

Gururaj. I've been asked this morning, instead of doing a long talk just to have a quick answer, question and answer session. So you don't need to come to the mike, just ask anything you like, from where you are.

Questioner. Gururaj, it is said to us that we don't choose our parents. Could you speak about the infant who has been given away for adoption and then being adopted and brought up by a couple?

Gururaj. Good. Yes. We don't choose our parents. Our parents are chosen according to our state of evolution and the evaluation that we go through in the subtle body and we wait until the right vehicles are found. And when the proper combination is found for that child, then that child gets born through those parents. Now when the parents give the child away to another set of parents for adoption, then that is also within the confines of the child's karma. Now what happens here is that the child might need that genetic structure or genetic combination for it to be born through, but to work out certain of its karma, it needs a different set of parents with different sets of values in order for it to progress and evolve. So when children are adopted, we do feel sorry sometimes that the child, the parents could not look after the child. We don't know what the circumstances are. They could be quite legitimate and sometimes they are not so legitimate. But when the child is brought up by other parents, there is nothing wrong with it because it is still within the confines of the karmic laws by which the child is governed. I have seen in many families where the adopted child or a child that has been adopted fares far more better and fares very well rather than with his or her own parents. Okay. Fine. Next.

Questioner. Guruji, I was rather confused by something you said in an earlier Satsang that there is nothing that we as chelas could do for our guru. It does give me the feeling that if we couldn't give our trust and love and devotion to you as the focal point, we were frankly up the creek without a paddle. (General laughter)

Gururaj. Up the creek without?

Questioner. (Cont'd) It's a polite way of an English expression meaning completely lost.

Gururaj. Completely lost - up the creek without a paddle. (General Laughter)

Questioner. Does it mean that we can give but you would not ask us to give?

Gururaj. Yes. But I can ask you for your love, that if it is there. Yes. I could never ask. What you do of course is entirely. Good. Next.

Questioner. Gururaj, accepting that we have the responsibility to other living creatures and life forms, how can this be reconciled with man's destruction of natural habitats such as tropical rain forests on an increasingly greater scale for his own material needs in this industrialised, technological society? Is it right to try and conserve the natural world and replace the resources which we use or does it not matter, if nothing is really destroyed but changes in physical form?

Gururaj. Yes. Nothing is ever destroyed and only changes its physical form and name. Now that is a very good philosophical concept on a far more higher level. But when we come to this mundane practical world, I do feel that conservation is necessary and unnecessary destruction is not good. But then this world being balanced by various forces, sometimes one has to choose the lesser evil. So here great discrimination is required. I myself personally would never like to see any tree being cut down or felled, but if it was not so, I wouldn't be sitting on this chair. So there are certain necessary evils and if a smaller evil is perpetrated for a greater good, then there is some justification as far as the mundane world is concerned. Okay.

Questioner. To continue that point, you said that consciousness exists in everything and does this planet have consciousness and is it aware then what we do to it and does it respond?

Gururaj. Yes. Yes. It is aware what we do to it. And it is totally aware not only as a whole but also in part. Sometimes when you read the papers you find some countries having great famines and floods and destruction. Now this is no accident. It is brought upon that country by the vibrations it creates. It acts as a magnet to draw upon itself these forces; you could call them negative if you wish to, but destructive forces. It draws this definitely to itself. Now the same principle applies to the whole world at large, where the world is also emanating the sum totality of what is happening here and that does attract various changes for the good or for the worst. Yes. That is true.

Questioner. Gururaj, why is it that on the face of it, psychotic experiences have similarities with mystical experiences?

Gururaj. Has it? Not to my experience and I only talk of experience, I don't know. How can you compare a sick psychotic person with an enlightened person? How can you ever compare? There's no comparison. Now there have been books that have been written on this subject comparing the two but the person that wrote that book has to be an enlightened

person. Now you show me one enlightened person that has compared psychosis with self-realisation. So show me one self realised person. So this person that wrote this book perhaps - I think I could remember a title, I saw the title and I threw the book away, yeah - because he has got no right. Outward appearances, what does it matter? Ramakrishna used to sit down and eat with the dog. Could you call him a psychotic person? Could we call him a sick person, such a highly evolved being? It is the understanding of the author or your understanding that would make him a psychotic. So who is the psychotic in this case, Ramakrishna or you? Do you see? Clare Clear, ah she's the one that writes to me every week!

