

Gururaj. I've had a special request that let us do more than one question tonight, so that more people have a chance to ask, so naturally the answers will be shorter.

Questioner. Beloved Gururaj, for many years we have asked you many questions but what would the father like to say to his children?

Gururaj. What would the?

Questioner. (Cont'd) The father like to say to his children.

Gururaj, I didn't get the gist of it. Sorry. What would the?

Questioner. The meaning is that we have asked you so many questions which you have answered but this question is concerning what would you like to speak about?

Gururaj. That's very simple. Nothing. Yes, because the day will come in your lives, those that are regular meditators, that there will be no more questions left to ask. Buddha's greatest teachings were given in total silence, where he would sit with his chelas around him and they being very advanced in the spiritual field, they would just think of the question and their answer would be there. Certain problems within themselves, would automatically be resolved by themselves and when they leave his presence, when they left his presence, they were transformed, some change took place within them. And that is the power, the spiritual force that a man like Buddha would emit from himself, but at the same time the recipient has to be ready too. As the old saying goes, 'The seed has to be good'. Vivekananda said this. The seed has to be good and the ground also has to be fertile because seeds on barren ground would have no value at all, it will not grow. So there has to be a readiness in the chelas.

Now over all these years that I have been giving talks around the world, you have found one thing perhaps those that have attended many, many Courses, that I have led you slowly and stage by stage by stage into deeper and deeper knowledge. Sometimes a question is repeated, yet at one stage when I look around I would answer it in such a way, that will make your mind enquire more. And as the mind enquires still deeper, fathoms still deeper, goes deeper, then I will take the same question and answer it in a more deeper level. So therefore I say that when you have reached total depth, I will just sit here with you and say nothing. But what I would say to all my children, to all my chelas, to all, 'I love you',

that's all. But then we go beyond those words of 'I love you', because really speaking those are the most mis-used words, that love has come between the 'I' and the 'You'. Why should it be so? It is a fallacy to say 'I love you' when the reality of love is to bring about a total oneness that knows of no 'I' and neither 'You'. So when that stage is reached then you would say, 'I am love. My guru is love. All that surrounds me is love', for love is all and everything.

When man's mind becomes fully realised, no questions would be left at all. But it is good to ask a question for that just shows that one is on the path. The mind starts enquiring, enquiring, enquiring. It will enquire so much that you would start saying Netti, Netti, Netti, which is in Sanskrit not this, not this, not this. In true questioning when a person asks a question, the answer given to it must inspire half a dozen questions by the answer. And when those half a dozen questions are resolved, a dozen will spring up until the stage is reached, to repeat again where you become the questionless questioner. For questions come from the mind and naturally born as human beings, the mind has to be appeased. But when all questions cease and the mind ceases functioning or revolving itself around questions or gets involved in questions and all that ceases then the heart just knows. So, what I normally try to do is this, is not only answer questions or give you some understanding on some aspect of life, but what really happens is, that through the words or the presence, all the emanations something is imparted that reaches your heart. And that aids spiritual development.

I used to be the greatest questioner. I used to be the greatest doubter, and thank God I was, for that very attitude of mind led me on until I could read no books any more. I do read them but not to learn. I just read them to corroborate perhaps or know of the experiences of others, for if you, as you all will, gain the totality then you go beyond knowledge because the mind can only give you knowledge. And all knowledge is acquired knowledge that once, when one goes beyond this, you reach the area of wisdom. There is a vast difference between knowledge and wisdom. Knowledge is of the mind which can always be added onto, for today you will believe in one thing and tomorrow another thing. And like that you go on and on and on. And that is how all discoveries in the world are made. But when you reach wisdom, that means you have reached the totality.

So, what I would say is in the love that is there let the time come when the 'I' and the 'You' is not there any more and love only remains. So what realisation do we have there when love only remains is that only God remains and 'You' and 'I' are gone. When I say 'You' and 'I' are gone, it does not mean you are going to lose your physical body or the ego self or self identity. That will be there, but yet underlying that, is that total stability, that living and feeling of a beautiful oneness, that unity around which the diversity just floats on. And that floating on will never effect the unity, the oneness that has been created within you. Then you become the real observer of the relative things of life that we have spoken

about. You become non-attached to the world and when you become non-attached nothing can effect you. And when nothing can effect you, neither pain nor pleasure, then you are in a land of joy, such beautiful joy that knows of no opposites and no contradictions. So the second thing or the third thing I would say is become no-attached so that within oneself, no more conflict remains and only the Divinity that is there, only that remains. Do you see, so non-attachment?

