

Gururaj. It's so good to be back home with the British family. Is this okay, Keith? Good. I can even hear myself. Good. Shall we start off with questions and answers? You can start that from tomorrow. Good. First class.

Aide. Questions. No one has a question!

Questioner. People make promises to each other Guruji,

Gururaj. People make promises to each other.

Questioner. People make promises to each other and simply what is there in a promise?

Gururaj. People make promises to each other and simply what is there in a promise. Now what are people and what is the making and what are the promises? Good. Promises are never valid if they are not backed up by action. Now we do find that sometimes people with the best of intentions and in an emotional moment would say certain things and at that moment, they feel that they would like to fulfil every word they say. But when the emotion simmers down, then at the same time the promise also simmers down, and the words that were said are not remembered. And even if they are remembered with the mind, a cloud forms over the remembrance, the promise does not come to fruition and promises are broken. Fine.

What kind of promise can we really refer to as a promise? The greatest promise that a man can make is a promise that is not verbalised. When man says to woman 'I promise to love you forever', firstly, he does not know what love is and he does not know the meaning of what forever is? But in that moment, in that very moment, if he has a sincere feeling, where the mind is not involved, where his emotions are not involved, where thought processes are not involved, but a certain welling up as that of a brook, gurgling water, so refreshing, and when that moment, his lips would utter that 'I shall love you forever', would assume a far greater significance than a man saying ten times a day or a hundred times a day, 'I love you, I love you, I love you'.

Here I have seen a custom in England, where the husband says to the wife, 'Yes darling'. 'No darling'. And then the wife - 'Darling, will you take that road and darling, that road. Take the N4 and the N3'. An abuse of the word darling. It has just become a way, a mannerism. Is that person really so, so dear that one could address, darling? So if we are not careful in the words we utter, if those words we utter are not filled with this spontaneous flow then promises cease to

be promises. It is hypocrisy and anything that is hypocritical deserves to be broken. Because they were made by, those words were said by a person who has no understanding whatsoever. Good.

Now these things apply to relationships between people, people. Right. That applies very much where the love factor is involved, where there is a spontaneous flow, a spontaneous outburst, a spontaneous verbalisation of that which cannot be verbalised. Because in that moment, the man reaches his centre point good, and the centre point is like a cross, the vertical representing the divine and the horizontal representing the relative.

So where the relative and the divine meet in the centre and knowing and feeling that centre, when a word is verbalised through that centre then that promise will always be kept. If circumstances does not permit one to keep it in this life, be sure to know that it will be kept perhaps in some other life, because it is based upon truth. Not - it is based upon real truth and not upon an assumed truth. Fine. That is, that is the promise we want in personal relationships where love is involved. Good.

Then there are other kinds of promises, business promises, business promises, where every time you sign a cheque, you are making a promise, 'I promise to pay to pay bearer blah, blah, blah'. Okay. And you would be fulfilling that promise if your cheque does not bounce. Right. Now that promise, that kind of promise is a negotiation caused by need. I need to pay you for services rendered to me. Good. I need to give you this because of future benefits. I need to promise you this and fulfil that promise because by keeping up the relationship with you, I will benefit by it, you'll supply me better goods at a better discount. Those are business promises. Good. Fine.

So there are various kinds of promises. Now we have talked about the promises between man and woman and their love. We talked about the promises in one's business relationships and of course this applies to one's work as well and then we have promises that we make to our children. Now what are the basis, what is the basis of the promises that we make to our children? Do we make those promises with the sense or with the feeling that 'My son, I promise to educate you' and you strive hard so that the son is educated? But deep within your mind, that promise is motivated that 'Ah, if he is educated and becomes a Doctor or an Advocate, he is going to look after me. He is going to earn and look after me in my old age'.

Yeah. So that is a selfish promise. It is a promise filled with expectation. You are expecting a return. So you invest two thousand pounds in your son's education, and you want ten thousand pounds back, by him looking after you for

the rest of your life. So with your own very flesh and blood, you are doing business. I give you two and I want ten back, eight thousand profit. So those are also certain kinds of promises which people make. But there, the true promise would be true if it is because of a sense of duty towards the child, that I have brought this child into this world and it is my duty to do whatever I can so that his future can be secure. My future I must look after myself. If I was too lazy not to provide for myself in my old age, it is not my child's fault. It is my fault. Good. So there the promise made to children should be because of duty and duties should be performed selflessly or else all meaning of duty is lost. Duty too should be a spontaneous act and that which inspires a spontaneous act would be love.

