can only be heightened because of the mind. In other words when it comes to any form of pain, remember this that ninety percent of the sting of the pain lies in the mind and the mind feels the pain because of the perspective which the mind has, the angle of vision that the mind has. Now we might not be able to take away the polio of the person, but we can give, in that person's mind, we can lighten the burden of that person by changing that person's perspective. Good. I have a very favourite stanza and I always keep on quoting it. It goes this way, 'Two men behind prison bars, one saw mud the other saw stars'. Good. Now here are two people in the same circumstances, in the same prison and behind the same prison bars, the one saw gloom the other saw glory. Right. What is the difference there? The difference is the difference of perspective. So if we in our

own little way can help the person to a greater sense of perspective, if we can explain to the person that, this affliction you have could have been a necessary must for you to experience certain afflictions. You can experience. You bring water to the well. Thank you. (General laughter) Thank you, lovely water. They've special water in Liverpool. Quite nice.

Aide. It is condensed from fog. (Gururaj Laughs)

Gururaj. Beautiful, beautiful. Now in some way or the other and by giving the person understanding and by changing the person's perspective, we can alleviate ninety percent of the person's suffering, because all suffering is based ninety percent on the psychology of the person and only ten percent on the physiology of the person. Right. An explanation can be given that there in the Divine plan, in that pattern of Divinity there is no accident, and the affliction that you are going through is a necessary must. It is put there for you to go through certain experiences which will help to evolve you. Sometimes suffering is necessary to bring you us to joy. Sometimes suffering is necessary to bring us to joy. And when these explanations are given, when the mind of the person is lightened, we are lightening that person's burden to a great extent; because there are certain physiological organic deficiencies in a person which cannot just be cured by modern medicines and which might require miracles and we don't believe in miracles. There are natural laws which have to be followed. And that person will most probably, after gaining the experience of this life, might have a far more better life in the next life or if you do not believe in reincarnation the person might have a better life in the hereafter. Like a person says that, 'Gururaj, I am definitely going to Heaven'. I say, 'Yes, you are definitely going to Heaven? What proof have you of that?' He says, 'Because I am having hell here'. (General laughter) You see?

So the person, the person that is afflicted, a lot of his troubles can be taken away by our love and compassion, and well directed sympathy. Sympathy can be misdirected and can spoil people, too, but well directed sympathy can really help that person very, very much. Okay. Fine. Anyone else?

Aide. Why don't you ask yours and then Beatrice.... (Inaudible)

Questioner. It's a hard planet isn't it? Everything on this earth eats everything else.

Gururaj. This planet is on its way to (inaudible)!

Questioner. All messages of kindness, compassion and good will, to me they all seem to flounder and nature is ready to perform, (Inaudible) We all live on other things and then (Inaudible)

Gururaj. I'm not giving you a Liverpudlian answer. (General laughter)

Aide. What, would you repeat the question, if you don't mind?

Questioner. I'm only referring really to the apparent cruelty of nature.

Gururaj. Right. The apparent cruelty of nature and why should nature be cruel? Okay.

Fine. Now you have given the answers to your own question in one word, the apparent cruelty. So the cruelty of nature is apparent. It is not the nature of nature to be cruel but the cruelty of nature is observed or conceived, perceived by our minds and our minds are conditioned. Good. Now how can we call nature cruel, when it gives us this beautiful fresh air free of charge? Sometimes the Government taxes us for it. How can we say nature is cruel when it gives us these beautiful flowers? How can we say nature is cruel when it gives us the person, our spouse to love so much? Right. So there are all the qualities and aspects of nature that are absolutely beautiful, but our treatment of the qualities given to us and our way of handling those qualities, that make it cruel. Now there lies the deficiency of man to find the cruelty in nature. And by being deficient, all the good things of nature can become cruel to us. Right. There is fresh air but if that door is left slightly ajar, it can be turned into a draught. Close it please.

Gururaj. We have a very distinguished visitor Mrs Miller from America.