There is a plane, an aeroplane flying over the Atlantic Ocean and something went wrong with the engines, so the pilot made an announcement that 'We've got to lessen the weight or else we'll crash'. By lessening the weight the plane could float down slowly. So they started throwing out all the seats, they started throwing out all the baggage and the plane was still too heavy. So the pilot said 'Look, to save what three hundred people in the plane, twenty of you will have to jump out and that might bring us to the proper weight.' So, this one jumped out voluntarily for my fellow men then the other jumped out and a third one jumped out. But there was a guru on the plane and one of his chelas was with him. So they were together at the door where you jump out. So the guru pushes the chela out and says 'Be non-attached'. (Gururaj laughs) Yes, yes. But of course that is a joke because a true guru will jump out first and say, 'Chela, you try and remain as long as you can'. Good. Next question.

Questioner. What are the mechanics of a child's mind?

Gururaj. Ah hah. Now that I won't be able to answer you very briefly. Would you like to leave that for tomorrow, because this is a subject totally unexplored by modern day Psychologists and even child Psychologists. Okay. It will be a nice subject for the morning.

Questioner. Guruji, when talking to a Billy Graham convert and a Jehovah's Witness in particular and to other convinced Christians, they quote 'I am the way, the truth and the life. No one comes to the Father except through me. If you really know, know me, you would know me, you would know my Father'. Would you please give a short dissertation expanding this narrow interpretation for us to use when our own efforts seem ineffective?

Gururaj. Beautiful. Yes, I think we can put eternity into a nutshell. I am the way. I am the life. I am the truth. Which 'I' did Jesus speak about? Jesus never said that as Jesus the body but he said that as Christ. For there is a difference between Jesus the embodied little being and Christ, the Universal consciousness. So, in order to become one with the Father, one has to reach that level of consciousness and that level assumes or becomes just as vast as God. And then truly can you say 'I and my Father are one.' For, there is no other way, there is no other way at all without achieving this

consciousness. You could call it Christ consciousness, Buddha consciousness, Krishna consciousness, it means the same, the emphasis is not on the name of the man. The emphasis is on consciousness, the totality of consciousness, pure consciousness, which embraces the entire universe. So those sayings are very true and that is the only way. And the only way can only be the truth. And is everything not alive? There is no such thing as death. Nothing can die. It is only because of your conception that you say when I leave this body 'I am dead'. Which part of you says you are dead? You won't even know it. Someone else will say 'Oh, Gururaj died'. No, they'll never say that. Say, 'He passed over', the day when I go.

So, there is only life and life is that love and love is that God. So you see how the way, the truth and life, are but different aspects of the same thing. He who can really live life, lives God. But we do not live life. We do not live life, we only exist, like anything else, like even a piece of stone that exists. But we think we live because we walk around, we talk, we think, we do this, we do that. Is that life? Now if it was really life then how come all the contradictions in our lives, because life itself has no contradiction. How come all the conflicts come about if we really live life. So we have forgotten what life is. We only have the peripheral view of things and not the centre. So we live off-centredly. Now if you have a cart and the hub is not in the centre how will the wheels go - guff, guff, guff. They won't turn smoothly would they? And that is why our lives are not turning smoothly. Therefore you go through this guff, guff, guff. (Gururaj laughs) Right.

So our spiritual practices are aimed at bringing us to our centre, the centre is the life. The periphery like a wheel, with its spokes and the rim, should be totally controlled by the centre, so that the wheel can run smoothly. So, living in the peripheral world that we are so conversant with, it is only the true spiritual seeker that will try and find the centre. You will find, and I made a very big study of this that in the beginning when ninety eight percent of people join a spiritual organisation, they do not join it in the beginning because they want to find the centre or find Divinity, they join it because of all kinds of troubles they go through. They could be emotional problems, physical problems, domestic problems, job problems. That is why they start on the spiritual path but they have started, that's important. And these things by going nearer and nearer to the centre, would smooth themselves out.

