

Gururaj. Is that okay? He's forgotten to switch on. Has he? Good.

Gururaj. Well I have not come to lecture to you but I have rather come to communicate with you and as you would know that in communication, it gives a chance for minds and hearts to flow. So without much ado, who would like to start me off with a question? The question can be of any nature and we can discuss it.

Aide. Don't let everybody stand up at once.

Questioner. Gururaj, I would like to ask a question referring to what I heard you say a week ago when I believe you said that if one didn't take positive steps to conduct one's life correctly in activity, it was better not to meditate. Could you enlarge on that?

Gururaj. Good. First class. The purpose of meditation is to bring about a self-integration in man. Now by self-integration we mean, the three aspects of man, the mind, body and spirit should become and function as a unit. Now meditation does this or rather helps to bring about this state of being, which is very important and which is very strengthening. It produces in man, the integration produces a harmony and it helps a person to function as a total human being. Most people function in this world in not a form of totality. There are people and we see this every day, where a person would think one thing, do another thing and of course his words would also take the form of something else. So that is not functioning in harmony. Now to produce this state, we do find meditational techniques to be beneficial where to repeat again, man functions as a total whole, now this being the purpose of meditation. Meditation can be useful, very useful to us in forming this harmony within ourselves, but that harmony that is within, has also to be interpreted without, that means with our actions in the waking state of life. There should be, though meditation is an effortless procedure, the waking state of life should have some little effort in bringing about and interpreting the harmony within our relationships with people or relationships with the environment and this can be done consciously in the waking state of life with a bit of effort.

So meditation and the effort in the waking state of life, should go hand in hand. The analogy I would like to use would be of a person who is addicted to drink. Now he can meditate as much as he likes but that would give him some strength, yes, it will produce some harmony in him, but if he does not try to push the bottle a bit further away every time, if he does not try to make that little effort, then he would never be able to experience the sense of sobriety that he requires. So the inward practice of meditation must be related to practical living and therefore we find in all our scriptures, all the do's and don'ts of a practical life. Now if we just take philosophy at its own value, it could very well result in just mental

gymnastics whereby a person functions on the mind level only. But functioning on the mind level only and using that which the mind tells us to be right, in that co-ordinated state which is produced by meditation, this too requires a conscious effort in daily life.

So to make meditation really worthwhile and to give meditation its fullest value, we also have to, with a little effort, improve our daily living, in other words, look forward to betterment and not only rely on meditative practices. For the same thing would apply in many forms of prayer that, that most religions advocate. It is no good going to church on Sundays and praying and then of course throughout the week, everything which we have prayed for or the worships we have done are entirely forgotten and our lives are entirely contrary to that which we have prayed for.

Now this would mean that we have been insincere to ourselves. We have been dishonest to ourselves. That is what it would mean. Now any person wanting to learn to meditate in a proper technique given to him individually, must first have the sincerity and the yearning for self-betterment. That is why he wants to meditate. Many people want to meditate to correct themselves in the various weaknesses they might suffer in life and they want to gain strength to replace those weaknesses, as light would replace darkness. But then to find the light, to find the light we still have to make the conscious effort of switching on the light. Good. So meditation is an internal process which will give you the strength to extend your arm to switch on the light and thereby banish the darkness. So both meditation and a practical living philosophy would be the ideal way to make some progress in life and to find that integration.

Now what is the purpose of integration? The answer is so apparent. That self-integration is self-realisation. Self-realisation could be termed God-realisation. These are various labels only, labels, which would define the ideal state of the totality of man. All problems in life is because the three aspects of man do not function harmoniously. They do not function harmoniously. There are certain vibrational set-ups in our systems. We do know that the whole universe is composed of nothing but vibrations and vibrations can exist in a subtle form or a grosser form, such as vapour. The subtle vapour could be solidified into ice, which is a grosser form of the same substance, wherein H₂O, the constant factor remains the same. So the body could be compared to the block of ice which is the gross form and the subtler form of the body of matter which composes the body, is the mind. So here we would say that the difference between mind and body is just a degree of solidification of matter. So mind and body, they are both composed of matter, one in a grosser form, the other in subtler form.

Now through meditational practices, we can go and dive deeper within the subtler forms of ourselves which we term to be mind. Now what is mind, what is the extent of mind? I would say the extent of mind is the extent of the entire universe. Where is mind located? I'm sure one could not say that it's located in the brain or in one's big toe. It encompasses our entirety. It encompasses our entirety and mind being of a more subtle nature, it has far greater power than any form which is more grosser. So it is through these meditational practices that we can activate the subtlety, the subtle powers of the mind and dive deeper within ourselves so that the subtle powers that are resident in the mind, can be brought out into the grosser form of life and thereby make the grosser form of life more dynamic, more vital, more powerful, more harmonious and that would be called living instead of existing. Good. So, we don't only stop, we don't only stop where the mind stops but we still go further in ourselves through meditational practices to a state which is beyond the mind. And beyond the mind lies the reservoir of that infinite energy that could be brought through the medium of the subtle mind to the grosser level of the body whereby the three factors could operate, as I would say again and repeat over and over again, as a totality.

Now to really experience this totality, one can never divorce the practical living and action of life from meditation because the ideal state of life should be, that one should be meditating or be in a state of meditation twenty-four hours of the day. We practise meditation half an hour in the morning, half an hour in the evening, that is just a start. That is just the start towards this totality and the experiences, the glimpses we have in that silent state of the mind and body will make us realise, will make us realise from a far deeper level within ourselves, that there is something far greater, that there is something far greater than just that we know to be the body or the mind and which is expressed by the five physical senses, the gross senses, hearing, seeing, tasting, smelling, touching. Yet there is a greater co-ordinating factor behind all these senses of ours. There is a greater co-ordinating factor and that co-ordination must be brought to the level of the body so that it can express itself more fully in action.

