

Questioner. Gururaj, I have recently become aware of the importance of activity in our approach to things and the need for self-expression in activity. Is there any manner in which we should help people approach activity in a way which will help them to reach themselves through activity?

Gururaj. Beautiful. Good. Activity itself is expression. When you use the word expression, how could you express yourself without activity? The finest thought in man's mind is a form of mental activity. Good. So life is composed of activity, activity and activity but the question would lie how to guide this activity, good, how to guide, how to control this activity into useful channels, until even control is not required any more, until that activity becomes completely spontaneous, and that is the best form of activity. When we talk of activity, it does not only mean physical activity. Physical activity is an expression of thought-activity and thought-activity is the reflection of that which is un-active. Good. So there are the three aspects of man. The outer aspect is the physical body, the inner aspect, the mental body, and of course deeper down is the spiritual aspect, the changeless that governs all change.

Now, man as well as the entire universe is governed by certain natural laws and natural factors. Fine, good. What we are trying to do through meditation is to give the inner self the fullest scope to reflect, in its full glory to the mind and through the mind to the body. That is the end and aim of all religions, for example is how to unfold that changeless quality which underlies all forms of activity. And when we find the secret of that, when we are able to draw forth from the changeless storehouse, the changeless storehouse of all energies into our minds and bodies, then we have found the secret of life and successful living, good living, truthful living. Then we will really live life as it should be lived.

Now what prevents this? The prevention is the mind. As I've always said, the mind is a very cunning animal. Why should it be a cunning animal? Why should it have the impurities in the mind that stop that beautiful light from filtering through? The body might have its importance for the purpose of expression, good, but the mind is even more important because if we study natural laws, we will find that the process in everything is the same, from the subtle to the gross, from the subtle to the gross. Fine. Now naturally the mind is subtler than the body but there is no dividing line. You cannot find a dividing line between night and day. You cannot. You could sit outside and watch the sun going down and you try to perceive where night starts but you will not be able to perceive it. The transition from mind to body is so subtle because it is a continuum. Do you have jazz music in a monastery? (General laughter)

Hah. Good, fine. So what we are trying to do is to bring that eternal changeless quality within us to the changing qualities of the mind, good, and by bringing that force, by bringing that power of light into the mind, the mind becomes

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appreciative of that force. In other words that which has remained so unconscious to us becomes conscious and more and more and more conscious, so the ninety percent of the dormant mind is enlivened. And enlivening the ninety percent of the dormant mind it in turn reflects on the ten percent conscious mind. Good. When a person has higher values in life, when a person develops virtues in his daily activity, truthfulness, honesty, sincerity then be sure to know that the light within is filtering through more. And the more that light filters through, the more would there be these virtues developing. Fine. Now as I said the mind is such a cunning animal that you cannot destroy it. The mind is indestructible and the extent of the mind is not limited to our little physical bodies only but the extent of the mind is as vast as the universe. Good.

So here we have a paradox that the eternalness, the everlastingness, the immortalness of the spirit is there yet with it there is also the eternalness of the mind. Good. The mind is a superimposition upon the eternal spirit. Good. I've always said this before, that fire can never exist without its heat. So the mind is the heat of that fire, but through various processes, through various intermixing, interchanging, interpenetration of many, many factors, the mind becomes clouded. And it is because of the clouded-ness of the mind that the pure light does not shine through. Good. What we are trying to do through meditation is blow away the clouds. Good. Blowing away the clouds does not necessarily mean annihilating the clouds, no, but using the same clouds as an instrument, using the same clouds as an instrument, whereby the clouds themselves refine themselves. The cloud is not destroyed but that cloud can be made to pour itself down as health-giving water. So the cloud is not destroyed, it is only changed. The cloud that becomes very dense naturally would disperse itself in the form of rain. So, there is no destruction. Nothing in this universe is ever ever destroyed – it only changes form. But by conscious effort, conscious living and consciously wanting to live a better life we change the form of what is already there. Good. And we can change the form to greater usefulness because it is the same energy that is activated, the same energy. It is the same electric current that produces coldness in a fridge, and it is the same electric current that gives warmth or heat in a stove, but how to use it, depends on us.

