

Gururaj. Many of you have been on the Course we had at the Hayes, also we have some new people here, good, fine, so my jokes won't be too stale. Shall we meditate for a few moments?

Any particular aspect of Christ and his teachings that you'd like to hear about or shall I just carry on? How many men has there even been upon this earth that could say "Father forgive them for they know not what they do"? Those few words capture the entirety, the sacredness and the glory of Christ. For it is only with great force, spiritual force that one could forgive even those that try to kill you. For they do not know what they are doing means ignorance, they are ignorant, they are ignorant of this spiritual force. And it has been said two thousand years ago and regretfully it is still so today. For we are ignorant of that consciousness in which we all exist. For existence itself is that consciousness. So therefore when He said "I and my Father are one", he did not mean the physical body. The physical body of Christ has some significance but a very small significance. There are many theories of his life where many regard him to be a political rebel. Many regard him as a religious rebel trying to teach people take them away from their old superstitions that were preached in the temple and those that became mercenaries in the name of God, trades-people that used to trade in the temple. Yes. So he was all of those. He tried to show people as Jesus the man, that your superstitions are not good. The political upheavals of those times with the Sanhedrins, and the Romans and the Pharisees and Zealots fighting against each other and of course all of them against him. It's not good and he tried to bring about great social reforms. But that is not the part I look at personally. I look at that vast consciousness that was encapsulated in a small little body.

What do we mean by consciousness that Christ had? It means one thing only, that he had conquered within himself the conscious level of the mind, the subconscious and the superconscious level of the mind which is the entirety of the mind. And once when a person finds the entirety of the mind then you could say 'I am fully conscious'. We are sleeping. So there was a man who was awakened, like Buddha, they call him enlightened and so was Krishna as well but it all means the same thing fully awakened to existence itself. And yet being a man having a body, he had to dwell in the conscious level of the mind as well, the little analysing mind, the rationalising mind, the left hemisphere of the brain as the scientists would call it and in those agonies in the garden of Gethsemane, he said "Father wherefore forsaketh thou me?" That was the man speaking, not the consciousness speaking. For has the Father ever forsaken anyone? But the agony was so great, so great that during that night while he was praying, his very close ones that should have really been awake, fell asleep. Are we all not sleeping in this garden, while the consciousness is awake?

So in the life of Christ, born ordinarily, grew up as an ordinary boy, had that deep yearning for knowledge and yet at the same time he knew that all the knowledge of the world, Divine wisdom is forever within everyone. So that man

represented the four thousand billion people we have on earth today, four thousand million people that we have. This was a supreme example, a representation of man so imbued and empowered with the Divinity of that vast consciousness which we call the Father. Yes he was a man. He used to wine and dine with the Pharisees and the moneylenders. Why did he do that, many people ask why? Was it necessary for him to go and wine and dine with those people that were regarded to be impure? Yes, it was necessary. You can not stand away far away, jump on the bus as Tina says, teach the people to walk and you jump on the bus. That was a beautiful poem by the way, very nice. Yes. So he was with them. He shared their joys and agonies and their pleasures to show that 'I am the son of man', like you are the sons of men but yet at the same time I also know, that 'I'm the Son of the Father'.

Now this consciousness starts from dualism, a dual consciousness where man is so centred within himself, his body and his mind and the superconscious level of himself that is within himself with which he is born, is totally ignored and forgotten. And yet it is the superconsciousness that makes me lift up my hand, or even blink my eyes. So when he said "Forgive them Father, they know not what they do" he was talking of this ignorance, this nescience in which the world today is involved. For to say forgive them, means great love. You can never forgive without really feeling, experiencing and being that love. So with forgiveness naturally there's compassion. There is a recognition that this man is ignorant and therefore he does not know what he's doing. So shall I take revenge upon him? No. No. I must love him. For it is only his ignorance that makes him do the acts he does. For example, a little child breaks a precious vase you have in the house, you might become angry, but the child in his ignorance did not purposely break the vase. So Christ's life was taken on the cross because of people's ignorance. Some politicians had a purpose at that time for getting rid of Jesus for their own means because he was a threat to their positions. But the rest, even his closest ones that went around with him on foot, trudging the whole land from city to city to city, even they, when he was supposed to die, had forsaken him. And yet for years in the three years of ministry, they were around with him everywhere, seeing all these wonderful miracles happening all the time and that were so close with him with them, he had shared bread. Now to share bread, is a bond the staff of life as we call it. And even those very people never lifted a finger to help him. And yet there in that garden, he could have escaped. No. The greatest favour he has done to the world was to be crucified. For it is only the agony of crucifixion that make us remember him today, not if he had run away. And he could have very easily escaped.

