

Gururaj. Last time when I was here, some people asked me for a reading list and as a beginner, I recommended the works of Swami Vivekananda. I said, read his 'Karma Yoga', his 'Jnana Yoga', 'Bhakti Yoga', 'Raja Yoga'. Nevertheless, I'm very much reminded of a story of Vivekananda, one of the greatest men that lived at the beginning of the century. He was in a hall and he gave the most profound inspired talk. Good. Now where he lived was not far away from the hall, so they took a little walk from the hall to his abode and some of his devotees were following him, walking with him. Fine. So all of a sudden Vivekananda just stopped still and he says 'I've got it'. All of them looked around and thought that here is some great profound wisdom going to come out, some real gem of wisdom. And as they all looked at him, he says, 'I've got it. I know why that soup was nice, they put in bay leaves'. (General laughter) Now the same thing is happening to me here. You know they have got some of the best cooks in England together here and they are just feeding me and feeding me and feeding me. I'm wondering why the salad was so nice tonight. (General laughter) Lovely. Good. Who'll start us off with a question?

Questioner. Guruji,after they have meditated..... vision .. very happy ... (Inaudible).... (Laughter) ... where I work

Gururaj. Excuse me why do all the girls come up (General laughter) and not any men?

Questioner.last night ... you changed possibility.....if it's happening

Gururaj. Beautiful, very beautiful. Good. Now (General laughter)

Aide. Just to mention that quite a number of other people have recorded experiences of that kind too, many persons.....

Voice. (Inaudible)

Aide. What was distinct about these cases, Guruji, is in many of these cases it was so clear to the people, these people said was it a dream, in other words it was so different from the dream and it had a reality about it. So this is a good question and many people are interested in hearing about it.

Gururaj. Nevertheless, can Peter tell us something about any experience that he might have had or any experience that he knows of other people might have had. Let us hear from you Peter.

Peter. You mean into my mind.

Gururaj. Yeah.

Peter. My wife and I..... Jean said that wallpaper is down and Imention ... (Inaudible)

Gururaj. How about you Norman, tell us something, anything of the Liverpool area.

Aide Yes there was one time..... (Inaudible)

Gururaj. Go into a little more detail about it if you can remember them.

Aide. (Cont'd). (Inaudible)

Gururaj. You wrote to me about it. Good. How about Marjorie telling us something about the Bath area.

Questioner. I don't knowquite a lot of people..... (Inaudible)

Gururaj. Good. Now let me tell you what I was doing now at this very moment. Before appointing the Counsellors this morning, good, I had a chat with Amrit and I said look here we need some people who can speak in public too. Yes. They must be able to express themselves rather. I said I want to get Robert talking for a start. We just did (General laughter) and that applies to all. How beautiful it is the way they express themselves. Very good. Now the mechanics of these things I don't understand. (General laughter) I don't understand them. I know them but I don't understand them. I don't understand how they work. I don't really or else I'd tell you.

With Robert this morning, when he was going through certain twitches, intuitively I knew that there was a certain nerve pulsating there which was causing the twitches. And just by applying a little pressure to that particular nerve, the twitches ceased and he became very, very calm. Good. If a person had been in spiritual practices for a very long time

then that very touch could have sent you away into Nirvikalpa Samadhi. Because it is not me. I am just a channel. And the analogy that I always use is that I am like a hollow piece of wood shaped into a flute and let Divinity play its music through this piece of wood. I'm only the wood. I, the wood is not even conscious of Divinity playing through it. Good. But the wood could be shaped in such a way and the holes in that piece of hollow reed can be drilled in such a way that Divinity can play its music through them, through it, rather.