I have been hearing of many of the experiences of our meditators in these past few days and they just find it so miraculous this mercy which we call Gurushakti, that such transformations come. Now what are you transforming? Not the centre, the centre is perfect. You're transforming the spokes and the periphery and fitting it into the centre. Do you see? And that is the transformation of man, for the inner self, the centre requires no transformation. Transformation means change, while the centre in man, is changeless. For as soon as Divinity starts changing, it would lose its

Divineness and yet the periphery we see, the unbalanced wheel is an expression. Good. Now let's look at this from a different angle, that if everything emanates from the centre then why is the rim buckled and does not run smooth.

Goodness can only come from goodness. Manifestation comes from the Manifestor and every Manifestor is Divine, then its manifestation must be Divine. From a rose, you will have a rose fragrance. From a Jasmine, you will have a jasmine fragrance. True or not, but then why this? Is there any reality at all in this? There is no reality in the world you see around you. We live mostly in an illusory world, like Shankarya would say, in his Vedantic philosophy, that you go through a street in semi-dark perhaps and you see a piece of rope lying there and you mistake it to be a snake. But on close examination, you find that it is not a snake it is a piece of rope. So, when one approaches the centre of oneself, what happens to the periphery that seems imperfect? They too become perfect. Do you see? And when you observe the perfection even in the manifestation then only would you say 'I am the way, the truth and the life', for then you see everything to be Divine even the buckled wheel is Divine. So why not 'That guff, guff, guff'. Do you see? Okay. Because we bumped the cart through our samskaras and past lives, that is why we are experiencing that. And it is only the ego self that is experiencing that, not the real self in you.

So when we have eyes to see and ears to hear then we will be looking at everything from the hub, the centre and every imperfection which the ego self conceives of, you'd find by not looking at it from the mind and ego centre, that too will seem perfect. Do you see? Therefore we say 'Beauty lies in the eyes of the beholder.' But which part of you is the beholder? Your centre or the periphery? So, as we go deeper and deeper in ourselves, through spiritual practices, we learn to accept, we surrender the periphery to the centre because we recognise in the beginning, the value of the centre, the value of that immortality of the centre. We realise this eternal quality or eternalness. And then the periphery is of no consequence at all. And yet it is necessary to carry on this little body, for you have always been, you will always be and you always will be. So here by viewing everything from the centre of our soul, the past, the present and the future becomes one, for the eternity of existence is but a split second. And yet this split second we divide up into so many parts and we start experiencing the parts and not its wholeness. And it's only by diving deeper into the centre, can we experience everything in its wholeness. There is a very favourite analogy of mine, it is dark down here because the sky is overcast with clouds. Where did the clouds come from? From that sun that drew water up in the form of water vapour and because of its density, the clouds became dense rather, and that makes things look dark down here. But the sun is unaffected but we are observing the darkness. If only we realise that all this too must pass away, the clouds must disperse and the sun is there again, giving such beautiful sunlight. So who is the creator or the Manifestor of the darkness? That light, the sun.

Do you see how we can view things from totally different attitudes, from a totally different way of thinking? And that is why I go round the world talking, talking, talking, to give people an understanding so they could have a better appreciation of life and regard life to be life and start living instead of being the so-called living dead. You see. And when you live, then you are awakened. That's why Buddha was called 'The Enlightened One' or 'The Awakened One'. So there is no difference between you and me and Buddha and Christ and Krishna, no difference at all. One is awakened and one is sleeping. When you are asleep, you are unconscious. When you are awakened you see, observe everything around you. When you are sleeping, the Queen's Parade could pass and you'll miss it all because you are asleep. But if you are awake, you will enjoy the beautiful pageantry of life. Do you see how simple it is? Now these very things I am telling you in the simplest way possible. I could tell it to you very, very technically. If I were to speak to a group of University Philosophy Professors, I would say the same things but in a totally different way. And yet that would be a lot of play with words and some people unfortunately get so mixed up in their words, that by the time they have finished saying something, they themselves don't know what they've said.