The things we hear today, in the Bible for example what we read, does not entirely represent the true story of Christ. Because I think it was in four hundred and thirty two AD, at the Council of Nicene where they formulated our church. They put in things that would be conducive in starting this vast business called church and left out things which they found not be conducive to the business. And therefore I said the other day that there are two things, there are two

organisations which are the richest in the world Insurance Companies that promise you a sum of money after you are dead, and Churches promise you heaven after you are dead. And both of them are the richest in the world. Most of the biggest buildings in London or New York or Capetown where I come from, are owned by Insurance Companies. They say that there is more wealth in the Vatican than there is in the whole of Italy. So religion which really means to bind back, to bind back to what to your source to that Divinity, to that Kingdom which is within, has lost its true meaning, has lost its true meaning unfortunately. But people that can think to a certain extent, one does not need to be a great intellectual, but people that can feel and experience through our meditational and spiritual practices experience that beautiful force that is within us would know what Christ consciousness is all about. You feel as you go deeper and deeper into meditation gradually, gradually, gradually, you'll feel this vastness where knowledge is not necessary anymore but what takes its place is knowingness. And that is what Jesus had, knowingness, knowingness of what? Of the Father. So if you have not knowledge - knowledge is an acquisition you acquire through books and this and that and the other - but when you experience and you have knowingness then you have the right to say that 'I and my Father are one'. Because then you know the Father, you experience the Father. So how can you be apart from the Father when you experience Him all the time?

So, 'Forgive them for they know not what they do', means also that they lack this knowingness of the father. And when you lack that knowingness then you do not live, you just exist. And like a piece of driftwood in the river, you get pushed along here there in the current of the river without stability or like a boat without a rudder and that is how ninety nine point nine per cent of people's lives go. They just drift, drift, drift, drift. No purpose. No purpose. Ambition yes, but no purpose, there's a difference. You can have the ambition to build big mansions, nothing wrong. You can have the ambition to own a dozen Rolls Royces, nothing wrong. So that is just as far as ambition goes. But when it comes to purpose, if one misses the true goal of life, the true purpose of life is to become one with the Father, to seek the Kingdom of Heaven within then this boat of life is rudderless tossed here and there not knowing where it will end. But to have consciousness that brings purpose and with that consciousness you know where your boat is going to land up because the consciousness is the rudder of your life's boat. So in all the things Jesus did, there was a purpose. And I might tell you something today something very revolutionary that it was only during the last week before his crucifixion, that is the real Holy Week, that he really knew who the Father was. It is through going through the throes of agony, and agony is good, for that can make you think and more than that, it makes you realise and going through the throes of agony, he totally surrendered himself. Not my Will but Thy will. That's what he said in the garden of Gethsemone too, he said that.

So when a person learns from the teachings and the life of Jesus that what my mind thinks cannot take me very far, so I rather give my mind, body and all that I am to Thee in total surrender and you guide the boat. You are the boat, you are the rudder and you are the water itself. That is consciousness where you are totally identified with everything around you, (thank you) you are totally identified with everything around you then only can you realise the meaning of love for which Jesus stood. Really speaking if you analyse all his teachings, there are only two words that could sum it all up, Love and Peace. Every word he said had this basis, love and peace. (Gururaj coughs) When I was travelling around just got back from Spain a day or two ago and change of weather gave me a bit of a throat. But that's okay, it's His will not mine. Why not enjoy the cough, its lovely. Ah good I've got a supporter there.

