

Gururaj. Ah - that is what everything needs and everybody to, to be switched on. Now for the new people here today, of course these few words. Most of you that have been coming to the Courses for many years know about it. But now to start off with, many people are so harried and hassled and all so rushed, and then they would sit down to meditate and their meditations don't go deep enough as they would like it to be. So the best way to approach meditation would be in a calm state. Therefore we have the Purification Practice. This Practice - now you'd ask why we use water. Water is the basic element, one of the most important basic elements of the world, of the earth rather. And as a matter of fact your body is composed of seventy percent water. And if you look at the world, the world is three quarter water and just one quarter land. Water has a very calming and cooling effect. For example if you're very harassed and tired and feeling all out of sorts, take a bath and you'll feel so much better. Fine. And not only that, the Purification Practice is aimed to purify ourselves. It's like the old story of the three monkeys, see no evil, hear no evil, speak no evil. You must have seen those little statues. It teaches a very, very great lesson.

So here we are trying to purify ourselves so that we do not see any evil, we do not hear evil, we do not speak evil, we do not blaspheme other people. We do not destroy faith in other people. Faith is something which we build up in other people for their benefit and ours. Some people might have their own ideas because of their own little egos. Some of them might feel very pacified or whatever. Now, these things we get rid of and have faith and love and charity and these Purification Practices teach us how to be that, where great love is inspired in us and at the same time we purify ourselves and we, by doing that, do feel better. Do you see?

So now let me just go over the first section first, so that you could get the sound of it. Aum Vaak Vaak, Aum Prana Prana, Aum Chakshu Chakshu, Aum Shotram Shotram, Aum Nabhi, Aum Reedhayam, Aum Kunthaha, Aum Shiraha, Aum Bahubya Yashobalam, Aum Karatalkar Yashobalam. Now next to it of course you have it in English. These words are in Sanskrit and Sanskrit being the mother of all languages and I think I have explained you many times that Sanskrit is the purest language in the world. It has no mixture like German or English or Afrikaans or French. They are all concoctions of different languages put together. For example the word Manu in Sanskrit, has come down into English as man. Do you see they are derivatives? But this is the original. And Sanskrit was conceived by the Sages - if they would sit at a tree and the vibration and the sound they hear from the tree would be vrix, vrix and so they called the tree vrix. You see? Right. Now you can have your glasses in your left hand rather and you use these two middle fingers. It has been proven by science that these two middle fingers convey the greatest amount of energy and even healing

practitioners always use the two middle fingers. So we dip slightly, you don't need to take a bath (Gururaj laughs) we dip it in there and follow me.

Aum Vaak Vaak, Aum Prana Prana, Aumm Chakshu Chakshu, Aum Shotram Shotram, Aum Nabhi, Aum Reedhayam, Aum Kunthaha, Aum Shiraha, Aum Bahubya Yashobalam, Aum Karatalkar Yashobalam. To all we - don't only pray for ourselves. May this be for all. Let's do it again. Aum Vaak Vaak, Aum Prana Prana, Aum Chakshu Chakshu, Aum Shotram Shotram, Aum Nabhi, Aum Reedhayam, Aum Kunthaha, Aum Shiraha, Aum Bahubya Yashobalam, Aum Karatalkar Yashobalam. It's to all. So now, I've been slipping up this morning, I didn't have breakfast.

So let my speech be pure. Let my breath be pure and sweet and let me breathe right. Let my eyes see no evil. Let my ears hear no evil. Navel, which is the solar plexus and you have a bundle of nerves there, let that be purified. And throat, let there always be a sweet voice in me not to speak evil and things like that. And top of head, Shiraha, let my mind always think of good thoughts. And may I have strength knees represent the strength that you walk. And may this be to all. You see? You are to do this three times. Fine.

Now we come to the second part. I'll repeat it first so that you can get the sound of it. Aum Buha Punatu Shirashi, Punatu means again. Aum Buha Punatu Shirashi, Aum Buvah Punatu Naytrayam, Aum Svaha Punatu Kanthe, Aum Manaha Punatu Ridaye, Aum Janaha Punatu Nabhayam, Aum Tapaha Punatu Padyam, Aum Satyam Punaha Shirashi, Aum Khan Brahma Punatu Sarvatra. Good. Let's start, dip your finger. Aum Buha Punatu Shirashi, Aum Buvah Punatu Naytrayam, Aum Svaha Punatu Kanthe, Aum Manaha Punatu Ridaye, Aum Janaha Punatu Nabhayam, Aum Tapaha Punatu Padyam, Aum Satyam Punaha Shirashi, Aum Khan Brahma Punatu Sarvatra. You see it's the same again that may my head have good thoughts and the eyes see good things and the throat speak sweet words and may this heart be pure and the navel, the nervous centre you know be functioning properly so I don't feel nervous, and well because nerves are the most important things in a person's health. And of course the knees would signify strength. And then again let my thoughts be pure. And then may this be for all.

