

Gururaj. Shall we meditate for five minutes? It was such a lovely little nap I had after going three, four every morning for the past several days. Good. I'm ready.

Questioner. Where we left off this afternoon.

Gururaj. Yes. Fine. A couple of them at a time.

Questioner. Often we talk of choosing our situation in life before we are born. I would like to focus in on the mechanics of this choice and how it applies to the interim between leaving one physical body and entering into another. For instance, is the choice conscious or subconscious? During the period between physical bodies, do we have an expanded awareness of reality so as to make clear decisions as to what we need to work on in life?

Gururaj. Good. Fine. That will take an hour. We will try and make it shorter. Good. Basically the question just means what happens after life after death? What happens after death? When this life ends with what we know as death, what happens? Good. And, during that period, are we aware or conscious of the things that are happening and, if we are aware and conscious of the things that are happening, what are the mechanics of that consciousness? Good. Fine.

Firstly, there is no death. There is only life. And what we do is shed off the grosser physical body but the subtler body that is within us goes on even after the physical body dies. Good, as we know and I've said and have been said before, that there are three aspects to man, the physical body, the subtle body and, of course the spiritual body. Now the spiritual body is something which is eternal. Fine. And that eternal body within us knows no differentiation whatsoever. Good. It does not differentiate between one spirit to the other. We could liken it to an ocean of water and we, the individual selves, are but bubbles or waves rather in this case on this one ocean. So, our finest body or the spiritual self of man is totally interconnected and at-one-ment with every other person's spiritual self. So there is only one spirit.

Now what makes this universality into individuality is the grosser, the outer physical body and the inner subtle body. Now there is not much difference at all between the subtle body and the grosser body. It is the same. Good. The difference, if we were to regard it to be a difference, would be just in degree. One is gross and one is subtle. In other words it forms a continuum from the grosser to the subtler. Good. It would be like a coconut where you have the hard shell and then the softer white of the coconut and then the real essence is the water in the coconut. Good. And yet the

shell too is made of the white softness that is in the coconut and that white softness is but a congealing of the water in the coconut. So, when we crack a coconut, good, we shed off or throw away the hard outer shell and, of course, we keep the soft part, the soft white of the coconut. Yet the difference between the soft white of the coconut and the hard brown of the coconut is just a matter, the difference is a matter of degree but the constituents of both are the same. Likewise, in the human body you have the grosser body and the subtler body. So, at the time of death or what we know as death, we shed off the grosser body and the subtle body carries on. Good.

Now when the subtle body carries on, it has to reincarnate again and again so that it could annihilate itself too. It too must come to an end. In other words, the subtle body too must have what we know as death. Good. So, the eternal quality in man is the spirit and the subtle body and the gross body, they end. Good. Now, that ending is not something that is destroyed. That ending is just that it would become more finer and more and more refined until it becomes the water of the coconut again. The hard brown exterior and the soft white edible portion of the coconut become the same water again, which was the cause of the grossness and the subtleness of the coconut. Fine. But the process that one has to go through, the mechanics of the subtle body would be to assume a grosser body so that it could function. It could function tangibly because relativity could never exist on one layer alone. It has to function through so many layers of itself and it expresses itself through so many layers ranging from the subtlest to the subtlest to the grossest of the grossest. So when man sheds his outer body, his subtle body perpetuates itself until that too will end, as we said before.

Now, anything which is subtle normally has a longer life than anything which is gross. Good. Now, the purpose of the subtle body is there, to contain within itself all the experiences which has been gained by assuming the grosser body. Good. So, the subtle body could be described as a mass of impressions. The real you or Jivatman as we would call it in Sanskrit, that means the Jiva, your individual personality mixed with the spiritual body is what we know as Jivatman. Fine. Good. So, the subtle body has to find a way to become more and more finer and the only way it could become more and more finer is to keep on taking on to itself grosser forms where, through the grosser form, it realises its own refinement. So, therefore, people say if the subtle body can exist with the spirit, why have a grosser outer form? But it is the grosser outer form that keeps the coconut together. It is the grosser shell that keeps the coconut together. That is why we have to take birth over and over again for the refinement not of the grosser body but for the refinement of the subtle body, which is but a mass of impressions gained through the outer organs of the senses. Good. The outer body has its five senses and these five senses are connected to the senses, the subtler senses of the subtler body. Good.

