

Gururaj. ....that we can really know the manifestation. If we can know the un-manifest, then we can really and truly know the manifestation of the un-manifest is. Good. Now when we suffer with these emotional problems, we do suffer them without the realisation of Divinity. In other words, fear suffers within itself. Jealousy suffers within itself. Every form of negativity is perpetuated by itself. Okay. Any form of negativity is perpetuated by itself. Now, if there was a recognition of what Divinity was, and if those fears had to come about, inspired or energised by Divinity with a conscious knowledge of it, then these mechanisms of fear and greed and lust can be used as instruments to overcome various defects in us. In other words with a defect, we overcome another defect. As in homeopathy, we use one thorn to take out the other thorn. Fine. But when both thorns, when the thorn has been taken out, what do we do? We throw both thorns away. Right. But this comes with a higher realisation that all this happening within us, is also the work of Divinity. Good. But when, when we have that realisation, then fear becomes fearlessness, anger becomes love, hatred becomes love. So the same energy is converted within us, the same energy is converted within us, in its positive aspect. Good.

Now, having certain pent-up feelings does not mean, that to release those feelings, as a release valve, to release those feelings, will get rid of the negativity within us. What we have to do, is to release the pent-up energy, and the pent-up energy can be released positively. So why not choose the positive path? Good. There is a very thin dividing line between love and hatred. There is a very thin dividing line between fear and fearlessness. A very thin veil separates the two. The whole crux of the matter lies in the energy that brings the positivity or negativity about. The crux of the matter, the basis of the question is based upon energy, and how that energy is used, how it is utilised, how it is expressed. There comes freewill. And if freewill is used positively, then that hatred will become love. Now, how to use freewill positively, that is the deeper question, behind the question. How is freewill to be used positively?

Now, any kind of energy can be used positively, if an understanding is gained of that energy. Without gaining the understanding of the energy, we are in confusion. And whenever anyone is in confusion you can be certain that that is within us. Good. So we start by getting rid of the confusion, and the best way to get rid of the confusion is to understand the situation, why do I fear? Once one has an understanding of the reason why one fears or why one hates, then half the problem is solved - because the very process of analysing the reason. If you go to a psychiatrist or a psychoanalyst, what does he actually do? He makes you talk, he makes you talk, he makes you talk, and while making you talk, he will guide you slowly, he will guide you very subtly sometimes, to make you see the faulty reasoning that you have. He will make you see the fallacy, the misunderstanding you have, that a good psychoanalyst will do. Good, fine. In the spiritual path, we do the same, Jnana Yoga, the yoga of discrimination, we, we can actively discriminate. The reason, find the reason with discriminative power, why we are hating, and why we are angry, and why we have fear.

So once we know the reason, why I fear, once we know the reason why I fear, then it would be getting rid of half the problem. And the other half can be got rid of by gaining strength within us. It is like a person walking through a dark road, and he sees a rope lying there. Good. At first sight it might seem to be a snake, and he has that fear in him. But when he looks closer, he will see it is not a snake, but a piece of rope, and immediately his fear vanishes. Now this situation can be applied to everything in life. A woman fears that her husband is going out, the husband says 'I'm going out with the boys', but in the heart, the woman fears that he might be going to see a girlfriend. She fears that. Why does she fear that? Why does she have that fear? Good. The fear is there because of her personal inadequacy. It could be a conscious inadequacy or it could be a sub-conscious inadequacy planted in her mind, since childhood perhaps, because of happenings in her environment. She might have had certain experiences in life, that would produce that fear in her. Good. Basically the fear stems from insecurity. She feels insecure, and therefore she feels inadequate. She feels I can not please my husband, or look after my husband in the way he should be looked after, and therefore he might find another girlfriend. Good.

Now, when that women fears this, what is she to do? She has to analyse herself. I'm not talking of morbid fears, or fears that are created by an imbalanced mind. But there are fears that come about it people's minds that are well balanced, but the thinking process is wrong. Good. In that fear there could be so much attachment that makes her think that her husband will be unfaithful to her. Meanwhile he could be the finest, man on earth. Now if she analyses the situation, 'Where have I gone wrong, good, in order to produce this fear in me?' If she analyses herself, and she feels that she has been doing her duty properly, right, she has been loving as a wife should be loving, she has been caring for the husband as she should be caring. Fine. Firstly he married her because he was attracted to her. Is she doing her best to remain to just as attractive as the honeymoon period, or is that past, and is she taking things just for granted? Now if she analyses all these things and the answer is in the affirmative, that fear would be lost. Then she would say 'John, why are you sitting round at home tonight, go out and have a good time with the boys'. That is that, good, she will develop. Fine. So that very fear that caused this attachment, and insecurity, and inadequacy can now be turned to love and adequacy and security, where she would say, 'Stop sitting around watching the telly, if you feel like going out for a game of snooker with the boys, go!' She will say that. So what has happened there, is that the same energy has been used, but it has taken a hundred and eighty degree turn.