You'll find a mother for example who would go to all ends to keep the child happy but that is also motivated. It could be because of an emotional need. Don't we hear this saying so many times that this boy is still tied, a grown up man, a fifty year old boy tied to his mother's apron strings. The mother does not want to release him, therefore he is tied to her apron strings, good, and yet he is a mature man, fifty years old. Why? Because from childhood, the mother has created a dependency, a sense of dependency in the child, that, that child, even when he grows up, he still remains a child. And the need for that was not the duty of the mother that made her do this but because of her own inadequacy and insecurity.

Some people, some people thrive on others depending upon them. In that way, their self-ego is preserved that 'I am something and someone else is dependent on me'. Is that fulfilling duty to the son? No, it is selfish, based upon self, based upon the motivation of preserving that self, that ego. The mother's duty would be to train the child in such a way that he becomes independent, that he becomes self-reliant, that he becomes secure that he becomes adequate. That would be performing duty and that is the greatest promise there could be for a mother in her relationship to her child. When the mother says, promises to herself or to others that I will see that my child grows up well. Then that would be the right way of doing it, because it is motiveless. And if the motive is based upon the idea of creating that adequacy and independence in the child then that is a good motive. Actually it is a motiveless motive because when we use the word motive, the self is involved. Here a motiveless motive because one's personal ego is not involved in it at all, but 'thou, not me' that's involved.

So there are many kinds of promises. The promise of love should be spontaneous, a willing up that would form a bond between two people, which bond can be unbreakable, unbreakable. Good. Business, worldly, mundane relationships are necessary, are necessary or otherwise this world would not function. Those promises in the business world or one's workday life, is the preservation of honour, to be honourable. And to be honourable, the easiest and the

best way to be honourable is to keep our word. And then the other relationship between parents and children should be mostly a sense of duty. Good.

So these are three of the main kinds of promises that one could give to another. And if those three factors - there are a lot of other sub-sections to these things - but these are the main promises and if they could be fulfilled, life could become very much more happier and enriched. Then no more insomnias, yah, because when we go to bed at night and rest the weary head on a more wearier pillow - the poor pillow, if the pillow could talk, if the pillow could talk, if the pillow could talk, if the pillow could register like Keith's machine there, if the pillow could register all the thoughts that go through a person's mind before he falls asleep, there would not be enough asylums left in the world. Good. So let the head rest with a peaceful mind. So even the pillow would feel peaceful and we would be doing our duty to the pillow. Good. Fine. Now shall we start on something far more philosophical?

Questioner. ... (Inaudible)... if it is philosophical .. (Inaudible)

Gururaj. Oh, please do. Ask ten questions, not one. Anything can be made philosophical. (Gururaj laughs)

Questioner. Could you suggest circumstances where it would it be an advantage to a person if he could remember his previous life?

Gururaj. You want to know a way how you could be consciously aware

Questioner. (Inaudible)

Gururaj. Let me get you right. Would it be advantageous to a person if he could remember his previous lives? Is that the question?

Questioner. (Cont'd). ... (Inaudible)..... in what circumstance(Inaudible)

Aide. When and in what circumstances would it be useful to have information about previous lives and previous spiritual paths which we have followed?

Gururaj. Not useful at all. No. No. Because we have to live in the present, the now, and by knowing all the great things we have done in the past, by knowing all the great things we have done in the past is not going to improve the present. What it will do is create a sense of ego in us and the worst pride that can be found would be spiritual pride, the worst pride. There is no more devastating pride than spiritual pride. You have many people reaching a high state of evolution and then their last stumbling block is the spiritual pride, which they have to overcome. Good. And only when they reach that peak and overcome their spiritual pride, do they come back to a primal innocence that is required to merge into Divinity. Good. Now remembering the past, the past, past lives, ok, remembering past lives - now most people always assume that in a past life, she has been a Cleopatra or perhaps some King, some great Personage. Yeah. Yes. But never would they think that I might have been a murderer or a thief or a robber. Yes.