So we have seen now that there are two sets of senses, one set of senses is with the grosser body and one set of senses with the subtler body. So, every experience that is gained with the outer senses, the grosser senses can only find validification if it is in direct contact with the senses of the subtle body. Those senses, in Sanskrit, are called (Inaudible). Good. And it is this connection between the grosser and the subtle bodies that causes the impressions in the subtle body which stores all these impressions and it is the storage and the various combinations that make up the store which would determine the next birth. Good.

Now, many people say that we have chosen our children but that is not entirely true. We choose our parents. Good. So the subtle body, the subtle body waits for the right time and clime and the right parents, the right genetic combinations through which it could manifest itself into a grosser form. Good. But, from the time of shedding one physical body to the time of assuming another gross body, another physical body, what happens then? And that is in the field of trying to know what happens after death. You want to know that? Fine. I can tell you, I have been there many times. Yes. Yes. And so has all of us! Good. Is that for me? Lovely. I shouldn't have taken this sleep just now really. Sleep is also a form of death. Good.

Now, we die many, many deaths even while we are living. The heart beats all the time and we think that it is beating all the time but it is not. Between every beat, there is a rest and, if the heart beats twenty thousand times a day we have died just as many times as we have rested from one beat to the other. If we breathe in twenty thousand times a day, there is a gap between the in breath and the out breath and that also is a death. It is that very fine moment where a connection is made with the spiritual self. Many have practices that has to do with this, where they could, when they really find that moment between the in breath and the out breath, they find the eternal self or the centre within themselves. That is incidental. We are not talking of practices. Good.

So, after discarding the grosser body and the subtle body goes on, does the subtle body have any activity? Good. Yes. The activity the subtle body has is to gather itself. Because of its experiences in a very scattered outer body, it also becomes scattered and the first thing it does is to get itself together. Good. Then they are all there, otherwise they are somewhere else. You know when we say how this person is 'Not all there'? That's what it means. Good. So, in this process, in this process of gathering itself, it does it for one purpose. It does it to formulate its next birth. Good. And the guiding factors in formulating its next birth would be evolution because, as we discussed the other day, that we are caught up in this propulsion, where we have, where we have come from the silence and have to reach back to the silence. So what activates the subtle body is this propulsion forever taking place and forever wanting to push it forward. So, here is a

period after discarding the physical body where it gathers itself and the purpose of gathering itself is to formulate ways and means of taking another birth. Good. Waiting and preparing itself for the proper genetic combinations whereby it could take this birth. So that period of time is not a period of evolution. That period of time is not a period of evolution but a period of evaluation. It evaluates its entire history. It evaluates its entire history where, in what to us might seem thousands of years but in that dimension could be just a fraction of a moment, where in that fraction of the moment it could review its entire life it has lived on this earth, sixty, seventy years - fifty years, whatever the case might be. And not only that, but how that fifty, sixty, seventy years has been connected to its past existences.

So here is complete evaluation, stock-taking as the business man would say, there the balance is worked out, credit or debit is worked out. Good. Fine. And the working out of the credit or debit is what theology would call 'Judgement'. Right. Now, in order to explain this to believing minds that would not analyse or rationalise, they would put a figure there, a father figure there which would judge Man that you have been good this way and you have been bad that way. Good. Fine. But the real judge, there is a judge, and that judge is ourselves. Because the very word evaluation would imply judging. You can only judge a certain thing when you evaluate it and when you assess it, when you take all the circumstances into consideration like a judge within a court where he would take the evidence of the defendant and the plaintiff and then, upon the evidence received by him, he would form his judgement. Right. And that judgement is formed by assessment and evaluation.