Mrs Miller. Thank you. When this is achieved by a few who can, a few who can, are these individuals then reborn?

Gururaj. Yes. Are you finished with the question?

Mrs Miller. Yes.

Gururaj. Good, fine. Right. If this state of realisation is achieved by the few, are they reborn again? Now what happens here is this, that after reaching self-realisation, that entity does not need to be reborn. He has no necessity to be reborn. He lives in a complete total universal consciousness but he hovers on the brink. He hovers on the supposed fence

between unity and relativity. He stands on the fence of the absolute. There is no fence, there is no demarcation line but we use these words to explain ourselves. He stands on the fence of the relative, and of the absolute and he has the choice, he has the choice to either merge away in the absolute, and he has the choice to come back to the relative. So the realised soul can at his free will, because he is a master of will, his free will has become Divine will and he has the choice to come back to this earth. And those people we call Avatars, in Sanskrit, Avatars. They come back for a purpose. You'd find it said in the Gita which many have read that, 'When from age to age I will come again and again. When evil rises I will come again and again to subdue evil, to show the world a path for the betterment of humanity.'

Now although he has free will, although he has the choice rather to come back, there are certain magnetic forces which makes him come back, which makes him choose to come back rather. The entire, every action we perform, every thought we think is never destroyed. Every word I am saying to you now, every question you ask me now it is never destroyed. It is forever existing, in a subtle vibrational form. To illustrate this, a poet writes a poem. We say it is inspiration. What is inspiration actually? Inspiration is this, that with all these thoughts that were thought through thousands and hundreds of thousands of years and that are floating around in the universe act as a transmitting station, so when the poet sits down, a true poet, not a doggerel writer, a true poet when he sits down in that beautiful quietness, he tunes his heart and mental radio to pick up those waves and he records them and that we call inspiration. So even thoughts, every thought we think is never, never, ever destroyed. It is there, floating around in the universe. There is no, no destruction, no destruction.

Now, all this that is never destroyed, in this universe you cannot take away an ounce of energy, and you cannot put in an ounce of energy, it is one complete whole, that cannot be added to nor subtracted to. Now when it comes to our galaxy or when it comes to our earth planet or our solar system, all these thoughts that were thought, all these deeds, good or bad that were done has created a magnetic aura around it. It has created a magnetic pull. So when evil rises or when imbalance rises in the atmosphere around this world, around the solar system, then that entity that is self-realised feels the pull, feels the magnetic pull to take birth, to right the wrongs. He takes birth to right the wrongs and to preserve a balance. That is why we have Avatars like Rama, Krishna, Christ. That is why they come and they are here and they will come again and again always, to bring back balance to the imbalance. And it is by choice on the one hand, and that choice, too, is influenced by the magnetic pull of the vibrational aura that is set up and that is set around us.

Therefore, always he chooses to come. His heart is filled with compassion, love, and he comes to teach love and compassion, so that the imbalance that has been created, can be righted. And when such a man chooses to be born on

this earth, when such a man chooses to be born on this earth, he is immediately recognised. He is immediately felt in the hearts of people. Immediately there is a surrender to his higher self because his aim, his teachings are aimed at the expansion of the heart. He comes to lend a helping hand and say, 'Come, cast down your nets and follow me'. Did he not say that? They come and that is why modern teachers too, if there is an Avatar amongst us, he says, 'Work for the benefit of humanity'. And even your polio stricken friend can be helped in some way, can be helped by showing him some perspective. His teachings are based upon love and his teachings are based upon compassion and his teachings are based upon hope. For no hope is ever lost and every man has Divinity within him, that Divinity has to be unfolded, awakened so that he does not tarry around, but goes directly to self realisation even in this life, through surrender, through the process of evolution, reincarnation and karma. And that is why such a man gets born. Okay. Fine.

Questioner. Is there a new Christ going to be born at the beginning of each Age?

Gururaj. It all depends what we mean by Age? It all depends on what we mean by Age.

Questioner(Cont'd). When Christ talked about the Ages, the Twelve Ages.