Now the third one is a Pranayama Mantra. It has to be done with one breath and out the next breath. Let me do it first. Aum Buha, Aum Buvaha, Aum Svaha, Aum Manaha, Aum Janaha, Aum Tapaha, Aum Satyam. Now when you finish that, you'll find you're expelling the, you're emptying your lungs completely. Now that's more important than breathing in because once you empty your lungs completely then the breathing in is automatic. You know you get rid of the carbon dioxide from the system. Good. Shall we do it? Aum Buha, Aum Buvaha, Aum Svaha, Aum Manaha, Aum

Janaha, Aum Tapaha, Aum Satyam. You see all the breath is being expelled. In between don't try and breathe in. It has to be an expellation all the time. Aum Buha, Aum Buvaha, Aum Svaha, Aum Manaha, Aum Janaha, Aum Tapaha, Aum Satyam. Now, in - Aum Buha, Aum Buvaha, Aum Svaha, Aum Manaha, Aum Janaha, Aum Tapaha, Aum Satyam.

Now, these have been worked out in such a way, very scientifically worked out, where you can get complete exhalation and the inhalation is also timed, so you just don't do that. Because after you breathe out entirely, then you would tend to breathe in quickly. So the out breath and the in breath is well balanced. Now, that is good for the health, you throw off a lot of carbon dioxide and not only that you create a rhythm in your breathing. Now if the breathing is regulated and a rhythm, it brings the entire physiological and biological system of the body also in the rhythm. And when that is brought in rhythm, the mind also functions in a rhythmic manner and not like the thoughts going like monkeys jumping up and down in the tree. So it is so simple and mind you, all spiritual practices are very, very simple. You find many organisations of people that will try and teach you all complicated things to make it seem difficult, so that the more difficult they make it, the more money they can get from you. Do you see? That's what they do. Right.

Let's do this Pranayama again. It's really revitalising. Aum Buha, Aum Buvaha, Aum Svaha, Aum Manaha, Aum Janaha, Aum Tapaha, Aum Satyam. Now, the inward breath - Aum Buha, Aum Buvaha, Aum Svaha, Aum Manaha, Aum Janaha, Aum Tapaha, Aum Satyam. Now if you do this three times each before meditation, I guarantee you one hundred and one percent, your meditations will go deeper. But then as you say these, you must feel it. There has to be sincerity. When you say Aum Vaak Vaak, you must feel that let my speech be pure. It is a prayer actually. It's a prayer. And you'll always find that the hand is the extension of the mind. For example when you read say a book, and you can read just this way, but try and read the line with your finger going and you'll find yourself reading faster. Try it anytime. You'll find your reading going faster by following the words with your finger. So that means that the hand is nothing but the extension of the mind.

So in all these, you could call it ritual or whatever, by using the hand there's a greater emphasis, it's an involvement of the body and the mental prayer, let my speech be pure. Let my hearing be pure. Let me not hear bad things and things like that. And of course there's a third section - 'Buha' means the Lord of the vital energy. It's all written down there. Lord, you are the taker of my burden. Lord, you are the giver of my happiness. Lord, you are that which we all worship. Lord, you are the creator and preserver. Lord you are the destroyer of all my negativities. Lord, you are the eternal truth. I mean these are universal principles and no theology could ever deny this. Fine. And then there's a prayer in the end and you do not need to stick to this prayer, you could have your own prayer.

O Lord, you are that which spreads the nectar of life.  
O Almighty, you are that which is the container of nectar.  
O Almighty, Father you are truth, love, success and the beauty of life.  
You are my Life.

It's a lovely prayer but you could make up your own prayer. And then after that, you relax a moment or two and then you go into your meditation. Beautiful. Good. So this was just to explain to you what it is all about very briefly and of course at home, you can do it three times each or six times each, there's no limit to it. I know some people that does it about twelve times each. It depends entirely up to you. Good. Thank you very much. So take these slips home with you. Actually we should be doing these things every day, but in a short Course, you just can't fit in everything. So these things are just shown here so you could practise at home. It's no use practising these things once a year when you are on a Course. It should be practised all the time at home. Good.

Now last night I went into meditation at quarter to twelve. I had a nice hot bath first and went into meditation at quarter to twelve and came out at quarter past twelve. And the expanded feeling I had in that meditation because the body was gone, the mind was gone and only the spirit remained and the spirit I found was just all pervading, all around. Now many of you might have had some experiences. Some new meditators might have not had any. It doesn't matter really, but the effect is still there. So, if any of you would like to talk of any experience for a few minutes, it would be nice for others to hear. It's an encouragement. Whichever way, love.

Voice Guruji, when I settled down

Gururaj. Carry on. Turn it around, yah, that's it, yes.

Voice. (Cont'd). I must admit I felt very afraid and I felt very, very alone and then I thought everybody is alone and we're all one and whatever happens Divinity will never give me anything that I can't cope with. So my heart was going fifty to the dozen anyway. I sat there and all of a sudden I heard Aum and it seemed to come towards me, towards me and then the whole room like a little mini earthquake went on. I had, oh, this is funny - I get terrible pains in my legs with cramps and the other, and oh Lord, I don't want to be leaping out of the bed now if the Lord's coming. (General laughter) Please don't let it happen. But anyway I felt the energies going right and my legs got better and it went through every part of my

body. I felt as if every cell in my body was alive and I felt beautiful then. And this has happened before, Gururaj, the heart started to breathe not the lungs. And I felt this when I run for a bus once,

Gururaj. Expansion, expansion of the heart

Voice. I thought I've got to get that bus because I'm always against time. I don't have a car and I thought you're silly at your age, I'm going to run. I ran for that bus and I felt like a two year old and I've just a little thing to tell you when I got there I felt fantastic. The heart had started to breathe and my lungs felt fantastic. I wasn't panting, I wasn't like that when I got there, I felt marvellous. And the same thing happened in this. And it went on until nearly a quarter past twelve. And when I got up, of course I had to go to the loo, I'm a proper loo queen. (General laughter) I thought oh dear and it still went on and I heard, it seems as if I'm the arm and I put my head out of the window and it was everywhere. And I have had that in here at one time and I had a rather very beautiful experience but very terrifying but it all set up in here, I was, it was like a big engine.