Too much emphasis must never be put on mundane values such as 'Oh, I've got so much work to do and I've got this pressure and that pressure.' There are no pressures. We magnify them. If you have to do eight hours or ten hours work a day, you can do it in such a relaxed manner that you do not get tired. It is because you pressurise yourself that you feel the tiredness. And funny enough when you do your work in a relaxed manner there will be greater production. Like I always say some people wash the dishes ten times in their minds before they actually get down to washing them. Yes. Yes. These things apply. And when it comes to letters, write to me about things to do with your spiritual self and how it affects your practical daily living. I don't want to know if the boss routed you out in the morning or you missed the bus home and you had to wait half an hour. What has that got to do with me? (General laughter) It is your fault if you miss the bus. But there's one bus you must not miss, is the bus on the spiritual path. That bus must never be missed. Miss all the others. Fine. You see. And when it comes to letters - I received a letter this week from somewhere, forty pages - you see, I've got nothing to do at all. I've got no work to do. I just sit there reading letters. That's all. Forty pages. And do you know what the forty pages said? I could describe it in one word, nothing. So please do write, (General laughter) please do write but limit it to two or three pages. That's fine. So therefore I always have to carry eye drops in my pocket. I think I need some now actually. Carry on with the next question.

Questioner. Guruji,

Gururaj. Uh, uh. (General laughter) Yes Lillian, she writes very beautiful poetry. Tell me are you the authoress of a little book called 'Abundance'?

Lillian. No.

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Gururaj. Someone sent me a book, it was first published in England, a small little book and then reprinted in South Africa and the Authoress is Lillian Scully. So you have someone with the same name. I thought you wrote it because I know, I know you do write beautifully. She writes lovely poetry. Don't forget the question now. (Gururaj laughs)

Questioner. I was painting a window the other day and of course dropped some on the glass and as I was cleaning it off, I realised that underneath I was cleaning the previous person's off as well. And when you think that so much of us when, you know work on ourselves, we have to clean up the misconceptions, wrong ideas, that sort of thing other people have left on us. When you do that, whether it's a window or us, do you beneficially affect the person's karma that left it? I thought it would it make it more cheerful if you could clean it here.

Gururaj. Yes. Yes. Yes. You do not affect a particular person's karma or if you are concentrating on a particular person, then the positive thought waves that you are sending out is not going to alter the person's karma but it will help that person to think more positively, so you would be aiding the person to change his or her own karma. He or she still has to walk on her own feet. Yes. That always happens. And next time by the way when you paint your window, take masking tape (General laughter) or sellotape put it on the glass and then you paint, so you don't get the paint on the glass. Do that. Yeah. Someone came to me and I've been a born Vegetarian, someone came to me and says - he's a meat eater he says, "What's the best way to fry chops?" (General laughter) Asking a guru how to fry chops. So then I played the fool with him so I say "Now tell me what kind of chops?" (General laughter) "Leg chops, loin chops, lion chops." So I tell this person - so he was talking about - the one with the little bone, what do you call that, is that leg. I said "What you do is this. You take a stamper and tenderise it. Fine. Then you take a mortar - what do you call that thing you stamp in - pestle and mortar, right - you take ginger, right and stamp up the ginger. Now that juice and that, the, the, the pulp of the ginger, you rub it on both sides of the chop. Allow it to soak a bit and then you use crumbs - you get them ready made in packets nowadays, you don't need bread crumbs. So you dip that chop in egg. So then you dip it in the breadcrumbs, right and then you put it in hot oil and you fry it. That's how you cook your chops and it will have a different taste, I'm sure. But one advice I do give you, don't eat too much of it. A little bit okay, until the day comes when you don't need it anymore." (Gururaj laughs).