So the totality of Jesus' message to repeat again, is summed up in the two words, love and peace, for peace can never be found without love. Because once you start having a bit of hatred, your mind will be ill at ease, for does the word peace not contain something similar to ease. Do you see? So, Jesus stood for love. Now what is love, how can it be gained, how can it be acquired, how can it be lived? That is the entirety of any religion you can think of. I'm talking of true religions and not the interpretations of religions. Love can only be brought about by self integration and I've said this many, many times before and I'll say it over and over again that through spiritual practices the body, the mind and the spirit act in oneness in unison, integratedly and when we can function integratedly then we realise the meaning of love. For it is the integrated person that will really know which Commandment says 'Love Thy neighbour as Thyself'. If you are not integrated within yourself you are not loving yourself. And if you cannot love yourself, how can you love your neighbour? So the purpose of life, the purpose of Jesus' teachings is this become integrated, become whole. Find the wholeness and in the wholeness, you find Divinity, for Divinity is the wholeness. And each and everyone has the right to say reaching that stage of Christ consciousness that I and my Father are one. So we that have faith, we that believe not blind faith or blind belief, a reasonable faith, a reasonable belief and more important than that, the experience that one gains within oneself. That peace that comes automatically will bring peace to others that are round you. You emanate it from yourself. You have had this experience all of you. You could go to someone's home and you do not want to stay there for a few minutes the atmosphere is such. At someone else's home the atmosphere is so beautiful, that you wouldn't mind sitting there for hour or two. Why? It is the very emanation, the radiation of the atmosphere that is there in that house. And who radiates that? The people that live in the house or the home rather. Do you see?

So when find that peace within ourselves, we radiate that peace to others even unconsciously. Give me one person of troubled mind and let him sit with me for five minutes and that person will feel calm and peaceful. Not to say that the person's troubles will disappear, as if waving a magic wand. No. But the person will feel peaceful and it is only

by having that peace within ourselves, that we can tackle the greatest problem that might face us in life. So peace comes with this unfoldment of consciousness. Peace means not to be asleep, that is dead peace. We want peace to be alive, awakened peace, where we are conscious of everything around us. To be in the world and yet not of the world. So we live in today's time and age, our ordinary lives. We do our work that we have to do. We earn the bread and beans and carry on life. But yet in the background because of spiritual practices there is a certain strength, there is a certain peace that is there. And that pulls you through, for whatever might happen inside you're steadfast and still. Be still and know that I am God. So the ocean exists peaceful, quiet underneath and the waves on top are turbulent. So here what Jesus taught was the attention, where is your attention, on the turbulence of the waves or is your attention on the calmness of the ocean deeper down. And it's just a few feet deep, that's all. Not even six feet, that is something else. You didn't get that one did you? Ah, ah, the living dead, aren't we. Six feet deep.

So, one of the great men that lived in this world brought to us in such few words. If you read the whole of the Bible you'd find only twenty four words spoken by Jesus, only twenty four. The rest were books, interpretations you know the four books, Matthew, Mark, Luke, John, you know that. But the power and force of those few words are still alive today, just as much as they were at that time. Why? Because it came with the full force of that universal consciousness. Love Thy neighbour as Thyself. Do Unto others and you would expect to be done unto you. Beautiful, these injunctions. But without gaining that consciousness, that Christ consciousness, you'd never be able to appreciate those words. You would think about them, analyse, them, mull over them, but when it comes to practising them, it's a different story. You see? So when one can love one's neighbour as oneself then only can we know what religion stands for? It binds you back to your source, which is God, and God is Love, Love is peace.

