

We want to put you on tape.

Questioner. Gururaj, how valuable are words as a means of communication and what are the alternatives?

Gururaj. Good. Give me the slip. You know, I think I can, seeing that I am only here for a day, I could handle half a dozen questions together. Another one?

Voice. There are some other questions here but with no names on, so I'll give them out. What do you think of affirmation techniques? And do you believe in pre-destination?

Gururaj. More?

Gururaj. Let's start with the three-quarter dozen. Stop laking around! I learnt about this afternoon. Yes. You know there was this man who wanted to get married so, of course, he bought his intended wife a diamond ring. So she says, 'Oh, very nice but there is a flaw in it'. So he says to her that, 'Isn't love supposed to be blind?' So she says, 'Yes. But not stone blind'. (Gururaj laughs) Good.

How valuable are words in communication? Unfortunately, that is the only method that people are using today, the most - the method used mostly. But there are other methods of communication. Now, what are words? Can one really think without words? And can a person's intellectual stature be judged by his vocabulary? Yes it can be, because, take the example of a poet, he would take well-worn words and knit them into such a fine pattern, where those very words would assume a different meaning altogether. So words are valuable as far as a small percentage of communication is concerned. Remember, a small percentage. When a man tells a woman, or a woman tells a man, democratic society, 'I love you', now is it really the words that matter? Does the woman listen to the words? Or does the woman feel the feeling conveyed by the man? It's very easy to go round and say, 'I love you, I love you, I love you', and it might mean nothing. So in that sense words are valueless. But a man can look so deeply into his woman's eyes and even without opening his mouth, the message could be conveyed of his love for her.

Words has its value in mundane things, mundane things. Words can also be inarticulate. If I want a glass of water, I could - gesture. So those words are translated into gestures. So here we have three factors now so far, audible words, unspoken words expressed by feeling and words expressed by gesture. Fine. Now all these have a very superficial, at least two of them have a very superficial value, for the words we have in all our dictionaries could never convey the totality of man. Never do. It's very easy to say, I'm hungry, give me food. But what does it mean? It means nothing really.

But the real communication is done without words. Buddha, when he gave his Satsangs, as I have said many times before, would just sit silently and not utter a word. And his chelas, students, pupils, disciples would sit around him and leave so uplifted. Something would happen within themselves, that they would feel an upliftment, a joyousness, some realisation without a word being spoken. Now what happens there? What are the mechanics there? That a person of highly evolved spirituality or an enlightened man radiates an aura. Aura is the word which occultists use, I prefer the word 'radiation'. For everything in the human body, or in anything else, is forever pulsating. Everything in this universe is nothing else but vibration and anything perceived by the five senses, seeing, hearing, touching, smelling etc. is. The perception takes place because those fine subtle vibrations are in a congealed form, solidified form, like water vapour is unseen but it can become liquid and the same liquid can become a solid block of ice. But the essence remains the same, H₂O, the formula is the same.

So, that very vibration can exist in different forms, the very subtlest form as well as in the very grossest form. What is happening in this hall this afternoon? You are hearing words which are audible to you, number one. You can see me a tangible form, flesh, blood and bones, chemically they are worth one shilling and fourpence, by the way. Right. But, there is something far greater than that. There is an emanation, perhaps through sound, there is an emanation that uplifts or could uplift to those that are receptive enough your vibrations. It could stimulate your vibrations. It could bring it to a higher pitch, to a higher vibratory level. Right.

So the first primal manifestation was in the form of vibration. The Manifestor manifested nothing else but what we in Sanskrit call Shakti, force, power. And that power which is conveyed through a guru, we call it Gurushakti. Right. So the Manifestor manifested vibrations. Now, he did not create those vibrations. It was its nature to manifest those vibrations. Like it is the nature of a flower to give a fragrance, a fire to give of heat. It is its very, very nature. Fine. So, this very subtle vibration through the processes, through the motion that was created in the process of manifestation as, if you shine a light here, a torch, a flashlight like the Americans call it, that very light, going forth is filled - science has proved this - is filled with sound waves and vibrations, light waves. So, these very vibrations in the process, became more solidified and, in its solidification, it became sound. That is why we say in the Scriptures, 'First was the Word and the Word was with God'. The manifestation was with the Manifestor, not apart from it. And 'The Word is God' because it proceeds from God. What can proceed from God? Only God in a different tangible form. God, the impersonal God is non-tangible, not tangible. But the solidified vibration in the form of word is tangible. Do you see? So, now having assumed this tangibility, this sound, this primal vibration with the admixture of all the vibrations around it and through

duplication, replication assumed different forms. And those forms were given names. Right, firstly the gaseous, then liquids and then solids. And that is how this entire universe came about. Good.