A truck driver comes to me. (General laughter) Now this chap tells me, he says - he was an American - he says "I don't know what the reason is but American truck drivers always suffer of constipation." Did you ever hear of that, Doctor, Doctor, did you hear of it? American truck drivers always suffer of constipation. Now you know the use of their language. So every time something happens they would say, "No manure" (General laughter) "No manure." Now, 'sheee', they use

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four letter words but if you know, 'shee' - don't tell anyone about it. So they affirm to themselves all the time, if something happens, "Oh, no manure". (General laughing) So naturally with such negative affirmations, they must suffer of constipation. Oh what fun this morning! Next.

Questioner. Guruji, you talk about the mundane worldliness all the time, goradzas and pizzas and other business - so we recreate ourselves in various ways, some of them as you mentioned, some of them in art poetry, sort of recreation in the literary sense, music of course and perhaps meditation, chanting. And now one way of recreation in the fuller sense of the word could be dancing. Now I didn't hear you about it but I am actually curious. Could you talk about the possibility of dance for recreation because in the chanting I felt various elements, also dare dance and I personally like dancing very much?

Gururaj. So do I.

Questioner. (Cont'd) Recreated by it.

Gururaj. Yes, yes. Oh, sometimes Clare Clear would think I'm a psychotic. So I'm alone, so I do my meditations early in the morning and I get so uplifted, I just dance in the room, just dance, dance, dance, expressing that joy. Of course I don't know any of the conventional dances like waltz and fox-trots and disco and twist and birds, yeah, but I just dance and a natural rhythm is born. And one day here on one of the Courses, I think it was Peggy, was it Peggy that gave us a dance. Yes. That's right. Oh lovely. Yes. There was such a beautiful flow that while watching her, I went into a state of meditation. Just such a rhythm. She was really in top form that day I'm sure. It was very beautiful. So nothing wrong with dancing. Now for example if you like the modern dances and this I recommend to old people, elderly people, yes, do a twist or the disco, you know, it's good to reduce the belly. Dancing is very good apart from all jokes and we would like to introduce and we've been speaking to Kummel and Savita about it (General laughter) you'll only appreciate this joke tonight. (Gururaj laughs) I was discussing with them that we would like to introduce a dance called 'Krishna Rassa', that means the dance of Krishna. It is very simple, very rhythmic and when we finish here at ten o'clock, we can all go to the ballroom or dining room, wherever and partake of this dance. Very simple, very rhythmic and it's very good to loosen up and get the mind away from all the things Guruji talks about. Just be yourself because the very rhythm takes it to yourself. It deepens an experience so we would like perhaps on the next Course, so I've asked Savita to approach some ladies here who could at least instruct half a dozen people who are interested in dancing because the basic form is very simple and then we can always have a lot of variations to it. And I'd love that. Perhaps we might be able to do it

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August/September. We'll see how far they get on, finding someone to teach the basics. I can't teach, stomach gets in the way.

It is not a dance where one touches another. There's no touching, I would not encourage that. Some of the dances and this you would agree with me, has brought about a lot of undesirable things in society. This one dances with that one and that one dances with that one and from one thing to the other. A lot of undesirable things have happened. But this is a pure dance where your mind is attuned to something higher. You don't touch anyone but you just flow with this rhythm, of the Garba, the Garba dance. You know about that, Garba dances? You don't have it in Punjab; you have it in Gujarat, where Krishna danced with his Gopis in the forests of Brindaban. It's very beautiful. I agree with it. It's good. Next.

Questioner. Guruji, following on perhaps from that question, I was wondering if there is any clash between the system like the Chinese system of moving meditation, Tai Chi in which energies are moved through the body with breathing techniques as well as making special movements and the techniques and the systems of meditation and spiritual practices which you're teaching us. My wife does Tai Chi and I once went to a Tai Chi class and found it extremely pleasant. But it seemed to me that for myself and I was wondering was I just imagining this, there was somehow for me anyway, a clash between what I have learnt from you and what I was learning in that class. Now was that an individual thing or is it...?