How do we find this co-ordinating factor? How do we draw upon this co-ordinating factor is through meditation. Through a certain system which certainly every individual can use and it is specific, as Amrit has said, to every individual because one starts from where one is. If a child is in standard six, we don't give the child standard ten lessons. And if a child is in standard ten, we do not give it MA lessons. We start a person from where the person is according to his spiritual state, his state of evolution and from there we proceed. In other words we start from where we are. Man is inherently Divine. Man is inherently Divine and it is the duty, the dharma of man to express that Divinity in all his actions. So therefore meditation and the art of living, daily living is part and parcel of each other. Do you get that? Fine. We can

still probe this question in far deeper detail and as we go on with other questions, I will touch on this more and more. Okay. Thank you. Fine. Who'll be next?

Questioner. Quite a number of followers .. (Inaudible)..... Maharishi's followers.... (Inaudible) teachings from him (Inaudible)..... to you ... (inaudible)... I wonder can you explain why this is and if you feel Maharishi's technique is lacking in any way and if you have more to offer?

Gururaj. This is a question that could lead one into controversy and I don't think it would be fair and I don't think any comparisons are necessary. Good. I teach what I teach and those that find benefits in the teachings that British Meditation Society under the auspices of the International Foundation for Spiritual Unfoldment, the teachings which they teach here in England, if you find them conducive for you by all means, you are not forced to practise them, but if you find them good for you, please do practise them and I assure you, you'd benefit by them. And so therefore we do not want to go into comparisons. You have just said that many of the practitioners of TM are now doing our form of personalised meditation. That might well be true but there are thousands of others throughout the world and we have branches in many, many countries that have never done any meditations before and they are doing so with great benefit to themselves. So here again, we do not disparage anyone. As a matter of fact, I was mentioning earlier this evening that if the world has four thousand million people, let there be four thousand million ways of life. So you would be naturally attracted to those teachings which you would find more harmonious to your mind. So as said earlier, we start from where are and when we start from where we are, we search for that which is most conducive to us. And therefore you might be able to benefit by practising our teachings, that I can assure you. Bless you. Okay. Fine.

Questioner. Could you explain ... (Inaudible) your meditation involves particular philosophies (Inaudible) would it be possible to do it without believing these?

Gururaj. Yes, thank you. That's a very beautiful question that. Our meditational systems follow a scientific pattern of dwelling deeply within our minds and it does not require any particular kind of belief. It does not require any particular type of belief. We do say that if you are a Christian, by being able to dive deep within yourself and finding the Kingdom of Heaven that is within, you will become a better Christian. If you are a Buddhist, you can become a better Buddhist. So we do not condemn any path but rather embrace all paths that are in this world. There is no particular philosophy to follow because as you go deeper and deeper into your meditations, you yourself, feeling the beauty that lies within you, will come to realisations on your own accord. And when you find the realisations coming to you day by day, more and

more you would find the path, the theory and the philosophy which would be most conducive to you and that is where you start. So we do not advocate following any particular philosophy. As a matter of fact, belief in something could be blind belief. We would like reasonable belief. There are many theologies that teaches certain kinds of beliefs which people have to follow blindly. What I would say, believe by all means but let it also be pleasing to your mind and when a belief is pleasing to your mind, you will make faster progress. You will make faster progress. I used an analogy last night in a talk that belief itself is not enough. Good. Belief can lead to faith and faith of course leads to knowingness and that is what we want.

Our meditational practices are aimed at knowingness, which goes beyond belief and faith. The analogy I used last night was, that if we sit in an air-conditioned room we believe that the fire is hot in the room next door. We believe that it is hot. But as we approach, go out of the door into the next room and as we go nearer and we find the heat coming, we start having faith because we are feeling the heat. So it means, from belief we have progressed now to faith but it is when we jump into the fire, then we know what fire is. (Gururaj laughs). So, yes and jumping into the fire is so beautiful because when we, try it, I'll show you how. (Gururaj laughs) Yes. Now, the fire we mean in this case is not necessarily the fire that will burn you physically, but the fire of the spirit, which is resident within us. And as we are shown the way, the technique of how to dive deep within us into that spiritual fire, into that spiritual light that is forever burning within us, as we dive into that, you will find very, very automatically and spontaneously the karmic values, am I using terms, I'm sure most of you are familiar with these terms, the karmic values that are attached to us will burn away. Let me put it rather in this way, that the negativity that is born of weakness will burn away and then when that burns away, we shine as the eternal fire that is within us. And that eternal fire in turn shines so brightly through our minds and through our bodies so that we live again as the integrated human being that not only meditates but puts his, the value of meditation into practical living.

So therefore, we dive within ourselves and that is the purpose. Man inherently, the inherent nature of man is divine and the qualities if we could call them, the attributes of Divinity is joy and bliss and it is everyone's right to enjoy the joy of bliss. We enjoy the joy. That is our inherent right. Man need not suffer, man need not suffer at all. Man suffers because the animal that is within us, the cunning little mind, that is the cause of suffering. So if we find the ability to go beyond the mind and draw from that light, that fire, to burn up the conditionings of the mind. In other words what happens is this, that our mode of thinking gets re-patterned. We do not need to go to the supermarket and buy a new mind. No. No. We use our own minds. Yes, we use our own minds but what we do through meditational practices, is to re-model the mind, to re-pattern the mind because man is a creature of habit. Man is a creature of habit and this habit is not necessarily the mode

of thinking positively or negatively is also created by habit and this is not necessarily done in one lifetime only. It might extend further back into previous lifetimes for those that believe that there might have been previous lifetimes.