So, all fears stem from ourselves and not necessarily from the environment. And even if the environment creates a fear, it depends upon our ability to succumb to the fear, or overcome the fear. The basic fear in man is loss, good, we do

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not want to lose. Right. In this example of the woman, she feels she is losing her husband. Right. If we study every kind of fear, we will find that it is always based deep down on the loss of oneself. In other words, loss of life, which in turn means loss of ego. Man tries to sustain himself as much as possible, and in doing so, he is only sustaining his ego, while real happiness and fearlessness can only be found by subduing the ego, and not nurturing it. Good. The ego is that which gives one identity, and people do not like to lose their identity. But it is only by losing one's identity, - that does not mean that you must refuse to be John, Jack or John, or another 'J', Joseph. Okay, it does not mean that. You're still John, you're still Jack, you're still Joseph, you're still that. But the identity that has to be lost is the identity of the inner-self. That identity, that ego that says that the whole world that revolves around me, that is the ego. That the whole world revolves around me, I am the centre. Whenever you find any conflict in any home, whenever there's any kind of conflict, right, it is because the person in the home, thinks that he or she is the centre of the home, and everything must revolve around him or her. And that causes conflict, always, always, always. Good.

But when the person feels, starts feeling, losing that individuality, losing that ego, and thinks I'm just the circumference, and everything is happening within the circumference. Let me be the rim of the wheel, that keeps the wheel of my home together. Let me not be the hub. The forces that keeps this home together, let that force be the hub. And that force is love, and love is God. So what we are doing is transposing ourselves from the rim to the hub, right, and saying 'I am the doer, I am the centre' while we are not the centre, we are so uncentred. That is the basic problem always, and being, feeling, thinking that we are the centre, all kinds of fears and inadequacies and insecurities, they develop and develop and develop and cause all kinds of miseries. Good.

Now, man can centre himself, only after he can take the knocks of being the rim. When a cartwheel progresses on the path, on the gravel road, it is the rim that is most used. And when we can be most used in the experiences of life, and take them bravely, can we turn to the centre, otherwise not. But we are doing things topsy-turvy, up-side down, wrong side up where we think we are the centre, when we are not. We are just the circumference serving the centre, and when we lose that identity, when we lose that ego, then all fear would finish. And as I said, the greatest, the greatest fear is loss, losing oneself, yet we know that it is only by losing oneself that one gains. If you want to enjoy the sunrise, if you want to enjoy the flower, if you want to enjoy the gurgling brook, you can not fully appreciate or enjoy it if you stand apart from it. In reality, or in apparent-ness, you are standing apart. But when you can really identify yourself with the flower, when you can really identify yourself with the gurgle in the gurgling brook, then you really understand it and then you really appreciate it. Then you are not standing apart. And by not standing apart, you are losing your identity and becoming one with the flower, or the brook, or the sunrise, or the sunset. That is identification. And to achieve

identification, one has to lose individuality. One has to submerge oneself. A salt doll went to the ocean, to find how salty the ocean is, but when it went to the ocean, it melted away into the ocean and became the salt of the ocean. It became the ocean. It merged itself in the ocean. Individuality ceased, and when individuality ceases, ego is subdued.

That is what should be done, but we don't do it. Fine. We want to preserve ego identity. Now, we still can preserve ego identity and say, 'I am John. I am John'. We can preserve that 'John-ness'. But let us lose the 'I-ness'. I am John, keep the 'John-ness', but lose the 'I-ness', that I am John. And when that I-ness is lost, then John and Jill would find no difference between themselves. That is identification, and when there is identification, all fears are lost, because two makes friction and when there's identification, there's no friction, and no fear. Fear is always part and parcel of friction or conflict. Now the conflict can occur between two people, or the conflict can occur within oneself. Good. And it is easier to patch up the conflict with the other person, but it is more difficult to clear up the conflict with oneself. Good. All asylums are filled with people that have mental conflicts, and the basis of most of these conflicts is of course is imbalance and imbalance is caused by fear. And there can be many, many kinds of fears, many, many kinds of fears that produces many, many kinds of conflicts.