So, this process goes on in that period between life and death, good, where we ourselves judge ourselves and the greatest judge of man is man himself. Good. Here in the physical form when we do not realise or put into practice our subtle selves or allow the subtle selves to manifest itself in its truest form, the grossest self is not capable or perhaps not honest enough to judge himself. Good. There is not a single dishonest man that does not feel he is honest. A thief will find hundreds of reasons to justify his thieving. The person with any other bad traits can find hundreds of reasons for justifying whatever he is doing. A drunkard will find hundreds of excuses and justifications for wanting to drink. Okay. Good. But when we are in that dimension of the subtle self, we are more honest to ourselves. We are very, very honest to ourselves because in that subtle body there are none of the physical attachments. Good.

In the physical body, the reason why we are insincere and dishonest, is because of our attachments to things. This is my pineapple. This is my flower. This is my couch. This is my wife. This is my motor car. All my, my, my, my, my. And that my, my, my, my, my is related to this physical body and with the support of the mental body. Fine. But in that subtle realm, in that dimension having no attachment and being closer to the spiritual body, being closer to the spiritual

body, a person can honestly and sincerely evaluate and assess oneself. Because the subtle body, being the nearest to the spiritual body, receives the greater light. And that is why we say when man dies, he comes face to face with God. That is what is meant by Scriptures and by all various forms of theologies that when man dies, he comes face to face with God. What it actually means that the subtle self of man, being subtle, allows the spiritual self or the spiritual body to shine through it more. And when the spiritual body shines through the subtle body more, the subtle body cannot but help being honest. That is what we are actually trying to do in meditation. Every moment you transcend, you have died. I wish people would die more. Good. And the people that can transcend are the ones that are twice born. So you see what the twice born means now? That is being twice born and not some of the Hindu ceremonies where they put on a thread and say, 'Ah, he's twice born'. No. No. Twice born means to be able to die, to end the grosser bodies and the subtler body and to allow pure spirit to shine through. That is death and, at the time of death this birth takes place. That is being twice born. Fine.

So now we have seen that by being in the subtle body, we allow the light of the spiritual self or the light of the Divine shine through more. Good. A greater and a closer contact so, therefore, we are honest in order, we are honest and, therefore we can assess and evaluate ourself. Now, what form has the subtle body got? What does it look like? You'd like to know that? Fine. The subtle body, if you reach the realms beyond the physical body, the subtle bodies can be seen in various forms and shades of colours. In that realm colour is the expression of the subtle body. So when a person sees another person's aura for that matter, good, he is seeing the subtle body of that person. Good. And, the evolutionary stage of the person is perceived by an outsider, by a Yogi who has the ability to do that, is perceived through the colour and, colour too being a form of vibration has a sound. Good.

So, the gross body, the subtle body are the same, as we said before but good to repeat again is a matter of degree, one is gross, one is subtle. But the subtle body is also composed of matter. The subtle body is also composed of matter. Now, the subtle body need not have the shape of the physical body. Good. If you are six feet two inches tall then your subtle body does not need to be six feet two inches tall. Good. It could be eight feet tall because the subtle body, as it could be perceived here and now is in the form of an emanation. And the shape generally of the subtle body is the shape of an egg, oval, which surrounds everyone here and can be seen. As matter of fact there is a certain medical science in India where you have the Vedas, those are the names, that is the name given to those doctors who deal in Ayurvedic medicine. Good. Some of them have become so proficient in the field that, by looking at you he will tell you the area of your disease and what that disease is. Here the modern medical doctor can prescribe to you after you tell him what's wrong with you. Those doctors, they tell you. That's the difference, because the perception is deeper than just the

physical body. Good. They don't need X-ray machines. Right. So the shape of the physical body, of the subtle body after discarding this physical body is always in the shape of an egg, oval. Fine.

