

Gururaj. Fine. It's so nice to be together again. And there are so, so many familiar faces and of course as I have told you before in other talks, I have not come to lecture to you, the whole idea is to communicate with you. And when a person lectures, you would know that the lecturer always tells people what he wants to tell them. With me, I would like to tell you what you'd like to know about and in that way a greater communication takes place between mind, heart and soul. Good, so who will start us off with the first question?

Aide. I didn't know we were going to have questions tonight, so I hadn't asked anyone to come and ask their own questions.

Gururaj. Oh, ask anyone.

Aide. I discussed, I described to everyone here something about the fact that there be some special practices given on the Course. Some will be given tonight and some that would be given to people individually in small groups.

Gururaj. I'll talk about it at the right moment, the psychological moment. (Gururaj laughs)

Gururaj. Will someone else read it out for you if you like?

Questioner. I'm sorry.

Gururaj. How can the beloved be afraid of the lover? Is the lover and the beloved not just one?

Questioner. Gururaj, if every single soul is to realise the kingdom of heaven within before the cosmic, before the cosmos returns to a state of rest, how can those who are not interested in entering the Kingdom of Heaven be brought to realise it? Is it possible to forfeit one's soul?

Gururaj. What a beautiful question. How deep, how deep and how inspiring. You inspire me. Come, come, come and sit next to me. You must not be far away. Yes, can everyone find the Kingdom of Heaven within and those that are not interested, would they forfeit their souls? Good. Now there are so many things to define here. What is the Kingdom of Heaven? What is the soul? And what is it to forfeit? And what is it to lose interest? Fine.

Now as normally described the kingdom of heaven that lies within, is in other words, what philosophers might call pure consciousness, good. So people that has not reached the stage of pure consciousness are, do necessarily, have a clouded vision of that purity, that consciousness which is forever within them because no one on earth - you hear me well at the back, good fine - because no one on earth is devoid of that Kingdom of Heaven within. It is the birthright of every person and that Kingdom of Heaven within resides in everyone. So there is no question of finding the Kingdom of Heaven within, it is already there. Good.

Now when we talk of soul, that is one word that has been grossly misinterpreted. What do we mean by soul? Does man really possess a soul? Good. If it possesses a soul, where does the soul reside? Is it in the head or is it in the heart or in his big toe? Man is the soul. The totality of man is the soul. Good. The only reason why we say mind, body and soul is just for the purpose of defining things. Good. Now language is so limited that we have to structure thought in such a way, where we would have some little intellectual understanding of what we are about. So therefore we create these definitions, we create these definitions because language is limited and with a limited instrument, we have to try and understand things. We want to intellectualise things, we want to analyse things, we want to dissect things. Now we can dissect everything else but the soul can never be dissected. Good. Now that which cannot be analysed or dissected cannot be known by the mind. Good.

So if the soul represents the sum totality of our being then how can that soul be forfeited because that soul it is part and parcel of the Kingdom of Heaven within. Now as I said before, we use these terms for purposes of definition. Now when we say soul, we normally refer to the finer levels within ourselves, good, or the pure consciousness. We have the body at a grosser level and then from the body we proceed further to a more subtler level which we call the mind and from there still to a greater subtlest level which we call the soul.

Now there would be combinations, where one portion of ourselves can dominate. You might be a person that is more body than anything else. Then you might be a person that would have the body and more mind to it than anything else. Then you might also be a person that would have more soul in your daily activity and in your daily thought and in your body, fine, so that more soul permeates. Good. Now here is a very fine distinction that one has to understand. Now is the Kingdom of Heaven within different from the soul? Good. It is not different at all. When we say we want to find the Kingdom of Heaven within, what we really

mean is that we are trying to find the subtlest level within ourselves. Good. And call it Kingdom of Heaven or call it the soul, so we are out to find our soul. Good.

Now for example, the Easterners would say to find the Atma, good, and Westerners would say, 'Man know thyself.' Good. And it is in the process of knowing oneself, when one reaches the goal, one reaches the Kingdom of Heaven within, or in other words one reaches the soul and the soul can also be called spirit. These are various labels that man uses. In actuality, there is only one. So, the body, the mind and the soul is one but because of the degree of grossness and subtlety, we discard various aspects of ourselves as we progress in the path of evolution. We discard the physical body which is gross and then later the mental body which is a subtler body sometimes referred to as the subtle body, we discard that until we reach the soul which is pure consciousness. Now, is it possible that while still being embodied, can we appreciate the subtlest level of ourselves, which is the soul? There is no question of forfeiture because it is us.