So, we have to live in this world as individual beings, and yet while living as individual beings, we still have to identify ourselves with all other beings. We have to identify ourselves with all other beings in the sense of knowing that there is just oneness. And the separation that is apparently so, is only created by the thoughts in the mind. The separation is an idea, it is a thought, and those ideas of separation causes conflict and fear. But if the idea of separation is taken away, and behind the idea, the reality is felt and found, there is no separation. Then who is there to fear who when there is no separation? Good. So, this we can find through becoming more and more established in our meditational and spiritual practices, because it is only at the level of greater refinement, where this oneness is found. It is like the pyramid, so broad at the base, but so one at the pinnacle, at the point, and that is where we are striving to reach. That is where we consciously, or unconsciously are striving to reach, and that is where total happiness is to be found. And when we have total happiness then there is no fear, there is no hatred, because total happiness is love, and there is no place for anything else. And then 'My cup runneth over'. So if the cup is so full, there can be place for nothing else, then it runneth over in giving. And when man gives, when man gives, he has no place in that cup for anything else. It is running over and over all the time.

So the basis of fear is based upon our inadequacies, and inadequacy is itself a fear. The basis of fear is insecurity, and insecurity is itself is a fear. Good. That can be got rid of by strengthening ourselves, by developing a greater

awareness, by developing a greater integration between mind, body and spirit, by gaining a greater understanding of what life is all about. And by integration and understanding, the heart expands. And in that expansion and greater awareness, fear would become less, and less and less. Now this is so easy to talk about, but so difficult to do. It requires, it requires years and years and years of practice for many people. To some, it comes much quicker, depending upon one's evolution, at what state of evolution we are in. Good, to those at a higher stage of evolution, to become fearless would be easy. To those who are still floundering they would take a bit longer, because the day when man becomes fearless then his ego is subdued. And when the ego is subdued, he becomes self-realised. Good.

The basis, the root of the fear must be up-rooted. Good. You can analyse and get rid of one fear, but that may be surface fear. Good, but have we got rid of the root, because if the root is still there, it will manifest again and again in different forms. Today you fear a cat, tomorrow you will fear a dog, and day after you will fear something else. So it is only by self integration, sincere devoted spiritual practices that we can eradicate the root, the basis that causes all kinds of fears. Good. And once the root is gone, once the root is destroyed then no kind of fear can over take us. And then the sense of preservation of the ego is not there. The very man who fears competition in business, might overcome the competition, but the idea of fear is not gone. Good. Once he overcomes the competition, some other kind of fear will get hold of him, and so it goes on, and on. But one has to get rid of the basis of fear, and to get rid of the basis of fear, would be through self analysis firstly, self integration most importantly, and then the ego is automatically lost, merged away in that ocean, which is called love and fearlessness, and there's no place for fear left then. Okay. Fine. Next? Haven't you got written questions today?

Questioner. My question isn't very deep or philosophical, it's rather a practical one for Meditators.

Gururaj. Beautiful, beautiful, beautiful.

Questioner. Why is it that sometimes when meditations are so boring, and seemingly so empty of spiritual upliftment?

Gururaj. Do you find it so?

Questioner(Cont'd). Sometimes, Guruji.

Gururaj. Discuss it with me personally would be better. Then we can analyse why it is boring for you, and why sometimes it's up-lifting for you. Then we can go into the mechanics of it, because one person's experience is not necessarily the experience of another person. Now, by explaining the causes of your depression sometimes, and upliftment sometimes, it might have a undesirous, or a non-desirous effect on other people's minds. So personal meditational practices should always be discussed personally, either with the Counsellors or myself, and we could explain to you what is going wrong, and why it is going wrong. If there are any mistakes being made, because a slight little difference of angle from the gun here, shooting off a gun from here, you might be out a quarter of an inch, but at the other end, you might be out a whole mile. See in that way, it's always best to discuss meditational practices, and meditational problems. There are no problems really, its just putting things right or doing things in the way it should be done. And these things are always recommended to be discussed personally, because firstly ours are personal techniques, not a generalised thing which would apply to everyone. So do make an appointment with Amrit, or Rishi won't be here, or one of the Counsellors, or if not, if they could fit me in perhaps.