Likewise anyone can do this. Anyone and everyone because everyone is a creature of Divinity, a creation of Divinity. And everyone can achieve that state of oneness with Divinity, so that its music spontaneously flows through, without rhyme or reason. The fire as I would say, does not need to find reason to give off heat. Ice does not need to give reason to give off coldness. This flower does not need to give reason to give off its fragrance. The flower doesn't understand. It just happens. It is a happening. And that comes about when a person lives for the moment, when a person lives in each moment fully and allowing that moment to be the moment of eternity. Then it happens. It can happen to everyone and because one could be empowered because - something happened, okay, - and because one is a channel, these powers could be captured and you don't need to do it consciously. Sometimes there comes a time when a person is in a dire need, where you can evoke and invoke this power and direct it consciously to a particular channel, like we did last night with Vincent, Vincent Scully, who had an accident and was in deep pain. Fine. And you can by will, take over the pain, take over the suffering. This is what our Lord Jesus Christ did. Yes, it can be done.

Questioner. ... karma (Inaudible)

Gururaj. You never took on karma. No. You don't take on another person's karma ever but you can alleviate certain physical sufferings. Thank you.

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

Gururaj. Yes, it is but what you are taking away is the surface value. Right. Yeah. You are taking away the surface pain. You are not taking away the karma. Because for the moment, the person could be in extreme pain, like Usha last night where someone had a terrible toothache and there was no doctor there that could extract the tooth. So she gave a healing just by just a touch, where certain energies were activated and by the activating of these energies, the pain was alleviated. But the next day the tooth must be pulled out. So karma has to be worked out.

So for these, for these laws that operate beyond our dimensional value of things, you cannot explain them. Now I have said to you that the mind, the extent of the mind is the extent of the universe and everything in the world, everything in the universe is inter-connected. There is no separation. And if you stir the water at the edge of the ocean at Cape Town beach, fine, that same current will be felt or will transmit itself to the beach in Eastbourne. Right. The current will forever, once activated it will flow, flow. In distance, in the relative sense it will diminish, but in a dimension and other dimensions above our own dimensions, right, they remain just as strong. So what we are doing is we are tapping that source. That source means the oneness, there being no separation. And if our mind is guided to that oneness and at that precise moment when the mind is just tuned in properly, the proper reception is had. The currents are in the air all the time. The tuning of the radio on to the right meter. So, sometimes if people is very worried and have some problem, they can tune in very easily to Gururaj Broadcasting Corporation. Fine. Just a moment. They can tune in. Right.

Now, Gururaj is just a name, just a form, piece of flesh and blood that lives and breathes and does everything which any normal human being does. But the Gururaj I talk about is something beyond, which every one possesses, some in a greater degree, some in a smaller degree. It is just to tune in. Right. Now, as we find taps that bring water, you can have a small tap, you can have a big tap, fine, and the bigger the tap, the greater the flow of water. Good. Now that energy that is activated is like a reservoir. Good. But now to bring water from the reservoir to the tap in our kitchen there's a whole lot of things involved. The reservoir does not come to your kitchen and yet it comes to your kitchen in the form of various pipes. So the evolved man, the self realised man is directly in touch with the reservoir, the big pipe. From the big pipe, there are smaller pipes until the water from the reservoir miles and miles away reaches our kitchen tap. Now that is how it works and these things can only be explained by analogy. It can never be explained scientifically. But there is only one thing to remember that this universal power is there and it's not man's power. It's God's power which man can activate. Man can activate this power by self purification and not only self purification but also by the grace that God gives, because your very act of purification is also through His grace.

So, in that surrender to Divinity and by our actions we perform in life, the purer the better, then we become automatically the channel of that grace. And what we feel is that grace. Whatever good comes to us is that grace. Now, sometimes to activate the grace, right, we need a symbol. Good. That grace, that Divinity is abstract which cannot be conceived by the human mind. What we do is have a form or shape that the mind can relate to. That is why we have Christ, we have Buddha, we have Krishna, Rama and all these great personages to whom we can relate to. It is easier to relate to a highly evolved person than it is to relate to something which is abstract. But while relating to the personage, we do not forget the abstract. We do not forget the abstract. In other words worshipping Krishna, we are worshipping the

Impersonal God through the channel of the Personal God. When we worship Christ, we are worshipping God through the personal channel of the Christ or Jesus. Good.