So what we do through our meditations and spiritual practices is to refine the grosser levels, is to refine the more subtler levels, until the pure level or the pure consciousness shines through us. And the more it permeates our very thoughts, the more it permeates our bodies, the more closer we are to the Kingdom of Heaven within, because then we are operating from within and not from without. Our search as I said on Saturday, had been very, very external, very mundane, very materialistic. And now some of us are on the path to find the reality that is within us. Now all the practices that we do, are nothing but a preparation. We are preparing ourselves to find the depth that is within us and in order to find the depth as a living person, we don't discard the body, we don't discard the mind but through our practices, we bring about a refinement, we clean the dirty glass of the window. And the more we clean it, the more light would shine through and that is called evolution, that is called spiritual progress, until the windows of the mind is so clean that the light shines through in full force. Good. And that is called illumination.

Now in preparation, what we are doing is we are preparing the candle, making the candle. We are making the matches and to strike the candle to light the candle, is in a flash. So therefore you would hear many Scriptures say that 'Illumination can dawn suddenly'. By that they mean, that to find that to become centred, to find the real centre within ourselves, to find the real centre comes in a flash but the preparation is that which takes time. And yet the preparation can be so joyful. And if our goal is joy our path too can be joyous which requires culturing of the mind, which requires changing of certain attitudes we have in life, which requires straightening out of many misconceptions that we have. Good. And when these thoughts are brought to a finer level then the thoughts themselves subdue themselves and allow

the pure spirit or pure consciousness to shine through and that is how man, though, embodied and with a mind can live in an enlightened state. Good.

So, the soul can never be forfeited because if it is forfeited then the whole structure of the universe will collapse. Good. The whole structure is dependent upon this fine energy which is the soul. Good. Everything that we see gross around us is nothing but a congealing or a solidification of that fine energy. We could use the analogy of water vapour that could be condensed to water and the water can be further condensed to a solid block of ice. In that manner, body, mind and soul is a continuum, a continuum and because we are in a transitional stage where we have started, reached a certain level of man, the thinking being, and now we want to become a God-man. Good. So man is at a transitional stage. It is a stage where we undergo all the cleaning processes but by not understanding the cleaning processes, we think we suffer. Good. Many people for example get married and they have a lot of problems. Now really speaking there were only three rings, the friendship ring, engagement ring, and marriage ring and some idiot invented suffer-ring. (General laughter). Good. Nevertheless I say this for a special reason, which you will know at the end. There is no such thing as suffering. Good. Fine.

So the soul is never forfeited because the entire universe is part and parcel of that soul. Now the second part of the question was, that when the world or the universe comes to a state called Pralaya, that is a Sanskrit word which means, comes to a state of silence, good, what happens to the souls that are not yet unfolded, that's the word, not evolved, - the soul is always evolved. It is pure consciousness but unfolded, what happens, what happens to such a person, what happens to that individualised soul? Good. Now in the state of Pralaya, there comes about a certain stillness. We come from a stillness and we reach back to the stillness. Good. Now we would think that evolution proceeds in a line, linearly but you would know that every straight line is nothing but a circle or part of a circle. Maths teach you. You leave home and walk towards the west and you will come back when you walk round the world at exactly at the spot where you have started. Yes. What happens is this, that when this great explosion took place, the Big Bang theory, then in that explosion that came from this stillness, that came from this stillness, various particles, subatomic particles flew forth and it is the momentum of that explosion that we are still feeling now. Good.

What is evolution? Evolution is only the progress of that subatomic particle through various stages of existences, from the mineral to, and we know these particles have a habit, or it is their nature to replicate themselves, they multiply themselves. Now one subatomic particle multiplying itself, mixes with another subatomic particle, which is also multiplying itself and there is a mixtures taking place because there has to be this coming from the same force. So as this

progresses on, all the various stages of evolution take place, mineral, plant, animal and then man. And from man, to still finer man that does exist on other planets, on other planetary systems, until the momentum expires. When that momentum expires then that same subatomic particle, going through these various stages, come to the stillness again. So where has it gone? From stillness to stillness. From here to here, it went nowhere. Good.