There is a lovely little story of a person that came into great wealth. Now this lady had lots of money and she wanted to know her ancestry. Now if she could link up her ancestry with some royalty then her position in society would be so enhanced that 'I come from a royal family and I am rich'. You know what the ego does to people, it plays funny tricks. Fine. So she hired a firm that specialised in this sort of thing, to find out where she hailed from, if she had any famous ancestors. Good. So this firm went into the background, went into her background and wrote to her that your great great grandfather died while holding the chair of electrical science. In other words he was a Professor of electrical science. They put it very nicely to this lady, instead of telling her that your great grandfather was electrocuted. (General laughter). He was a murderer and he was electrocuted on the electric chair. But they wrote - the father was a murderer and he was electrocuted for the acts he had done. Fine. So of course they had to write, that, 'Your father passed away while being in the Chair of Electrical Science'. In other words giving her the impression he was a Professor of Electricity.

So people always like to know how great they were in the past. Good. Now practically speaking, bringing it down to practicality, it is not necessary to know what we have done in the past and the greatest gift given by Divinity to humanity is the gift of forgetfulness. That is the greatest gift. If we in this life could remember every incidence of our lives, we would not be sitting here. No. We might have to go a lunatic asylum again. So the greatest gift a man could ever possess is the power of forgetfulness and that is why Divinity has been so kind to us that we don't remember our past lives. We today are the sum totality of all the lives we have had in the past and we are concerned with what we are today and now, and not what made up this total, good, because knowing what made up this total could become very devastating to us in every way.

If we discover that in our past lives, we have been people that were not good, it would affect us so much. It would affect our thinking in this life, so much that it would produce a great amount of negativity. And if we find out that our past lives have been so glorious and wonderful, it will produce also great negativity in the form of pride. So it is best not to know our past lives. Good.

Now how would our past spiritual practices affect us today? Right. There is only one way that our past spiritual practices if any - the lawyers always put it like that in brackets, 'if any' - good, how it affects us today would be shown in the tendencies we have today. Some people have an intellectual tendency and would like to analyse and know intellectually of the various mysteries of life. So be sure that, if you have that tendency and that inclination, it is a result of past searches. If you have the tendency of devotion and love, which is a path to Divinity as well, then know that that path of today, the tendencies of today have been brought about by the tendencies we had in the past. And, like that, it applies to every path. So, therefore the International Foundation for Spiritual Unfoldment always insists that we do not ask you to change your path or tendency or belief or religion. By gaining deeper insight into your own religion, be it Buddhist, or Christian, or Hindu, or Moslem, whatever, by gaining deeper insight into it, you will discover the deeper truths that are contained therein, and what we talk about are the truths contained in every religion. Therefore our philosophies are universal. It is just for a person with his personal tendencies to pick out what is good for him in the philosophies that are imparted.

But one thing to be remembered is this, there is a legendary bird in some of the Eastern Mythologies and the name of this bird is called a Hansa. Hansa is the name of this bird. Now this bird is supposed to have the ability that if you should give it a bowl of a mixture of milk and water, it has the ability of drinking up the milk only and leaving the water behind. Now this of course is a fable, and legendary, but it has great meaning for us. That let us in our life pick out the best, have the milk, pick out the best. And all the practices we do now is not the end, it is only a means. What we are doing is we are preparing. All things we do is nothing but a preparation. A housewife spends five hours cooking a meal and we gobble it up in ten minutes. We do that, don't we? Right. All the preparation lies in making the candle and making the matches, but to light it in a flick. Good. So the important thing is the preparation which we are going through. We are preparing for total self-integration which is illumination. Good. To reach, to reach from here to Aldridge Road, we are travelling a path to reach Fifty One Aldridge Road. Now after reaching the Centre, we do not discard the road we have taken, although that road is not necessary any more because we have reached home.

So therefore we remember, we remember always the road we have taken that took us home. So all this is necessary and, as you would know, that there is great joy in attaining than attainment. These paths that lead one to self-realisation become unnecessary at that time, in self-realisation, but that self-realisation incorporates all those things that might not be needed but were of great necessity when we were on the path. And therefore a self-realised man recognises the validity of every path. In his heart and mind and in his words, there is no condemnation of any path. He would encourage it. And if the path is wrong, very slowly, gradually, it can be righted by ourselves with a bit of guidance. That is all. Okay.

So we are not going to worry what we were in our past lives or what has brought us to this path today. We are people that are seeking. Now in seeking, there might be many motivations to seek, but the most important thing is that a start has been made in this search. And what are we seeking? We are seeking happiness because happiness is our true nature. Our inner nature is joy and bliss. And because our inner nature is joy and bliss, we are forever trying to find it. What motivates that in our present life is not important.