Gururaj. Then after that you found so very peaceful

Voice. (Cont'd). Oh I went fast asleep and I had a most beautiful sleep and I've had a most wonderful chant. And I've been in the peace of all peace this morning. Thank you.

Gururaj. God bless you. Lovely. Anyone else? Don't be shy. Come on, we're all a family here. Ah Dorothy, beloved Dorothy. You know let me tell you a few things about Dorothy. You know her home has become an ashram where people from all over just come looking for Dorothy. And she looks after them like a mother and I must really thank you for that. And she initiates so many people too.

Dorothy. Well Gururaj, I got into bed at quarter to twelve and sat there and the first thing that I was aware of, was that suddenly after a moment or two, it was a sense of sudden detachment so that I became the actual observer. And it was though I was looking out on a flat plain and beyond it there was moving like clouds of colour but mostly a magenta rather than a purple. And then I sort of, this stayed with me, this sense of detachment and observance and it was as though I was looking on glimpses of countryside or houses and there was a beautiful white house. And then there was like a nursery of flowers, just rows and rows of these flowers. And then, I've got to think

Gururaj. That little white house was my house in heaven. (General laughter)

Dorothy. (Cont'd). and then I just felt this tremendous peace and the overall feeling was total at-oneness.

Gururaj. Beautiful. The peace that passeth all understanding. Beautiful. And that detachment that you felt was your bigger self looking, the Absolute self within you, looking at the relative. Now that is non-attachment. Now, if in our daily lives we could look at all the happenings around us in a totally non-attached manner, then you'll have no worries and no heartaches at all. Because you have become the observer. Do you see? You are not involved. You're in it but not of it. And that's what is really meant in the Bible.

Dorothy. (Cont'd). There was one other aspect just before the complete peace came, although really the peace was there all the time, it was as though I was looking on a table which was like a bridal table or a wedding breakfast, covered with a white cloth and the edges of the cloth and the edges of the place mats or plate mats were in the most beautiful gold filigree work.

Gururaj. Ah, when are we going to get married? (General laughter)

Dorothy. (Cont'd). I don't know.

Gururaj. Thank you, Dorothy. You see, spirituality does not need to be serious at all. It's such fun and joy.

Voice. Guruji, I went into meditation at about a quarter to twelve

Gururaj. That's the exact time I went in.

Voice. (Cont'd). At about five to twelve I got this urge to open my eyes again. And I got the sensation that the room was becoming filled with the golden light, like sometime I get in Communion Practice.

Gururaj. Yeah. Beautiful

Voice.(Cont'd) And it was tremendously intense, you know, the room was absolutely pulsating with it and throbbing with it and

Gururaj. And with the golden light

Voice. (Cont'd) And there was the pull on the heart, the chakra as well and various other things that appeared in variations in the light. At one point there was a ball of bluish light and it was moving around.

Gururaj. Beautiful. Wonderful. Now remember lilac, blue, white, gold are very high spiritual colours. They are colours that stems from the highest level, the superconscious level of the mind because we were talking of Jung yesterday and of course Jung also played a great emphasis, also paid a great emphasis on symbols, myths and colours. Because many times thoughts cannot be expressed by words, but they can very well be expressed by colours. Thank you. Please.

Voice. Like our lovely friend here, my heart was racing fifty to the dozen just as it is now. I felt as though I was sat in a pool of energy

Gururaj. Sat in a pool of energy?

Voice. (Cont'd). Yes, I felt as though as I was sat in the middle of it and my heart was racing so fast, and although I sat down at a quarter to twelve and after a while it started to calm down. But afterwards the stillness and the peace was so beautiful. And my heart, I couldn't, well it was almost as though I wasn't breathing at all. It was so lovely

Gururaj. Wonderful, wonderful.

Voice. (Cont'd). And the peace is still with me. And this morning in meditation was beautiful.

Gururaj. God bless you. Good. Beautiful. Yes. Now, the Divinity can be experienced in so many, many ways but the most important ones of the many ways, is an extreme sense of love, extreme sense of peace, an extreme sense of stillness. Those are the three major ways. But of course Divinity is experienced in so many, many ways. But these are the three most important ways. Peace, stillness and intense love. I've had the feeling so many times while even walking on the road, the love is just welling so much that even the first person that I would see, I would feel like just embracing.