When we talk of progression or it travelled from Cape Town to London, good, that particle, we are measuring it in the terms of relativity, in the terms of relativity which has to do with matter, with matter. And yet that matter has to be propelled by that energy and of course matter and energy are only two sides of the one coin. Good. But beyond that, there is an existence and that existence we call the absolute. Good.

So evolution occurs only in the relative sense. In the evolution is mixed with reincarnation, to those who believe in that we can only talk about it in inference. Good. So all evolution, all reincarnations, if we should accept that and all the laws of karma affect only the relative state of that subatomic particle in its progression, to come back to the stillness again. In other words it is propelled by this force and it has force never ends, has to end, if anything starts it must stop, anything is born, must die. In that way, it comes to that stillness again but in the absolute value of things, which exists within us, in the absolute value of things there is no evolution, there is no progression, there is no karma, there is no reincarnation, there is just nothing. The absolute is nothing and yet that nothing is everything. Yes. Good.

Now there is a very old story, I don't know if I have told of this before. I might have but it's worth repeating especially as some newcomers here. Good. A Guru, - a Chela, went to the Guru and asked, it is an old Buddhist story and asked, 'Tell me of the, this void, this gap, this nothingness which you say is everything'. So the guru says, 'Go to that tree.' The name of the tree is the Ammaluck tree. 'Go to that tree and bring me that fruit'. So the chela brings the fruit. The guru says, 'Open up the fruit'. He opens the fruit. 'Take out the seed'. He took out the seed. 'Break that seed'. The chela breaks the seed and in the seed was nothing. So, what it means is this, that it was that nothing that power, that force, that was in that nothingness, formed the husk of the seed and the seed grew up into a tree that bore fruit. So that nothingness is everything. So man is aspiring to everything. And that is how man from his individual self can reach the universal self when he realises, when he realises that all this relativity is temporary. All this momentum, this force that is propelling us, forever onward is the cause of all change, is the cause of all change in our lives, thousands of lives, the cause of all, all change. And it is only when the change ceases, that we find the changeless and that is the silence that man has to progress to.

So, when the world reaches a stage of stillness, remember it is not complete stillness. The ocean might seem very calm but in that calmness there are still currents. Those currents are the souls that have not found complete stillness yet, and that causes the next explosion. So the universe is forever proceeding in cycles. One cycle begins and ends and the germ that's left of the unrealised souls would create the other explosion and that is how the universe is eternal. Within itself too, there are changes but within the larger concept of things, there are cycles and cycles and cycles, forever on and on and on, without beginning and without end. Only a cycle begins and a cycle ends, but in the fullest concept of things, that fullest concept which we call the transcendent God, there is no beginning and no end. And here is one thing that we all will know that every man will reach that stage, through thousands and thousands and millions of lifetimes. If he does not reach that absolute stillness or the transcendent being, if he cannot complete that in this cycle, you will still complete it in the next cycle because the propulsion is there, it is unavoidable. You cannot stop evolutionary progress. And even when the cycle ends you as that fine current still exist creating another cycle.

So essentially it means this, that we are creating the universe. Every action we do, every thought we think is never destroyed, it is forever floating around in the atmosphere. When a poet writes a poem, he does not create the poem but what happens there is this, that he heightens his vibrations to a certain level and at that level he tunes in his radio and all those sound waves and all those thoughts that were thought and unwritten perhaps, he picks them up and that we call inspiration. We know the saying, 'There is nothing new under the sun'. Yeah, that's what it means. So, the same thing applies to a composer, the same thing to an artist, for everything is there. Not a single ounce of energy can be added onto this universe and not a single ounce of energy can be subtracted. Everything is there, what we need in our little sphere. In our little sphere, we think it is complete, therefore we attach so much importance to ourselves but we are only a fraction, a fractional part of a very vast continuum. From the explosion that came from that stillness to stillness again, it's a long continuum vast, as vast as the universe. And we are somewhere between the two ends. We are somewhere between the two ends a fraction of three score and ten years, a fraction. And in the continuum, this fraction is not even a flicker of an eyelid, yet we attach so much importance. But we have to attach importance to something.