A person might want to take up meditation because of migraines; another because of toe aches; another because the husband and wife can't get on well together. Let us find a way and means to quieten, make the mind peaceful and let's do meditation. But those are outward motives. Those are trying to find solutions to superfluous superficial things that least even through the superficial motives or superficial needs, one starts until in that starting and in the diving deeper and deeper within ourselves, we come up to the real motivation, the real reason of search, the real reason why we need happiness. Then total happiness is found. But in the superficial problems of daily living, meditation helps, it smoothes the path. But that is still superficial until the real search starts. The whole idea is to start from anywhere. Start from where ever we are, for whatever reason. The reason here is not important. Whichever road we take to reach a certain place is not important, as long as we reach the destination.

So therefore that is practical - today's living, today's life and how it could be made smoother how it could be enriched and which is not dependent consciously of what was in the past. Because unconsciously, the past is still guiding our present tendencies. But we do not need to be conscious of the past. Real consciousness should be of the moment, today, here and now. Okay. Anyone else? Please.

Questioner. ... (Inaudible).....going through.....now how many processes of purification are there?

Gururaj. What we are going through in the process of purification?

Questioner. (Inaudible)..... how we are

Gururaj. Good. Now how many processes of purification are there? Good. Now with four thousand million people in this world, there are four thousand million processes of purification, and that four thousand million can still be multiplied ten times. There will be four million million processes because the process of purification is individual, and one person's process is never the same as another's. It could not be the same because there are no two individuals which are alike. Good. So, but there are certain generalised forms of purifications, which can be universally applied, but yet in the universal application of these forms, man has to adapt himself to it individually. Oh yes.

A person has a headache, fifty people have headaches, and they go and buy Aspros. Aspro will help. It helps the symptom, because the headache is a symptom of something far deeper. But the Aspro will alleviate the pain so that the mind could become painless. The headache would go away for the moment and by that going away, the mind can have greater clarity of thought to analyse what the real root cause was or is, that has caused the headache, because the headache is a symptom of a deeper problem. Fine. So what we are trying to say is this, that superficially or on the surface, the problem might seem the same but inwardly there are different reasons for the problem. Good. That reason an individual has to find out for himself.

Now one of the best processes to find the problem within us is to face ourselves squarely in the mirror. Now the mirror is the same but the faces that look into the mirror are different. And therefore every face that appears in the mirror, finds a different problem and therefore a different solution to overcome that problem. Now we have some teachers and some movements, whoever they are, would say, 'Do this and one bottle of medicine, a cure-all for everyone'. It's a cure-all perhaps like the Aspro, for some forms of headaches. Fine. But is that what we want? Is that; is that the solution to the problems of life? We want to delve deep within ourselves and the greater process of purification is meditation. And therefore meditation or the programme of meditation given to individual persons is highly individualised and by using that individualised method, he or she is able to delve deep within himself or herself. Good. And the very process of diving deep within, is the process of purification. Good. Because when one has reached the bottom or the depth within ourselves, then the problem fades away.

So it is a process, the way, the preparation we talked about, that clears away the problem and sometimes, sometimes it's not so comfortable. Oh yes, oh yes. When the housewife cooks a meal, a beautiful meal, but have you ever thought for a moment that the food put on the stove is subjected to such great heat to cook it, to make it into a delicious meal. Have we ever thought that? For without putting it on the stove and subjecting the food to the heat, it would not be cooked and the meal would not be delicious. They'd be eating raw unpalatable food. Fine. And then of course some kinds of food require freezing. That is also a process. So people go through heat and cold and all kinds of things, depending upon their problems and their state of evolution. So when I said in the beginning there is no royal process, for everyone the process is individual, everyone, everyone. The process is highly individual because no person can evolve you. You have to evolve yourself. No person can rid the inner problems of one's being by another. One has to rid them by oneself.

No one can take over your karma. One has to work out one's karma by oneself. What teachers and gurus do, is they guide, they show the way and lend a helping hand. Sometimes climbing the mountain is a bit steep, so he has experience climbing that mountain, he knows the paths and when it comes to a difficult place, he extends his hand and pulls up a bit. Gurushakti. That's all, that's what happens. But the work is ourselves, we have to work. We have to work and the working out of the problem is the process, that is the process. There is no particular kind of press-button that one presses. Even the stove when switched on, takes a few minutes to heat up. There is nothing instant. Even instant coffee is not so instant. Have you analysed or thought about that? It's not really instant. You still have to stir the stuff in and heat the water as well. You know if you like it sweet, there's sugar too. So quite a lot of things go on. There is nothing instant, nothing instant at all, nothing instant. And if people look for miracles, you know for instant reformation, instant transformation, then they're barking up the wrong tree. It never works that way.