So, this would be a question of the Personal God and the Impersonal God. Good. The Personal God is symbolised in any form which we wish to symbolise it to be. But we normally symbolise the Personal God in the form of something we can relate to or someone rather than that which has reached perfection and that is in communication with the abstract. And yet the same Personal God cannot explain in words what the abstract is, but communication needs no explanation. It is a languageless language. It is the wordless word and that wordless word is forever eternal. Man can achieve salvation by loving his wife. A woman can achieve salvation by loving her husband but she has to learn or he has to learn not to see the husband in the physical form only but also to see the Divine form which resides within him.

So, therefore, the mind being limited, the mind being limited, it would naturally be drawn to things that have limitations. And what we are trying to do with our practices is to transcend those limitations and see the finest value, the finest value within those limitations because there is nothing existent that is not composed of or has not at its core Divinity. And as we said this morning or yesterday, when we realise this Divinity, when we actively perceive this Divinity, not with the physical eyes but with the inner eyes, the eyes of the soul, and when that Divinity is perceived and felt inwardly then we become close to that Divinity and in the end we become one with the Divinity and that is the process.

So, when such experiences occur of having these visions and help being received, we are only using, we are only using the teacher, we are only using the teacher, the guru, saints, whoever, as a medium, as a middle man because it is through the concrete that we can draw from the abstract. Yes. And that is the value of Sages. Eastern Philosophers always say that try as much as possible to be in holy company, in good company, because the holier the person, he radiates greater holiness. And the radiation of that holiness or those vibrations, if you wish to call them, must affect us in some way. Therefore, after Satsang and this should be the experience of everyone that when you leave the Satsang room, you somehow feel lighter, more joyous. There is something that happens. Something happens. Right. So you see, God has his ways, God has his ways of communicating. He communicates in very subtle ways. And one day through our meditations when we reach that subtlety then we will realise. We will know that ah this is how it works. We will know it but we won't be able to explain it. But it just works.

So these visions and things are just tuning in, tuning in to the radio station and you get it like the TV set - you tune into ITV or BBC One or Two or whatever. That's all. That's all. That's all. Where because of your proper tuning, you

produce the image; you yourself produce the image because the image of the enlightened man is universal. It is there, here, there and everywhere. When man achieves oneness with God, he ceases to be here only. He is everywhere. And when we, even in a momentary glimpse, when all the wheels of the mind are well aligned and in that momentary glimpse, we tune in and we find Him there. Those are the mechanics. That is - something like that, I don't know it. Okay. Next.

Questioner. Gururaj, is there a being that does know consciously how these laws operate..... (Inaudible)

Gururaj. Right. Good. Now if there is a being that knows how these laws operate, if there is a being that knows consciously how these laws operate then he ceases to be a universal being. Good. When he ceases to be a universal being, he can only express conscious knowledge through a very limited channel of his conscious mind. Good. So the laws that he would express, naturally would be limited, because his conscious mind is limited. His conscious mind, that which he knows of, that little percentage, ten per cent can only express itself in a three dimensional aspect. But these laws are beyond these three dimensions. But he cannot consciously explain it, but he can inwardly know it, but that knowingness will always remain inexpressible. That is why science fails. Science has all the equipment and what have you, to measure sub-atomic matter. Yet they admit that there's still a vaster field. Even Einstein admitted this, that there is still a vast field that cannot be put into the test tube. Fine. But it is by knowing certain laws that one can very safely say that there are other laws beyond which the mind cannot express and neither explain.