So the pattern of our mind today is the sum totality of all of our past life and perhaps all past existences. So we are the sum total of the conditioned or patterned mind. If it is conditioned, we uncondition it to its primal simplicity. Does the Bible not say that "We have to become childlike, to reach the Kingdom of Heaven"? Yes, and that is what we mean by simplicity. All complexities are produced by mind. So we repattern the mind to its primal simplicity whereby we can enjoy the joy. We say that it is so simple to be happy, but so difficult to be simple. Yes. Fine. Does that satisfy you? Good. Who shall be next now? One, two, three, four whichever.

Questioner. The purpose of meditation is to go beyond the conscious mind, with what do you recognise it? How do you recognise it?

Gururaj. Ah, what a profound question. The purpose of the mind is to, the purpose of the mind is to go beyond the consciousness, beyond the conscious mind and if we do go beyond the conscious mind, how do we recognise it? Now we have to define here what the conscious mind is, what is that which is beyond the conscious mind. We also have to define what constitutes recognition. Good, and once there is recognition, how much cognition is required to be recognised. Now that sounds a bit complicated, doesn't it? It is not really complicated. Fine. Good. Now most of you in this beautiful city of Oxford are students of philosophy and psychology and perhaps I'm sure, yes, yes, students of philosophy, psychology in the seat of learning, world famous, I'm sure you know more that I do on the mind level of these various philosophies. (Gururaj laughs) Nevertheless, all know here that the human being only uses ten percent of his mind which we call the conscious mind and ninety percent of that is lying dormant. Right. Good. Now through meditational practices we dive deeply within the ninety percent of the mind that is dormant. Good. Now that percentage of the mind and that which is beyond the mind, which is dormant cannot be intellectually cognised by the ten percent. In other words we haven't got the tools. Right. Our reception apparatus, our radios are too weak, are too weak to be able to tune in to that transmitter, which to the conscious mind, to the ten percent mind is supposedly dormant. Really speaking, that ninety percent which to us seems dormant, is more powerful but being limited, only being able to function with the finite mind, we cannot intellectually comprehend that which is infinite.

So now where does cognition occur? Now is cognition limited to the intellect only or can cognition be had on the experiential level? Right. Now, through experience, through feeling for example, one can cognise experientially other

levels of the mind, the so-called dormant levels of the mind and even that which is beyond. So basically, a self-realised man functions not from the ten percent conscious mind but he functions from the heart level. Now what happens, this is something which all our meditators and there are many here that will verify, that with our practices what happens is this, that it does not only broaden the awareness of our minds where gradually it leads you from the ten percent to fifteen percent and to twenty percent. It not only broadens the awareness of the mind, of the consciousness as you would put it, but it also expands the heart and when the heart expands, there could be felt the power and the force of that which the ten percent conscious mind cannot comprehend. It experiences. It is like another analogy which is, which is quite a favourite one of mine, is sugar. We can take sugar to the Oxford University laboratory and have it broken up and find out all its various chemical components and, and what constitutes sugar, we can know all about sugar, all about it, yes, but we cannot analyse the taste. We got to taste the sweetness. We got to experience the sweetness. What we do at Universities is this, that we learn about things but not what a thing is. Right.

Now this is the purpose of gurus to show the path, show the way whereby you actually experience, you actually experience that which is within. So the cognition of our higher selves, the cognition of our higher self is normally on the experiential level. Yet one thing happens, that with the expansion of awareness, the experience can be appreciated more. It can be appreciated more. We look at this flower there now and after a few months of meditation, we will look at the same flower but we will find greater beauty in the flower. We will feel its very pulse. We would be able to identify ourselves with the very flower. And that is possible on the experiential level. And that is the purpose of life because if we regard that Divinity or the infinity or the God, whichever label you want to name it, if we regard that to be omnipresent, present everywhere, then if we find through meditation the presence within us, then we would find that presence within others and therefore the meditation becomes practical in daily living. So one forms an identification. One identifies with oneself through the integration that has taken place and because of that integration and cognition and recognising it over and over again, cognition and recognition, we very, very spontaneously find the Divinity in all that around us, all the time, in the meanest creature that crawls on the floor to the highest evolved man because then we do not see surface value. Because we have found the ability of finding, our inner depths, we can see the inner depth of others and that, at that level, at that subtle fine level, would there be the identification of all existence. And then when we say to experience eternity in a moment, that becomes possible. When we go beyond all laws of duality, the you and I, me and mine, that all disappears and it all becomes one complete whole.

So by finding at first the wholeness, the self-integration within us, we find the wholeness within our environment. We find the wholeness within our city, within our country, with the world and then with the entire universe. And then we can

say, 'Ah, I hold the universe in the palm of my hand'. Yes. Yes. Yes. Because then, you are the universe and the universe is you. And this is what is meant by Christ when he says that, 'I and my Father are one'. This is what is meant. And then we experience that beautiful oneness and when oneness is experienced by man, all conflicts cease. Conflicts are only created by duality when man separates himself from man. When there is subject and object, then there is friction but when subject and object merge into each other, there is no friction and our personal lives, while we are still embodied beings, our personal lives assumes a greater beauty, a greater light. There is another analogy which is good. You go to a theatre and on either side of the hall you have two spotlights shining on to the stage and spotlights on their own have their amounts of light, we could call them the absolute and the relative but when the spotlights are brought together and when they converge, how much brighter that light is.