Questioner. Could I perhaps then ask you another question.....?

Gururaj. Sure, sure, sure, sure, ask ten.

Questioner. Sometimes a very few times, but now and then, I've had kind of flashes of telepathy or intuition, could you perhaps discuss that?

Gururaj. Yes, yes, yes, yes, beautiful, beautiful. To have flashes of telepathy, or flashes of intuition, what are the mechanics of it? Now, when telepathy and intuition is firmly grounded in us, then we cease to have flashes, it could become a permanent reality. Good. The reason of having flashes, is that we could see the possibility within us, that there is a possibility of this kind of telepathic communication. At that moment, and everyone will find this, that there comes moments in every ones lives, when one is dead centre to one's centre, to oneself. And when you are dead centre to yourself, then you are alive. Then you are really alive. Good. And when you are really alive, then you will find these flashes. Good.

What happens here is this, that mind of man is a universal mind. The extent of the mind, is as vast as the entire universe. That means, that if there are bubbles in the pond, each bubble is connected to the other bubble. Good. It is connected by the same water. The water that forms one bubble at this end, is the same water that forms a bubble at the

other end, and therefore there is a connection. If we disturb the water on this seashore here of the sea, the same vibrational effect will have some effect on the seashore at the other side of the sea. So there is an unbroken oneness between all minds, but the unbroken oneness between all minds is at a subtle level. So when we are, when we are centred, when we have come to the centre of our selves, we have reached a certain subtle level of the mind, where we are automatically, consciously perhaps, and in a sense of knowingness, know that my mind is not separate from the minds of others. Here, you have seen it happening many times in the Satsangs we've been having here, since the beginning of the week. There are many people have come to me afterwards, and said, 'I had a question for you Gururaj, but before I asked you, you answered it'. Right? Right, yes.

So, all minds are inter-connected, and when the mind is brought to a refined subtle level, one can have these flashes of telepathy, where a person existing or living hundreds of miles away, can feel those thought forms, can feel those vibrations, here and now. We have heard of instances, where a son has an accident and at that moment, at that moment, the mother feels just something, feels a certain concern without rhyme and reason. Some worry sets in her mind about her son. At that moment when the son is having an accident, he, in that shock, or in that situation, has become so centred, that that very thought of his mother is in his mind in that centredness, and his mother picks up that thought, because the connection between the son's mind and the mother's mind is one, it is a continuum. It is never, ever separated. There are four million, four thousand million people in the world, and everyone's mind is connected to each other. And not only in this world but our minds are connected to the totality of all minds in the whole universe, for there is only one mind. Good. That at the subtler level, like in the pond, there are, there is only one mass of water, and it is represented by millions of bubbles, which seem separate to us.

Fine, so when we have experiences of telepathy, what happens is this, that consciously our mind has been opened to receive a powerful thought, sent by another, in ordinary thinking very powerfully, or in a crisis when thought becomes even more powerful, and that thought is picked up. Good, that is how, in the same manner thoughts can be transmitted to other people's minds. In the same manner, and this, all falls in the same category how mind reading is done, where one's mind is tuned to another person's mind, but that tuning can take place only at a much subtler level. So those glimpses you have of telepathy, where you, from the subtle level, could bring it to a conscious level, to cognizable level, a thought which another is thinking, it is very true and very possible.

Now, one can be trained to use this power consciously. One can be trained through meditational practices, to reach a certain subtle level of the mind, where in that subtle level of the mind, the thoughts of others can be picked up, not

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only be picked up, but through the subtle level of the mind, a thought is sent to the subtle level of another's mind. Here is a very common experiment, which we have read so much about in books. You are standing, - you are in a train, and they say, if you stare at the neck of a person that is in front of you, if you stare with a thought, 'Turn around', and that person without knowingly will just turn around. This is so, we have read it in a lot of books. It is possible, many of you must have tried it. Now, what has happened there, that the power of thought, the power of thought has been sent forth powerfully.