We are, as I said before, the totality of all our past actions. We are a bundle of impressions of all activity and actions and thoughts that we have thought over ages and ages and ages of time. And it is the conflict within those impressions, within those samskaras that has obscured the purity which is essentially us inside, that has to be cleared away. The window is dirty, so the light does not come through. So the process is to clean the window. You can use 'Bingo' or 'Vim' or soap and water, it does not matter, as long as the window is cleaned and the light is allowed to filter through in its total purity. And when the light filters through in its total purity then there is no process left any more. Nothing is to be done, it is all there.

Questioner. ... (Inaudible).....in this life continuing the education.... (Inaudible)

Gururaj. Oh yes, we are continuing, we are continuing, this life is a school. This life is a school and sometimes we do not only purify ourselves, but by wrong actions, we might be doing things that could add greater impurity. But that too has its value. That too has its value. If a person performs a wrong action, if a person performs a wrong action that wrong action also has its value in his or her purification. Good. Now I will tell you how that works. When a wrong action is performed, which naturally comes about because of a certain tendency that is inherent in us. A thief has the tendency of stealing, so his mind tells him to steal is wrong yet compulsively he will steal because the tendency is so strong in him. So by performing that wrong action which he knows is wrong, by performing that, he is intensifying that tendency of wanting to steal. And every time he does it, every time he does it, that tendency becomes stronger and stronger and stronger. But, as it becomes stronger and stronger, the very thought of him knowing that 'I am doing wrong, I am doing wrong, I am doing wrong' is also becoming stronger on the other hand. And then like the balloon that is being blown up and up and up, it reaches its peak point and it bursts and that tendency goes away because the balloon has burst. But then you will ask what is the value of morality and ethics. The value of morality and ethics is this, that we do not have to subject ourselves to all the suffering because of the conflict in a man's mind. Man is essentially good and because of his essential goodness, conflicts are there in his mind which he might not be conscious of. But subconsciously too the conflicts remain and it is the conflicts within one's subconscious mind or conscious mind, that is causing all the suffering. So when the balloon is brought to its peak with air, it bursts. But bringing the balloon to its peak, how the poor rubber has to stretch and that is the suffering. So therefore we consciously, we consciously try to better ourselves. In our daily waking life, we just do not give vent to any feeling that overcomes us. And those that give vent to any feeling that overcomes them, remember that, that feeling is very deeply rooted in the subconscious and therefore he would perform a wrong act, supposedly very spontaneously. But by gaining knowledge, by gaining an understanding, by refinement within ourselves through meditation, we bring the action to our consciousness and once recognition is there, then we could be rid of the conflict or increase the conflict, and both ways are beneficial.

Increasing the conflict brings the pimple, the boil to a head quicker, and by decreasing the conflict, we are curing it with a nice good soothing medicine. So both achieves its purpose. The one path is smoother, more joyful. The other path is fraught with a lot of trouble and turbulence and that is how conflicts multiply. Good. So it is all valid. And therefore religions tell us, 'Condemn the sin but not the sinner'. Condemn the act but not the actor because man is essentially good. But if he did not have this goodness within himself then he would not want to find happiness. In other words, it means 'Man know thyself'. That's what it means. And know thyself means 'Know that thou art bliss. Thou art Divine'.

And that is why we have the British Meditation Society and then we have the American Meditation Society, sitting on my left, and there the Danish Meditation Society over there, and next to that we have the German Meditation Society, and like that, like that - sorry, sorry, - Spanish Meditation is arriving today, Australian Meditation Society. You must forgive me if I forget some names, there are so many to remember, many countries now. So that's what we want, happiness, happiness. That's the path. Through various studies and various practices and going through various paths, we have found that meditation, whichever form it takes, is a good path. Anything that can lead us within ourselves, to the deepest level of ourselves, that could bring a calmness to mind and body. Firstly, the technology would be that it calms the mind and body. That is technical. That can be analysed, that can be proven; proven by scientific tests, dropping the metabolic rate and measuring the brain waves and all the alpha and beta waves and what have you, that can be measured to a certain extent. But what cannot be measured is this, that how deep one can dive within one self. And the nature and the quality of the depth within ourselves, that cannot be measured in a test tube but it can be experienced.