So, be simple. Be accepting. Be surrendered to whatever there is, for it is only surrendering to that 'Isness' within us, that we come to learn and know the true 'isness'. Therefore in one of our prayers, we say 'You have to die to be born again'. You have to die to find everlasting life and that does not mean discarding this physical body. It is discarding that mental self that puts you in turmoil. So you are discarding turmoil and turbulence that's all, and everything is calm and beautiful. So in this acceptance, we would appreciate the rose more in spite of the thorns because without thorns would the rose be there? Do you see? Many times people come to me for consultations on their various kinds of problems and the best thing you could say after the long explanation, what the guru would tell his chela, discard not the thorns, because if you discard the thorns, you will discard the rose but accept the thorns and the rose together, in its wholeness, in its fullness. Do you see?

Everything in life is so, so beautiful, totally beautiful, there is no ugliness at all. If Divinity is omnipresent and we know that there is no difference between Divinity and beauty. Anandam param sukham, that Ananda, joy inside, is the greatest joy one could ever aspire too. Satyam, Shivam, Sundaram. Satyam, Shivam, Sundaram. Satyam, truth. Shivam, God. Sundaram, beauty, is but one. Yes. Do you see? So when you look at everything through eyes that shows you beauty, then you realise this, you'd be seeing not through the patterned eyes but through the eyes of Divinity. And that is truth. I am the way, the light and the truth. Right, Next.

Questioner. I am sorry, may I ask a question?

Gururaj. By all means. Yes. By all means. Anything. You can ask me how to bake a cake.

Questioner. (Cont'd) When Jesus said he would return onto this earth, would that be in his physical form, (inaudible).....as some people say he is here in the etherical form, we would have to elevate ourselves so that we can see him.

Gururaj. Okay forget it. It's nonsense. He is always - there is no such etherical form at all. Many people tell you. I heard a story repeated to me by someone, that he heard from someone and that someone heard from someone, that Jesus has been born in this world already, and he has been born as a little girl who is seven years old, in Guildford, and he will only make himself known in seven years time. Another story I heard was this, that someone - it was in the papers as well or something - that Jesus will be arriving on Victoria Station, - yah, this is past, last year some time, - on such and such a train and of course it was also said by this man, in this newspaper reports, and I believe it was on the news as well that to look after Jesus kindly send in your contribution to my address, P.O. Box number so and so.

No truth in that at all. That consciousness is eternal. That consciousness was, is and forever will be, because it is eternal. That there comes a time, and this is what the Gita says, 'That when evil rises, and injustice is done, I will take human form from age to age, to bring about a balance'. Now I can tell you one thing for sure that, that consciousness is already here in an embodied form, but how many could recognise it. Therefore do spiritual practices, which will bring you more and more aware, that will make you more conscious of that vast consciousness, do you see? and you will know ah, yes, he is here. All of you sitting here have seen him in his physical body, and a few of you here have recognised him in his physical body. Next.

Questioner. Babuji, a mental illness for example, schizophrenia, nervous breakdowns, senile dementia, mentally handicapped - that's Down's Syndrome, Autistic, most families with relatives suffering from any form of mental illness shun from talking about it, for fear of being labelled and also from feeling a great sense of guilt. Can you speak to us on this subject in order to give us and the families concerned a better understanding on how to come to terms and deal with mental illness in the family?

Gururaj. True. How to come to terms with mental illness in the family, is just to accept it for what it is. It is just common sense to do our best for them that are mentally affected or schizophrenic, or I could name you, paranoiac or whatever. I could name you a hundred diseases and some of them are regarded to be terminal diseases. So what can the family do? The family can only accept it. But now to accept it you have to be strong. You need a hundred times more strength to accept something, than to reject something. So if you would make yourself strong enough, you would be able to accept the condition of your child or a member of the family, realising that there is no accident in this world. Nothing happens in this world by accident and it has been the past karma of this person of the family or friend that is afflicted by this ailment. So the best one can do, is send forth love. Everyone person has an abundance of healing energy in him or her but if it is coupled with the right sincere selfless quality of love, those energies can be imparted. Now you could never take away someone's illness. You can never take it away, right, but you could ease it like I always say, no cash payment on easy instalments. So you can ease the problems of the person.