So what we are actually doing by meditation is to combine the absolute with the relative. We are living then, the absolute in the relative, because there is no separation from the relative to the absolute. Therefore, when a philosopher says that 'I exist, therefore God exists and God exists, therefore I exist' and this is what is meant, the total identification between the relative and the absolute. And how is this experienced? It is. How is this cognised? It is cognised by experience. How is that experience translated in daily living, is by the expansion of the heart where you can truly know the meaning of love. Then you not only know love, but you live love and you become love and then you flow. And what a beautiful flowing where all is just one, where you and I are one, everything existent is one, all conflicts cease and then there is joy. And the path to that goal must be joyous too. If the goal is joy, the path to joyousness should be joyful and we have it within ourselves. It is not beyond ourselves. It is there, it is there, it is just to be accepted and practised and not accepted blindly with blind belief but by reasonable belief. And the practice of it produces the faith in us and further practice as we get stabilised and established in the practice then we know, then we speak from a knowing level.

So therefore I said that you students here at Oxford that have studied psychology and philosophy so much and in such greater detail, would know about it more but now we try to live it. We try to know what it is and how much more joyful life becomes then when conflict ceases. But of course every Institution, every teaching serves a wonderful purpose because when we know about things, then we are directed, all our energies could be directed to knowing what it is. We study the components of sugar and by those studies, it leads our minds to want to taste the sugar. So students here at Oxford are very, very well equipped, they are very well equipped to really want to experience that level of being that is within us. They are very well equipped because they have the basic knowledge about the thing. And now we want to know what it really is and that is the goal of life. And that is the inherent right of every man, every woman, every child and it is so simple. So, so simple. It is actually beautiful, so beautiful in its simplicity, beyond words, beyond description.

So the mind cannot really tell us very much about it. We can only infer, we can only infer to that which is beyond us, but we can experience that which is beyond us and make it us, in real practical living and loving. Okay. Fine. Good. That was lovely.

Questioner. Can you explain about how to experience it in daily life? Could you explain something about the actual experience of it in meditation?

Gururaj. Oh, yes, yeah. In meditation one do get glimpses, one do find a greater peace that happens within us. We do know that by practices of meditation the metabolic rate drops and that of course shows how the organs and muscles of the body can relax and the mind follows suit. And by using the practices, how one does even go beyond that, even body consciousness is lost and how it does help us physiologically, psychologically, biologically and in all these various spheres, one's bodies, minds becomes better. And many diseases, because of finding that stillness within ourselves, many psychosomatic diseases, which, psychosomatic diseases could be eased, could be alleviated, could be banished from ourselves because of the strength produced in the mind. Yes, yes, these things happen. And doctors would tell you that ninety percent of beds in the hospital are not really of organic diseases but the origin is more of the mind, the mind, they are called psychosomatic diseases. I'm not well versed in these scientific terms but we do know that the basis of most diseases stem from the mind. Now if that mind through meditation could be brought to a tranquil state, it definitely would influence our whole physical being and our mental being, and make us live a more fulfilled life in the action of daily living. Good.

Questioner. I meant what was the actual experience of the sweetness when you're finally there in meditation? You know, you've explained how we feel it when Divinity is absorbed into conscious living but I think the questioner also wanted to know how it's possible, perhaps in meditation, to experience that, that's beyond the conscious mind. Do we in fact experience anything when we've gone beyond the conscious mind?

Gururaj. Yes, I see what you mean. You want to know what is the experience in the transcendent state. Right. Now my ten percent mind cannot really explain that. It can be experienced. It can be experienced and that joy and that bliss is really indescribable. It is a state beyond mind and body and it's a state where the light shines on its own, it is self-luminescent without any electricity or gas of the mind and body. It is self-luminescent and it is such a bliss on its own. Therefore we normally call it indescribable, inexplicable but it is experientiable. And therefore the question would remain,

a person would ask, "What is God?" Can we really explain that infinite something through the finite mind? It defies all verbal explanations or all intellectual analysis but it can be experienced. And the experience would be in the form of joy and love. Yes. That is the way it is done.

Questioner. Gururaj, you were saying earlier on, that man need not suffer and I can understand that while meditating you can stop self inflicting suffering but is it possible to avoid suffering as the result of actions by other people because people are so harmful now? I mean like, I have had four accidents

Gururaj. Beautiful. Yes. Yes. Beautiful. Yeah. Yeah. True. Good. Okay. Right. Can that be avoided by meditation that is a very good question? In other words by the process of meditation, can we ward off future suffering? Good.

Now to understand future suffering, we would also have to go into the details of past suffering or present suffering. Present suffering is naturally conditioned by the happenings of our past. Good. Our past as we said earlier in reply to the first question, that our present today is the sum-total of all our past. Fine. And whatever joy or suffering we experience today, is the result of past actions. Fine. Now present actions would naturally influence the joy or suffering of future life. Good. So if today we start living in a more integrated way, in a more integrated way, then future suffering can be avoided, can be avoided. Oh yes it can. And if there is, if there is still anything, any samskaras, which are impressions within the mental body of ourselves, if there are any samskaras of the past which would have to be interpreted in the future, the effects of those can also be softened. They can be alleviated to a great measure when the suffering would not be felt in its intensity. Because the more stable we are, the more integrated we are, the more are we able to stand or withstand the suffering inflicted upon us by ourselves, by our actions or even by the actions of others. The actions of others are found, might be a cause of suffering to us but then who experiences the suffering that is inflicted upon us? We experience that suffering because we have a limited instrument. Our resistance to that is slow. There are millions, thousands of bacterial viruses floating around and if our bodies are weak, naturally we get those viruses and it results in a cold or 'flu, influenza. But now if we have strengthened ourselves through the various practices, then we would not be prone to the sufferings inflicted upon us. Then we can be in any condition, in any circumstance and yet have the strength not to feel the suffering. In other words, our perspective to the idea of suffering changes.