Now, if all these ovals are put together, if all these ovals are put together which constitutes the subtler universe then the universe too looks like an egg. And that, in Sanskrit, is called Hiranaya Geerba, the 'Golden Egg'. I don't know why they call it golden, but the 'Golden Egg'. Fine. The reason probably why they call it golden is because, being a mass of various subtle bodies and with the Divine spirit shining through it, would seem golden. Therefore, they call it the 'Golden Egg' because the spirit itself, like water is colourless. The spirit itself, like water, is colourless. We go to the riverside or a pond or the ocean and it seems blue. But it is not blue, as we know. It is the reflection that makes it look blue. Right. So the totality of all those eggs which seem golden for a person who can stand apart and look at it. Fine. Good. So the subtle body exists in a form of an egg. Right. That is why I don't eat eggs! Good. Fine. Now, within this egg, within this egg it has not only a literal meaning but it has a figurative meaning. The egg is the embryo, the embryo that contains all the impressions of that individual soul. In other words, that egg has now to manifest or express itself. Fine? Clear so far? Good. So, it has a definite form. The subtle body too has a definite form and it is perceivable in colours.

Now, let us go back to the little exercise I gave you last night. Good. Now, I went through many, many Forms to see who needed or who was suitable for the moment, everyone is suitable actually, but for the moment for that practice and the colours that were perceived by all of you or, rather, most of you had a great deal to do with it. Good. After closing the senses suddenly without preparation, remember I said that? Don't prepare for it. You are thrown back to your subtle body and, by being thrown back to the subtle body, you can experience your subtle body in colour form. Lots of people saw greens and reds and mauves and golds and purples, browns, all the colours of the spectrum. And those colours represent your state of the subtle body. Well that was the purpose of the exercise and that was the purpose of the teacher working out the results of the sums, he is marking the papers, the teacher is. Fine. Good.

So, in another dimension the subtle body exists in form and that form, any form can only be perceptible if it has mass. Okay. Any form is only perceptible if it has mass and we have seen that the subtle body is also composed of subtle matter. But that subtle matter is so fine that only when we, only when we shut off our physical, grosser senses can we be in touch with the subtler senses of the subtle body. Fine. But on the other side, with the physical senses all left behind in the grosser body, we can perceive all around us. How do we perceive all around us, is with our subtler senses and the subtler senses perceive matter in form of colours. Fine. So when you go on the other side, you'd be surrounded

will all kinds of colours depending what kind of glasses you have on. Yes. Fine. Don't take them off. Oh Yeah. (General laughter) Beautiful. Lovely.

So you perceive it in colours according to the glasses you have on. By that what I mean is that if your subtle body is more refined you will experience a greater luminosity. And if the subtle body is at a lower state of evolution, the colours that you will perceive, you will still perceive them, would be more dense and more dull. Right. Fine. So that is why theology would say, talk of the shining heaven for the good man where everything is bright. That is what Scriptures say. But the real meaning of what the Scriptures say is this, that the good man is a man whose subtle body is more refined and, to refine the subtle body, we use the physical body as a means. So, therefore, all the theories of morality and ethics and things are taught and preached to us night and day, do this and do that. You know talking of, do this and do that, I met a person, he says, 'I have created' - well this was said to me in a joke. It's a good man, a good man, a really good man. He says, 'Apart from the Ten Commandments, I have created the Eleventh Commandment'. I say, 'Pray, please tell me what it is'. He says, 'Ignore the previous ten'. (General laughter)

Nevertheless, all the laws of morality and ethics are formulated so that the physical body, being used as an instrument or a tool, can refine the subtler body. Now, when the subtler body is refined, it has the ability to perceive light in greater luminosity and that is what Scriptures mean when they say we reach the shining, radiant heaven. And heaven and all those fears are always described in the terms of light. Always, in every mythology and in every theology it is described in terms of light and this is what it means. Now, to be in light, to be in light is a far lighter feeling, light, lighter feeling, good, which could mean two things, experiencing the light literally and experiencing the light figuratively as well where you feel lighter. To feel lighter, to feel buoyant, to feel buoyant is to feel happier, the lightness of the spirit. Right. So that is the heaven that Scriptures talk about. But now, when the subtle body is not so refined and experiences denser forms of light - now you will know that all denser forms of light are heavy, and we feel this heaviness. We feel heavy as if one has indigestion. One feels heavy and that heavy feeling is hell. That is the hell which Scriptures talk about. Good.