Now the difference between an animal and a man is just that, physiological, biological, he's made of the same components, the only difference is that he has the power of discrimination. And where man loses out is that he does not use his God-given power of discrimination. And, because discrimination, the power being there and not using it to its full value, discrimination becomes indiscriminate. And it is this indiscriminate-ness within us that gets us wound up that gets the cloud more denser and denser, and denser, until the sight of the sun is entirely lost. So through meditational and spiritual practices we refine that cloud. We change that cloud into other forms, where the light can penetrate. We cannot destroy the mind because the extent of the mind is the extent of the entire universe, because, as we discussed at the

Hayes Course, there is no separation. Your mind cannot be separated from another mind. Your power of thinking can assume an individuality but in the completeness, in the fullest context of the mind, there is no separation and you are connected to me and I to you and all of us. Every grain of sand is connected to us because everything is alive. There is nothing inanimate. Whatever seems inanimate to us also has life because Divinity is life and its expression or its manifestation also has to be life.

Now when it comes to action the real action, spontaneous action, good action, can only develop if we refine the mind, and by refining the mind, we refine discrimination. Then we know the value of discrimination. Then we can discriminate between what is good and what is not good, not only for ourselves but also for those around us. Good. And it is only the refined mind that will be able to have true discrimination. The clouded mind might think such and such an action could be right, but a clouded mind is an imbalanced mind. Good. And believe you me, that ninety nine point nine, nine, nine of the world's people are in a state of imbalance. Proper balance only comes when mind body and spirit is integrated and integrated in a manner where every action of theirs is done as a totality, when differences cease, when we stop saying, 'Ah this is body and this is mind and this is God'. When we reach that stage of refinement and when Divinity shines through us then we cease to see separation. We might start with separation, we might start with separation but that is not the end. We lose all sense of separation and then we say that that Christ consciousness, or God is here and now. In every word we speak, in every deed we do, we are just instruments expressing that Divinity.

Now these stages are there. This separation is necessary and I think it is said by Christ to the common folk, that 'Pray ye to thy Father in Heaven'. He said that to all and that was a dualistic conception. He said that to people who could not really understand the oneness of the whole universe. That was a stage, a step. Good. But to his closest ones he said, 'I and my Father are one'. And, man has the ability within him to aspire to that. If that consciousness, if that pure consciousness is omnipresent then it is here and now and present in everything. And man can be led very systematically, in spite of what ever religion he follows, man can be led very systematically to that area of pure consciousness, where he will experience pure consciousness first in duality and then he will experience that pure consciousness in oneness, and then he becomes pure consciousness.

Questioner. .... (Inaudible)

Gururaj. Yah. Good. So we come back after giving an outline of the composition of the mind, a very brief outline though, of the composition of the mind, how to use, how to express that action in daily activity, which was the gist of the question. Good.

There is only one way and that way, the factors, the components of that way is to consciously, in our waking state of life, consciously to live a better life. We can do it. We are thinking beings. We can discriminate, and if we cannot discriminate, we can always go to the guides, the guides that are living here amongst us that have gone deep into the subject, and ask brother or father or guru, whatever, 'What path shall I take, where am I wrong?' Good. And guidance is there for the asking. Good.

Now, that is the practical side and meditation enhances the practical side of living, by attaining that beautiful tranquillity of mind. By attaining that deep relaxation of the body, we can attune ourselves to the universal spirit that is within us. Because, if we are just on the surface, on the turbulence of the ocean, we would not know the calmness that is within us, that is deep down in the ocean. So we dive within ourselves and through systematic meditation this is possible, experienciable and it is there just for the doing and just for the asking. Good.