Now here is another stanza which I have quoted so many times on this tour is, 'Two men behind prison bars, one saw mud, the other saw stars'. They were both in the same circumstance, yet one, it's a difference in perspective, where one could see only gloom and the other sees glory, yet they are both in the same circumstances. So the one that could

see the glory, naturally is a stronger person, a more integrated person, than the one that sees only gloom. So therefore when we start our meditational practices, it does give us more and more and more strength to withstand any infliction that is inflicted upon us by the environment. And not only that, not only that, it has another benefit as well. By we becoming stronger and more harmonious within ourselves, we do attract forces, we do attract forces which are conducive to us rather than in conflict with us. Oh yes. The nature of a flower is to grow beautiful, it is its nature to become beautiful, but that's not the only thing it does, it also enhances the beauty of the garden.

So likewise, likewise as we improve ourselves, as we become more integrated, better people, then the, the environmental conditions would also be such that they would be good and conducive to our mode of life. Yes. So the, the strengthening power, the strengthening power through meditation, has a dual effect. It works both ways. For example, we would meet someone, you'd find some person that is instantly likeable, that everyone just likes him. Why? Because there is something in that person that has produced that likeability, while there might be another person that everyone wants to shirk away from. Now all other people cannot be wrong, perhaps there is something wrong in that person himself. For example a person constantly thinking negative thoughts and that is always so depressed and depressive, we do not enjoy such a person's company, but we do enjoy the company of a person who is buoyant and always joyful and optimistic. So through meditation we cultivate that joy within us. We actually exude that joy. Yes. So, so, so our minds gets patterned or re-patterned in such a way whereby we start flowing with the current of nature and not against it. In other words conflicts become less, less, less, less, less, and joy becomes more, more, more, more, more, not only to us but to our environment as well and that is how society improves. Society is nothing but a collection of units and we cannot improve society collectively, so we improve society by the unit. So as we become better, our environment too becomes better and conflicts become less and less and less. Okay. Fine. Good.

Questioner. Could you please talk a little bit about the background of your own teachers and the traditions through which

Gururaj. Could I, I did not catch the vital word, could I talk more about what kind of teachers

Questioner(Cont'd). Your own, your own teachers and the traditions?

Gururaj. My own teachers?

Questioner(Cont'd). Yes.

Gururaj. And?

Questioner(Cont'd). And the traditions through which the techniques that you teach have been passed on?

Gururaj. Oh yes. Why not? That is very beautiful. Yes, yes, yes. In other words, you want to have a little autobiographical sketch. (General laughter) Oh that is beautiful. Well there is nothing really exciting about me that I can tell you.

I am a person that is very humble, that has no airs or do not promise anyone self-realisation. The only thing I could say that there is a way to greater joy and if people's minds are turned towards the direction of joy which I personally have experienced. Good. Every word I say is not from book learning, but every word I would tell you is from direct cognition and experience. Fine. And that primarily is the authority I speak upon because it is my experience. Now if you want to reach Eastbourne, to the Course that's being held by BMS, is that in the south? Eastbourne is south. Fine. Yah. Good. Now if we are somewhere up here, Liverpool is north. Good. I don't know the geography. Right. Fine. Now if a person wants to go to Eastbourne, to the Course held by BMS and if he is floundering somewhere up Liverpool area and not finding his way and a teacher comes along or a guide, a teacher is a guide that's all he is, he comes along and says that if you proceed in this way, you will land up in Edinburgh, so this is the way to Eastbourne. Good. So it is a matter of change of direction, change of direction. A true guru promises that, only promises or tries to guide a person to his destination and shows the way, the rest you have to do in reaching Eastbourne, to the Course. Fine.

Now that of course is what I stand for. Fine. Now my tradition, since childhood, I have always wanted to find my self. And because of that, I have run away from home at an early age and trying to find that and parents found me after, I was about four or five when I ran away. Yes. And I visited umpteen temples and I tried to make those idols in the Temples, all the Ramas and the Krishnas and Hanumans and all those, that's in India. I tried to make them speak to me but they wouldn't speak. I was so disappointed and roaming round the village streets and then finally they found me so ragged and no shoes and things, I can't remember who gave me food, but I'm sure somebody must have fed me. I might have pinched the offerings in the temple. (General laughter). Look this is true, why offer, why offer those beautiful foods to a piece of stone, why not offer it to a hungry little boy? (General laughter)

Now that of course is a justification isn't it? Nevertheless, my mother found me and brought me home and do you know, here about four, five months later, they brought me home again and they watched over me very much, they didn't want to let me run away. They tried to explain me all types of things and the things, which they couldn't put through the top, they tried to put through the bottom. (General laughter). Nevertheless, then again, that search was there, the search was there all the time. And whenever I heard of any holy man coming, I used to run to him, sit at his feet to learn from him whatever he could teach me. And then again, when I was about fifteen, I ran away this time for more than a year. And of course the search was on by the parents, but of course I was searching for something else. They were searching for me, this little flesh and blood, as I was telling Amrit, the chemical value is not even worth one and fourpence and during times of inflation perhaps it's two and eightpence now. Good. Fine.

Nevertheless I was in search of something else and I ran away and went to various monasteries and monasteries and monasteries and met gurus and gurus. And therefore I do say that you do not need to follow one guru. Find the guru for yourself because the purpose of the external guru is to awaken the internal guru. The true guru resides in each and every person. The true guru is Divinity within yourself. The external guru only shows the way. He only directs that Eastbourne is down south and not in the north. He only directs and in that direction, a person is led to find the external guru, leads one to find the internal guru. And then once you have found the internal guru, then you discard the external guru which is just a piece of flesh and blood. You don't need him. Yeah. Right. What I normally say, a housewife goes to a supermarket to buy things and before she goes she makes up a list. Fine. And once she has bought the things she needs, she discards the list. So she does not need the list anymore because the things are bought.