(Gururaj laughs) They would think I'm a madman, they'd send me to jail. Well Yogis are mad you know, they're crazy in their own little way. But their craziness is something very much to be learned from. I am just an ordinary being, ordinary person like you and yet I live in a different level altogether. I live down here and somewhere else at the same time simultaneously, in the world and yet not of the world. And sometimes I do have to behave like any ordinary person would, for the simple reason so that I could develop a rapport with the person, so that the people could identify themselves with me. And then as they progress in their meditations and really start understanding the depth of Divinity, then they would start seeing the both sides of me, the Divine side as well as a very, very human side.

I will sit down with you and crack a joke, sometimes even off colour. (Gururaj laughs) Yes. I'll sit down and have a little scotch with you and I would enjoy a cigarette with you. Normal, happy go lucky. We'd hold hands and hands and go and take a stroll in the park. Yeah. Yeah. That is how you establish a rapport. For example you go to the Psychologist or the Psychiatrist, what is the first thing he does to draw you out. He becomes a friend of yours, chats and chats, this that. That's the way. And every person is a unique person and with every different person you have to, you know act differently. You got to be a very good judge of human nature and you act accordingly to draw the person out. And slowly that's how growth takes place. That's how transformation takes place. Now for example if I was sitting up there on a pedestal, you know untouchable, you'd be afraid of me. You won't love me. Right. You won't love me and you won't be able to understand my love either. Do you see?

So that closeness you develop because after all, there's only spirit. Perhaps I have recognised or realised the entirety of the spirit and you are on the path to that totality too. No one is lost. Sometimes we stumble and fall, but then we get up again and we start moving on the path. And as we move on the path and we reach the goal and you look around and you realise 'Hey, the path and the goal is but the same'. You see? And that is how our lives get transformed. We become closer and closer to Divinity. And it is so subtle, it is so subtle that you yourself might not recognise it but others would recognise it and say 'Hey, there's some change in you, you look so different'. The face gets softer, gentler as I see around me here, meditators. And they become better human beings. That's what we want. And as a person does their spiritual practices, more and more you'd find their whole mode of thinking also changes, where before at the drop of a pin, you'd lose your head. Now a hundred pins can drop and you say 'Ah well, they're pins, let them drop, I'll pick them up'. And you don't lose you head.

So the progress on the spiritual path requires a lot of perseverance naturally, as in everything else. A child learns to play the piano and ping, ping, ping, and then afterwards when it's accomplished, he'll play the piano and still have a



nice chat with you and play one of the Symphonies. You see it's become second nature. And that is what everyone is aiming at and should aim at. Do you see? Good. Anyone with another experience or two that would like to. Ah dear, dear Katherine.

Katherine. Two things Gururaj, the first is that as I was meditating before midnight. We've had a bit of trouble because the other Courses are very noisy, you know they have sort of parties on the landing

Gururaj. And your room unfortunately was near that.

Katherine. (Cont'd). Yes and this was going on and I thought, 'Oh dear this is going to spoil it'. And just a minute or two before midnight, there was absolute silence and at five minutes after midnight, they started up again (General laughter) And the other thing is that my clock actually was five minutes slow and I didn't realise it and at five minutes to midnight I was doing Gurushakti and I suddenly found you sitting on the bottom of my bed dressed in white.

Gururaj. Ah beautiful. Thank you Katherine. Yes. This was just a demonstration that if you could pinpoint your mind, well it's good, Christ, Krishna, Buddha. Fine. You must have total complete faith and love. But there is just one difference between a Master who is not embodied anymore to a Master that is embodied. The Master which is not embodied, exists eternally in spirit form, right, while the Master who is embodied, exists in the body form and the spirit form. Therefore in the East they attach so much importance not worship, but so much reverence to the teacher, the guru. This is because he's someone you can communicate and there's no time or space. You can try this all the time at home. Last night was just to show you the possibilities. But you can be thousands of miles away and if you just tune your mind, we are there together immediately. Because by tuning your mind, you are totally coming in touch not with my conscious mind, I wouldn't even know, right, but you are being in touch with the superconscious level and you are drawing energies from that vast reservoir. And it does give you a really uplifting feeling. And by continuous practice, that uplifting feeling will always be there. You see? It is comforting, encouraging. It helps us so much through life's battles, if you wish to call it that way. It gives a sense of peace, serenity, surrender, acceptance. Like that beautiful prayer on serenity, to change the things that we can. Something like that it goes and the courage to accept. Fine. Do you think you want to go on with experiences or shall we start on with our talks?

Questioner. We talk about feeling love but is not when we're out working within our daily life, aren't we not passing out love within the work that we do whatever it is, whether it's a mother looking after a baby, she might be experiencing it, but she's working or somebody helping somebody that's sick.

Gururaj. That is very true.

Questioner. (Cont'd). Is that not love in action? Is that not the same thing?

Gururaj. That is love in action but there's one important thing to be remembered there, that there must be no selfishness or no ego boosting thought. You do it for the sake of doing it. And that is love in expression. That's practical love. Expressing love. Because you know love is so powerful, there's no sense bottling it up inside you, you'll just burst. You let it out and as you know the more you use a thing the more powerful it becomes. For example if your arm is bandaged up for six months or whatever, it would become atrophied. But if it's in use all the time, it remains strong. So therefore, love must be activated. It has to be active. Now what I had intended this morning and according to Tony is that on every Course instead of having one question and a long talk on it, there are many people that would like to ask questions. So we have, on every Course we have a Rapid Fire Question and Answer, so that, I mean anyone can just ask whatever they want to. So anyone to start us off? By the way people at the back don't really need to come to the front. You can ask from the floor. If you stand up the voice will carry.