So, the day when man with his limited mind can explain those laws, or can explain God, then God will cease. Then God will cease because how can one bring the unlimited within the boundaries of our small limitations. How can that be done? It is an impossibility. The mind can only intimate, can only infer because of its present knowledge that there are far greater things beyond the scope of the mind. One can intimate that with the mind. So, all analysis, all reasoning is limited and therefore it fails to explain that which is limitless. But within the confines of the core of one's personality, the heart, one can experience that boundarylessness that limitlessness, because the core of one's personality is the same, is too, limitless and boundaryless. And therefore when we say Divinity resides within us in its entirety, then know that to be able to experience the entirety, we've got to reach the entirety within us and that entirety within us is the entirety of all existence, of all creation, of all manifestation.

So Divinity and Divine laws can be experienced, can be experienced, but not explained. The blind person, born blind can never explain colour. You taste sugar but you can never explain sweetness. These things are to be experienced and only experientially known. There's no other way. So, that is where all philosophies fail. That is why

there are more problems in philosophy than in anything else because the mind reaches only to its limits. And some philosophies might be more profounder than others because with a finer mind instead of ten per cent, someone reaches fifteen per cent of the mind, and could explain things in a far more subtler level but never in a complete level, never in its completeness.

So, in meditation we try and understand as much as we can, as much as the mind can grasp, but primarily meditation is the way to experience, meditation is the way to experience that which the mind cannot explain. So meditation starts where the mind stops and that is why we meditate. We want to know the fullness of existence. So, to a certain stage we use the mind. After that going beyond the mind, we reach the other stages, the other standards which the mind cannot grasp. So we use head and heart to know the fullness of life and fullness of existence. That's how it is. Okay.

Questioner. I suppose we're all here because we are concerned that the development of the heart and mind and body for that matter should be integrated and harmonious in ourselves and in our fellow human beings. Something has begun to concern me recently in relation to my own meditation practices and those of other meditators I know. It seems to me that a distinction needs to be drawn between the heart which one might call the heart of hearts and the emotions. The heart seems to operate on different levels. Again I have had the personal experience of much greater emotional intensity since beginning these practices, more than I would have thought myself capable of. If it's possible to be led astray by the intellect or the mind, which you have often said is a very cunning animal, it also seems possible to be led astray by the emotions. They seem to be pretty cunning animals as well. Surely its important to guard against life becoming sort of an emotional extravaganza (General laughter) because the intellect's too and surely the heart of hearts seems so illusive at times should be the vital factor in determining the course of our lives.

Gururaj. Beautiful, very beautiful. Good. Now here so many distinctions have to be made, so many distinctions have to be made between the core of one's personality which is called the heart, then the intermediary between the heart and the mind which is emotions and then the mind. Good. Three distinctions there. When we talk of the heart, we are talking of the purity that resides within one. The heart we talk about is the purity that bled impurity. The heart we talk about is Divinity. Good. But emotions is not the Divinity that we have talked about at first. It is emotions come about by the combination of mind and heart. When the purity of the heart and the forcefulness, the energy of the heart is clouded by the cunningness of the mind then we find emotions and as Siobhan has said, the emotions can be misleading. Yes. But if the feeling value coming from the heart then they could never be misleading, they will be pure. People confuse the

heart with feeling. Heart has a feeling principle. Heart has an experiential principle but how many of us know the purity of the heart? How many of us can experience the heart as it is? We only interpret the heart through our minds. And therefore the force and the power and the energy, the purity radiating from the heart is filtered through the dirty window of the mind. But when we feel, when we feel at that moment we do not discriminate that, is this feeling pure, or is this feeling coming through a pure mind? So all feelings that are misleading, all feelings that produce havoc in our lives, all feelings that mislead us. Feelings can be interpreted as urges also. You have the urge to do something wrong. Now you cannot say that the feeling involved in the urge of doing something wrong came from the heart. Although the power radiates from there but how and through what channel has that power come? Good.