So when one dives deep within oneself and regenerates oneself, rejuvenates oneself, then one can truly bring the mind to the level of outer expression, and the outer expression or action of body and mind put together could become very beautiful. It is only by the refinement taking place within ourselves that our perspectives of life can change, where we would see things from a different angle altogether from what we have been seeing up to now. The flower seems beautiful now to you but after a few months of meditation, you will look at the same flower and it will assume a greater beauty because through meditation, one's awareness expands and not only the awareness, but the heart expands. The mind appreciates the beauty of the flower and the heart in its expansion becomes one with the flower. It identifies itself with the flower. And then the true value of the flower is known. Our perception now of the flower is limited to the senses. It is limited to the senses, but when this refinement takes place within us, this flower too becomes limitless and Divinity is seen in the flower. The life is seen in the flower. And then we can look at any object and see it to be Divine and that is how one can really love everything. Then we fail to see the surface value of things and we see the inner value of everyone. Then we could truly, if someone slaps one cheek, turn the other because that slap came from Divinity itself. The separation ceases. If the Lord should slap me on one cheek, I would turn the other one say 'Oh Lord, slap me again'. Because I would fail to see the man slapping me, I would fail to see the man slapping me but I would see God slapping

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me and having a mind I would think, 'What lesson is here for me to learn?' And that is how men evolves and man progresses.

Now it is very easy to say and people have been saying it for two thousand years and even before that, 'Love thy neighbour as thyself'. People have been saying that and it's so easy to say, 'Love thy Neighbour'. Good. But what are the mechanics in loving thy neighbour? The mechanics are within yourself. If you cannot become a channel of the love, if you can not become the channel for the Divinity to manifest in you fully then your love for the neighbour cannot be full. Then you are fooling around.

So we start with ourselves and meditation is a process of purification, it's a process of refinement where we allow the truest expression of Divinity to be in us and the finest, the truest expression of Divinity is love. And that is why love is so indefinable. The day when man can really define love then he has defined God. And yet the human mind is limited, finite. How can the finite ever define the infinite? But the infinite can be experienced; the infinite can be experienced in the expansion of the heart. And when the heart expands, Divinity is felt and that Divinity cannot but help itself in love. And when we experience greater and greater depths of love then can we truly say, then can we truly practise 'Love thy neighbour as thyself', because thy neighbour is thyself. Separation ceases. Separation ceases.

There are certain practices and processes whereby you start with separation. There are Sanskrit terms like Sarvikalpa Samadhi, Sarvikalpa Samadhi which actually means you use an object, you use an object of Jesus, his beautiful statue, that's an object, or Krishna or Buddha or Mother Mary, whichever is most conducive to your temperament. Right. You use that as an object and the more and more you use that as your ideal, the more and more your heart and mind becomes surrendered to it, because an ideal is something that requires surrendering to. An ideal in theological terms or philosophical terms is something that you surrender to. What is the sense of having an ideal and not communicating with the ideal? When you have an ideal, the ideal of Krishna or Buddha or Christ – things happen within you. You have to love your ideal; otherwise you cannot have an ideal. And, one of the aspects of love is surrender, because you cannot really love without surrendering. And what do you surrender? You surrender your small ego self, that little self which we think is so important. And it is that little ego self that says, 'I do'. But when that little ego self is surrendered to the ideal then we say, 'Thou doest, not me. I am but an instrument, thy will be done'. Good.