Questioner. Gururaj, please can you comment on man's, on man's ever increasing intervention into such areas as test tube babies, organ transplants, genetic engineering etc.

Gururaj. Ah yes. In the name of science and technology they are interfering with the natural laws of nature. Genetic engineering is such a dangerous thing, especially this cloning and all that, that it could produce monsters. Whenever anyone interferes with the natural laws of God or of nature then no good can come of it. So, I do not encourage that. Test tube babies, why? Why, why develop babies in a test tube? If a woman for example, or the man his sperm is not fertile or the woman is not fertile whatever the case might be, then let it be so. It is God's will. Why have artificial insemination, with the sperm of another man being inserted in you, instead of your own husband's? So if you are, if it's ordained for you, if it's the will of God, Divine will to be barren, be barren. Rather adopt some poor little child, a little orphan and bring that child up so that it could really be a useful citizen and a good person. I would rather go for that. Because being artificially inseminated, is just a woman trying to build up her ego that I gave birth to a child. What does it

matter? Why must I, that woman give birth to a child? Isn't every child in the world our children? For example, me I've got three boys and I would love any other child just as much, and not, no minus there. I would love other children just as much as I would love my own. Because they're all my own children.

So, anything which is artificial, I personally would not encourage, but science wants to show progress. But it is no progress at all. What are you trying to prove? You are proving nothing at all. Do you see? So I believe in total naturalness and complying to the laws of God. That's my opinion.

Questioner. If cloning does take place, who would clone ourselves?

Gururaj. It will not have a soul, but it will still be the same spirit. Now there's a difference between a soul and a spirit. The soul is composed of your samskaric subtle body. That is the soul, which takes birth to birth, to birth. From birth, to birth, to birth. While the spirit never changes. That is the underlying energy behind everything and that could never change. Now in cloning what would happen is this that, say you clone from one person, fifty other, now, the fifty other would just be mirroring the original one. So it would be a mirror effect, which seemingly would be real. Do you see? But, now what happens, if you destroy the original will the mirror still remain? That we don't know. Yes.

Questioner. Guruji, we have a saying silence is golden and I think those of us that meditate would probably say that. But could you please teach us today about silence in the spoken word so that everything that we would speak about would leave the world a better place for having been spoken?

Gururaj. Oh that's very easy. You can swear someone in silence. You can say whatever you like in silence. But first develop the silence within yourself. If you have the silence within yourself, then you can blabber, blabber, blabber on all the time and yet remain totally silent inside. And that not your words will have the effect, but the silence within you has the effect upon the person. But when a person blabbers on and their own minds are chaotic, then the person opposite will not feel the silence. For example, when I come here to England or to any other country and give Courses, the people feel the silence because I'm silent inside and yet be talking on for hour, two hours whatever the case might be. So that is how you could really help and then with that silence you'll always find your words would be kind and compassionate. People are not really touched by words, but the power behind the words. The words only go to the mind, in one ear and out perhaps the other. But the silence that is imparted from within, that stays with the person.

How many times, look for example a doctor, he goes and visits a patient and just the doctor's presence makes the patient feel better. Not the medicines, that's the other half of it. Why? Because we call it, the bedside manner. It's not the bedside manner really. It is the personality, the silence which the doctor has, the healing forces that emanates from him that (Side one ends here)

Side 2 of the Tape - doesn't seem to follow on previous question

Right and wrong for that particular person is an attitude of their mind. Now the best way we could help the person who thinks that everything they do is wrong and they might be so, so right. So such a person requires real explaining and to show that person all the time that there is an opportunity in every adversity, that there is a silver lining behind every dark cloud. Now if this is told to the person over and over again, you could change that person's mode of thinking. Because after going through a long period of some form of negativity, they start losing self confidence. They start losing self respect, that 'Oh I am just no good'. Which is very wrong. It's erroneous thinking. So the person that really wants to help such a person must always show that person the better side of things all the time to remodel his thinking patterns. And then of course to encourage the person to meditate and become quiet and things like that. That helps a lot. It's the only way. So, what we have to do is repattern the old patterns and that is all that a Psychologist does really. That's all that a Psychologist does. Tries to understand you and repattern your modes of thinking. So such a person must always be shown the sunny side up. In Afrikaans they call it 'Die deblunkt kantboor' - sounds funny doesn't it?

Questioner. First of all, do you think that the taking of alcohol or other drugs stunts the evolution of the soul? Also what do you think of contraception?

Gururaj. Good. Alcohol being a very mild form of drug, it is, taken in limited quantities, it does not harm you. Right. As a matter of fact after I had my open heart operation, Chris Barnard told me, he says 'You know after a day's work in the evening, you take one or two whiskeys and unwind, relax, sit in your armchair, relax.' Things like that. It is healthy if taken medicinally. Not as an addict. That is alcohol. Drugs creates a very, very great harm. Because by taking drugs, the residue of the drugs remain in your body. Certain forms of drugs such as LSD and things like that, remain in your system for seven years. It's a long time and can make you feel very, very ill. So I would not advise anyone to take drugs. It's a very dangerous thing. Some people say they have high trips and some have low trips and people's minds are such if they are in a happy mood, they might have a high trip. But when they come out of it, they sink very low down. You can

have, some people can have all kinds of flashy experiences with drugs, but when they come out of it they feel very, very down and out, depressed and very low.