Now, in meditation what we try to do is this, that we try to reach the primal vibration, that which we call the Word, 'The Word that was with God and is God'. That is what we try to do in meditation. By specialised, individualised techniques we reach to the deeper and deeper levels of man, where the primal vibration exists as it exists everywhere else. Now the vibration, the primal vibrational God, the tangible God, the personal God that is within Mary, is also within Jean. That primal vibration which is within Jack, is also within George. So, here the real communication begins, as the questioner has asked, where the realisation comes that what is within you is within me at its finest level of manifestation.

Now the outer words that we use are an expression of that very fine sound, of that very subtle word, that subtle sound. But the human mind being so limited is incapable of portraying or expressing that subtle sound. For the words we utter is good for surface communication but it has no value whatsoever when it comes to the inner communication which is the most important communication. So, to make this world go round, the surface also has its value. The waves on the ocean, though turbulent, has its value and the quietude in the depth of the ocean also has its value. For the currents of the waves on the surface has started from the quietness of the deep where it is very calm. So the manifestation, the turbulence in manifestation, has originated from the calmness of the depth of the Manifestor. Fine. Now what are these the question says, how valuable are words as a means of communication and what are the alternatives?

Now we have seen that there is some value in verbal communication as far as the mind is concerned. Now, if they had no value, you would not know what I am talking about on the mind level. The mind wants to analyse, wants to reason, - the left hemisphere of the brain that rationalises, analyses and forms words and symbols. So sometimes where words cannot reach, symbols reach. And that is the origin of all the mythologies of the world, Greek, Indian, Chinese etc for there are many things that cannot be explained by words but can be explained by symbols. So therefore the greater part of the teachings of great Masters, like Jesus for example, was done in parables, was done in parables. That was one of the reasons. There were other reasons too, because a parable can be interpreted according to the level of a person's understanding. You might find one meaning in a parable and someone else might find a different meaning. So that is what teachers do, that is what they do. Fine.

But beyond that, beyond words and symbols, symbols which Jung talks about and Adler and other psychologists, there is another level beyond that and that is the level of the spiritual self of man where one spirit can communicate with

another spirit with no need for word or deed. Something is felt immediately, a realisation dawns immediately. Two people become very attracted to each other. Just in a flash of a moment there is this spiritual chemistry. That's the wrong word, words can't tell anything, very limited. But a certain chemistry occurs where there is an automatic, a spontaneous attraction. And that very spontaneous attraction is called spiritual love. So the greatest means, the finest means of communication, the deepest means of communication is that spiritual love which is far beyond symbols and words for it transcends the limitations of the mind which is capable of words and symbols only. So to be able to speak in the language of love, you do not need words. You get attracted to a teacher, a Spiritual Teacher, why? Not because of his great wisdom. That helps a bit, oh yes. But because you are receptive enough to be able to capture within yourself the love he pours forth, that spiritual energy he pours forth and which has a uplifting, cooling, calming effect within yourself. And this very effect has a balancing factor. It has an integrating factor.

Now, as most of you know, I've lived in the West for about twenty five years but I was born and brought up in India. And there, people would walk on foot miles and miles and miles just to see a Spiritual teacher, a true guru without even wanting to hear him or what he has to say. And that, in Sanskrit, they call Dharshan, to be in the presence of. For, being in the presence of such a personage, a great communication occurs. And in that communication, there is also a transference, a transference of a spiritual force that uplifts, clarifies the mind, smoothens the ruffles. So, there are alternate means of communication without words.

The mind can do that on a different level also without words, for example, telepathy. Ah, but that is baby talk. It's of no importance, it means nothing. It has no lasting or spiritual value. It is just being on the same mental wavelength. And, being on the proper wavelength, the radio being on the proper band-wave, can pick up the transmission. That's on the surface value of grosser sound. But the spiritual sound, the unspoken sound, in Sanskrit is called the 'Unhathanag', the unheard sound. There lies true communication for that sound, the spiritual sound is so subtle, it is not heard but felt, felt. And in its very feeling, a transformation occurs, a transformation of mind and body. For, that too, has to express itself in the mental and on the physical planes. Those are some of the alternates to the spoken word.

So, everything has its value. The spoken word has its value which is an expression of thought, which in turn is translated into physical action and that is empowered or energised by the unheard sound, the unperceived, subtle vibrations within, which we call spiritual energy. So, through meditation and spiritual practices when we go beyond - pardon - when we go beyond the level of the mind, we are in direct touch with the unheard sound, that sound which heals and makes whole, that sound which transforms. And when that sound is heard then we put our hand in the hand of that

Man, of that Divine manifested power, manifested force. For there is no separation at all between the various forms of manifestation. It is one manifestation and through the separations which words create, I speak to you or you speak to me. There is 'I' and 'You'. It's a separation. It's a division. But at the level of the unheard sound, the true means of spiritual communication, there is neither 'I' nor 'You'. There is only 'It', that spiritual force. And, if all is one, where is the necessity of words? That comes at a level of the spirit, the spiritual field.