Now the choice is ours. What are we going to attach importance to? To this body and this stupid mind or that reality within which is eternal. And it is so simple just to unfold, that is why I unbutton my coat. (Gururaj laughs) Yes, it is so simple to unfold that Divinity that is within us forever there, eternal, immortal. And no Scriptures, no Scripture will deny this, the soul is never forfeited. Good. And even if a person does not reach that absolute stillness before the universe ends, he will still be part and parcel of the next cycle again. Good, so that is nothing to worry about. Why worry about, why worry about when the universe is going to end? I am worried about here and now, where all the past is past and the

future, is there one really? How do we know? How do we know there is a future? We might just walk out of that door and then we will know all about the future. Hope not. (Gururaj laughs) So we are going to worry about the moment, how we can at this very moment make our lives better. Why do we want to make our lives better? Because we want to become happier. Why do we want to be happier? Because happiness, bliss and joy is our inherent nature. Therefore we are still in this current that propels us ever onward.

That beautiful hymn, 'Onward Christian Soldiers', who really understands that? It is so beautiful. And the other hymn 'Lead thou me on kindly light, a step at a time'. But we want to jump the whole stairs at the same time. That's our fault. That is our mistake. One step at a time, one step at a time into the beauty and glory of God. One step at a time and as we progress and have that in mind that I am essentially Divine. The more we have that in mind, the more smoother our progress becomes. And then when we have that in mind that Divinity is within me, when I really understand that, then I forget my little will. Then I say, 'Thy will'. When we say, 'Thy will be done'. Good. It is one of the greatest truths because we are in this continuum and this propulsion is forever propelling us forward. Good. It might take a few turns and twists and that we call the free will, but in the general pattern, in the general scheme of things, from the stillness we have proceeded and to the stillness we return. We return home. That's where we want to go to, home. And of course to reach home, we try and find the smoothest path. Like coming to Derbyshire, Derby - Derby, is that right? - Derbyshire, there might be so many roads you know, you can take M1, and Z1, and X1, (Gururaj laughs) are there such roads? - but you know what I mean, good. The whole idea is to try and take the smoothest road and by taking the smoothest road, we are taking the most joyful road, lovely scenery we saw coming up here. Amrit is a wonderful driver, he always slows down when the nice scenery comes and he says, 'Look, Gururaj' yes, yes. That's what it is. And then we take time to stand and stare at the beauty of life and enjoy it. And ever onward we go again, no forfeitures of the soul, no hope is lost.

There can never be any loss of hope. It is man's mind that thinks that he is hopeless. But he is actually hopeful, full of hope because his nature is Divinity and Divinity contains all those things that are positive all those things that are life supporting in every way. But then of course, being man, we think we're better than God. Yeah, that's our fault really. Good.

So in our spiritual practices that we do, we bring our system to a certain refinement, where more and more of the light shines through. Through our lectures and talks on philosophy, we try and gain a better understanding of things and when we please the mind, the mind helps us to want to pursue the path. When the mind expands in awareness then our perception becomes deeper, more profound and at the same time the heart opens. Sometimes it happens when there is

a lot of dirt. Good. We got to use a scrubbing brush a bit harder but it's all worth it though, it's worth it. You can't, if the floor is dirty, you can't just wave a wand and have the floor clean, you need some elbow grease. Rub, rub, rub. Right, you agree don't you? Yes. Fine. Fine, yes, yes. So there is a little cleaning process that goes on. Good. But having the right attitude, the abrasion that takes place, the cleaning, the rubbing, the scrubbing, doesn't become difficult, because we know the more we polish, the more it will shine, the more we put in the more we can take out.

These are so, these are such simple natural laws, it is just for us to understand these things. It doesn't take an Einstein to understand these things. They are so simple, so beautiful, so joyful. And even those who cannot understand, with the spiritual practices, they don't even need to understand the theory. With the spiritual practices that we do, the heart expands and we get filled with love until we could say, 'My cup runneth over'. Yeh, yeh. That's what we want. We want the cup to run over, good and let it flood. Let it flood not only over flood in me but let it over flood in such a way, to my neighbour. And then I can say, 'Ah, I love my neighbour as myself'. Yes. Okay. Shall I carry on more? Or shall we give some other questioner a chance? Are you happy?

Gururaj. Are you happy?

Voice. Yes.