Now with meditation, you can also have you know all those lovely experiences although they are not necessary. Some people don't have any experiences at all, like Ramakrishna, one of the greatest self realised men at the turn of the century and he never had any experiences at all in his meditations. He was just gone and yet a Christlike man. Fine. So in meditation, the experiences that you have will always take you higher and higher and evolve you. While drugs in spite of whatever experiences, will always get you down. Do you see?

Contraception. Now contraception is valid and it is also the same time non-valid. Contraception if used to appease your lust then it is no good. But contraceptions used like the condom or whatever, used in the total union of husband and wife that feel that their circumstances for that moment would not allow them to have a child. Say the husband is unemployed or they're looking for a house. I mean anyone would like to have the little child grow up decently and well and to be well cared for. And yet sex for example is the greatest urge according to Psychologists in man. It is also healthy. It's an emotional release. I do not believe in celibacy at all. That's okay if you want to become a monk and go and stay in the Himalayan caves. And yet I've met many Yogis, their thoughts are just filled with sex. So how can you call that celibacy? An act done in the mind is just as good as an act done physically.

I was in Rome in St. Peter's Cathedral I think some years ago and I was sitting there and there was - my apologies to the Catholic priests - but there was a Catholic priest he was sitting on another bench there and a lovely young woman was passing by. And I was watching this priest and he followed her right through with his eyes as if he was mentally undressing her. You call that celibacy? That's hypocrisy. Do you see? So here a husband and wife for example in their conjugal union, if it is real love and I talk of experience, if it's real love, the man forgets himself, the woman forgets herself. Such a union has come about that nothing else but this vast orgasm remains, where you are lost, she is lost and there's just oneness in this vast orgasm.

So, there if people's circumstances would not allow them to have a baby, then contraception is fully justified. It is justified, because that is bringing two people that love each other more closer and closer. There are three aspects of ourselves, the physical body, the mental body and the spiritual body and all three aspects want to find union. The spirit wants to find union. The union is there already as far as the spirit goes but still they have to realise that the spirit in my beloved and in me is but the same. But we have to realise that. So that is also trying to find union. The minds also want

to try and find union in greater mental compatibility so that there are no arguments and things. And then the body too tries to express itself. How many times have I not felt with my beloved, 'Oh I wish I could eat you up and have you right within me'. You see? That's a feeling you get. So in those circumstances, the physical union is very, very justified. And to repeat again if time does not allow to have a child, then contraception is good. There's no sin. Thank you. Yes.

Questioner. Gururaj, do you limit the experiences that you're just talking about, to the state of marriage or are you talking in fact about spiritual union between two people?

Gururaj. Both. Both. Where it is justified, union between two people if it is for the sake of lust, it is not justified. But if it is love, real love, sincere love. After all marriage comes from the heart and the spirit not from the piece of paper. The piece of paper is just to, for the protection more of the woman than the man, so the man just not run away. So it's a protection for social stability. Among the Mohammedan people, they marry a woman and if they want to divorce the woman, they would say 'Talak'. That's Arabic. Now if they say 'Talak' once then they can have the woman back. If they say 'Talak' twice they still have her back if they want to. But if they say 'Talak' three times then it's off. No Courts, no nothing. So you have an argument with your wife and you say 'Talak, Talak, Talak' - out (General laughter) This is very true. This is true. This is true. You see? Now that's no good. So therefore you need that piece of paper, yeah, so that 'Son of a so and so' doesn't kick you out.

Questioner. Surely if the woman is right, then that wouldn't happen anyway.....

Gururaj. Yeah. If it is right. Yes. But then it wouldn't happen anyway, that is very true. But then why is there one divorce in every two today. It used to be two and a half about two years ago.

Questioner. Surely the piece of paper..... (Inaudible.)

Gururaj. No. But it will provide some little security for the woman specially if there's a child or two involved. Social stability that's all what it was, what it is. But real marriages from the union of two hearts, that's the real marriage. And then if there's no union of the two hearts, you can have a million pieces of paper. They're useless. They're not even useful for the toilet. (Gururaj laughs).

Questioner. ....(Inaudible)

Gururaj. 'Talak' yes, yes that's the prerogative of a man because among the Eastern, mid-Eastern Arabian countries the man is the boss. What he says goes. The man can marry seven wives, but if the wife should look at another man, she can be beheaded. Therefore in the Emirates, in the Middle East you have these vast harems. But a woman can't have a harem of men. So one-sided. So one-sided. There in Arabia, in those countries, the woman does not walk with the man, no, she walks behind the man. The man walks in front. The boss. (Gururaj laughs)

Questioner. Dear Gururaj, there is a question from our absent brother Rex, I think he couldn't come again. If we are all on the same path, why can we not all use the same Mantra to bring us all to a state of oneness?