Now words are too related to the affirmation technique which the questioner has asked. What are affirmations? Affirmations are nothing else but thoughts planted deeply within one's mind. The mind has certain grooves, patternings as we spoke about and, in order to alter those patternings, like changing the banks of a river and allowing the river to flow in a different direction, that is what affirmations do. And, if affirmations are goodly and godly, by the continuous hammering on the groovedness of the mind, those grooves can be altered.

Now, the value which affirmations have are similar to auto suggestion. You affirm something to yourself daily and it is a well known factor that auto suggestion can alter certain habit patterns within you. And by changing certain habit patterns, there could come some benefit in a person's life, that is very true. So positive affirmations has great value too. And, through positive affirmations when the direction or the patterns are changed towards the spirituality, then one can use that also as a means to the spirit that is within. But it is a difficult and a long process. It is okay for surface things that has to be changed. People develop certain kinds of habits and by auto suggestion these habits can be changed, can be modified which is not really difficult. Many illnesses for example can be cured by affirmations. Emile Coey who started a clinic in France and is in many countries of the world now, just had one principle, that the patient is to repeat to himself every morning and every night over and over again, that 'I am getting better and better day by day'. And by creating these grooves or these positive thoughts, it works. It has been successful. I am getting better and better and better every day. Good. You can try and experiment yourself. If you want to wake up at four tomorrow morning, before you fall asleep lying in bed, affirm to yourself, command yourself, because affirmation is self-commanding, command to yourself that 'I am going to wake up at four o'clock'. Repeat that over and over again several times, and you will find you will wake up at four o'clock. Your clock might be wrong, but you will wake up exactly at that time. Do you see how pliable, how susceptible the mind is? So, you use the mind to conquer the mind.

Now, what happens here is this that the left hemisphere of the brain that is the analytical, rational, the user and creator of words and symbols, can create certain words and symbols through which power could be gained through the right hemisphere of the brain. And the right hemisphere of the brain is connected to the intuitive forces in man. So, using

the left hemisphere, the power is tapped from the right hemisphere and brought to strengthen the left hemisphere. And this is very easily done through meditation where you go beyond the thinking levels of the mind. You allow the mind, the left hemisphere to play as it wants to play. It can lake around, we don't mind. Right. And the right hemisphere watches and sends that energy to the left hemisphere. And that is how affirmation has some value.

But wrong affirmations can have wrong values. Many times a person affirms one thing but within himself, there is a niggling thought of the opposite. And it could also work in reverse psychology. And that is one great danger about affirmations. You affirm to yourself, 'I am going to love Auntie Mary from now on. I am going to love her and show it in word or deed'. But behind that thought there, the mind is rationalising, analysing, 'Oh, that blooming Auntie Mary. She did this and that and this and that'. Yes. So that affirmation of the surface value, those energies activated there, can empower those niggling thoughts behind it. And that is what is called reverse psychology. So, affirmations can be good and, if misused, not well used, can also become dangerous because it will produce the opposite results. We, in our organisation, after studying the person, after being in contact with the entire make-up of the person, we also advocate affirmations. But not for all. So one has to be very careful on that aspect. Right.

Now, why do people want to affirm something? It is to gain certain results. And the results, if they are for self betterment, very good. But sometimes people do affirm things like that, 'Within five years I am going to make a million pounds'. It's not impossible, it works. Within five years I am going to make a million pounds. You formulate the idea of what you are going to do, the plan, you work hard until it becomes a burning desire within you, to make that million and you keep on affirming it to yourself. And you will make that million. So the question here, the third one, is to do with pre-destination, how does that work? If you are supposed to make that million, then it is pre-destined for you, why should you make the effort? If you are going to get it you are going to get it? Why must you make the effort? Now, the answer to, 'Do you believe in pre-destination?', the answer is 'Yes and No'. The answer is 'Yes and No'. There is pre-destination but there are certain qualifications to pre-destination. What are the qualifications? Right.

Pre-destination implies Divine Will, that force higher than us has pre-destined things for us. But with that Divine Will there is free will. Now, does free will negate Divine Will or does Divine Will negate free will? Neither. They co-exist. The man wanting to make a million pounds is exercising free will to do that. Where does Divine Will come into play? Divine Will only means a tendency that you have brought with you. Your aim is to reach Liverpool from here. That is Divine Will. But how you reach Liverpool is free will. You can take the train or the motor car or the donkey cart. That is free will. So,

man's duty is to combine his free will with Divine Will. Then he becomes a whole person. Then he is man and a man-God wrapped up in one parcel.