Now, during the process of assessment and evaluation, if we have lived a good life and we feel lighter then it is more enjoyable. So, therefore, heaven is enjoyable. Good. When we, because of our actions, feel heavy and dull and our perception is dull expressed through these colours, we feel this heaviness. And, in this heaviness and during evaluation and assessment, we have some regrets. We say, 'Why did I not treat Charlie well when he treated me so well? Or, why didn't I do this for Jill or Joan or Jean? Good. I should have done that'. Now, when that subtle body says to itself, 'I should have done that'. It has to answer itself by finding the opportunity to do that in one form or the other.

Then he would do it, Jean and Jill and Joan, having passed away, in the next life, there might be a Daphne, Doris or what have you. Right. So that is the law of repayment, is it not? We have to pay back in some form or the other. Now, we repay back not necessarily to the person that we have harmed, right, not the physical entity but we are repaying back in principle. We are repaying in principle for the one that we have harmed will be paid back for that harm in some goodness that will occur to them or that will come to them through other means, through other channels. You rob me of ten pounds. Good. You have ten pounds from me which you have taken from me unlawfully, unethically, immorally. Fine. I've lost that ten pounds but somehow or the other I will get a hundred in return. So if you want to be a good business man in, if you want to be a good business man in the business of life, lose. For it is when you lose that you gain. Don't the Scriptures say that too? Yes. Yes. Gain and you're the loser. Lose and you're the gainer. That's what the Scriptures mean. Fine. To get back to our story. Good.

So, in this process of evaluation one says, I should have not done this and the subtle body has the power because being subtle. We've always said that the minute atom has more power in destroying a whole country as an atom bomb than a two thousand ton bomb can only create a big hole. So, the subtle body, being so powerful has the power to formulate plans whereby all the things which it should have not done, we create the opportunity where we can do those things which previously we did not. Good. And that is why, that is why we have to be born again and again and again until the debt is all paid. Fine. Good. You go to a shop and you buy a thousand pounds worth of goods. Good. You haven't got the cash so you buy it on the never-never plan. But it's never, never- never.

He was buying a house, he came to ask me. They come to me with all kinds of questions, all kinds. Things about everything which is related to life falls within my department. He wants to buy a house. Now there is a system where you can buy a house over a thirty year period, a thirty year plan they call it from the place where I come from. Good. He says, 'Gururaj, the house is only eight thousand Rands. It is so cheap. It is so cheap. Eight thousand Rands. Must I buy it or not?' I said, 'Have you got the bootle'? He says, 'No. I got to raise a certain deposit which I have and the balance they give me thirty years to pay'. 'Are they charging you interest?' He says, 'Yes'. Good. 'What is the interest?' 'So many percent'. Right. Now let us start calculating. And I calculated for him in two minutes that what he thinks he is paying eight thousand for worked out to thirty thousand because, according to the law of economics money doubles itself in eight years. Money doubles itself in eight years, in some countries perhaps sooner; some countries perhaps a little later. Fine. But that is the law of economics.

So, in life too and in the subtle body too the law of economics operate. Good, where there is no such thing as, on the never, never, never. There is always the ever, ever, ever. Fine. And for all the actions we have done, for all the good things or bad things or things otherwise we have to pay. And it is the time in the subtle existence, which is also fine matter and perceptible by the subtle senses in the form of vibration, vibration has to have an expression too, even the subtlest vibration. And the subtlest vibration expresses itself in colour and sound. So the existence there, the existence there on the other side is an existence similar to the existence on this side. Right. The difference is this, here we just do things. We just do this, whatever we feel like doing. Good. On the other side, we just don't do things. We do things within a pattern, a framework and that framework is evaluation, assessment, reckoning. That is what the Scriptures say, 'The Day of Reckoning, the Day of Judgement'. Good. There no evolution takes place because there is no action of will. Evolution can only take place by free will, will that guides action in this gross manifestation and that is why this gross manifestation is necessary to evolve. So, these bodies we have taken on are not by accident. It is a necessary must. Good.