A Spiritual Master, and this has happened in our organisation a lot, where blind have learned to see, deaf have learned to hear, lame have started walking. I was just looking at a newspaper cutting someone brought me, where a person couldn't walk for thirteen years and they have started walking, things like that. So it is the grace of God that does that, if energies are channelled. But here is something very important to remember it is this, that any spiritual Master cannot take your karma away. Never. He can defer that karma or the payment of that karma to a future existence, which is not going to help that person, because he will have to pay for it in some way or the other, unless that person in a, changes his entire lifestyle and banishes the karma. That is what for example in the time of Jesus, why did he only make a few people see or a few people walk when there were thousands and thousands of blind people in the world and thousands and thousands of people that were lame, thousands and thousands of lepers? Why not? Why only for one person or two or three or five people and not the rest? Aren't everyone God's children? Ah, but here is what happened there. Here is what happened there. That this person with a particular ailment was just on the verge of completing that little karma that was left, and a true Spiritual Master can just give him a little push. So true Spiritual Master can give him a little push like a schoolmaster, that a child needs fifty percent to pass his exam, to go to another standard, but the schoolmaster sees that the child has potential, but is only one point less than the fifty percent. So why take away a whole year of a child's life and let him do the standard, or the form as you call it here - different countries have different systems, we call it standards in South Africa - standard one up to standard ten which is matriculation and then you go to University.

Fine, now that is what the Spiritual Master does, that 'Look now, there is only one little per cent left. Let me give him a push'. And that push the Spiritual Master pays for by intense meditation and rebalancing certain energies. But if

there is still a long way to go, karmically speaking, of that person, it won't be removed by the Spiritual Master because it will only be deferred to another existence. So that is how it works. So, they are very careful, they are very careful not to defer the payment where they would have to pay perhaps in a more extreme form. And if they just require a little push, he will do that because they could meditate that way. I had a little note sent by someone, I received it yesterday. One woman who is in a severe, severe nervous condition and very elderly, writes this note to me that 'Guruji, would you please take over my total nervous condition'. She could not even write, so she had someone write it for her and when you see her signature it is, you could see she is a total nervous wreck. 'Could you please take it over'? So in other words it means, look at the selfishness. 'Oh yes, I must be totally well'. And Charles that noticed, I think you read it, did you, it was lying on my bed there? So, it means this total selfishness that 'Take away my troubles, but you suffer for it'.

You know there is a very amusing story in the Mahabaratha, which is one of the great Hindu epics. In this story, it's a story of five brothers and they were called the Pandavas. And the Pandavas had this battle against the Kauravas and that is on the field of Kurukshetra, that is the name where they had this big battle. And that is where Krishna taught Arjuna. And that is how the Gita was born, but that is the background of it. But amongst these five Pandavas, there is one brother who was a big eater, you know he could eat up five big platters of food. So because of his worship - I mean look this is mythology, right and it has a lesson to it - so he was in such deep worship to this particular deity, that the deity appeared to him and says 'Look, you have been so faithful and your worship has been so deep, ask for a boon'. So meanwhile he had an uncle, whose name was Mamashakuni, - this is mythology now - right, fine and he didn't like this uncle. So he says, 'Lord, seeing that you have appeared to me and offered me a boon, may I ask you the boon to be able eat even more but Manashakuni must go to the toilet'. (General laughter) So is that not the general mentality? I must have the enjoyment but let someone else do the suffering for it.

You see that is the meaning of it. It was reflecting the world's mentality. But a true Spiritual Master will show you and guide you and impart a spiritual force that will guide you, help you to get rid of that which is bothering you. Do you know, the guru in my next life time, I don't think I will be a guru. I know Sujay from America, he says - Jamie and the American people know him very well. Charles you know him. He says, he calls me Babuji. Babuji means father. He says 'Babuji, even if they give me a million pounds a month, I won't take your job because you have to be a Psychologist, a Psychiatrist, a Philanthropist, a Teacher, a medicine man, doctor, you got to cure, heal, you've got to be everything'. But how many of them realise what suffering that old boy would have to go through for all that! Do you see?