Now like that, I too have gone from guru to guru and listened to their teachings and heard of their practices and done their practices but yet I was not satisfied. I was not satisfied because I would not go on blind belief. I wanted belief to be reasonable and yet during University days there was not a single vacation when I was not at some ashram or the other while all my friends used to go home and have a nice time. They used to go on holiday touring here and there. My touring was inside. That is where I used to tour and that's how, from guru to guru, until I met a guru who through living with him for a little while, gaining an understanding from him that something just happened, something inexplicable, a communication happened where it lit something within me that through all the years I had to develop. So Pavritranandaji, who was my guru, told me, I from childhood wanted to become a monk, but he tells me, he says "Listen, your destiny is to be a spiritual teacher and by becoming a monk, you will, you are not going to teach monks, you are going to minister to or teach householders like us, we are all householders. Fine. So go back into the world, down there in the plains and gain

experience of a householder's life so that when you are confronted by the problems of householders, you would know what they are talking about. You are not going to suck the information out of your thumb." (Gururaj laughs).

So I became a householder. I got married and had three sons, the one is at University, the second one is just entering University in January, in South Africa the year begins from January onwards. I believe in other countries the start of the year is in September or something. Well of course every country has their different systems. So and then I was very successful in business and conducted very large businesses so that I do, I would not need to, I had to fulfil my householder's duties. And fulfilling householder's duties would mean that when I renounce the householder's life, that my family must be well cared for. That is my responsibility and then for that aim, I worked hard and ran many large organisations and businesses and companies. And of course I had this need to come out to teach. It is something which I just can't help and it seems as if I just can't help helping. That's how it seems. And it is like a poet wanting to compose a poem, there is a compelling force within him that makes him want to write the poem. Right. Like a composer, he has to compose that symphony. An artist has to paint that painting and this is my art where basically what I am doing is just sharing the joy which I am experiencing. Now if I have found the joy, then it would be my duty to share that with my brother man. For I am my brother's keeper, am I not? Every one of us, we are our brother's keepers and by being able to share this and having acquired a little ability to be able to do this, it enhances the beauty of the garden. The flower must not only grow. Good. Shall I have that, water to the well?

Gururaj. I'm ready.

Questioner. Is it possible for a family to be joyful all the time? Is it possible for a family with young children to be joyful all the time?

Gururaj. Yes. Oh yes. Yes it is. The question was, 'Is it possible for a young family, little children to be joyful all the time?' Yes it is possible because I have said before it is the inherent right of man, it is the inherent nature, the innermost nature of man to experience joy and be joyful. Because of the patterned and conditioned mind we do, we might not be experiencing that joy. So perspectives have to be changed, little conscious effort in the daily life, waking life has to be changed and all this is very well helped by meditation, where even the cry of the child would sound like music to your ears, yes and that is possible. Where even the, yes, yes, all the time. (General laughter). Beautiful. Yes. Yes. Joy, the character of joy is beginless and endless. And when I say joy, I do mean that higher joy, that bliss not the temporary little pleasurable experiences that we might have. Little pleasurable experiences might have its extreme highs like the waves

in the ocean, then it might have its deep down dips as well. I am talking of that joy that can permeate every cell of our body, all the time, every time, any time. Hah. Yes. So even the crying of your little baby would sound like music to your ears and to a husband, the nagging wife (General laughter) and even in her nagging, we would find the joy. Yes. Yes. Because, because then we ask ourselves, 'Why does she nag?' Right, and when we question that, most wives nag because they love their husbands. True, yes, they nag, they want to see the husband become better and better which can sometimes be a misconception. It could be based upon a misconception.

But nevertheless, the basic intention, we're talking of basic intentions, would be that the wife wants to see the husband better or more happier and then sometimes she keeps on harping on one thing, 'Why don't you polish your shoes in the morning?' You know that kind of little thing, all the time. So, so to get back, yes, a little family can experience joy all the time, every time, anytime, always, always. Yes. Yes. Start meditating.

Questioner. Gururaj. (Inaudible).....astral experience and travel... (Inaudible) useful tools ... (Inaudible)..meditation help us to (Inaudible)

Gururaj. Fine. Yes. If I get your question right, that have I subjected myself to astral travel, to which the answer is, yes. And the second part of the question is, would it be helpful for us to achieve what?

Questioner(Cont'd). in our own spiritual development.

Gururaj. No. (Gururaj laughs). Nevertheless it's a fine question, though. It's a fine question. Yes. Because man forever wants to know the unknown, that is the basis of the question. Actually speaking, that the quest of the mind always wants to know and fathom that which is unknown and astral travelling can be experienced, there are ways and methods. For example I can teach you to levitate in six months time. Yes. Good. Now do you want to know how it's done, I'll tell you now. (Gururaj laughs). On every square inch of our body there is sixteen pounds of air pressure pressing on there and that air pressure is keeping us down on the earth. Of course most of us are not really on earth, we float around. (Gururaj laughs). Good. Now there is sixteen pounds of air pressure on every square inch of our body and that keeps us down. So all you have to do is try and create a vacuum around you through thought force, whereby the air is not pressing on you. So then what would naturally happen, you float up and that's levitation. You see how simple. (Gururaj laughs). Well, nevertheless, good, nevertheless, look we, we, we've got to have a bit of fun, we can't be, we can't be serious. (General laughter) Beautiful, nevertheless we've got to have a bit of fun, can't be serious all the time.