Now if through meditation the mind is brought to a tranquil state, brought from its turbulence to tranquillity, then the feeling that wells up from the heart does not need to go through the turbulence, all those rocking waves that produce drunkenness in the feeling. So because of the turbulence in the mind, feelings can become intoxicated and not sober. Sober feeling or true feeling is that feeling that bypasses the mind and it can only bypass the mind when the mind does not stand in its way. Good. Now the heart is capable of one feeling only and that is the feeling of love. Now that force of love that generates from the heart goes through the various facets of the mind. Good. If it goes through the facet of hatred, that very energy becomes hatred. If it goes through the facet of envy, that same energy becomes envy. And like that all the various negative or positive emotions we feel, comes from the energy of the heart but through all these different windows, all these different channels that performs their own function.

Now if these channels, if these negative channels are filled, if they are closed up then that energy can flow in its pristine purity as love and then we know what that feeling really is. None of us here, perhaps in glimpses only, has really experienced the feeling of the heart. We imagine that we experience the heart, we imagine. We think we experience the heart. Because when we really start experiencing the heart then we become the heart. Then we are in the domain of Divinity. So when we talk of heart, it is the heart that is devoid of the mind. Good. Now the same energy, if the mind is cultivated, if the mind is cultured towards greater virtue, then that energy will flow virtuously. It will flow virtuously. It will flow affectionately. Good. So that is what emotions are composed of. Psychologists have a very limited view of what emotions are. They tend to mix emotion with feeling only, but now they have started to realise that feelings are more of the mind, empowered by the energy of the heart.

So what we have to do, the answer is very simple really, what we have to do is to still the mind. Close those doors that allow all the negativity to block the way, all the negativity to block the way. The white flower would always remain

white, but if we look at it through coloured glasses, the flower would seem differently coloured. If we put on green glasses, the flower will seem green. If we put on red glasses, it will seem red. It is not the fault of the flower. The flower, the power that flows from the heart is forever pure but because of the filtration, because through what it is filtered, that will be expressed in the emotion that we know, that we know. So really as I said it is very simple. It is very simple. The power of the heart is forever pure. It is the mind that is impure. We purify the mind through daily action and through meditation and then that inner power will flow in its real purity. Good. So the emotions must not only remain in the domain of your heart, but it is the filtering, it is the filtering that causes all the trouble. Okay. Fine.

Questioner. Guruji, the snails are eating my lettuces. What should I do? (General laughter) If one may not kill life, what about using antibiotics for illness? Where does one draw the line?

Gururaj. And this question comes from a medical doctor. Yes. If the snails are eating the lettuces what shall I do? Good. Do these snails deserve to eat the lettuces or not? (General laughter) Right. Now, if we do not allow the snails to eat the lettuces, is it right to let the snail starve? Now by allowing the snails to starve, we are killing the snails. Is it right to take life? Good. Now so easy, stop eating lettuces. (General laughter)

Aide. Start eating snails! (General laughter)

Gururaj. Oh what fun! No man could ever exist on this planet earth without killing. Every breath we take, we are killing millions of microbes. Is that the word? Yes, millions of them. Every breath you take, we are killing, we are killing, we are killing. The choice should be ours to take the path of the lesser evil. Now if we should stop breathing, we would be killed and perhaps we could be more useful than those tiny microbes, so we keep on breathing. So survival of the fittest as Darwin would say, good, but to leave Darwin aside, we have to be practical. We have to be practical. That very vitamin E that lettuces produce could be very helpful for the survival of man, the very vitamin that is gained from lettuce. So shall we allow the snail to live and the man to die, if he needs the Vitamin E? Right. Now we had a similar question this morning I think, yesterday.

So it is always best to choose the path of the lesser evil. Good. But where we can help ourselves - now I do not advocate any form of life in the sense that don't eat meat, become vegetarians or do this or that, - but if we could have the choice of surviving on vegetables then it might not be necessary for many to kill more sentient life, life that is at a higher stage of evolution. But one thing happens in our system of meditation that as the body refines itself in meditation, the

desire for grosser foods seem to dwindle. We do not make it a precondition that do not eat meat, do not do that, or do not do this, do only this, meditate and the rest will follow. Because through meditation when the mind and body becomes more and more refined, it will of its own self seek more refined foods. Its intake will be more refined. Good.