So all this is valid, whatever path, as long as the path does not produce in our daily life greater adversities which are not necessary. If a wrong path is chosen, a wrong system is chosen, it can produce many psychosomatic illnesses, many emotional problems, good, many things are aggravated. Then that is no good for us. But if we can see behind any form of aggravation, that this is bringing it to a boil, the food being cooked, the heat bringing it to a boil, then that aggravation, that which makes us face ourselves and we know, 'Ah! Is this my weakness that I have been sweeping under the carpet all the time? Now let me lift the carpet and get rid of all the dirt'. Then that is good. That is progressive. You see. So that is the process. So simple really.

Questioner. (Inaudible)

Gururaj. I beg your pardon.

Questioner.

Gururaj. May I see you? Thank you.

Questioner. Does the technique which you are currently teaching, does this destroy our present and future karma?

Gururaj. Good. Right. Now, I do not teach a technique but I teach a multitude of techniques which are individually designed. It does not destroy our past karma and we know nothing about future karma. Fine. We only are creatures today of our past karma, good, and the karma performed in the present will determine the karmic values of the future. So what we are doing by the techniques we practise is to alleviate the sufferings of the past karma. Now we cannot get rid of the karma of the past. That would be miracles. We do not believe in miracles, for everything is a miracle. The very fact that we are sitting here listening, hearing, breathing, talking, that's a miracle, practical miracles, not mystical miracles. Good. Right.

So by our practices, what we are doing is not, is not rubbing the slate clean of the past karma, for whatever you have sown you must reap, whatever you have sown you must reap. Good. But what happens is this, that through the techniques we practise, we create within ourselves a greater integration. We create within ourselves a greater harmony of mind, body and spirit. And when man functions in harmony, when man functions in his totality of mind, body and spirit, then the karmic ties or the karmic debts that we have to outlive or repay will not seem, or will not be so troublesome as it would have been if we were not integrated people. Good. So what we have sown in the past, the karmic ties we have created in the past, the knots that we have tied in our totality, must be unknotted. Good, fine. If we have turned a screw into a piece of iron, right, that screw must be unturned. How does one turn in a screw, right hand, this way? Good. Now what we are doing is turning it the other way. Now that screw has to be taken out. There's no two ways about it. But, by having self-integration, we are oiling the screw, so it turns out more smoothly. And by turning out more smoothly, we are feeling less strain, because some screws when turned in can become rusty and it becomes very difficult. So if there is a way of using this 'Three-In-One' oil, I believe you get such an oil in England, 'Three-In-One', well we also use that kind of oil, yeah, mind, body and spirit, yes, so we make the turning out of the screw easier.

By having self-integration, we become more harmonious within ourselves, we gain greater strength. I said the other day that by diving deep within ourselves, we draw those energies that make us stronger. Good. It is like if you spend half an hour in a perfume factory, you will come out smelling like perfume. Good. So that enriches life. That enriches life.

But if we say that by doing practices, we will not be responsible for our karma, that would be a fallacy or a fallacious argument. It is not based on fact. Whatever we sow, we must reap. But how to reap, that is the difference, how to reap. How to allow the seed to blossom; that makes the difference. How to allow the seed to grow into a beautiful plant; that makes the difference. Proper watering, proper nurturing, proper fertilising and that is what spiritual practices do. They nurture, water, fertilise and we allow the tree to grow beautifully on good karma. And even if the seed has to die, through

the practices we give it a pleasant death. Yes, yes. That's how it works. How nice to see you, John. When did you come back?

John. Today.

Gururaj. Today. Ah, beautiful, lovely.

John(Cont'd) I can hardly speak, I'm afraidquestion. (Inaudible)

Gururaj. You came back now from Saudi Arabia, didn't you? Ah, lovely.

John(Cont'd).. (Inaudible)

Gururaj. Ah, that's sweet.

John(Cont'd). I'm still puzzled about reincarnation. Is it inevitable that when we reach the high levels of realisation, we will remember the previous reincarnations? The reason I ask this is because when you read the works of Mystics of all religions, they always talk about these things as goals, of love and so on, but they don't deal with reincarnation why don't they all talk about ?

Gururaj. Why don't we?

John(Cont'd). Why don't all Mystics talk about reincarnation?