But we do our dharma. It is my dharma to do that and perhaps my dharma might have been produced by my karma. Do you see? But it is good, as we said that someone, do not know where, that one man, a man must serve humanity and by serving humanity, you are automatically serving God. Because the concept of Divinity and I mean it is a conceptless concept because it is abstract. So how can you serve the abstract? You serve the concrete which is the manifestation of the abstract and that is why our teachers and others here serve humanity. And for example, to go back to your question the suffering child or the afflicted person, by you helping, serving that person, you are doing yourself greater good than you are doing to the person because it is a law, infallible law and I have said this many times, you give one and you'll get ten back in return. Do you see? It will give you peace of mind that I have done something to the best of my ability. You see, that's how it works. Next. Yes, a quick one.

Questioner. Guruji, if the soul chooses a body it is going to enter and therefore his or her parents, could you please tell me what happens in the case of adopted children? Do they choose their natural parents, knowing they will be adopted? And if so, do they also choose their adoptive parents or do they just choose their natural parents and after birth find that they are then placed in an unplanned environment?

Gururaj. Very good. As I said a little while ago that there is no such thing as an accident. You, because of your, you choose your parents, I mean we've spoken about this many times and you needed the proper genetic combination and the chromosomes and what have you, to be able to be born through those parents into adverse circumstances so that means, you had to learn those lessons. Fine. So you get born through them. Some tragedy happens or something happens and you get adopted. Now when a husband and wife goes to a home, orphans, they would look at children, I don't know how it is done here in this country, they'd look at children and choose one. Why did they choose that particular child? Is it an accident? No, it's not an accident. It proves one thing that that child and the foster parents had some affinity or karmic ties. Because those parents that could not bear children also had a karmic lesson to learn, therefore they could not have children, so they adopt a child that had an affinity with them in a past life. And it is because of this affinity to repeat again, they choose this particular child. You know you could also have an affinity with a cat. You pick up any stray cat and bring it up very kindly and with so much love. Yes. There was an affinity there. Perhaps in one of your cat lives. Yes. So there is

Questioner. Can I just interrupt you a minute? In this country, we don't choose the children we adopt, they are chosen for them by an intermediary person.

Gururaj. There should be. That was no accident either. Because why did they choose that particular child for you, but that is no accident either, still the karmic tie was there. Good.

Now, after choosing the child, the child is learning and so are the foster parents. Is that what you call them, foster parents?

Questioner. (Cont'd) Adoptive Parent. Foster parents are those that have children for a short time but there's no legal..... (Inaudible)

Gururaj. Yes, I see, I see. So those adoptive parents, the lesson they are learning, how to give love to someone not of their flesh and blood, unselfishly. It's very easy to love your own child, for a woman a child came from her own womb or a child that came from her father's own sperm. It is very easy to love them, but to love totally and selflessly a child that never came through your being, your physical body, how does your love not develop. It is a selfless act. What does a child learn? The child learns to appreciate how kind these people are to me. Now here, there is something that should really be revised or changed, that it should be the co-operation, - okay, those Social Workers that handle these things because they've read some books and have a BA degree behind their name they think they are know all's and that is wrong, what do they know of the spiritual values. So it should be amended in such a way where both have an equal say in the choosing. What these people are doing, these Social Agencies, or Adoptive Agencies, what they are doing, they are just taking the psychology of a person, the thinking patterns of a person, and if the child would be okay for them and they okay for the child, that is all they look at. For example dating, you have it by computer nowadays. Yes, you can join some agency, I have seen some 'Ads' and you give your details and what kind of person you'd prefer, and they match up a man and woman. And that's supposed to be love. Do you see?

So, there are a lot of things in this world that could radically be changed. A lot of social reforms are required unfortunately, and this world, if they would become more spiritual, they could really make this world a better world. Now that very Social Worker and if she had dived deeper and deeper into spirituality, there would be not only be studying what the books have taught her but not only studying that, but she would develop that intuitiveness that will help the book knowledge and both intuitiveness and book knowledge could work together. Do you see? A lot of things are amiss in this world as we know and if things were not amiss in this world then we wouldn't have so much strife and conflict and all kinds of things, with the threat of war, nuclear war looming over our heads. Things like that. Fear would be gone. More love would be there because the mind and the heart could never remain a vacuum. As soon as you remove hatred out of you,

it fills up with love. And as soon as you remove love out of you, it fills up with the opposite. So the opposite fills the lack of its own opposite. That's how it works. Good. Is it? Okay, thank you.

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