Right, then if one thought can be sent powerfully then all thoughts can be sent powerfully. We know in the life of Buddha, many times he was asked a question, and he would just answer it with absolute silence. He would not reply verbally, and yet the questioner would leave with his question answered. And this, all of us might have experienced, I've experienced this, a lot, a lot, a lot, plenty, plenty of times, plenty of times, where the person comes to ask a question, and without even asking, the person leaves. And then I say, 'Where are you going? You've come for something'. And he says 'No, it's all solved already'. So these things keep on happening, and it is nothing supernatural, it is nothing extraordinary. It is something very, very natural. And that which seems supernatural to us, is just because we don't understand the laws that operate. Like I always say, a hundred years ago, if you told someone that a two thousand ton machine can fly through the air, you would think that the person is mad. But yet today we find planes flying, we don't even look at them. We don't even notice them.

Right, like that, all these things operate within the, within the relative. And we know that we are only using a small percentage of the mind, and such a large percentage, over ninety percent of the mind, is lying dormant, untapped, unused. Yet there are existences beyond this little earth of ours. We're not even a grain of sand on the sea-shore of the universe. There are existences where telepathy is the language that is spoken, where verbalisation is not necessary. That would be nice if it could happen on earth, it would be nice. Yes. So there are levels of far, far finer existences, where this is something just natural, here communicating verbally is natural and other forms, other planes of existence is communicating non-verbally is natural.

Right, now these glimpses, through further practices, can be brought about to become a permanent reality, a permanent reality, but in bringing, there are dangers in developing these abilities. In Sanskrit we call it Siddhis. A Siddhi is an ability which is above what we know to be natural, although that too is natural. Good. Now, if a person goes out of his way and practises for six months or a year, or two years, whatever the case might be, and develops a certain part of himself, develops a certain section of his brain - for example, right, channels all thought patterns



.....really look fine, with one arm being so muscular, and the other one being thin as a reed. Right, so in-balances can occur. Right, there are many books that will tell you of experiments that have been done all round the world. And the book I'm thinking of at this particular moment, is 'Psychic Researches behind the Iron Curtain', good, where this woman developed the power of moving objects by thought force. Now thought is a thing, thought is a thing, it is a very tangible thing, although composed of very fine matter, which science will discover hopefully so one day. Fine. Now using that fine force, that fine energy, that fine matter, this lady was able to move objects by looking at it. By looking at it, she is directing her thoughts to that object of moving that vase without touching it. Good. But on the other hand, when they studied her life, they found that every time she did that, she almost had a nervous breakdown. She was emotionally insecure, and all kinds of emotional problems she had and suffered. So developing these powers, has to be counter-balanced, it has to be counter-balanced by certain spiritual growth.

Now anyone, anyone by practice of certain principles, can achieve the powers of telepathy or any of these things, which is not difficult to do. But one must not lose sight of the goal, which is knowing oneself. The Bible has said 'Man know thyself', right, and knowing oneself, one really knows what Divinity is. Now, we must not try and concentrate on developing these little powers because they could prove very great blocks in our progress, progress towards Divinity, or progress towards bliss. Good. Now when these powers are developed in us, and if they come naturally while we are doing spiritual practices, we must not get hung-up there, or get stuck there. Good. If we leave our front door and go to the garden gate, we go through the garden path and there are flowers, and beautiful green lawns, and a rockery, as we're going through the garden path, we enjoy the flowers, we don't ignore them. We enjoy them, we look at the beautiful lawn, and if it's not so beautiful, we start worrying about mowing it. Nevertheless, we enjoy what is on the path, but we don't get stuck there, the aim is to reach the gate, that we had originally aimed for.

There's been no Sage in the history of mankind, that has advocated that you must deliberately try and develop these powers, because it has been proven over and over again, that they could become the greatest stumbling blocks to one's spiritual evolution, because inevitably you get stuck there. You get stuck there, and once your stuck there, many, many, many lifetimes of sufferings would have to be lived to cross that hill, to cross that stumbling block. But if these powers come naturally, we enjoy them. We enjoy the flowers on the garden path, and we proceed further. These are just natural laws that one can activate, and if it is not substantiated with the desire and the required spiritual growth to reach the goal of life, then developing these extra-sensory powers is totally worthless.

There were two Gurubais, now Gurubais mean two chelas that study under one guru. Many of you may know this story. 'Bais' means brothers, and those that study under one guru are brothers, and they are called Gurubais. So they left the Ashram, and went on there way to teach their Master's word. The Bible says that too, 'Learn and go and teach my word', and so they went to teach the word. Right, so, this one chela developed the ability to walk across water. He was walking across the water, and he passed a boat that was carrying his friend, the other chela. So he reached on the other side, and the other chela reached the other side by boat, but did not say a word about it. So this fellow says, 'Didn't you notice anything?', the one who walked across the water. 'Didn't you notice anything?' So the chap that crossed in the boat says, 'Oh yes, yes, yes, I, I, I, seemed to have noticed that you walked across the water. Yes'. Fine, he says 'What took you forty years to achieve; I did it for one shillings and sixpence'. (General laughter) So where is the sense of it? Right, now, now.