Gururaj. Beautiful. If we are all on the same path why can we not use the same Mantra? London is three hundred miles away from here. And one person might be two hundred and fifty miles away from London. Another might be two hundred and twenty five miles, another two hundred, another blah, blah, blah. And some might be just be five miles away. So how can they use the same Mantra? Because all people are not of the same evolutionary standard. So, Mantras are given according to a person's evolutionary standard. Every person is unique and have their own unique vibrations. I have explained this many times before and you do know how Mantras are derived, where I use the picture as a focal point and I go into deep Samadhi, something very similar to our Communion practices. And then at the superconscious level of the mind, I hear the sound, the pulsation, the vibration of the person that I am going to initiate. Fine. And then hearing at that level which is so subtle, I have to bring it down to the conscious level to make it audible and utterable. So, what you're using when you use your Mantra, you're using your own vibration. By using your own vibration, you are heightening the vibration of yourself. So, as you keep on practising your Mantra, you'll find your mantra becoming finer, and finer, and finer. And as it becomes finer and finer and finer, you are heightening its vibration.

So, what is evolution really? Evolution is the heightening of one's vibrations until we reach the vibration of the word. First was the word and the word was with God and the word is God. Do you see? So, once a Mantra is given, the Mantra does not need to be changed by the guru. The Mantra changes itself in you. Now, the other advantage is this that when a Mantra is given, it is not the sound only, but that deep spiritual force goes with it. And heightening your vibration, the Mantra plays twenty five percent of the part. And given by a true guru, that Shakti in the Mantra is the seventy five percent. Try it even while you're not sitting down and meditating, if you feel bothered or uncomfortable about something, some thoughts are running through your mind, start repeating your Mantra and you will find the power of those thoughts just disappearing away. It's that spiritual force that works. Do you see? That is the whole secret behind it. Mr Parr.

Questioner I've got two questions. One is - is this working?

Gururaj. Yes. It is.

Questioner.(Cont'd) One is about self love. If a person can't receive love and can't give it and can't love themselves or is looking for a way to love themselves, how can they try and do that? And the other this is, is it easier for men to have many lovers than for a woman and what would be the reason for that?

Gururaj. It's easier for men to have many?

Questioner. (Cont'd). Sometimes it seem easier for a man to have

Gururaj. Many loves?

Questioner.(Cont'd) Many loves whereas a woman can't concentrate her energies outward, she has to be passive or are there other reasons ....?

Gururaj. A woman is a better person than a man.

Questioner. (Cont'd). That's the reason? Thank you very much.

Gururaj. Yeah. (Gururaj laughs) Yes. The reason is this, the man has more animal in him. Because if we study primitive man, he has always been the hunter. Always went out to hunt the aggressive person. Very seldom have I heard of a woman raping a man. But I've always heard men raping women. You see the aggression the man has? He, man is the adventurer. He's always hunting. He's the breadwinner. Now he thinks that gives him the right to be the boss, like those Arab Sheikhs. Charlie? (General laughter) Yeah. While a woman is built with so much compassion, kindness, gentleness, softness and all these beautiful qualities. If she never had these qualities of patience etcetera, she would not be fit to bring a child into the world. Because every woman knows what a job it is to bring up a child. It's no joke. Myself, we had a son. We've got three sons now and they are above average I.Q, you know practically in the genius field. But we had one child who was born a spastic child, mentally retarded and he lived for five and a half years. And poor Lata,



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that's my wife's name, poor Lata, the amount of trouble, night and day she used to care for the child. And in South Africa you know if you have a dark skin, nothing can be done for you. We tried to put the child in a home, but couldn't get a home. But if it was a white child, it would have been easy.

That's besides the point. And one day I do have the ambition if some money comes my way, is to have an Ashram with a home for retarded spastic children. So in my own experience, I could see how poor Lata would just doze off for an hour or so and would hear the child and wake up and look after the child. Meanwhile I'm snoring away, you see, being tired, working the whole day. But she, look the amount of work she had to do. Now, the woman has those in-built qualities or that patience that far, far deeper love. Keats has said something to that effect, that 'To man, life and love are things apart. To a woman, it's her whole existence'. That was Keats wasn't it. Pardon.

Voice. Byron.

Gururaj. Was it Byron? I thought I remembered Keats. Keats is 'A thing of beauty is a joy forever' - I mean women. (Gururaj laughs) Yes. So you see women has those qualities Graham and it is something very good. Now you talk of self love. Now if you do not love yourself, you can never love others. So, this requires deep analysis, how you can love yourself. Why not sit down one day with pen and paper assets and liabilities, yeah, and write down what is good in me and what is bad in me and put your mind more to that which is good in you. Think about it more and put it into practice and slowly gradually you will start loving yourself. And then you can express that love to others. Do you see? It's simple really. And then of course if you can't do it on your own, find some professional help. There are some very good counsellors, some very good counsellors. Go and see them. It's a pity I don't live in England or else there are some people that I do know here in England that I would like to have a consultation with every week, for over a period of six months. But I don't live here. So go to someone professional. It will help. It should help really if you want to be helped. Ah. It's no good just wishful thinking. You must decide I want to be helped. I want to better myself. I want to love myself. Make up a list of your assets and liabilities and concentrate more on your assets because there's no person on earth that hasn't got assets. Everyone has something very, very beautiful. Make up a list and you'll see how that list grows as you start thinking. And that will also get you away from your negative thoughts because negative thoughts somehow seem to be more powerful than positive. Seem to be more powerful. So our minds turn more to negativities rather than the positivities that are in us. That's how we change our lives. Next.