So we can go on and on and on. There are so many theories on the physical life of Jesus. About two years ago in your Observer newspaper - it's published in London I think, Observer, London - there's a two-part article on the physical life of Jesus. It's not that I agreed with everything but they said another scroll was found in the desert by an Arab. It was in an earthen jar and he found it, and they deciphered it. And in the scroll they say according to the articles in the Observer, that Jesus had a son with Mary Magdalene. They also say that Jesus did not die on the cross, but he went into a coma. And when he was buried in the tomb, he regained consciousness from the coma and through the help of Nicodemus he escaped. And the first person he went to see was Mary Magdalene and she took him to his disciples where he was nursed. And then he went to the East and he lived to the age of seventy three. These are various theories put forward by people. It is not for us to accept them or deny them. Let there be a million theories. It is also said that many of the Upanishads of the Hindus, a few of the major ones were written by Jesus, not written actually but spoken and

people had recorded them. They also say that. But I'm not interested in all that. I'm not interested in Jesus the man, I'm interested in Christ. I'm interested in Christ consciousness. And that consciousness is a stage that each and everyone could reach. For did He not speak of hope. What hope, hope for what? Hope to reach that stage of consciousness so that you can experience the Father to be one with you. No man goes to the Father except unto me or through me or some words like that, I'm using my own terminology. Krishna said the same thing. What does it mean, not to the physical man that existed but to that consciousness, for one has to reach the level of that consciousness, that integrated consciousness before one could become one with the Father. So our main concern is to unfold that consciousness that is already there within us and experience that consciousness.

And believe you my friends, whatever I speak to you, it's never from books. I might quote certain things so that it makes it easier for people to understand instead of using abstract terms. I speak of experience. For experience is my real teacher. None other. The experience that I gained within myself, although being awakened through the help of my guru, but once the experience of eternity is gained, when once a person reaches that state of consciousness, then you yourself are your guru. You yourself are your teacher. Do you see? Outside gurus and teachers, they start you off on the path. But you have to reach there yourself and there are no miracles. Christ healed not very many people. Then you would ask why. Why did he only make a few blind people see or a few lame people walk when then at that time, there were thousands and thousands that there blind and lame? Why did he not cure them all? The reason is simple. They were not ready. They were not ready. And what I'm asking you now is to be ready. When Maranatha came to fetch me from the other room she says "Are you ready"? I says "Yes, I'm ready, I'm ready all the time". Do you understand now what I meant? Good.

Everyone has to be ready all the time. And have the thought in mind that this moment might just be my last. It's a beautiful thought and we do not think it in a pessimistic way we think it in a hopeful, glorious, optimistic way that if this moment is my last, how much have I progressed in my consciousness how much unfoldment has there been within me? How much of this world can I cognise? How much do I separate myself from everything that I see around me? Or how much can I identify myself with everything around me? And when that identification comes here on this mundane level, if you can identify yourself with the beauty of this flower, the beautiful green grass and find that the very energy that keeps this flower alive, that makes this grass grow, that makes these trees grow, is the same energy that keeps me alive. And this is not just by mental thought. It's not logic. You don't need logic for that. You actually have to feel the life of the flower. You actually have to feel the sap, the invisible sap that gives this flower its beauty, its size and its shape. So an invisible sap concretises itself into form to which we give a name. You see?

So identification must be with the essence, the sap. And that is what Jesus achieved in the last seven days of his life before he was crucified. He was in total identification with all existence and that is why he never escaped or ran away. For he knew his soul is immortal, that there is no death, death is only of the body, where we chuck off one garment, one suit and you put on another suit. But the soul within man the spirit is forever immortal. And if you have that sense of immortality when you can feel it in every cell of your body, in the marrow of your very bones you feel that immortality then there is no fear left of death. No fear. But that does not mean that we have to become hermits and leave our homes and go to the Himalayas or some unknown caves somewhere. No. No. We live in this world and like the other Biblical saying 'Give unto Caesar which is Caesar's and give unto God which is God's'. Give unto your body and mind which should belong to it. But at the same time give to the inner self what belongs to the inner self. Because when the coin was shown with Caesar's head on one side and the other on the other side. So same thing it has to work together. To live a beautiful happy life, nothing wrong with that. If you are given a choice of a dry piece of bread or a King's feast, take the King's feast, why not. Why not? But at the same time the realisation must be there that there is no difference between that dry piece of bread and there's no difference between that and that King's feast. For how far does that King's feast go? Do you know how far? Just three to four inches. Just from there to there and after that, it no more remains a King's feast or a dry piece of bread. Do you see?