Now if the person that has a burning desire and works very hard to make his million in five years, if he combines that with all the goodnesses that are in accordance with Divine Will, then he'll be acting as a man and as a God. For, to make the million, he does not need to be dishonest. I know of many, many very successful business people who are absolutely and totally honest. But what is the purpose? What is the motivation? The man that wants to make a million or ten million, he can only sleep in one bed at a time, eat one meal at a time, drive in one car at a time. What is the motivation? What is the purpose? After all what is he going to take with? He came naked and so he will go naked too. So, what is the motivation? That is the important question in pre-destination and self-destination. Now, if this man wants to use his talents in making money and if he feels sincerely that, 'This I will make, this is my play, my talent and I will exploit my talent to its fullest for the benefit of humanity'. Then he is combining his free will in the form of his talent to Divine Will. Do you see?

So, the whole secret lies in being able to marry one's free will with Divine Will. Divine Will says you must eat when you are hungry but it does not say what you must eat. That is your free will. You can have Yorkshire pudding or the vegetables that I like to eat. Do you see? So, there is a total combination between all these factors in life. The absolute cannot be separated from the relative, for in the first place there never was a separation. This separation is created by man's thinking mind, - I call it the cunning animal that is always motivated towards utter selfishness instead of selflessness. And selflessness is Divine Will. Selfishness falls under the realm of free will that can be manipulated or used either goodly or badly. So, motivation is the basis of it all. Man must not sit back and say, 'Oh, well, this is meant, it's ordained'. No. I know of countries that have totally ruined themselves by this, the wrong belief or the misinterpretation of the Laws of Karma. Whatever you sow, you will reap - very, very true. But after you have sown, you have to water, you have to nurture the plant, you have to give it fertiliser. And the sapling, you have to tie it to a stick so it grows great. Divine Will is for it to grow but your free will helps it to grow. So you see the beautiful combination.

There are some countries where fields are untilled and factories are non-productive and there is hunger and poverty and they say, 'Oh, that's God's Will. It's all pre-determined.' Fatalistic. Now that is a total, totally gross misinterpretation of it. Do you see? So, one does not go to those extremes. But one finds the middle road where free will and Divine Will work together. 'Lord, this is thy Will. Thy Will be done. And let Thy Will strengthen the will that you have given me to use it rightly'. That is the path to spiritual unfoldment.

There is a story I told some time ago. I met a couple, they had about eight children and it was a poor family. This was in the backwoods, one of the villages of India. I says, 'How are things?' He says, 'Very difficult. We hardly have food'. I say, 'All these children?' He says, 'Oh, God gives'. So I asked him how the couple was together. So the 'God gives. What can we do?' I said, 'Did you two sleep in separate bedrooms?' Do you see?

So, things that are not conducive to us and we find trouble with later, we call it, 'Oh, God's Will'. What have we done about it? How have we exercised that great gift of free will given to us?

Side One ends here – Side 2 commences at line 42 Page 6 "It will lead you on to a"

Do you see? Now if we do not combine it to Divine Will then free will is of no use whatsoever. So this world is a mad house, really speaking. It is a mad house. But how mad are we going to be with it? That is the question. That is where free will comes in, because the relative is totally dependent on the absolute and the absolute is dependent upon the relative. The Manifestor and manifestation can never be torn apart. Heat can never be taken away from the fire, they are together, that depends upon us. For the same electricity can be plugged into a refrigerator and you have cold, and it could be plugged into a stove or a heater where heat is produced. So, that electricity is Divine Will, Divine force. Where you plug it in is free will. And if you plug it into fruitful places, you will have fruitful results.

Is that an hour gone is it? Good. Fine. It's been so lovely being here with you today in Bradford -it's nice, nice. Do keep on meditating. It will lead you on to a most glorious path. It will show you the true meaning of yourself. Through it, you will answer the question to yourself - no one can answer it for you, the question, 'Who am I?' or 'What am I?' 'Where do I come from?' 'Where do I go to?' All these questions would be answered because, through meditation, you go into a different dimension, a dimension beyond this little thinking mind, beyond all the impressions of the mind. We call it Samskaras in Sanskrit, beyond all that into a different dimension, where you are face to face with the light that is within you. And you merge into that light into infinite love, infinite joy and then you do not need to seek for happiness, you are happiness. You do not need to seek for love, for you are Love. And every moment of yours becomes a fullness in living, for all is life. There is no death. All is life, vibrant, filled with vitality, filled with the essence of Divinity. Yes. Namaste. God bless.

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