Now that we find, that we find in Sarvikalpa Samadhi, that we find in Sarvikalpa Samadhi, where there is a separation and most religions are based on this duality. And it is a very valid path, because through the surrender,

through the ideal, one can find upliftment. One purifies oneself. It is very, very valid, depending upon man's temperament. There are many ways to approach Divinity, many, many ways, many ways, like rivers coming from different directions and becoming one in the ocean, many ways. And, this might be your way, and it is a valid way. Good. So, when man knows the ideal, surrenders himself to the ideal, loves the ideal then there comes a time when the ideal is not at a distance from you. Then you reach the state of Nirvikalpa Samadhi, where you and the ideal become one, you and the ideal become one. Now this is possible. Even Psychology would prove this in a very lower form, that you are your thoughts. Psychology says that. You are what you make yourself to be, you are what you think yourself to be. Keep on affirming that 'I'm sick, I'm sick, I'm sick', and you will become sick. And if you are ill affirm to yourself, in whichever form, that 'I am feeling better and better' and you will start feeling better and better. And, the devotional person will say to his or her ideal that I know, I have faith, I have trust and Thou will make me better. That too is an affirmation. The one starts from the point of the I within, the real I, not the ego I, and one thereto is surrender, where one surrenders oneself to the big I within oneself and says, 'Thou will make me better. It is Thy hands'. Right.

Now that might be difficult for some people to conceive, because it is abstract. So one uses an ideal which is concrete in the form of another being and the more human the being is, the greater the rapport that could be established with that human. That is why we have Buddha and Krishna and Christ. And, they that have reached the height and achieved that oneness - 'I am my Father are one', they have achieved that oneness. So our ideal is to become that ideal, to develop that consciousness, to develop Krishna consciousness or Christ consciousness within us. And then that is how Sarvikalpa Samadhi or the separation, the Samadhi of form, becomes form-less in Nirvikalpa Samadhi. And it is through the concrete, the easiest path is through the concrete to reach the abstract. The abstract cannot be conceived. So these are the ways devised by the Sages of the past through their personal experience. They have experienced these things. And that is why these great truths are normally put forth to us in parable form, normally put to us in parable form because these eternal truths cannot find expression within the limitations of language.

So it is through devotion - Bhakti Yoga - it is through discrimination, wisdom, Jnana Yoga - it is through Karma Yoga - doing good, being good, that we achieve that ideal. Now if we can combine, if we can combine devotion, discrimination and good action into our lives then we find skill in action. Then our action spontaneously becomes good. Then our action become part and parcel of us. Then our actions does not remain separate from us. Every action becomes us. Now that is so. When an artist paints a picture or a poet writes a poem or a composer composes a piece of music, he's not apart from the poem or the painting, he becomes the painting. And that is the truest artist and the truest poet, because that poet ceases just to remain a poet but he becomes a Sage, where he and his work becomes identified, becomes one,

when knower and knowing and knowledge becomes one. And that is the highest aspiration of humanity. Choose whichever path most conducive to you, but the end and aim is to find that identity with Divinity, because man is essentially divine. And it is just to reach Divinity, it is just to reach back home. And it is just to reach back home, and there are so many mansions, so many that can accommodate us all. Fine.

So that is skill in action. And purity of action is brought about, purity of action is brought about by these various factors. The attitude, I have repeated this before over and over and it is so beautiful that I will keep on repeating it over and over again, that, 'It is so simple to be happy but so difficult to be simple'. So difficult to be simple. (General laughter) And who creates difficulty, who creates this difficulty for us? Not my mother-in-law? (Gururaj laughs) Difficulties are created by ourselves. And meditation through years and years and years, Sages have gone through these experiences and they have found the tranquillity. They have found the peace that passeth all understanding. And meditation is the way for the modern age. Meditation is the way for this age. In the Gita it is said, Krishna says that 'When evil rises and injustice is done to the just, I will come again and again, to right the wrongs'. And we can find its parallel in the Bible as well, we find the parallel there, where infinite consciousness, this abstract Krishna consciousness or Christ consciousness solidifies itself, perhaps in human form to bring the message for the times. No new message is required. These truths are eternal. These truths are uncreated. Therefore we call them revelation. They are not creations of man's mind. They are there.