Now what I'm telling you is the attachment a person has towards things. The preconceived ideas one has that this is better than that and that is better than that. And because of the mental patternings, we become attached to things of the flesh, to mundane things. Do you see? Attachment. So when one has or reaches that stage of Christ consciousness, there is no attachment, for he willingly gave his body. He was not even attached to his body. Do you see? So the secret of joy forever will be non-attachment, to be in the world and yet not of the world. That's the secret of joy and happiness. And that is how even if we go through some kind of crucifixion. Crucifixion does not only mean being nailed on the cross. Everyday people go through all kinds of problems in their lives and they are crucified. They are crucifying themselves. But crucify fine, but don't stick to it, rise, resurrection, hah, the cross what a beautiful symbol. Everytime I see a cross, my heart bleeds. Do you know the symbolism of a cross? The vertical and the horizontal. The vertical is the absolute rising up from the ground and the horizontal is the relative life that we live. But without the absolute, the vertical, the horizontal beam cannot be supported. Do you see? So this life which we live on the horizontal plane is supported by the vertical so planted deeply in the ground and yet rising up. Do you see the beautiful significance? So everytime we pass a church or anywhere and we see a cross, those are the thoughts that must go through our minds that 'Lord you are my support, the vertical I am but the horizontal bar and if the vertical was not there

how could the horizontal bar be there'. Do you see? So every time we pass a church or see a cross those are the thoughts that must go through our minds. That the relative is supported by the absolute all the time. That means the son is supported by the father and being together the Father and Son forms the whole unit of the cross. Do you see?

He suffered for our sins, they say. Very true. It does not mean absolution, as many people interpret it to be, that because he died all our sins are forgiven. That's what many teachers teach that do not know what they are talking about, ignorance. He died for our sins meaning that he gave forth even at the point of death, for his entire was destined to die that way. If his teachings are grasped then we can say because of those teachings, I have rid myself of those sins for which he gave his life. Do you see the interpretation? So we want practicality, not going to church Sunday mornings, wearing our Sunday best. And then of course the attention of Joan is more on Jean or Jacqueline – 'Oh what's she wearing today'. No. No. Rather not to indulge in that hypocrisy, because churches today have just become social gatherings. It has lost its true meaning. People go through the various rituals and what have you, according to which church you belong to. But the mind is somewhere else not in that worship, not feeling that real peace that should be felt. For in Church we do gain experiences which could be very valuable to us, very valuable for the peace of the mind. I've said this many, many times over and over again that my teachings round the world is to fill the churches and the temples and the synagogues and not to empty them. And these churches and synagogues and temples could be filled, if the priests and the pastors and the church ministers could impart some experience to the parishioners, to the people that attend church. But here what I found and I've a lot of Minister and Pastors amongst my friends and meditators as well, that they spend a whole week taking a portion from the Bible and preparing a sermon. Parrots, but when a man of experience that lives with God, in God and He in Him and when he speaks of that experience that he receives then immediately your heart is touch. You don't fall asleep in church.

There was this church Minister, who was observing an old man with a young boy coming to church every Sunday but for quite a few weeks the old man was falling asleep. So the Pastor calls the young boy to him one day and says, "Look who's that old man?" So he says "Oh my Grandpa". So he says "Look every time he falls asleep you nudge him awake and for doing that I'll give you twenty five p". The boy says "Yes". So next Sunday when the old man was falling asleep the boy nudges him and he wakes up. And this went on for about two or three Sundays. And then afterwards the Grandpa said "Tell me the truth now my son, why do you always nudge me awake, you never used to do that before?" He said well "The Pastor, every time I nudge you awake, the Pastor gives me twenty-five p". The boy was honest. So the Grandpa says "I'll tell you what, you don't wake me up and I'll give you fifty p". Oh yes, (Gururaj laughs). Good, that's

about an hour. Good. Fine. Go and enjoy your lunch. Are we going this afternoon? It seems nice. We'll take a nice walk and perhaps we'll meditate outdoors.