Gururaj. Right. Fine. That's a very beautiful question really. Now reincarnation functions in one sphere and reincarnation does not function in another sphere. Good. Now reincarnation functions in relativity, but in the absolute there is no reincarnation. So it depends from what angle we view the theory or the hypothesis rather, of reincarnation. If we look at it from a very relative point of view then we could infer that there is reincarnation. For this atom, this cell, that came into being through this gigantic explosion - talking of the Big Bang theory - is propelled through time and space and, as we know, time and space are subjected to relativity and relativity in turn creates time and space. Fine. Now for time and space to be in existence, there has to be a cause and the cause was the 'explosion', which we call creation. Fine.

Now in the travels, in the travels of this primal cell, to evolve to a high state, say that of a human being; it has to go through various processes, various changes, where even the cell has the ability of replicating itself, of multiplying itself. Good. And when millions and billions of these cells are released simultaneously in this explosion, like sparks, thousands of sparks flying out of the fire, then the multiplication of one cell has an interaction with the multiplication of other cells and the combination of two varying factors produce a third factor. Like hydrogen is one thing and oxygen is a different thing. But the combination of hydrogen and oxygen makes a third thing called water, H₂O. Fine.

So like that, like that when all these various combinations take place, they take place because of the propulsion created by this explosion. And it is this propulsion that we call evolution, that we are propelled by this force to evolve. Now in that process of evolution, various transformations have to take place and those very transformations are the things which we call reincarnation. Good. So with the interchange of various factors in this propulsion, where another factor is created like H₂O, water, another factor is created, it too will have to be in touch or is attracted to millions of other factors again. And that is how the one primal self changes form all the time and in every change of form, because of the propulsion, it is a higher form.

So they say that from the mineral, from the mineral to the plant, in evolution, from the plant to animal and from animal to man, that is as far as we have got. Good. Now this is a process that takes millions of years. Right. And in the process, all these various transformations that take place, there is reincarnation. In other words every transformation is a incarnation, incarnation, and you come, you come again, you come again in a different form. You are reincarnating, that's all that it means. And this is an inference. It is a necessary must for one to be able to reincarnate. Now we can deny the theory of reincarnation because it cannot be proven scientifically or in a test tube. Good. But there are so many things that could infer to its validity. Why is one person born in happy circumstances, why another in unhappy circumstances? The Divine energy that is there, which we call God is equable, is fair, is just. Why must it be fair to one and unfair to the other? So therefore, therefore reincarnation has to work hand in hand with the law of karma that we discussed just now. They are part and parcel of each other that we ourselves have formulated, when gaining consciousness, when being able to discriminate, at first in the primal stages, we were just pushed by this force of propulsion. But in the process of evolution when consciousness dawned, when the power of discrimination dawned, then from that moment karma started assuming its own values and those values are governed by our own selves, our own discriminatory factors.

So in relativity, what happens is this, that from a silence, an explosion occurred and in the explosion this propulsion that we are caught up in. That is why we say we are here by Divine will. That Divine will is this propulsion. And like that we proceed until the momentum of the propulsion wears off and we return to silence. So we come from silence and return to silence. We come from God and return to God. Fine. Now that, as I said, is within the boundaries of relativity and why we say that Divinity permeates all relativity is because this very propulsion is energised by that energy. So therefore Divinity exists in every single atom, in the smallest grain of sand in this vast seashore of the universe. Good.

But now when we look at it from the absolute point of view or from the point of view of that silence, then silence does not require reincarnation. In the relative, reincarnation is necessary. In the absolute, all the relativity and the reincarnation theories and the theories of evolution and the theories of karma become just a dream. The depth, the silence of the ocean, is not aware in its silence of the turbulence of the waves on top. So if you believe in reincarnation or if you don't, it is not important.

Now man is equipped with such a wonderful mechanism, man is equipped with such a wonderful mechanism that in spite of all the outward surface turbulence, he can dive deep within himself and experience that silence, the primal silence of his being of millions and million and trillions of years ago. It is there because firstly the outer expression could have not been there without the inner expression and man can experience that here and now. When he experiences the real silence within then all the problems, like 'Oh, my wife burnt the toast this morning', kind of thing, will cease to exist because he experiences the silence of things within. And he says, 'Oh, these little waves, here today gone tomorrow'. And then he knows the true meaning of the saying, 'For all this too must pass'. Then he knows the real meaning that all this superficial turbulence is transitory. It is changing and because it is changing, it is non-eternal. 'I have now tasted the silence within, which is eternal', and once someone has tasted eternity, who worries about this non-eternity, these superficial little problems? 'My manager spoke a hard word to me this morning and my subordinates did not do their work well, or the three lorries I sent out to cater for this big function, I had two phone calls complaining that they didn't serve well'. It's so transitory. Now if we get involved thinking about that then life would become terrible, terrible. Rather when we have the choice - if you have a choice of eating a dry piece of bread or a King's feast, what are you going to choose? Why not the King's feast? It's there for you to enjoy. Why not? Why not enjoy the King's feast of the beautiful silence or worrying about the dry piece of bread? If there was no choice, the dry piece of bread is just as good enough as a King's feast because both can be filling in its own value. Okay.