Gururaj. Yes it is an individual thing and of course it depends upon temperament. Now Tai Chi if it is properly done can lead one to a form of meditation. That meditation is more on the surface level because you are consciously aware all the time of your body but creating that rhythm in the body. Like we had a young man that demonstrated Tai Chi to us at the last Course and I was very, very impressed because there was so much control of every movement, every gesture of the hand was totally controlled and this man happens to be a Tai Chi teacher so he knew, he knew what he was doing. And it was, it was very good. But China always having taught the martial arts, this was part and parcel of the martial arts where the body is brought into such a rhythm, whereby that rhythm like in Hatha Yoga which is the same thing but done in a different way of course, where the body is brought into such a rhythm and that rhythm is combined to the thought processes of the mind and it strengthens the mind as well as the body. So there is nothing wrong with it. We do not discourage it but it depends upon your own temperament. Our system is a simple one, a direct one. But if you want to do Tai Chi, with it nothing wrong, it's like going to a dance. Or else like for example, we can introduce the Krishna dance as soon as we can. So you have an hour, hour and a half worth enjoyment before going to bed. Because it's not,

sometimes we don't have young married couples all the time that would like to go for a walk after Satsangs, so they can dance. Good. Nothing wrong.

Questioner. Is it a relevant supplement to our practices to, for example, use the Mayan Mantra or such chants?

Gururaj. I would never encourage the mixing up of other mantras with your mantra and the reason is very simple, because your mantra represents you. Your mantra is based on your entirety. Your mantra, that sound has started from the very moment of creation in this cycle of the universe when you as a spark separated itself from the fire and that very movement caused a sound. Your mantra also represents your present state of evolution and your mantra also gives you the range you have ahead of you. So all these three aspects are contained in your mantra. Now you are meditating on your own vibration which is this mantra and if there was some way, some mechanical way perhaps where a person can be reduced to sound value, then that would be the sound that would be heard. Now I must have spoken about this many times before, but its still good to repeat it again, that the mantra is picked up on a very subtle level, on an impulse form, practically an impulse and it is brought to a grosser level whereby it could become speakable and audible. So as you meditate and I've had this on some of the progress forms, as you meditate and get established in meditation, your mantra will change. The essence of the mantra will not change but you will start experiencing the mantra at a more and more and more subtler level until you come to the subtlest level, at which it was picked up by me. And when you reach that stage, then you are no more John, Jack or Jill, you are the mantra. You have found unification with the word, with the subtlest of vibration and you are in self-realisation.

So never mix up your mantra with any other sounds and use it as a mantra, never, because you are disturbing your own vibrations. That is why we get people from other movements that use the mantric system and we call them such and such casualties. And it takes me a very long time to get those vibrations out of them, wrong vibrations that are just arbitrarily given. So for example, in mantras there are certain things called Bija mantras, seed mantras. Now a seed mantra represents a God or a Goddess and they claim, these people claim, that by assuming or using a seed mantra you will eventually take on the qualities of the Goddess that that mantra represents. Now when you talk of Goddesses that some of these Hindu philosophies teach and I don't believe in them - if someone asks me are you a Hindu, I would say yes. If someone asks me are you a Christian, I would say yes. If someone asks me are you a Buddhist, I would say yes. If someone asks me are you a Muslim, I would say yes. And yet none of them. Do you get my point? Because we find the basic truths and it is only by going beyond dogma that one could really find religion and finding true religion one finds God. That's besides the point, though.

But what we are trying to say that according to the seed mantras that are dished out by a certain organisation on age basis and sex basis. So for example you take one of the seed mantras - I could repeat the whole lot, I know them off by heart - you take the mantra 'Sham'. So if it's a man between the age of thirty five and forty or something to that effect, then to the man you give the mantra Sham but if it's the woman, you give the mantra 'Shama'. 'Och, alarya'. What's another one? 'Ee by Gum'. (Gururaj laughs). See. They have no value.