Newton discovered the laws of gravity. He only discovered it. But even if there was no Newton, the law of gravity was there, is now and will always be. Likewise with truth. But according to times and according to how the world behaves at certain periods of time, the same truths have to be brought over and over again and in such a manner and in such a way, where people can understand those truths and not only understand the truths but practise the truths, not only practise the truths but become the truths. And that is the way, always and forever.

Gururaj. Who's next?

Questioner. Gururaj, the question is resonance. Energy supports consciousness. We attempt to increase our awareness by refining consciousness through Bhakti, Karma, Raja and Jnana studies. Hatha Yoga adds to this build up of awareness. What breakthroughs could we expect as a result of dedicating ourselves to this cause?

Gururaj. Oh that's lovely. Good.

Aide. .... (Inaudible)

Gururaj. Oh beautiful, beautiful, lovely, lovely. Amrit mentioned here to me and it was so nice to hear. As you've said the answer is contained in the question itself really. As you said all these paths are valid and can be used in depth. Now how would they apply to Hatha Yoga? Good. Hatha Yoga is a part of Raj Yoga, and for those that are inclined towards the postures, towards you starting from the external self to the internal self, Hatha Yoga is very, very valid.

Now some might have the temperament, whereby they would say, 'Let me start with the refinement of the body'. By refining the body through Yoga practices - by Yoga here I mean Hatha Yoga, the various Asanas, and postures, which achieves great results, even more so than gymnastics. Fine. When we have ordinary gymnastics as we know it, what we are doing is only exercising the muscular system of the body. In the practice of Yoga Asanas, we don't only exercise the muscular system of the body but we also exercise the inner organs of the body. We also exercise the glandular systems of the body. So in yoga Asanas, the body is treated as a whole. The outer structure of the body as well as the inner structure of the body and those whose temperament is of the nature to start with the body then by all means it is very, very valid. Now that is from the outside to the inside. Good. Now that is what Hatha Yoga does. Good. And in Hatha Yoga, the added benefit is this, as compared to ordinary gymnastics, that the body can be tuned in great harmony to the mind. That is one of the main aspects too of Hatha Yoga, where, as the body becomes tranquil through these postures, that tranquillity is transmitted to the mind and the mind also becomes tranquil. And when the body and mind become tranquil then the spirit shines through. So Yoga Asanas, for those that like them, do them. Fine.

Now there are other forms. That is one form. Now there are many people that don't want to do these physical exercises. We'll say for example, a person physically incapacitated, physically unable to do these postures, can we say all hope is lost for him? No. No, there's hope for him too. Fine. For him there are other forms of yoga, right and mantra meditation is also yoga, but a different process takes place there, where we dive, we surpass the mind and the body and dive deep within and draw the energy from inside and bring it to the mind and the body. So it is a matter of direction. Through Hatha Yoga, we start with the body, mind, spirit and in other systems of meditation such as Mantra Yoga; we start from this direction - mantra, mind, body. It's the other way around but the same result is achieved.

And those of you who are interested in Hatha Yoga, you should contact Anita. Yes, and it is very beneficial, very good, nothing wrong with it at all. And those who don't want to do these things, just live a life of service, do good, be good, forget all Asanas and forget meditation. (General laughter) Yes. Yah, yah, yah. Yes, forget it, forget it, forget it. If



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you are already born in this life, if you are already born in this life with the temperament of absolute service for humanity, then you don't need meditation and you don't need yoga. You have been born already equipped. Through all these various yogas - yoga as you know means union - but those of us that cannot act spontaneously in service to humanity, and serving humanity is serving God, there's no other way you can do it. By praying, praying, praying, God, God, God, no, that's not service. Yah. That's a different kind of service. That is a surrender, but surrender must convert itself, transform itself to service to humanity. Right. Good.