You have the forty days Lent and during the period of Lent in many countries people do fasting and of course nearly everyone would give up something which they like very much as kind of sacrifice, a repentance. Now during that forty days one's thoughts, because of the repentance, one's thoughts should always be directed towards Divinity. So as you have passed through the forty days doing these various penances, a greater amount of holiness is produced in you so after the forty days, hatch from the egg because you have been in a shell and for forty days you have done these penances, now come out of the shell and meet the glory of God. That's my interpretation. Good. Questions and answers on - anything you like, please ask.

Questioner. We have two questions which really go together and they are both ... (inaudible)...one is from Richard, do you me to read it out. You castigated churches yet you have about you

Gururaj. Did you say castigated or castrated? (General laughter)

Questioner. (Cont'd). You castigated churches yet you have about you that which make up the body of another church today. How do you justify it? And the second one is - that's from Richard - this one's from Rosemary. With great respect Gururaj, I feel you are too hard on our church leaders, surely there are some good ones.

Gururaj. Very good. I have not castigated churches but with the travels round the world that I do, six seven eight months a year, I visit churches, mosques, temples, I get asked to speak there and invariably I found that the churches and the synagogues and the mosques are becoming emptier and emptier and emptier. The younger generation today for example would rather go to a disco club than go to a church. Now it's not a matter of castigation or condemnation, it is an observation and what can be done about it. Do you see? Now what can be done about it is that every person that goes to a theological seminary - is that what you call it? - to become a priest, should be put through certain practices that they could themselves experience. Most of these Doctors of Divinity, like I said on the last Course, as if Divinity requires doctoring. Good. So if they are during their studies if they are put through certain spiritual and meditation practices that while they are studying, they could gain that inner experience, feel that inner joy, inner Divinity and then when they speak from the pulpits, you will find, people will gain something by it. It is not only words that are important, but also the spiritual force a spiritual leader can impart to people. You see. That is important and that is unfortunately very much lacking in

churches, in Hindu Temples, in Moslem Mosques, in the Jewish Synagogues. It is general, everywhere that is happening. So if these would be priests can have some experience, then every word they speak would contain so much power and force to pierce and open the hearts of the listeners. You see? So it is not condemnation or castigation. It's an observation and what can we do about it, because I as I said this morning I think that I would like to see our Churches and Temples and Mosques become more and more full, full, fuller. Do you see? Good. What was the second one, I think I've covered both haven't I?

Questioner.(Cont'd) I feel that you are too hard on our church leaders, surely there are some good ones.

Gururaj. There are some good ones that is very true. But the statement is not being hard on them, again observation and what is happening. In America we have Doug McConnell, who was in the church for twenty fives as a Pastor, and then when he started meditating and gaining something himself, his sermons changed entirely. Because it was one holy day and I went to his church and there was, everyone said that there is a different force, a different power here. You see? So to speak from the mind may have a certain value, but to speak from the heart from inside that has a far greater value. Now when we say heart, you know I don't mean the organ, but I mean the very core of your personality, which is Divine itself. And this is where all our revelations have come from, when Sages have reached so deep inside them and become one with the Kingdom of Heaven within and from that level when they speak then every word is revealed, a revelation. You see?