Now these mantras, these bija mantras are supposed to represent a Goddess and of course by Goddess is meant the manifestation of the Manifestor. That is what the philosophers would explain you but these various forms are created. Now this one Goddess according to their teachings, is divided up into nine Goddesses. The one Goddess becomes nine Goddesses. Fine. Now you have the Goddess Kali for example who is the Goddess of destruction. She is the dissolver and if you see pictures of her, you'd find her sitting on a tiger with a sword in her hand, full of blood and a necklace of human skulls. This originated from old and paganism and we can read some philosophy in it, depends on how we interpret it. But who needs all that? Who needs all that? What must I do with all those so-called mythological Goddesses when there are so many Goddesses sitting here right in front of me and so many Gods? So what we use is our own personal vibration that is nothing to do with any Goddess or some kind of force. And this Goddess, the nine aspects of this Goddess or nine Goddesses have different aspects and who says all the aspects are good aspects. If you see the pictures of Kali for instance, you'd always find her in a horrific state you know. Actually some of the paintings and sculptures that I have seen, you shudder. No wonder some people start jerking and shuddering. It is wrong, wrong, wrong, wrong. I was offered to take over a very big organisation that dealt in mantras and things like that in nineteen seventy-four. So I refused it. I say "I am very sorry; I disagree entirely with your principles. Firstly the mantras you give are just arbitrary, picked out of a book." And you can pick up any book on Tantric literature and you will find all those bija mantras.

As a matter of fact from some organisations, a few of them have been published in newspapers, I was told. Yeah. It makes no sense whatsoever. Right. Then I told this person, the leader of this movement that "He was too commercialised and I shall not indulge myself in commercialism. Okay, I have my needs, I've got to eat and sleep and have a roof and things like that. Okay, I do need that. Those are basic necessities. So if you have bread and if it's not fresh, it could be yesterday's its still okay, it'll fill my stomach. Yes but when you start going into amassing millions and millions, I'm very sorry, I disagree with your principle. And even if you do amass millions and charge high fees for techniques, it means you are selling God. And how can you sell God?" You can't, where the fee is compulsory because I

know by personal experience. I was told this by a reliable person that they were queuing up to sign up to get some practices in this particular movement. And this woman didn't have money and she was turned away and she burst out into tears, what a pathetic sight it was - in the mantra market one hundred and ninety five dollars and there's your mantra. And I've been on my last visit to America, I went to visit an Ashram where someone asked for a mantra and this chappie has a whole stack of cards and he gives you a card with a mantra written on it. No. It is so, so wrong. It pains me really; it really, really pains me.

Now say for example you take the mantra, you take the mantra 'Ram', which could be used by some other organisation, I don't know who uses it. Now why that, why one mantra for everyone? Why one bottle of medicine for every kind of person? Why one bottle of medicine for every kind of disease? That could never help you and as the theory goes that you take on the attributes of the name of the God or Goddess whose name you're using. Right. Then who says Ram had all the good attributes. When Ram's wife Sita was abducted by Ravana - this is in the Ramayana, it's an epic poem. It's a very beautiful book. Some of the stories are mythological and what have you or symbolic but its very beautiful poetry. So when she was abducted and she was a pure woman, the real, she represented womanhood in those times. And one day Rama was taking a walk and he overheard a washer woman telling her husband at the riverside, that's where they washed clothes, at that time there were no washing machines and spin dryers. So this washer woman was telling her husband that Sita can't be pure you know if she was abducted and taken away from Rama to Sri Lanka, that's Ceylon, for all that long time. And Ravana with all his powers, how could she have remained pure. So just listening to the word of an illiterate, uneducated, unthinking washerwoman he puts Sita through a fire test. This is what the Ramayana says. It means if a big fire was built up and made and Sita had to jump into the fire and if she came out unburnt, then she is pure. Now so how great was Rama, although he is worshipped as a God by the Hindus, if by just by the word of, as I said, an illiterate unknowledgeable washer woman, his whole mind gets influenced. So if you are to attract qualities of the name that you use or the word that you use, then what is it going to help you by using the word Ram. You'll take all those qualities won't you according to their theory.