Now, here is the most (Gururaj laughs), here is the most important point. The most important point is this, that this person that developed the ability to walk across the water, also developed an ego. The purpose of self realisation, reaching the goal is to lose the ego, to lose the individual ego, in the universal self. But this man, developing the ability to walk across the, the water, also developed an ego. He wanted recognition from his brother chela, to say 'Ah, I achieved this.' So where is the progress? It is not evolution, it is devolution.

Now, there are Scriptures specially by Patanjali and many of you might have read the Yogisutras of Patanjali - where steps are well defined, how all these various powers can be gained, included telepathy, where all these powers can be gained. Easy steps are set out, practices have to be done. They are very strenuous, very arduous, but it is not impossible, but where is it going to lead you? There is one practice that you can do, that will make you invisible. Oh yes, where you can very systematically, take the gross level of your body, and reduce it to subatomic matter through mind force. You can do that, and you will become invisible. But by becoming invisible, what are you going to do with that power? Go and rob a bank? Go and spy on your wife? What are you going to do? To what use are you going to put it? Now if you have to use that same mental force, that same determination, that same effort towards Divinity, you would have found Divinity, and that is the goal of life. That is what produces the bliss and the joy that we are seeking for, instead of wasting our time in nonsense. Yes.

Now, did I see a hand up there, would you like to ask something, yes by all means?

Questioner. Excuse me Gururaj, would that include healing?

Gururaj. Would that include?

Questioner. Healing.

Gururaj. Yes, very good, very good question, very good question. Right. It includes healing in the sense that if you use healing for a selfless purpose, good, what are you going to heal? Are you going to heal a person's body, or his mind, or his soul, and what are the motivations behind it? So, if the motivations are good, where you can really, and truly heal - many people that call themselves healers, are really not healers, they assume to be healers. A real healer is a person, that is a highly evolved person, and who can transmit, that, those spiritual energies to another person, so that the imbalances in the body of the person, or the mind of the person can be corrected. That is proper healing. And those people that are real healers, true spiritual men, true spiritual healers don't go about advertising themselves as healers. Christ could have put up a board at his door, 'I'm a healer'. Did he do that? No, he would not. All our Counsellors have some healing ability, some great healing ability, and they very easily open up an office in London, or San Francisco or New York, or Rhodesia, Salisbury, or Cape Town, and put up a big board 'I'm a healer', but they are forbidden. And only extreme rare cases where it is really required, must they utilise this power to help other people without any gain, without any advertisement, without any acknowledgement. When we have to do some kind of healing, they are specially instructed to tell the person that you have felt better, that certain in-balance has been brought about, which is corrected, do not tell others. That is always to be told. Good, so that is selflessness. Selflessness.

So, you could include it in those powers, but it is a different power. The powers in developing these Siddhis is not a spiritual power, it is a mental power. We've always heard it being said, mind over matter. Matter and mind are non-different. Mind is of a far subtler level than the grosser outer physical matter. Now the subtler level of matter being infinitely more powerful, can exert, influence over that which is less powerful. So, in developing these Siddhis of walking across water, or becoming telepathic, or levitating, we are not using spiritual power. We are just activating certain levels of the mind, which can be activated by anyone who is sufficiently prepared to go through various forms of ascetism, good, various practices which are very strenuous to do. One can do that, but it's not worth it. It's not worth it. If you have a smooth path to reach London, we see no reason why you must climb over ten different hills to reach London. The path is smooth. Good.

Questioner. Gururaj, I live in a household where people are practising these programmes of various kinds, and I know that if those people were here, their argument would be that these Siddhis are practised not in an end in themselves but as a means of stabilising a particular state of awareness, such as clear transcending, or what they call witnessing. What do you have to say?