So, one does not need to repress oneself so much. One does not need to. Perhaps one could say that if you have meat three times a day, cut it down to two, in any case skipping one meal a day might be very good for a person, might be very good for a person. More people have died of over eating than under eating.

Aide. Sybil, was that the question actually that you asked or did you say something about antibiotics, and was it just people you were talking about?

Questioner. No, sorry

Gururaj. We're still busy on the snails and the lettuce. (Gururaj laughs) Yes. We should choose the path of the lesser evil, always, consciously. And through the refining of ourselves, the choice to us will come to us very automatically, should we eat the lettuce or the snails. Yes. I believe snails are eaten in some countries.

Questioner(Cont'd). Not the sort that eats my lettuces. (General laughter)

Aide. (Inaudible)

Gururaj. Look, everything has life and there was some scientist in India that proved the heartbeat in a cabbage. So you see everything has a form of life. So, therefore life, it seems that life lives on life. Every breath we take we kill millions of microbes. Life exists on feeding on life. But if we can feed ourselves on a lessly evolved life which comes with more refined foods by all means, the choice is ours to choose the lesser evil.

Questioner.fly..... (Inaudible)

Gururaj. Very hard to understand. There's no answer for that really. Because if the bugs - you can justify killing the bugs because the bugs are killing another form of life. Right. So what happens is this that the small fish is eaten by a bigger fish and still a bigger fish eats that fish. It goes on and on and on. Right. There will always be this law in the universe,

creation, preservation and destruction. There will always be this. Because everything is life. Even this table in front of us is teeming with life. Millions of molecules are swirling around in it. It too has life. When you cut this piece of wood, are you hurting the life? So like that it goes on and on. You cannot draw a line. You cannot draw a line. The only line that can be drawn is that by personal refinement, our taking of life would too become lessened by using more refined things. That's all but no man could ever say that the taking of any form of life can be prevented, because life feeds on life. Life exists on life. And that is of course talking in relative terms because in the absolute term, there is no birth and no death. It is beyond it all. That is in metaphysical, philosophical terms. The antibiotics I don't know about. Okay. Good. Nevertheless, you could tell us something about it, Dr. Muhammad. Yes.

Dr. Muhammad. much more (Inaudible)

Gururaj. Dr. Muhammad is a Psychiatrist.

Dr Mohammed. I think maybe it's a very emotive subject and I think for doctors it's sometimes very emotionally charged they have to make very..... I think talking about it generally.

Gururaj. And a person has an interminable incurable disease, should you take its life?

Dr. Muhammad(Cont'd). Exactly they have been lying there for years and you know

Gururaj. They have become a vegetable

Dr. Muhammad(Cont'd). Absolutely and you are then asked upon to make a choice when they come to a certain crisis and are you going to prolong this person's life or are you just going to withdraw the antibiotics which maybe life saving for this person and just help them to prolong their life as a vegetable (General laughter)

Gururaj. Now this of course has been a very contentious question. There have been pros and cons among medical men throughout the world and there have been many for it and many against it. Now isn't there a way where the human has become a vegetable, can that vegetable not be made into a fertiliser to promote other vegetation. Think about that.

Questioner. I did have one question. I came back to health from pneumonia twice ... (Inaudible)

Gururaj. And then if such a request comes to a doctor, is the doctor obliged to end that life?

Questioner. There is a quotation which says 'Thou shalt not kill. Do not cry efficaciously, keep alive.'

Aide. In the United States in a number of States, there is a law where two conditions, if two conditions are met, they let the person die. The first must be unequivocally judged by a certain number of medical men that it is a terminal disease and has no chance of recovery and number two that if the life supporting apparatus, like intravenous feeding and things like this were withdrawn that the person definitely would die very rapidly where they could be kept for a long time if they kept them up that way. If both of those conditions are met then the family have the right to say withdraw - you know the closest relatives, children or parents - have the right to say withdraw the life supporting apparatus and the doctor will withdraw in that case.