So the most important thing as far as a mantra is concerned is your own vibration. And that vibration is sent to you, that mantra is sent to you by, by or with rather, a great spiritual force. We have known people that even before they get initiated by the Full Teachers; they have some inkling of that vibration already that has been sent. For the proper time of initiation is not when our teachers teach it over to you, but at the time when I am initiating you - never mind where I am, thousands of miles away - because that's the time that the spiritual force is sent. And that spiritual force is gurushakti but you need something tangible. So with, the sound is a vehicle and using this vehicle, it has no meaning, no Gods or

Goddesses there, with this vehicle, you dive deep within yourself to find the Kingdom. So therefore don't mix up your mantras. Don't. Rather not meditate, but don't mix up your mantras. Okay.

Questioner. If a young person has a breakdown

Gururaj. If a young person

Questioner.(Cont'd) has a breakdown

Gururaj. nervous breakdown

Questioner.(Cont'd) Yes. Could he be helped if he doesn't necessarily meditate and how?

Gururaj. Yes, teach him gurushakti. Teach that person, that young person that does not meditate, - try and get him to meditate - if not, then he must be taught gurushakti and he will draw those energies to him. There's a story I heard from Savita, it was told to her by our Siobhain, that this person, a very sceptical person would not want to meditate. So Siobhain, you must tell me where I'm wrong because I'm repeating it at third hand now. Okay. So this person was an ill person and they would not, very sceptical of all these things and she wouldn't want to learn to meditate. So I suppose Siobhain did her best to explain her about meditation. But sometimes you build up such a wall that it becomes impenetrable for the time being at least. So Siobhain just gave her a little picture of mine. She said "Look, take this picture, try it out, the proof of the pudding lies in the eating. Try it out, keep it, look at it, draw your attention, focus your attention to it." And I believe in a few weeks time, the person drew so much gurushakti using that as a focal point that her health improved or something, Siobhain?

Siobhain. Guruji, it wasn't really that she was sceptical. It was just that we thought it advisable not to initiate her at the very beginning. So we sent the Form to you and on your instructions she was to be given gurushakti for at least three months. And she was a very sincere person and is now very committed person and came on some Courses.

Gururaj. Lovely. Good. Good. So even, the point which I'm trying to make in answer to your question, that in case a person is sceptical and does not want to learn to meditate, even just the practice of gurushakti would be of immense benefit. Gurushakti is grace and that is seventy percent of our teachings. Ten per cent self-help or sixty percent

gurushakti, ten per cent self help and thirty per cent practices, because it is the practices that stabilises and opens you to draw that Grace.

Questioner. Guruji, is it possible that during our gurushakti practice to send over some strength to other persons by the way, even if they are not meditating, that we share in this practice?

Gururaj. Oh yes. Definitely, definitely. What you do after meditation, when your mind is quietened down and when the mind is quietened down, the thoughts become more powerful and then you imagine the person there and you imagine the person to be well. You don't say that "Oh, you're so sick and may you get well." No. You don't say that. If you say that, you'd be doing the person a disfavour, by saying "Oh you're sick and may you get well. You're not sick. No. You are well." And you picture that person to be well and that power of thought alone and with the imagining of the face of the person, those positive thoughts of being well are sent and it definitely will help the person. Oh yes. Oh yes.