So there are good Priests, Pastors, Rabbis. There are some good ones, but majority, they're just doing a job like a motor mechanic would do or an accountant would do or a lawyer would do, just a job to make a living. You see? And of course it is our duty as members of a church to provide the priests with a living. They also have to have bread. They also have to live to exist, to survive. They can't just live on love and fresh air as the saying goes. But in return, the spirituality is given. A true man of God just by a touch can make you feel so, so much better, just by a touch, just by glancing into your eyes or as Buddha taught before he used to give sermons and there came a time in Buddha's life when he never said a word. He would just sit there, close his eyes and be in total silence and the people that came to sit around him, left feeling totally different. Some realisation dawned in their minds without Buddha even saying one word. Do you see? Now that is the force and the power I'm talking about. I mean all the Priests and Pastors and Ministers cannot reach the stage of Buddha perhaps but at least if they have experience something within them, they'd be more qualified to teach. For I believe in one thing that I will never talk of God if I've not known God or experienced Him. For if I do then I'm a hypocrite. Do you see?

So it's not a matter of being hard on anyone. It is a matter of how people's lives can be transformed. How this world could become a better place to live in. How you can love your neighbour as yourself. I've seen, I've heard some Ministers just waiting, 'Oh, when is this damn sermon going to end?' I've seen that and I had a long chat with this Minister. I say your just rushing through, no don't do that. And he was quite convinced after I talked to him for about an hour and his whole style changed. And he started meditating. As a matter of fact in Las Vegas the year before last I think it was, where they asked me to speak at a church there, a Unitarian, I can't remember the name, there were two or three hundred people in attendance and after I finished the talk, the Priest came up to me and asked me can't you teach me to meditate. And I said yes. So we taught him to meditate and after that he introduced meditation to his entire congregation. Do you see?

So meditation and spiritual practices has nothing to do with religion. You can believe whatever you like, like the little hymn we sang, some call him by Christus, some Ishvara, some Allah. Believe whatever you like, because you can't throw away your culture in which you were brought up. Meditation is a scientific way, a scientific method where gradually you go deeper and deeper within yourself and you find the peace. And when you find that peace your whole understanding of religion would become different. Things that you read in the Bible, say five years ago and after meditating, you start reading the same passage, it will have a different meaning for you. It does because your awareness has expanded. You can ask some of our old meditators here sitting and this is referring to visitors that are here for the day, that tapes of mine which they have heard three years ago and when they hear it again today they find something different in it. Same words, same tape. Because through meditation their awareness has expanded. Reminds me of a little boy who was saying, he says "My father really knows nothing". But when the boy of fourteen reached the age of twenty-one, he says "You know my father knows something". Who has grown? Not the father. The boy has grown in understanding. You see like that. Next.

Questioner. (Inaudible)

Gururaj. Good then we will make the question ten minutes, the answer.

Questioner. (Cont'd) Would you like to share with us you? (Inaudible).

Gururaj. Yes, okay. Then we'll take a question after that. Oh that doesn't matter. When I touched the stone at Avesbury, now by vibration you can know the age of something. Remember for sure that as man has consciousness, even a stone has consciousness. If the stone did not have consciousness, then it would not change over a period of time. If you throw a stone outside and leave it in the sun or rain for a few years you'd find changes taking place. Now if you study the stone through a microscope, a very high powered microscope, you'd find a similar molecular system in it that you'd find in the human body for example, or in anything else. So that very system itself is consciousness. The stone hasn't got thinking power, man has that, but the consciousness at the level of a stone is there. Now, when you touch the stone and bring your mind to a total - this comes from years of meditational practices - and you bring your mind to total innocence, you feel the vibrations of the stone and feeling the vibrations, you can know how old it is. Fine. And the more the innocent the mind is, the more the vibrations can be felt. For example I asked this little girl there, this little child, put your hand on mine and I had my hand on the stone and then for just a minute a half a minute I asked her, "Did you feel something?" She says yes, she felt some vibrations. Yes. There you are. You see?