Gururaj. Those are definitions given. Those are definitions and definitions are subject to many, many interpretations, but the age which I would look at is not a matter of years, or so many thousands of years or whatever. The age which I would consider is the age when a certain teaching is needed. Then that is the age when Christ comes, when the Lord comes in any form, in any form. You might know him as Krishna, as Rama, as Christ. You might know him in any form, in any way. He might be walking down the street with a two hundred guinea suit on, yes, but he would be known by his teachings, by his teachings, by his love, by his very presence. And even those that are close to him and they can be close to him thousands of miles away. There is no distance, it's all here and now because the enlightened man, the man that has come with a mission, he is a man for all seasons, and he is a man for all reasons. Yes. Yes. And when he comes, there is no time, there is no space, there is no distance. It's all here and now. Because he, having realised and having come for a purpose, he finds no separation from soul to soul, because he himself has embraced the universal soul of which we are all, and that is why he can love. He does not love you, he loves himself, because he is you and you are him.

Aide. (Inaudible)

Questioner. I would just like to ask Gururaj a question of clarity. Why must the entity always be a he?

Gururaj. Why must the entity always be a he? Right, fine. Okay. Why must the entity always be a he? At the back there, Ramesh, what was your question?

Questioner. Oh yes, my question was, earlier on you said that the number of self realised men could be counted on fingers but yet why is it today there seems to be gurus all over the place? It used to be that we had to seek for a guru but now we are tripping over them. (General laughter)

Gururaj. Funny enough to combine your question with the lady, what's your name by the way?

Voice. Anne.

Gururaj. To combine your question with Anne's, most of the gurus that seem to go about, they are 'He's'. There are very few 'She's'.

Questioner. Do you want to try throwing three questions into one?

Gururaj. All questions basically is the same question. Yes. (General laughter)

Yes, right let us discuss this a bit. Why are, let us, I think tackle the gurus first. Today Gurudom has become a profession. (General laughter). Yes, it has become a profession, a money-making profession. Even people that call themselves great seers or great yogis or great 'what-have-you's', they work as a profession, to them it's a profession. It would be much nicer if they called themselves teachers of philosophy instead of spiritual masters, spiritual gurus. It is a profession, like we have so many architects, we have so many lawyers, we have so many doctors and things like that. Like that, gurus have taken a profession to make a living, to make, to have a livelihood, a livelihood, that's all, that's all. And that is why you trip over them all the time. Yes. You trip over them all the time because that is where they should be, lying down. (General laughter) That is where they should be. They lie around like pests. They lie around like dead corpses so we trip over them. Thanks to goodness we are alive so that we try and prevent ourselves from tripping over them. Yes. This has become a profession and that adds on a lot to the world's Karma, that adds on a lot to the world's Karma.

Now, every human being has a she and a he in him, every human being. There is not a male that has not a percentage of female in him and there is not a single female that has not a percentage of the male in her. And this has been proven by science. This has been - you are shaking your head - you are a student?

Voice. I am familiar with this.

Gururaj. You are familiar with this. We like familiar people? That is the whole thing, we all must be familiar. We must know each other and we know each other at the inner core level because the inner core is just one. It's such an identity. Right.

Now why, now I have met personally in all my travels searching for truth, I have met women of a very high state of realisation from whom I have learnt a lot, but we do find that all those entities that come are men, are men because the nature of man is such that he is better equipped to be the entity. He has the qualities of aggressiveness in him. He has the quality of doing in him. Now we are not going to think of woman's lib at the moment. (Gururaj laughs). He has the quality to, to be able to fight. He is always the protector. The male is always the protector, the provider, the innovator. Since primitive man, he's always been the man that went out to hunt and to bring home the food. He has always been that. So therefore we have found that these entities are mostly male, practically all are male because they have that inherent quality in them. Oh yes, but in all these great Avatars, especially among the Hindu beliefs, all the Buddhistic beliefs, there has always been a woman in the lives of all of them. In the life of Rama, there has been a Sita. In the life of Krishna there has been a Rada. And I am not too knowledgeable with the life of Christ but there might have been great support from a woman, from Mother Mary. There has been great support. There has been great support. Because the woman has other qualities that are so, so beautiful.