Questioner.(Cont'd) Also even out of dangers and things like that, not only out of needness but

Gururaj. Oh yes. Oh yes, protective. It is protective. Those forces are so powerful, it can protect anything and everything and anybody. They are so subtle and so powerful. Look I always say if you drop a two thousand ton bomb somewhere out, wherever, it will just make a big hole but you take a very fine tiny atom and split it, it will destroy a whole country. So things become more powerful at the subtler level. Yes and thought is subtle and it is very powerful. It's a thing you can direct. What do you think I do - sit down, sit down, be comfortable - what do I do when I get a letter, someone is not well, some trouble, some problem. I read the letter, close my eyes for a few moments and I get the file out and get the photograph, it helps me, it goes quicker that way and I send those energies, consciously I send those energies and invariably the person benefits by it. Oh yes. It also depends on the receptivity of the person but there is definitely some effect. Sometimes Helen phones me when she is not feeling too well and then before she ends off she says "Oh I'm feeling better already." Like that. Like that. The force of thought. The force of thought. And it is our duty as human beings, to use this power given to us in a constructive, positive way in helping others. So by doing that, you're rewarded ten times. You give one, you get back ten. Always. Always in any form.

Questioner. Guruji, one or two practical things about the Mandala, I'd rather like a sort of pocket edition, if such a thing is on because you value it - I put it on the wall and I leave it on the wall at home because I don't want to roll it up and carry it around. Is there any possibility that it can be?

Gururaj. For the Mandala. I thought you were referring to her book. It won't be workable for the moment yet. We do need that size and there are specific qualities in the dimensions which one needs but later on as people become more and more established in the Mandala practice, they will not even need the Mandala. They'll just need to close their eyes. So a pocket edition of it that you can carry around, is not practical and of no value whatsoever.

Questioner. Another point, that it so happens it's on the wall with a curtain over it because it's convenient. When I do Tratak, it so happens that the candle is in front of that curtain because it's a dark curtain, it's a good background, it so happens that the light of the candle is about near the centre of the Mandala. Now since in my mind at least, there is an uncertainty as to the spiritual force or whatever involved, is there any harm in looking at the candle with the Mandala there because there's a certain amount of mumbo jumbo in my mind as to exactly what you can and can't do with the Mandala?

Gururaj. Why don't you speak to one of the Teachers and go over the practice again because the Mandala combines so many things. The Mandala combines your Mantra, it combines Pranayama, it combines Tratak. It combines a prayer. So the Mandala practice is a composite practice which combines all the other practices. Now it does not mean that you don't do the other practices, you do them of course but, and then you do them all together, therefore the Mandala was created. To create that Mandala, I had, - I had so many artists and I had hundreds of diagrams done until I found the perfect one. And it took a lot of work to get that done. There's great scientific value to it. Oh yes it has a great psychological effect. It calms you down and from all the reports that we get, ninety nine point nine percent of people do enjoy it and of course do benefit by it.

Questioner. I can't have made myself clear Guruji, what I'm saying is that when I'm doing Tratak Practice it just so happens

Gururaj. Yes that the Mandala is in the background okay but don't let it confuse you, the only thing I worry about that it might take away your focus, you know it might make your mind wander from the flame to the Mandala and from the Mandala elsewhere. But if that does not happen to you and your mind is strong enough just to focus on the flame itself, then you can have any background, you can even have a pin-up girl hanging at the back, it doesn't matter (General laughter). It depends upon your mind, upon the strength of your mind. Who is a greater Yogi, who is a greater Yogi, one whose conditions are made favourable where he goes into a forest and it's all so quiet and the atmosphere is just conducive for meditation and he meditates there. And then you have another one who is surrounded by things that could

take your mind astray from meditation, like all the pin-ups being pasted up, or pin-ups in live form all around you and yet you can sit and not be distracted by anything. Now that is the stronger person that can do that. So the environment doesn't matter. We measure our own strengths and where we find distractions, we avoid those distractions, at least in the beginning until we become established in it. That's how it works. That's how it works. So background or that doesn't matter, it depends entirely upon a person's own strength of mind. And if you could have the Mandala in the background and the flame in front and still become one pointed, you have all my admiration. It is very, very good.

Questioner. Gururaj, I think it's in the Bhagavad Gita that speaks of the knots in the heart and they must be cut. Could you say what these knots in the heart are and how they can be cut?