Questioner. Is that consistent with the position of the church, Father, do you know?

Father Doyle. I was just thinking that there is a big difference between letting a person die and killing them. I think this is a distinction that must be made, and I'm sure if people want to die, there's no harm in letting them die. But it's very different to kill them, if they don't want to be killed.

Gururaj. True. True.

Questioner. Isn't there a book where people have been resuscitated and have recounted a pleasant experience on death? Do you remember that book?

Voices (Inaudible)

Gururaj. I think there was a condensed version published in the Readers Digest recently.

Questioner. Could a person be, if a patient was in that situation, I mean they could not be in that situation accidentally; it would have a purpose for them. Now if they are to die, is it not very much the same thing as trying to avoid a very unpleasant experience, trying to escape from something, perhaps in other words we are trying to escape from Karma.

And from the point of view of the individual, although the request is understandable, they are experiencing something which is totally unpleasant, is it not the same as trying to commit suicide?

Gururaj. No, it would not be, as Dr. Muhammad has told us that the person has become a vegetable and becoming a vegetable it has lost its sensitivity to pain. It is just vegetating there. Fine. Now can, the question here would be, that is it its karma or repayment of karma to remain a vegetable. Right. It would not be so because karma entails action, activity and when activity ceases then there is a period of stagnation. So, one should rather, if there is no pain and suffering involved, one should rather end the stagnation and allow that soul to flow to work out its karma again in another form. Right. So as Fr. Doyle has said, there is a difference between letting die and killing. Here you are just letting die to something or someone who is not progressing in any way and that is not suffering any pain in any way, but causing a lot of pain in the environment or to those that are close to him or her.

Questioner. if I'm ill again, don't let me live, don't help me.....

Gururaj. But here, now here, Amrit gave the answer that if Sybil felt that the pneumonia can be cured and the person can be brought back to normal then there would be no purpose in allowing the person to die because it could be a form of escapism, wanting to commit suicide, as you said. Yeah. So each case rather has to be judged on its own merits. One could never formulate a general principle on this. It has to be on its own merits. Okay.

Questioner. Guruji, there's someone who has the same problem as this young lady and (Inaudible)

Gururaj. No. No. It has to be individually

Questioner. (Inaudible)

Gururaj. (General laughter) You said if we are one with God. Good. Fine. We are one with God and you don't pray to yourself. Fine. But you have qualified your statement by saying 'if'. Now when we can get rid of the 'if' and really experience the oneness with God, then prayers are not necessary. Prayers are only necessary because you experience the separation. Right. And the, the, the Divinity is always symbolised as a Protector, a Giver, a Father. There are other cultures in the world that symbolise Divinity as a Mother. Oh yes. Right. So, as a child we approach in prayer Divinity as a child. In other words we approach Divinity in humbleness, mildness, meekness. Therefore we say 'We pray to our

Father'. That, that is the purpose of it. Now it is true, it is true that the Father and the Son are one. I am one with God, it is true, right, but have I realised it. Have I grown enough to the stage of my Father and I've become one with him. Until I have not become one with him, I am still his child and I will approach my Father as a child in that humility, recognising that my Father has greater power than me. That is why we pray to the Father. And that is very, very valid and every religion would teach that. Oh, yes. Okay. Every religion teaches that. It is more a theological question that. Yes. You say, you say 'Our Father in Heaven'. You could go on philosophically and say 'What is the Father and what is Heaven?' Isn't everything 'it'? So, there are many ways of looking at it. But the answer I have given you, is a theological answer.

Questioner. Is it also useful to remind ourselves after meditation, to remind our minds that I am one with God or God is in me? Is this useful?

Gururaj. It is very useful. Yes. Yes. Those are called affirmations, right and all affirmations are useful. All good affirmations are always helpful, useful and strengthening, always. Ten. Okay

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