So, those that are born already equipped to serve humanity, by all means, but then in serving humanity there are a lot of factors that has to be taken into consideration. Good. There might be some person who belongs to twelve different welfare societies - she's with the Paraplegic Association, she's with the Mentally Retarded Association, she's with the Blind Society, she's with the Old Age Meals on Wheels, things like that - but what is the motivation? What is the motivation? What is the motivation, that's important? Is it service or is it self-aggrandisement? Is it service or is it ego expression? I've known people - for example, a Community Centre was to be built in Capetown, a certain section of the community and there was one person that was, that said, 'I will donate fifty thousand Rand'. Beautiful, everybody cheered. Mr So and so is going to donate fifty thousand Rand. But to the Executive Committee he wrote a letter saying, 'I want this centre to be named after me, good, and that is the condition of my donation'. Now what is that man trying to do? He is trying to perpetuate his name, perpetuate, feed his ego. Unfortunately charitable organisations even have to succumb to these pressures. That is so, so unfortunate because through perhaps a lesser good, a greater good can be done. But the whole principle is wrong as far as that man is concerned. That man is giving fifty thousand Rand, we'll call it pounds you'll understand it better, fifty thousand pounds, good, for his name, so that the generation, next generation and the generation after that would remember Mr XYZ donated the money for this project. I was quite surprised that this man did not ask his bust to put in the ground. So motivation is important. Now I know this man is a millionaire, a multi-millionaire and that fifty thousand pounds was nothing actually for him to give. We know the story of Christ - as a matter of fact, Reverend McConnell and I was discussing it last night - the widow's mite, that is of more value, more value than the millionaire's fifty thousand pounds. It is the motivation, the sincerity.

So, some of us are, might be born with the sense of selfless service already but how many percent of the world's population can truly say that? For the rest of us we have to prepare ourselves to reach that stage. And, various forms of worship, Hatha Yoga, all kinds of yoga, various forms of religious practices, spiritual practices, meditational practices, they are nothing but a preparation, preparation to reach that stage. A man that meditates cannot, must and will not say that 'I'm there'. No. You're on the way to reach there. When the candle, the preparation, all the problems and the trouble is in

preparing the candle and making the matches, but to light is just a second. Our cooks for example, hours and hours and hours they spend cooking a beautiful meal - our Hilary is doing a fine job and Yvonne, right - preparing the meal, takes hours and hours and hours. And you sit down and in ten minutes it's gone. And not only gone but in two hours you're hungry again. (General laughter)

So all these yogas are good and all blessings upon you for giving forth these teachings. It is very good Anita and I'm sure with your assistance to BMS, BMS'ers will appreciate it very much.

Aide. By the way Anita, later on we'll have a discussion ..... (Hatha Yoga)

Gururaj The book can't answer back.

Aide. .... (Inaudible)

Gururaj. I'm just thinking aloud now, but what would be a good idea if you like is to have a special deepening Course, right, a weekend on the theme of Hatha Yoga, whereby various demonstrations can be given, demonstrations and talks on the various aspects of Hatha Yoga. All these things can be done and there might be others in England who are very well versed in this topic, for example a scientist who does Hatha Yoga can give a talk from the scientific angle on Hatha Yoga. A medical man might be able to give a medical angle to that and you could have a wonderful seminar really.

Questioner. Can I ask one question about ...?

Gururaj. By all means, ask ten more.

Questioner. . .... (Inaudible) opening of the third eye or any of these extra-sensory perceptions.

Gururaj. Forget the opening of the third eye. Concentrate on the opening of the heart!

Voice. That is happening!

Gururaj. Yes. This could be a very good topic for a lecture from you or anybody, how through Hatha Yoga these various blockages can be removed. Oh yes. And then as one goes on in spiritual practices, in meditational practices, as one's awareness expands then all these so-called supernatural powers come automatically, come automatically but our end and aim is not for these supernatural powers. We talked about it at the Hayes Conference I think, - were you there, Anita?

Questioner. No. I wasn't.

Gururaj. No. It would be very nice if you'd listen to that tape, if it could be made available for Anita.