Gururaj. Yes. Yes. That is a symbolic expression. There are no knots because if your arteries get knotted up, you won't live. Right. What is actually meant there, is the chakric system that is in the subtle body. Now I've made a set of tapes, I think there are two on the Kundalini Yoga and it would be nice if you could borrow them from Keith and listen to them. Good. Meanwhile what is meant by knots are certain blockages where energies, although they are flowing, if they don't flow then of course you won't be alive, but they might flow sluggishly and not in the form or the way that they should flow. So those are poetically described as knots and the Bhagavad Gita is a poem, seven hundred stanzas. It is a poem. So this is a poetic description. These chakras in the subtle body are nothing but vortexes of energy and they are normally associated to the main areas of the physical body. Where there is a greater amount of nervous nerves, like for example the navel, there we have that whole bunch of nerves and things like that. And so this is also based on the subtle nervous system and because of the motion that is produced there, there is always motion there but some people do need to create a greater motion there and heighten the vibration. Anything that goes faster naturally heightens the vibration and by heightening the vibrations there, the flow of those energies becomes smoother. So the blockages, if we like to use that word, are the knots. Really speaking in reality there are no knots. Only yes's.

Questioner. Gururaj, I accept great difficulty in trying to persuade my scientifically minded colleagues about the subtle body. Can you give me some advice?

Gururaj. No. No. I've no advice on that at all. They could be put on to reading books about the subtle body. Naturally they would deny it because scientists - I was speaking to a scientist and he says "You talk of God and this that and I will only believe in a God if you can capture him." I said "Look, regard it to be an energy, you believe in energy don't you." He says "Oh I believe in energy fine, but the kind of energy that you're talking about is so subtle that my instruments you

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know, does not seem to pick it up and so therefore there is no God. One day when I can capture that subtle energy in a test tube then I will say there is a God." I say, "You will never be able to do that because the test tube itself is also God. So where are you going to draw the line?" So scientists, we have a lot of scientists in our movement, plenty of scientists, Professors of Physics and all kinds of people and to them I always say "Look, I might not be able to convince you because you delve in logic and at many places mysticism opposes logic, although things could be logical but not to that extent of a logician." Fine.

The mystic relies on experience and to these scientists, I do tell them that you can have the experience, you might not be able to capture that subtle body and yet you can have the experience if you are prepared. Look you do a lot of hard work in your scientific research, why don't you regard this also as scientific research and where you yourself would be able to see the subtle body or even if you don't see the subtle body, you'll have some experience of the subtle body. And the proof of the pudding lies in the eating and that's where it ends. But there are many things that defy rationalisation. There are many things that defy the laws of logic. And most logic is illogical logic, play of words that's all what it is. Play of words. And anything that does not benefit a person, as I've said, I don't know on some of the Courses, I've stopped reading, I threw all the books away, I read plenty. They don't help me. What do they do for me? But when I started practising and experiencing what life is all about and what the Divinity is all about, what do I need books for? Yet of course on the path one has his books to climb on to the roof where you need a ladder.

So they play their part but that does not give you the ultimate answer. The ultimate, I'm not against scientists - they are doing a valuable service to humanity, sometimes constructive, sometimes destructive whatever. Right. They are contributing something to society but their contribution is not total. Science must be combined with mysticism before they could really understand what life is all about. Now last year I think it was or the year before, The Wrekin Trust had a Conference, yah last year, where I attended and the title of the Conference, the subject was 'Scientists and Mystics.' And I was a speaker from the mystical angle and they had some Professors from all over. They had a Lama there and Professor Hasted, I think it was, who is head of the Energy, Atomic Energy Commission and he is a Professor of something at London University. He holds many posts. There was a Professor from Canada; of course we all had a ball. We had a nice time. So, but we all agreed that Science cannot stand on its own. It has to be backed up by mysticism, if you wish to use that word. It has to be backed up by another force which they cannot capture as yet into a test tube. They might never do that because then all problems are solved, because if you can capture God in a test tube, what would you need anything else. Just carry it round in your pocket.

Lunch time. Oh, oh, lunch time.

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