Gururaj. Yes, plenty. (General laughter)

Questioner. Could I just add something to that because ... (inaudible)..... would you also say that in fact Tratak performs somewhat the same thing, in that, that it does start to focus and activate the Pineal Gland.....(inaudible)

Gururaj. True. True. Now there are always all kinds of justifications to anything we wish to do. Any action can be justified by the mind. Good, now, if the purpose, if the purpose of transcendence, if the purpose of knowing that which is beyond, does not require the mind, the purpose of transcending is to beyond the mind, and yet on the other hand we are advocating in developing certain layers of the mind. So, it defeats the Divinity, we have to go beyond mind and body, and yet the people you have mentioned, are now operating, they've lost the sight of the goal. They've lost the sight of the original idea of reaching Divinity, and now they are operating on the level of the mind only. So is that not a contradiction? Now those that want to go in for those things, no one is stopped, you have free will, and you can exercise your free will in whichever path, in whichever path you exercise it. It might be to your benefit, it might be detrimental to your spiritual evolution. You must judge yourself.

Good, now, the people that you live with, that are undergoing these practices, you yourself will know how highly realised beings they are. Are they all self-realised?

Questioner. I've no idea.

Gururaj. No idea? Good, fine. Pardon me. Good. Another ten minutes. She reminds me there's another meeting on tonight after this.

Aide. We have a meeting for those who have learned the Mandala Practice. The checking of the Mandala Practice, it will be half an hour after this meeting

Gururaj. Good, fine. Right. So energies are used, good, for example, a person can use his mental energies to become a mathematician, and he can become the world's greatest mathematician. A person can use his energies to become the world's greatest engineer. A person can use all his energies to become the world's greatest surgeon. Or he can use all his energies to activate certain powers of the mind to perform magic tricks. Right, but how near is he to evolutionary progress, and how much has he evolved by doing those practices? It is fine to activate deeper layers of the mind. Good, when a person is in deep concentration working out a mathematical problem, he too can go beyond the levels of the conscious mind. How many times a poet does not do that, every time he writes a poem. I've said this before that what he, the poet is doing, that all those thoughts - there's nothing new under the sun - all those thoughts have been thought before. He has just tuned himself, by going to a deeper level of the mind and captured a thought that has been floating around in the universe for ages and ages, and interpreting it through his conscious mind; he has given it some kind of form. Right so, the poet - we call it inspiration - the poet is doing exactly the same thing, as those people are trying to do. One is doing it, and the other is trying to do it. Good. The poet is performing a duty by tapping the subtler layers of the mind, which is a greater receiver from the transmitter and he's making his world beautiful by adding those beautiful thoughts to us. How many times when we don't we read those beautiful poem and feel enraptured, how many times when we see beautiful painting and feel and enrapture? He is adding to the joy of the world, but the person who is developing, these kind of little powers, what joy is he adding to the world? How is the serving humanity? How is he serving himself or how is he serving God?

The sight we have lost, when we get enwrapped in certain of these practices, we lose the sight of our goal. We have one practice, the Tratak, for example, and the purpose of the Tratak, as you would all know, - and this has been talked to you before by the Counsellors - Amrit and them have talked about - right, this is a step where most of people, most people's mental energies are scattered. One moment you think of a monkey, and the next moment you think of donkey, like that, it goes on. So through the practice of Tratak, we learn systematically to focus all our mental energies to a one-pointedness. And by focusing mental energies to one, to a one-pointedness, it helps us in the waking state of life, where our concentrating powers are improved, and the difference between concentration, the difference between success and failure is just because of concentration or lack of concentration.

Right, and by achieving a one-pointedness, by achieving the power to have one's mind functioning, concentratedly, our other forms of meditations also improve. Good. The purpose of us doing the Tratak is not to achieve so called miraculous powers. We don't need them, although that could be a primary step leading one to it, but that is not our aim. Our aim is to find a togetherness of mind, instead of living a scattered mind, a togetherness of mind, where our energies

can be brought forth, and it can be brought forth in love. A man's energies could be flying in a million different directions, but if he gathers those energies towards his wife, there is a one pointedness that develops, and life becomes richer, better and more enjoyable. That's what it is.

So, we have nothing against anyone trying to develop these various kinds of miraculous powers, but they must not become a stumbling block to one's spiritual progress. They are not necessary, and as our friend has said, sometimes he has flashes of telepathy, good, enjoy them, enjoy them. Don't try and develop them, that's all. If they come naturally, good. The main aim is to find personal self-integration. By finding self-integration, one finds self-realisation. Okay.

Quarter to ten. Hey, we've been talking a long tonight, yes.

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