Questioner. Gururaj, during teaching, one is told if one has violent or hurtful thoughts during meditation directed at a particular person, one should just let them be and not become involved with them.

Gururaj. That's right.

Questioner. (Cont'd). And yet knowing that thoughts are a form of energy, it is difficult, sort of to avoid the fear that they might actually hurt the person if they are directed at them.

Gururaj. No. What should be done there is this. Say a violent, a hateful thought comes into your head, try and observe it as if you are sitting in a cinema and watching the screen and you might see a scene on the screen where this man is murdering this woman or whatever the case might be. Watch it as if you are sitting in a cinema and you'd find the sting or the power of that hateful thought just evaporating. Oh by the way, I forgot. Just now we were talking about women. No man can ever reach self realisation without first having been a woman. Remember that. Yes. In your past lives, many men that are self realised today, have been women. That is where they learnt all the patience and kindness and gentleness. And that is very much needed. So many of you men might have been women in your past lives, those that are highly evolved. I know I was a woman in some past life. Good. Next.

Questioner. Beloved Bapuji, would you explain to us a little bit more about our Chakras? I get asked a lot of the time why people are allocated different Chakras in their Full Techniques and also the Swirling Technique. Could you tell us a little bit about it?

Gururaj. Chakras are vortexes of energy. Right. Now, I gave a long talk on this I think I made two tapes one year on Kundalini Yoga. You must try and get those. We should have that in the library. That the brain is not only as far as the head goes but the brain extends right down through the spinal column. The spinal cord is also part of the brain. And because of the spinal cord and the various nerves running throughout the body, that makes the body work. So Chakras are non else but vortexes of energy in the mind and the brain is only a conveyor of the mind. And there are vortexes of energy in the mind. Now an Adapt could see which Chakra is sluggish. When all the Chakras are in motion, vibrating at the same level then the person is healthy, has greater clarity of mind and all kinds, is balanced. But then you find some people whose Chakras are sluggish. Some particular vortex is sluggish. So therefore we ask that person to do the swirling in that particular Chakra so that its vibration could be heightened and so that the energies, the vital force can flow more smoothly.

Some people again, some of the Chakras are going at too fast a speed as compared to the others, so that has to be brought in alignment. So therefore we ask a person to work on that Chakra. Now, when we work on a particular Chakra what happens is this, if it's too fast, it'll slow down and if it's too slow, it'll speed up. So, the whole idea is to create that balance. Now by creating the balance between all the Chakras, you would find greater mental equilibrium because there is a balance. You'd find that if all the Chakras, the vortexes of energy are working in synchronisation, well synchronised then things like anger, and hatred and all that will disappear from us, because there is an equilibrium. And where there is an equilibrium, you don't go to either extreme. And that's how it helps our psyche, our emotional life. And our emotional life has a lot to do with our physical well being and it's also inter-connected. The most important thing is to gain the balance and that is why we work on Chakras. Okay.

Where are we? Oh ten to one. Let's have a joke or two. We were talking of wives just now. So this Mullah Nassrudin, Mullah Nassradin was dragging his wife to the market. So someone stopped him and says 'Why are, dragging' - listen to this Graham - so Mullah Nassrudin was dragging his wife to the market, so someone stopped him. He says 'Why are you doing this, dragging your wife to the market?' So he says 'Look my wife is forty years old. I'm taking her to the market to exchange her for two twenty year olds'. That's your Sheikhs. (Gururaj laughs)

And then you know Mullah Nassrudin supposed to be a wise man but the most idiotic wise man. Now his clock was always wrong. So someone complained to him, he says 'Man, why have this clock, it's always wrong'. So he took a hammer and knocked the clock and the clock stopped at ten o'clock. So this person says 'But why did you knock the clock? It stopped'. He says 'Well at least it will be right twice a day'.

Now what is this note, you know. No, I can't understand.

Ah now here in this lunatic asylum, this one chap was looking up at the sky admiring and a seagull passed and it spluttered on his eye. So a nurse came running up, he says 'Don't you move, just stay there, I'll go and fetch some toilet paper'. So this person says 'Don't be stupid, by the time you bring the toilet paper, the seagull will be miles away'. (General laughter)

Now then a chap his initials were GP or something like that. He went to a Psychiatrist with his problems. So the Psychiatrist drew four lines diagonally and he asks 'What do these lines represent to you?' So he says 'They represent a

woman's lips'. Then he drew another four lines horizontally at a different angle, and he asked 'What does this represent to you'. So he says 'It represents a woman's hips'. So in between those diagonal and horizontal lines and at angles, he draw a circle and he asks this man, 'What does this represent to you?' So he says 'It represents a woman's breast'. So the Psychiatrist after a while, after a thought he says, 'I know what your trouble is, you are sexually obsessed'. So this chap got up, that went to see the Psychiatrist, he says 'Me, sexually obsessed, you must be mad. You are the one that drew the dirty pictures'. (General laughter).

Well folks, it's just about two minutes to one, nearly lunch. Have you made the announcements for tonight's ....? Have a nice bath.

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