So, in the other dimension, while the evaluation and assessment is taking place, there is neither evolution nor devolution. You do not go back and neither do you go forward. You are standing still. And it is only in stillness that you can evaluate. It is only when you can stand still that you can evaluate. If we drive in our car fast through one of these beautiful English countrysides, we see so little. But if we stop the car and stand still and look how beautiful the scenery and then we appreciate the countryside. I remember going to Paris once, the first time I had been there, and I wanted to see Paris. So one of my people there wanted to take me for a drive, 'I will show you Paris'. I said, 'Thank you very much and thank you for your car. I want to walk'. And I enjoyed Paris much, much more; much, much more looking at those beautiful, fine buildings, looking at them and having a book with me to look up the history of those beautiful, fine buildings, how they were built, what happened, this, that, and enjoyed it much more in spite of the blisters. It was worth it. Right.

So there, in that other dimension, we stand still and we evaluate and the purpose of evaluation is to come back, to be born again in a physical form whereby we could do the things that we haven't done, good, or correct the wrongs, to put right the wrongs that we have done in the past. And this is necessary. We cannot stop this process. We cannot go into the other dimension and say, 'I do not want to come back'. Who wants to come back to this filthy world? Some people would like that, believe you me. They are so tired of life here that they wish they don't have to come back. You find many people doing that. But it is necessary because we are still involved in this propulsion, this force and nothing can stop it. The only thing that can stop it is when we jump off this propelling wheel, which the Buddhists call the 'Wheel of Karma'. It's only when we jump off. Stop the world, I want to get off. And that can only come about when the physical body is not

necessary any more and the subtle body has become so refined, so refined that its colour merges away into the colourless. And that is becoming one with Divinity. Good. So that is what happens on the other side. When you go there and experience that let me know. Pick up the phone. Okay. Good. Carry on. Or shall we start on a different topic, whatever? I don't mind. Why has that gentleman left here to go and sit there?

Voice. (Inaudible)

Gururaj. Oh, I thought I was too bright for you here. Fine. Fine. Please be comfortable. Sit back, relax, loosen your ties, chuck off your shoes, carry on. That's the way. That's the way. Tension can never absorb. We know that, don't we? When we feel tense we don't absorb but when we are relaxed and we are without tension and we just leave the mind open then it sucks up like a sponge. The best way to hear and to learn is never to be entirely attentive, never to be too concentrated. Fine. Then there is so much tension produced by that concentration that we lose a lot. And I believe there are some systems of education where they have found that certain things can be retained better in the mind if there is some other thing happening in the background. There is some system, I believe, that uses this PILL Method. Something to that effect.

Aide. Certain types of music in the background. People learn languages this way, apparently learn them without the unnatural accents of their own culture because they learn them with natural accents.

Gururaj. Yes. Yes. There's some truth in it of course and truths do unfortunately get commercialised nowadays. Please.

Questioner. It seems like you've answered most of it really

Gururaj. Oh.

Questioner. I could just go on before you answered it, and you not saying anything else, okay. What sort of dimension are we in at the time? Is it the soul that chooses and, if so, does it sit around chatting with other souls in between lifetimes? Is it aware of them?

Gururaj. All those eggs combine with the other eggs to make the one big egg, Hiranaya Geerba. Next? (General laughter)

Questioner. What is the nature of this soul or energy form and why and when do we lose awareness of making our choice like do we have more awareness as a child, as an infant?

Gururaj. No awareness is lost and we don't choose. We are in this force of propulsion and the only thing that can happen and that one can do is to evaluate and assess. And that is the awareness we have.