Now astral travel is the ability, the human body apart from the gross physical body, we also possess a subtle body which is called by many people to be the astral body. Now the astral body can be projected, by being able to exercise the subtler and therefore more powerful levels of the mind. Good. Now by being able to use, utilise the subtler levels of the mind, we can consciously project our subtle body to wherever we want to project it. That is possible. But that is, has nothing to do with spiritual evolution. That has nothing to do with self-integration. Sometimes it can lead to disintegration. I'll tell you why. All the old Masters of the east and mystics of the West as well, has always said, in Sanskrit the word is Siddhis, now this is one of the Siddhis, powers that one can acquire by hard work, by hard effort one can acquire these powers. But what happens that a person gets so engrossed in these powers that he forgets his aim. Right. Now when we leave our front door to reach the garden gate, on the garden path we would have the grass growing, the beautiful lawn, and the flowers and the shrubbery and as we reach the garden gate, we admire and enjoy the beautiful flowers. But we don't tarry there or get involved with the flowers and forget reaching the gate. We have to go out, go to our lectures. We have to go. So in that way, in that way the Masters never advocate, never advocate consciously developing these powers because by that nothing really is achieved. Nothing really is achieved.

But in spiritual practices that we do, we automatically develop many Siddhis, many powers we develop and these powers are just there as an encouragement. Just as milestones. You travel from here to Birmingham and it says fifty miles to go and then you travel further forty-five, forty, thirty and you feel encouraged, 'Ah, I am reaching nearer home'. So, so they could be used as markers on the road and as an encouragement in our path to that spiritual growth, or that spiritual oneness, that spiritual unfoldment. But developing these Siddhis, like astral travelling, clairaudience, clairvoyance and all these various powers, are not necessary at all for spiritual unfoldment. We have found and some of you might have read some books on this, the one which I could think of at this moment is, 'Psychic Discoveries Behind The Iron Curtain', many of you might have read that, where some woman is described, who can, through the force of the mind, move objects without any physical touch. Right. And this can be done. But they have also tried to discover, the person, examined the person herself and she was found to be very neurotic and very unstable, very emotional and she used to suffer a lot.

So to gain, to gain all these powers at the cost of losing one's stability is not worthwhile. But during spiritual practices, which are strengthening, one comes upon these powers, you enjoy them and pass on to greater and greater unfoldment. We don't tarry there. Okay. Fine. Hilary here, she has been asking a long time.

Questioner. Is the power of healing a Siddhi, and is it within everybody? Can everybody learn it?

Gururaj. Good. Fine. Yes. Is the power of healing a Siddhi and can everybody learn it and can everybody practise it? Right. Now there are many forms of healing. There is a form of healing which is called magnetic healing, whereby a person through intense concentration on an object, for the person or another person who is not well, intense concentration can take his own energies and transfer those energies to that person and correct certain of the vibrations that are not functioning in balance. That is one kind of healing. There is another kind of healing which would generally be termed spiritual healing. Now what involves in this is that the person that can really do this becomes a channel. He is nothing else but a channel and he has acquired the ability to draw to himself universal forces, universal energies and through him, through the human impulse imparted to another human being and the force, these spiritual forces can correct these energies, can correct the vibrational impulses that have taken place in the person who is suffering with some ailment and that can be righted. Yes, there is, that is true, that is true and it is not necessarily a Siddhi because a true healer, the true healer who can do this, he would do it because of his love for humanity. Such a healer would heal not to make money or make a business out of it, for his love of humanity, because to him the suffering of another is his suffering. Right. When we, when we hear of Christ that suffered for the world, what it means is this, that Christ being an enlightened being had no suffering of his own but his suffering is the suffering of others. And that is why he taught and that is why spiritual masters go and teach, to alleviate that suffering because their suffering is his suffering. That's what happens. Good. Bless you.

Aide. It's getting rather late, maybe, want to take one more question?

Gururaj. Yes. Sure. But the one question, can I take half an hour to answer? (Gururaj laughs) OK, I love chatting. I can sit here all night talking. But tonight we have got to go to Glastonbury, which is three and half hours drive and then I have about three or four more appointments after the Satsang.

Aide. Four appointments which will take you to about one and then we will get there about three. Okay.

Gururaj. Who wants to sleep?

Questioner. Gururaj, if we go back to a point you made earlier about suffering, it seems to me that it might be that meditation might be rather dangerous in immunising the individual from the suffering in his environment, that it might annul that person's desire or motivation to improve or change conditions in the environment.

Gururaj. Good. Fine. That is a good question. In the process of meditation there would only be one motivation and the motivation would be for one's own betterment. Right. So it does not immunise you, it might produce a kind of immunisation which is strength. The kind of immunisation which you are referring to, would be synonymous with escapism. Now through proper meditation one does not escape. One is brought face to face with the problems that befront one, that confront one and the problems that is within one. To see ourselves if our face is dirty, we've got to have a mirror to see the dirty face. And when we see the face is dirty, what do we do, we go to the bathroom to wash our faces. That is what we do. So when we talk of strength, strengthening, it does not mean escaping, escaping the situation. No, we become better equipped, more stronger to face the situation, because escapism is devolutionary and not evolutionary. We teach strength and not cowardice. Good. Okay. I hope I have covered your question sufficiently. I might have missed some other point, did I or is it okay? Thank you very much. Ta.

Questioner. ... (Inaudible) gain more strength to apply and are able to help one's fellow man.

Gururaj. Oh yes, that is very true. Oh yes that is a beautiful point. Yes. Yah. We do not escape. We do gain strength and by having strength within ourselves, we are better equipped to help our fellowmen. Yes. Yes. True. True. True.

Aide. One more. Okay. We haven't had a question from right over here, your question.

Questioner. Guruji,

Gururaj. Could you stand up please so that I could, so that we could exchange vibrations? (Gururaj laughs)

Questioner. I gather that the basis of your teaching goes back a long way in the Vedic tradition, into Indian tradition, why if the teachings are (Inaudible) has it not brought back the and also one other thing, why, what can your techniques offer somebody who is starving?