Among the Hindu people there is in the Mannasmutti, written about three, four thousand years ago, it says that, 'Where woman is honoured, where woman is honoured and held in respect there the Gods reside'. So woman has always been held, but nowadays things have been misinterpreted and not practised as they should be practised, but it has always been believed that where the woman is held in the highest honour and respect there the Gods reside. This is a recognition of the Divine qualities that are in a woman. Firstly, a man could never be as tolerant as a woman. A man could never have the patience a woman has. Like that, there are many qualities we can enumerate. A woman is built with that kindness, that gentleness, that patience, that tolerance because she is primarily built to become a mother and a mother needs the tolerance. A mother needs the tolerance, a mother needs the patience, a mother needs the kindness

and the service, the ability to serve, if she has to bring her child up properly. Fine. So all those qualities are here in the woman and the man has his qualities. But when these two qualities are combined, what a beautiful entity can be produced. And even that man who is a Divine man, who is an entity, an Avatar, he also had a mother. He also had a mother. Fine.

So it is a combining factor. It is a combination of the characteristics of male and female. In Sanskrit, there is a beautiful word for a wife. It is called Urgangana, which means half of yourself. So in those homes where a woman is loved and worshipped, there the Gods reside always forever, because here a woman is not an opposition to a man or a man opposing a woman. They are complimentary to each other. And where that love flows, there that home is happy as we know. There, evolution takes place faster and quicker. Man can find Divinity through his wife. A wife can find Divinity through the husband. What does the man love in the woman? Not her beautiful nose or her lovely hair or the clean handkerchief he's going to get in the morning. No, no, no. He loves the woman because he sees in her something. He might not realise it, he might not be able to intellectualise it, but he feels that there is some spark of Divinity there.

There is some spark of Divinity which is complementary to the spark of Divinity that is within him. Because if his attraction, and this applies vice versa as well, because his attraction, if it was only physical, he would soon tire of it. If his attraction was only mental, because of her high intellectual qualities, he would tire of that easily, too, because if he has an intellectual wife, he can find another woman who is more intellectual. If he has a pretty wife, he can find another woman who is more prettier, and these things happen. But because that woman has that Divinity within her, that he recognises as something complementary to himself, he recognises not mentally, but experientially, he feels it, feels it. He feels it. He feels that the woman is complementary to him, and therefore he loves her. And for the same reason the woman loves the man.

So when it comes to the question that why are these entities all male, it's a question that should rather not be asked because within the man there is that woman, forever supporting him, forever supporting him, and that is how progression is made. Yeah. Because such a man, such an entity would worship his wife as a Goddess, and his wife would worship him as a God. Yes. It's a combination. So it's not a question of genetics. It's not a question of gender, male or female. It's a question of the Divinity of the spirit, and who is best equipped to do that work in the world. A man having the nature of going out, the hunter, the provider, the protector, the fighter and because even, even teaching spirituality, even teaching people to find themselves, you still have to fight, still have to go out, you still have to teach and there are a lot of hurdles one has to cross. Because even in that path there are so many difficulties. I know, I know. Okay.

Questioner. Gururaj, you mention world karma. Could you tell us how personal karma, becomes for more than just a person, Christ took on karma for other people? Do we all take on karma for other people or where is the changeover between what could be called personal karma as a result of our past lives and world karma?