Questioner. We lose awareness of that though when we come into the body.

Gururaj. That awareness, ah,

Questioner. That idea is what I mean. Maybe as a child, the imagination and innocence of a child, is there more of that previous decision? And the last part was, well it's not just this, I had, was it simply that our choices are made automatically by our past actions?

Gururaj. It covers it all. The awareness is never lost. All awareness gained or consciousness gained is never ever lost. It is only merged away in pure consciousness. It is the same consciousness. Consciousness is eternal. Consciousness is forever eternal. But what differentiates one consciousness from the other, is its grossness or subtleness. That's all. So when a child is born, a child is born with full awareness, full consciousness. It contains within itself the consciousness of its state of evolution. Now, by having this consciousness, it is not necessary knowing that consciousness. One does not know that consciousness because one is not refined enough to know that consciousness. It is similar to asking, why does man not remember his past lives? Right. That's actually the question. Fine. Why does man not remember the past lives?

All the memories of past lives are there in our consciousness. They are there. They are there but, to be able to know our past lives, one has to refine this physical consciousness and this mental consciousness to such a degree that one can cognise past lives. And it is within the power of each and every one to know his past lives if, through meditation and spiritual practices, we refine that inner self to a degree where no time and space would exist. And, when we reach the realm of timelessness and spacelessness, then we can direct that section of our consciousness to a particular time. So, in other words one has to attain to a stage of timelessness and spacelessness in order to know the relative time and space.

So it is within the power of all to know ones past lives. Good. But, as we said this morning or was it yesterday, that it is a good thing that human beings have been granted the ability and facility to forget because if that remembrance is brought up within us then we have to be strong enough to face that. And if we have not gained that refinement and through some chance, some fluke chance although there is no such thing, but through a chink in the clouds you get a glimpse of the sun, it could be too, too powerful for us to sustain that previous knowledge. Therefore, some people doing spiritual practices unguidedly and unwisely, go through a lot of troubles, as we have seen and known, emotional problems, psychosomatic problems, all kinds of illnesses, mental imbalances, just by doing practices arbitrarily or from a book without proper prescription and proper guidance. So, you stir up, you stir up in the mind, you stir up in the mind certain remembrances, certain Samskaras, certain impressions and, by stirring them up, you are relating them to your present state of evolution. You are relating them to your present physical and mental form and they may be too powerful in either the good or the bad way for the present body, the present nervous system as people would call it, to sustain it. And that is why instead of creating greater balance more imbalances take place.

Therefore, it is always said in Vedic tradition and in all traditions that the spiritual path must always be guided by a Master, always by a guru. There is a very famous phrase in Sanskrit which is repeated in practically every Upanishad you would read. You can start from the Kena Upanishad, Upanishad, Upanishad, any Upanishad and it will always be repeated over and over again that 'Guru benag jana nahee' 'Without the guru there is no knowledge'. And that knowledge, we don't mean the knowledge that is acquired in Universities, we mean by that knowledge, the inner wisdom, the inner light. So, a guide is definitely needed according to all Vedic traditions. There are some that might be born at a very high evolved stage and that has seen that I have only got one bridge now to cross and he has seen that bridge clearly in a past life and the past life was not sufficient for him to cross that one last bridge and he knows the bridge, so he is the only one that might not need the guru, because he has come with precognition of what he has to do to achieve enlightenment. Okay. Fine. Next.

Questioner. Somebody here wanted to know if, as you said, that everybody needs a guru except that one person, then how come when we are making the decision, we don't all decide to come into a particular meditation?

Gururaj. Who wanted to know? Why don't they ask it themselves?

Questioner(Cont'd). Well, it was in the context of this question (Inaudible).