Questioner(Cont'd). ..... encourage it or pursue ..... (Inaudible)

Gururaj. True. True.

Questioner(Cont'd). .....which would throw a light on the path ..... (Inaudible)

Gururaj. Now you see how paradoxical this is, or how misinterpreted this whole thing is, where Patanjali himself, right, that brought forth and systematised Raja Yoga, he himself said 'Do not go for developing Siddhis'. And then in our twentieth century, that is supposed to be a civilised century, people go about encouraging the development of Siddhis and adding greater blocks to their spiritual progress and the recognition and the living of that pure consciousness that is within us. These, these, these are the false, these are the false idols. These are the false idols that should be discarded. Yah.

Aide. Some people may not know the word Siddhis.

Gururaj. Siddhis means the supernatural powers, right, and there's nothing supernatural. As we know and I said this many times, it would be just a repetition, that with things that we don't know about, we call it supernatural. The aeroplane and the wireless and the telephone was supernatural a hundred years ago. Today it is so natural because we have understood now the workings of certain subtle laws; we have understood the workings of sound waves, though they are invisible. Yet we have known the workings of it and that is how the radio and the telephone came about. So for a person to levitate or project oneself to another dimension, it's not supernatural, it is very natural. Yes. But why? Why? What is it going to benefit you? That is the question. Isn't it better to chuck away these false gods and go direct to God? Isn't that our purpose and end and aim in life? To know Divinity, to experience Divinity and to find oneness with Divinity? Because

once you are, if you are mixed up with these E.S.P.s and extra sensory perceptions, and, and - you will forget Divinity. You will forget Divinity. And every Sage that has lived has always said, 'Do not mix yourself in these, do not have these practices as an aim'. But on the path to Divinity, your perception develops and you see the beauty, regard it to be Divinity's beauty. And enjoy, when you walk through the garden, enjoy the flowers, enjoy the beauty of the flowers and the rockery and the trees and the lawns, Jazz music too. Enjoy this - it's also an expression. It's also an expression, yes, but don't get stuck there. Don't get stuck at that Jazz radio, move on or close the windows. Father, you will find that we are very fun loving. You know our motto is the three L's, Life, Love, and Laughter. Joy, joy, joy. Next. We still have some time.

Questioner. .... Is that you with your hand up, John? ..... (Inaudible)

Gururaj. The answer is yes. Come up, John. (Laughter)

Questioner(Cont'd). . .... (Inaudible) (Laughter)

Gururaj. Beautiful. That is not a question, it's a request.

Questioner(Cont'd)..... during our meditation we experience things which we would normally class as being unusual experiences that we don't normally have, are we experiencing Siddhis and should we be aware of the dangers?

Gururaj. Yes. Now Siddhis are not necessarily dangerous. Good. But it's our attitude and our use of them that could be dangerous. Now during your meditations, - for example, Sister Elizabeth, - do some of you remember her, some of you that were with us at the Course in Scenic Hall, and when we initiated her, Amrit you initiated her, did you, - and of course at that time her first experience was a very clear vision of the Madonna and Child. Was that it? The Virgin and of course there was a write-up in some Newspaper also about it - in the Liverpool paper, it was mentioned. That's right, yes.

Aide. In the Liverpool Echo

Gururaj. Not newsletter. In the

Aide. ....that interview that took place with Charles.

Gururaj. Or something. Nevertheless. Nevertheless. Fine. So during our meditations, during our meditations, if we have some experience which might be termed super-normal, by all means enjoy it. Why not? Why not, enjoy it? But know that that is not the end and aim. That is just the beauty on the path, that could be a pointer, as a milestone. You reach one milestone and it says twenty miles to London. Go further, another milestone comes, fifteen miles, then ten miles and before you know it, you're there. And that's where we want to be. Yes. Home. Home. Home. We have strayed away like lost sheep, like lost sheep. We have to reach home. Yes.

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