Gururaj. What can it offer somebody who is starving? Very good. That is, that is the source, that is the source of one of my pains, why should man starve? Why should man starve? Man starves because we have three full meals a day and never do we think of the starving man. I mean that refers generally to everyone. Now my teachings are not steeped in any particular tradition. We said in the beginning that we embrace, we embrace all the traditions of the world and we try and find the essence of the goodness and Godliness that is in all traditions. And man's suffering can stem back from previous lifetimes. Oh, yes. Now that could be a statement from say, Hindu philosophy, that could be a statement from Hindu philosophy but it is not necessary to believe in reincarnation, if you do not wish to believe in that. No tradition or no belief is forced upon anyone. No belief is forced upon anyone, but we have to face the fact that we are suffering and the other factor is this, that we do not need to suffer.

Now our meditational techniques do give us the strength to be able to change our perspectives. It does not banish suffering but it will change our perspectives whereby we can, we can face our problems more with strength and thereby the sting of the bite would be gone. And through meditation, can it alleviate starvation? Now that question is a very, very deep question because you had first referred to certain traditions and we do know, we do know that in India there is a lot of starvation. We do know that. So when you ask a question, I do know what the makeup of the whole question is, I could feel that very, very immediately and I do not defend any philosophy or any theology. Right. And I do not defend, when, I would not defend India for example, that would want to preach the philosophies of the world to the world and yet a person has not been given half a plate of food to eat.

There have been many philosophies that have been misinterpreted. Some of India's philosophies have been very fatalistic, I agree with that, fatalistic, that whatever will happen, will happen. And because of that, many fields are left untilled and many factories have remained unproductive, which has been the cause of suffering. And being a land of extremes, there are people that could eat six meals a day at the cost of six lives. That is what I meant in the beginning, is that we have our three meals without even thinking of those that suffer elsewhere. And these are the basic faults of certain countries and in this case where there is greater starvation, there is this imbalance, there is this imbalance.

And our meditational practices are not necessarily based on the teachings of a certain country. It is not necessarily so. Every country has produced something good and then after all if you really talk of countries, these are man-made barriers where they say, this is England, this is Germany and this is Japan and this is India. These are man-made barriers. It's actually one world, one family and the one part of the family would feel great compassion for the other part of the family. And I do and I do know that England itself and America has sent shiploads of food, for example, to starving

countries, which is a very, very good thing. Like India might have certain philosophies but it requires and needs very, very badly the technology of the West. So, if a beautiful, in this family of the world, in this one family, a beautiful combination could be formed where philosophy and modern technology, where the relative and the absolute is combined. And where these two forces of modern technology and the inherent spirituality of man is combined, this world might be led, I say might be led to a better world. Okay. Good. Thank you. It was a lovely question, very deep, very deep. Okay. Shall we - ten to ten.

Aide. We are going to have to close the meeting now. It is getting late and we won't be in bed until four in the morning or something like that. Now I want to thank Gururaj for coming these hundreds of miles, thousands of miles actually, to be with us and also to mention to you briefly that the British Meditation Society is actually established now in Oxford. We have, in fact as I look out in the audience, now the people that have been on our first Course here, about twenty, twenty two people, most of them are here. If you have a desire to learn any of these practices, the meditation practices taught through the BMS, an appointment could be made to do so right after this lecture. Here is Hugh, come up here Hugh. We just recently have held, I'm sorry, come and stand here, we're going to show you off, right, it sounds like what they do in the Miss World Contest - are your measurements right? Okay. Now Hugh just recently finished - Hugh Webb by the way, standing next to me, just recently finished his training to train people in the preparatory practice which is preparatory for starting the full techniques, which are actually designed for the individual by Gururaj.

Now the usual procedure then for learning to meditate through the BMS, is to come in and take instruction in the preparatory practice which is a simple uniform practice, the same for everyone and this is done twice a day for about twenty minutes. Meanwhile one would also fill out a form and attach two photographs to that Form - photographs that would be recent, that is, taken within the last three to four months and they should be also without spectacles. And you would attach the photographs to the Forms and they would be sent to Gururaj in South Africa, who during that month, he'll be there in a week, who during that month then, would actually use these photographs in order to tune in to the individual on a very deep spiritual level. And having tuned into them on that level, would know them as intimately as if they were there immediately in his presence; know them as intimately essentially as his own self. And from that level would then select techniques that were really suitable for the individual, which would then be written on the form and sent back to us. And then Marguerite Belling, my wife and myself would train you in the actual practice of these full techniques. So the full Course would require a little more than a month, perhaps about four to six weeks of doing the Preparatory Practice and then we would instruct you in the precisely designed individual techniques.

Now there will be a Course in this, in these meditation practices starting very shortly, when is it Hugh?

Hugh. I think Wednesday. Okay. Wednesday this week but if any of you can't make it - did you all hear that? This is fun. We will probably be having a course on Wednesday, teaching the Preparatory Technique and if any of you would like to do that, perhaps you would see me afterwards. But if you can't make that, then I'll probably have another course, say next week or a few weeks after that and then everyone who starts then, will do the preparatory technique until about January, when Walter and Marguerite will come back and teach the Full Technique. Okay.

Aide. That's basically it. So if you feel that these practices may give you something, yes (General laughter) we didn't have a chance to pose, okay, if you feel these practices offer something which you, yes, which you might find of value, then you might want to come up and make an appointment with Hugh afterwards. Okay. Having said that, I would like once again to say thank you to Gururaj for coming six thousand miles to speak to us.

Good night and God Bless.

END