Gururaj. You wanted to know why you make a particular decision to choose a certain path. Good. The decision is entirely yours and having, man, having a free will must choose freely. Good. What could guide the decision is a person's own temperament or mental makeup. Good. And, one should always decide, one should always decide very sincerely without being influenced by anyone else. One should decide very sincerely within oneself and in accordance with one's temperament what path one wants to choose and one must find a teacher that will teach that path that one needs. Good. If you feel that your tendencies are, is in art, you will not go to a music school, you will go to a painting school. If you find your tendencies are to become a carpenter, you will not go to a school that teach plumbers. Fine. So your own tendencies and honest evaluation of your tendencies should be the best guide to find your guide. Good.

So that is why people differ and have different teachers. And that is good. It is very good for every man he must formulate his own path. He must formulate his own way of life. Good. And then when he goes to one teacher and he gains everything the teacher can give him he has the right to move on to the next teacher that can give him more. Primary school teacher will only give you up to primary school level. Right. You have to change your teacher when you go to High School. And after you have passed High School, you don't need the High School teachers any more, although you don't respect them because they were necessary. And then, after you have finished High School and you go to University, you need the University Lecturers and Professors. So there too amongst teachers there are gradations. There are gradations. Yet, in spite of all these kinds of teachers, all these kinds of teachers there would be some perhaps, a rare few that could tutor a child from sub A to M.A. He has the whole range. Okay. Good.

Gururaj. Twenty five past ten? Time really flies. What happens to it? Rishi, I would like to have a meeting with you after this meeting. Next? Yeah. Okay.

Questioner. I was going to ask a question but I think you might have already answered it. I was going to say, why is it so difficult for ordinary human beings to recognise Divinity

Gururaj. Why is it difficult for ordinary human beings to recognise Divinity? That is a very, very valid question and the very why in it contains so much force and power and sincerity, it is only through the why, the real quest starts. When man does not ask why, he vegetates. It is the why that feeds one into probing, enquiring and that is also a process to find and meet Divinity. So, Divinity is not apart from the process. This is a great truth. This is a great truth. Ordinarily the path might be apart from the goal but in the spiritual field the path is part and parcel of the end. So, the path and the end

becomes one. And while, and as we travel the path asking, asking always, 'Why?' 'Why?' 'Why?' We come to the Sanskrit injunction, 'Not this. Not this. Not this'. We find one theory. We study it completely and we reject it. Not this. There must be something more. But, if you had not studied that theory, you would not be led to the conclusion of not this. Fine.

Then, next stage and, after completing that, studying that, then not this starts again. And you could never say, 'Not this' to that either if you had not gone through it. So, therefore it is all, 'Not this', 'Not this', 'Not this', where you really find this and to find 'This' in the 'Not this', is the real 'Is'. So, in 'Not this', in 'Not this', in 'Not this' we find that. In 'Not this', in 'Not this', in 'Not this', we find 'That'. And, when we find that then all these 'Not This's' ceases because that also comprises all that which is not that. What is that wonderful, sea shells on the seashore? Yes. Yes. Beautiful. Beautiful. As someone was saying to me the other day that even if Christ should walk down the road or a Buddha or a Krishna, we would just pass him by and not recognise him. Our senses are so gross, not only the physical but the subtle senses are so gross that we have the temerity to criticise even a Christ. Because we are judging a Christ by our standards, not by his standards. Because it is only when we reach his standard, that we can face him squarely in the eye and say 'Hah! Thou art that!' And it is through all this, 'Not this', 'Not this', that I finally find 'That'.

That is why we fail to recognise Divinity. That is why we find all these Avatars, incarnations being so severely persecuted. They go through hell and high water. Yes. That is why Christ suffered so much, because he was not recognised. The people never had the sight and neither the insight to know him. But that was good. That was good or else his message would not be perpetuated today. He would have been accepted for his time and there it might have ended full stop. If it was not of the message given at that time I would not be here. So, in everything there is value. So, in order to recognise the Christ amidst us, we have to be at a stage to be able to recognise. Open the eyes and see. Open the eyes and see he is not far away. He is not far at all. Just open the eyes. Perhaps you'll see him. Okay. Good.

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