Gururaj. Now this is basically a question of theology. Theologically speaking, the principle can be accepted that one person takes over the karma of another but philosophically speaking, no one can take over the karma of another. This is subject to interpretation. If we say Krishna took over the karma of his people of the world, it would mean, it would mean that he went through all the processes of evolution. He went through the whole round, the wheel of birth and death to reach a stage whereby he could give forth certain teachings for the particular time and for the particular need. And by giving forth those teachings, by showing the way, he has alleviated the suffering of people. He has taught people how to get rid of their karma and become happier. It is not a little thing. Literally it would mean that there is a stone lying on your chest and I come and pick it up and lift it away, literally so. But the true essence, the true meaning is that I have shown you how to move that stone away. If there is a big boulder here, right, ten men cannot push it away but if you have the knowledge, the wisdom, that is taught to you by the teacher, he will show you, he will teach you the law of leverage, leverage, leverage, where you take this pole, shove it at one end, and you alone can push the boulder away. Right. So in that way he has taken over your karma by showing you how to do it. The whole thing is to do it yourself.

Aide. Spiritually, the law of the lever is the law of Grace.

Gururaj. It's the law of grace. Yes, beautiful, beautiful.

Questioner. It is said, Gururaj, that some gurus have the ability to take on illnesses of chelas. As an example, if, say somebody had a pain in the knee and you wished to take on or eliminate that pain in the knee, is it possible to do that and if so, how would you relate that to what you've just said?

Gururaj. It is possible to do that. Thought force is a very, very powerful force that when a certain need arises in an individual case, in an individual case, that person of high enlightenment can take over that suffering in an individual, not a collective case, not taking over the whole world's karma, but in that individual case, when the enlightened man sees that this little affliction of the knee you talk about, is hampering this person from doing a certain kind of work, which is very necessary for that particular time, that particular day, that particular week, then he takes it over and suffers himself for it.

But that is something on the very gross physical level. But when it comes to deep rooted samskaras, when it comes to the complete makeup of the personality of that person, the guru cannot change that. He shows the way and gives it a push, the law of Grace so that he can change his dharmic values in life and live according to the dharma which he should be living. Yeah. These little small instances, a person has a headache, a terrible headache and he comes to me and I put my hand on his head, the headache goes. My hand gets a little burning twitch and I shake it off, and that is superficial. That is superficial. Okay.

Questioner. A question about karma this

Gururaj. A question about?

Questioner. (Cont'd). Karma. If a person does an action, a negative action, in his own words (Inaudible) ... do you get bad karma for it? For instance, when children do something bad would they receive bad karma for us?

Gururaj. I didn't catch the first part. It's a very interesting question. The first part if children do something bad, do they get karma for it?

Questioner (Cont'd). They are not aware of what they are doing.

Gururaj. If they are not aware of what they are doing and if they do a certain act, do they get karma for it and with special reference to children?

Questioner(Cont'd). Yes.

Gururaj. In other words innocently done. Yes, that is what you are trying to say. Fine. Any act, any act innocently done, you are not responsible for because it was beyond your knowledge. Any act which you have done in innocence and beyond your knowledge, you are not responsible for. We say, 'Though shalt not kill'. Fine. But you are walking through this room and there is an insect lying there, you did not see the insect and you tramped on it. You tramped on the insect and killed the insect. You did it in absolute innocence. You were unaware of it. In that case karma is not binding to you. Karma is not binding to you. But that is the insect. There are other circumstances in life where that certain acts you do that are unknowing but there has been a build-up. There has been a procession of circumstances. There has been a

procession of certain build-ups that will lead you to do a certain act. Yet it is done unknowingly. What is the position then? If we are thrown into circumstances where we do certain acts unknowingly, but afterwards a realisation dawns that I should have not done this, then what do we do? Because the realisation looking at it in retrospect that we have done something wrong, that alone, that thought is karmically binding, because now when it was done, it was innocently done, but now in retrospection we have discovered that that act was wrong.

So we do take on not the complete impact of the karma, but we do take on a certain reflection of the karma because now the mind has cognised the value of that action. So, what we do we do in such a case is try and perform another action, a good action to offset that action. That is why that is why all religions advocate charity. That is why all religions advocate charitableness. They say do charity. That charity is done for certain things that we might have done unknowingly, but which still has a certain reflection upon us, in retrospection. To get rid of that attachment, that binding value we do charity. And if we can give without wanting any return for it. That is charity to give without expecting any return. That is real charity. And if we do that, if we earn a hundred pounds a week and if we can afford to give two pounds away for some good charitable cause, we must do it. By that we will be rubbing off the reflections of actions that we have been doing unknowingly. And that is how we progress further. That is how our evolution gains greater pace, greater pace, faster, faster, faster. Okay. Good.