So meditation brings the mind to a state of innocence, to a state of peace, a calmness, where you can feel these vibrations. For example a tree, you can measure its age. They cut it and then they see how many rings they are and from the rings, they could tell you how old the tree is. Of course my method is vibrations, my work is to deal with vibrations, especially when it comes to mantras and things like, when I initiate people, it is based on their own vibration. Do you see? So, the stone I touched there, I felt it to be one hundred and fifty thousand years old. It was lying at the bottom of the sea for about a hundred thousand years. Fine. England is a part of Atlantis. I gave a long talk on this a few years ago I think it is, a few years ago at one of our Course on Atlantis and when Atlantis sank little chips flew out and England is a chip of Atlantis. This Glastonbury area is a very highly spiritual area because the magnetism radiated with this little crystal - Atlantis got destroyed, submerged because the scientists they were very technologically advanced and they had created this crystal and this crystal because of man's greed and lust for power they fought against each other and the whole thing blew up. I was telling someone while we were walking outside, that India for example was right at the bottom next to South Africa and because of this gigantic explosion, the destruction of Atlantis, that whole portion shot up and shot up with such a force that very force created the Himalayas. You see. And we have found that in Zimbabwe, which is part of Southern Africa, we found ancient ruins where little statuettes of Shiva and Kali were found. And they saw that this is thousands and thousands of years old. Do you see? So these things prove what had taken place.

Now with the destruction of this crystal, there was some chips of it that scattered around and there is that bit of a chip of that crystal in Glastonbury. You could feel the radiation there if you are sensitive. You could feel the radiation.

There is a very large chunk of it at the Himalayas, long side the Andes range of mountains, alongside the Yangtse River, China and Capetown. I invite all of you as my personal guests if you should come to South Africa to visit me in Capetown. Good.

Now in the few minutes of meditation I had there, it just requires a minute to go into that deep peace, deep silence which of course comes from practice. I've been doing it since childhood and I found that that was a landing strip for aircraft. Now I'll explain this to you in a moment. Do not think there is only the Wright Bros. that invented the aeroplane. No. Civilisations work in cycles. When one cycle comes to an end in Sanskrit we call it Pralaya then another cycle begins. Right. So in a previous cycle or towards the beginning of the cycle or the middle part of it, there was aircraft. If you study the epic poem called the Ramayana, it's a very thick volume, the Ramayana, wonderful poem, it contains over five thousand stanzas, seven thousand, five thousand can't remember too well. Now if you study there a nuclear energy is perfectly described in there, aeroplanes are perfectly described in there and this goes back anything from nine to twelve thousand years ago.

So they had at that time aircraft that did not require a very long run before it could pull off. It required a shorter run. If you look at that place closely, which I pointed out to Duchant, I was sitting in your car, there is a place where these stones are not too far apart, and then of course a big circle begins after that. So that was the indicator that manoeuvre your plane straight with that line before you land. And that is Avesbury. That what we saw today and the stones were put around to facilitate aeroplanes from coming down. Like at any airport you find the lights that guides the plane where it should land and things like that. And then another purpose the stones served, they had a kind of dye that would glow in the dark and these stones were painted by that - of course through these thousands of years, the one I touched I felt distinctly it was one hundred and fifty thousand. The others might be less or whatever, expansion perhaps. Good. Now this paint or dye was very luminescent and the aircraft coming at night could see the markings because the stones were luminescent. You see? That is Avesbury.

Stonehenge was something different. I spoke about that once I think and there's a tape made on that. That actually was an observatory for Astronomers. It was an observatory where time and all that could be measured, seasons worked out and things like that. And in those years in an agricultural community, it was very important to know when to plant and this used to give you the accurate information. You see, like that. So, I'm so glad we came here. It's the first time I've been to Avesbury, very nice, very nice. It was worth the trip coming down here. Thank you.

Questioner. Could you tell me how you think they were put in position?

Gururaj. Well look they - for example take the pyramids, each block of stone the pyramids of Egypt, each block of stone weighs about twenty thousand tons and they brought it from twenty miles away to that site. The same principle, air cushions, air cushions. For example in Japan they have a railway running on an air cushion. How they did it, I don't know, or else if I would start something like that then I wouldn't need a begging bowl, I'd go into business. Yeah. Good.

Now four twenty nine and forty four seconds. We're nearly there. We're nearly there. Enjoy your tea and we'll get together again.

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