Questioner. May I ask another question? How would you explain the silence and the Big Bang to someone who will not accept anything except Christian ...

Gururaj. Good. For those, for those, the person that asks why, what is the underlying cause of the Big Bang theory or the silence, I would like to ask a question, with what part of himself does he ask that question? Do you ask the question with the mind? Good. Now such a question is definitely from the mind. Good. Now the mind asks a question; the why of existence, why of Divinity, why of silence? Now we know that the mind is so finite, how can it comprehend the infinite? If anyone wants to find Divinity with his mind, it is an impossibility. The mind could never reach. Therefore Philosophers are not Sages. But Sages could be Philosophers. If that was the case, if the mind could experience Divinity or understand or analyse Divinity then as I said so many times over and over again, that every Professor of Philosophy, thousands of them throughout the Universities of the world, should be self-realised men because they have studied every theory and every philosophy. But believe you me they have more problems than us. Yeah. Yeah.

So we could never ask the why of it. We can experience the why. And the greatest question that the human mind can ask but never answer is, 'Who am I?' The greatest question the human mind could ask is, 'Who am I?' And yet the mind could never answer it. But one can experience it within one's depths and the mind could feel the reflection of that experience and appreciate that there is that silence, there is that Divinity, that life itself is not relativity only, there's more to life than surface value. And the mind can only operate on the surface value. So therefore our meditational practices are designed to take us beyond the mind. Because to operate on mind level alone, though to a certain extent it might be satisfying, it might be gratifying to a certain extent, only to a certain extent, but to have, to really know, one has to go beyond the realm of the mind. Transcend the entire mind and there the silence is waiting for you to welcome you. You take one step and that takes ten steps towards you. You go walking, it comes to you running. Yes.

So silence is to be experienced. Divinity is to be experienced, because it cannot be analysed. The mind is incapable of analysing it, incapable of analysing it. Yet, as I said, the mirror might reflect the sun, but it is only a reflection. And what the mind could experience or analyse is the reflection but not the sun itself, good, because the mirror has to be far away from the sun to reflect the sun. If the mirror was within the sun, then it would not reflect. There's no necessity. So what we do is merge the mirror, going beyond the mind, means merging the mind into the silence. There is no annihilation. We do not annihilate the mind. Nothing in the universe is destructible, everything is indestructible.

Gururaj. Why, it's so late, I have been talking. Good. Ten to - just finish this, it'll take another hour. Okay. (General laughter)

Nothing in this universe is destructible, everything is indestructible. Fine. Even the mind cannot be destroyed. Some regard the mind to be an illusion and even illusions are not destroyed. Even illusions can persist. But the whole idea in meditation is to put them all into one bundle and merge them away. Bring the mirror to the sun and let the mirror of the mind melt away into the Divine radiance of the sun and experience the sun, experience the light. The machine goes off too. That's the idea. So, so those that don't believe in anything else, and say that there is only relativity and nothing more; you find such people. You find Agnostics, you find Atheists that say, 'This is all. Once I'm buried, I'm buried and that's that'. You find such people, right, but that is a façade, an outward show, an outward show. That is what they try and bluff themselves with and bluff others with. But if they should sincerely ask deep within themselves, really sincerely, they will find that, 'What I regard to be the completeness here, what I regard to be complete here, has its origin somewhere'. The clock is ticking away for twenty-four hours, but somebody or something has wound it. And who is the winder, that one asks? And that question is inter-related to the question 'Who am I?' Because when I find the answer to the question, by experience, 'Who am I?' then I will know at the same time instantaneously, that's instant for you, instantaneously who the winder too is, is because the winder of the clock and I the clock, is one, always. He's winding his clock

Aide. I was wondering about a spiritual way of winding the clock.

Gururaj. Good. Thank you very much. It's been so, so lovely being together and we're together for eleven days, most of us. Many of us together for eleven days and we're going to have some real fun. Now there is - some, some of you are due - please sit down for five minutes, okay. Sorry. I'm sorry.

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