Questioner. Gururaj, how do we know when we are enlightened, we are confronted with situations, how do we know if we receive those situations because we have done something bad in the past, or because they'd be good for our growth or is there such a thing as luck?

Gururaj. First part first. If an action is thrown upon us how do we know that it is good for us or bad for us, is that what you mean? Right. And if there is anything like luck? Right. Now if we are thrown in a certain circumstance, is it good for us or bad for us should not be the question, because if we are put in a certain circumstance, remember that it is for our benefit. It is not a question of good or bad, but it is a question of evolution. And evolution does not only take place by that which we feel good but evolution can also take place by that which makes us feel bad. So all actions we are involved in are for the purpose of a certain experience. We experience certain things in our lives and that experience is always for the benefit of ourselves. Even in the experience, if a wrong action has been committed and we come to the realisation that this action has been wrong, the very realisation of the action being wrong, is also evolutionary because with the realisation, we are going to right that wrong. We are, we have to, it is incumbent that we should right that wrong, and there, that is how we, we turn every adversity into an opportunity for our progress. Yes.

Now there is no such thing as luck. There is no such thing as luck. You only get what you deserve, but our habit in life is to demand without deserving. That is our habit which is wrong. There is no such thing as luck. Even if a person wins a, what do you call your lotteries, football pools, premiums, even if you win a quarter million pounds tomorrow, right, and please do, perhaps you will be doing something for the British Meditation Society. Good. Even if you win quarter million pounds tomorrow, do not regard that to be luck. It's not luck. You deserved it, therefore you would win it. Yes, in this life or perhaps in so many lives before, you might have done so many acts of charity or other good deeds whereby this was owed to you. The laws of nature owed you this and therefore it gave you this. There is no luck. Everything is within a pattern. Everything is guided by a pattern which we ourselves have formulated by thought, word and deed, if not in this life, perhaps in previous lives. So please win the quarter million. (General laughter)

Voice. We all deserved to be here today listening to you.

Gururaj. I'm sure. I suppose so. Our meeting today is no accident, it's no accident. It's not luck or luck means accident, a kind of accident. Bad luck is a bad accident and good luck is a good accident. It's an accident. We define it as accident, and there's no accidents, no accidents. No, no, no accidents. If the iron filings get drawn to the magnet, is it accident? No, it is the law, it is the law. When we are ready, when we are ready for a certain teaching, that teaching comes. When we are ready for any wisdom, that wisdom comes always, always. If you deserve, you get. If you don't deserve, you can stand on your head, you won't get it. Yeah. Okay. Half past eight.

Aide. Maybe take one last, one more question.

Questioner. With regard to the work that many of us would be doing in a movement such as this, it's said, Gururaj, that any act that is not done spontaneously, that is any act that's done by association with the small ego creates karma, but karma is binding upon us. Now what about those of us who are involved in a movement like this and have not reached that stage of enlightenment where all acts are spontaneous? Do we create more karma by our deliberate actions in trying to help humanity?

Gururaj. No. Firstly the first part of the question was based on a wrong assumption, because all good acts, all acts done are not karmically binding. All acts done are not necessarily karmically binding, any, karmically binding or supportive of the ego. Right. Any act done selflessly for the benefit of humanity is karmically lessening and ego annihilating. Yes. So

the people that work for the benefit of humanity, are people that are not only benefiting humanity, but they are benefiting themselves more. It is a law that if you give one, you will receive ten in return. That's an irrefutable law, undeniable forever and ever. That law is there. So those that work for the benefit of humanity, they will evolve even more faster. The benefit to themselves is far greater than the benefit they give or the teaching they give, always so. Always. Yes. Okay.

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