Gururaj. She looks so much calmer now, doesn't she? First class. Jump off now, don't walk slowly. That's it. That's it. She is so sweet. Thank you. Ten past ten? Did I take forty minutes to answer that question? Oh no. You see, we lose time. When you love, there is no such thing as time. For example, a boy goes to his girlfriend, they are so much in love with each other and five, six hours go by as I said the other day, and it's like five minutes that went by. And that is what young lovers experience. Ask them, they will tell you. (General laughter) Right. Any more? Mind you we are together for about five days, aren't we? And we can have longer sessions. All of you must have travelled distances today and tired perhaps. Have a good rest and tomorrow I want to talk of those practices also, so do you think we should carry on with questions? I don't mind. Shall we carry on?

Aide. He has got to look at all the Forms tonight.

Gururaj. I shall have a look through the Forms tonight. Yes. Okay, fine. What are we going to do, that some of you are definitely due for certain advanced practices. Good, right and of course those practices will be given to you. It will involve

using a Mandala and various other things which will be explained to you. It's no use explaining it now really in detail. It is first rather giving the practice and then making experience what you have to experience and then explaining it. Right. That would be very much easier. But now there is one thing I would like all of you to do and I would like to have that sheet of paper, has everyone been given a sheet? Good, fine. Leave them, I am just going to tell you about it. Good, right. Now this is to be done three times. This is to be done three times and the experience which you have in the three times that you do it must be written down. Right. Now, your reactions to this little practice, it takes half a minute only, so you will be spending a minute and a half or three minutes all together on this practice. Good fine, everybody with me? Right, everybody will be doing it for three minutes, one minute at a time. Good.

And the practice will involve in closing the senses, now, closing the ears with a thumb. Okay. Right. I can't hear myself speak, I have to take them out again. (Gururaj laughs). Right, closing the ears with thumbs then these two fingers closing the eyes. Right with a slight pressure up against the eyebrow, just a slight pressure up against the eyebrow and then with these fingers, with these two here, okay, you can see them, these here closing the nose.

So what happens here, we are using our fingers to close the ears, the eyes and the nose and of course the mouth as well. I can't do it now because I am speaking. (Gururaj laughs). Right so, just this. Now we do that until we can't breathe anymore. (General laughter). Now what I mean is until you can't keep your breath in any more, right and then you just exhale, you just exhale. And during that period, while you are keeping your breath in and you are shutting off all your senses, all of you will undergo certain kinds of experiences. Some might see patterns in different colours, right. And even if you like you can draw a little sketch of the pattern on a piece of paper or what you experience during that time, fine. Whatever, and it doesn't need to be grammatical or write in your own words whatever you experience. Right. Now this must be done three times and at tomorrow morning Satsang, if those slips of paper could be handed back to us. Fine, so that then I can study them, comparing it with the Forms. And this is a way to measure the progress, because everything that would happen to you, or does not happen to you would indicate certain levels. I have been here about eight or nine months now. Last November I was here, yeah, and of course I know what progress is made, can be seen so clearly on peoples faces but this is a collaboration, a double check as we would call it on certain things.

Fine, now you can do it tonight, tomorrow morning before Satsang. But one thing is important is this, do not plan for it, good. When you plan to do this little experiment then your mind will start thinking. It's all of a sudden, doing anything, even while having breakfast, or whatever or even in the loo you know, just don't plan it. Good. Just do it. It takes half a minute or as long as you can keep your breath in, just as long as it takes. And then you do this and write down one, two,

three, just the three experiences. And if we can have it at Satsang tomorrow, so after one, I can start studying them and it will give me a chance. And then of course through that, we would see who can be given certain practices that in comparison to the new Form that you will fill in, plus the old Form, all this will be studied. If we have an intensive deepening Course, there are a lot of things we are going to do and this is one of the most important ones.

Aide. Perhaps they can hand them to John as they come in.

Gururaj. Yes. Can

Aide. Have someone at each door.

Gururaj. Have someone at each door.

Aide. Then I'll have time to pin them to your other forms during Satsang, as Guruji is going to look at them over lunch.

Gururaj. We won't be able to go through all of them in an hour or two. It will take, sitting up a couple of nights and things but that doesn't matter but at least I can get through a batch at a time and out of that some will have to be given other practices. Good. Fine. Now you wanted a ceremony?

Gururaj. Introduce the names. Okay. Explain to them what it is about.

Aide. We have a beautiful thing to do now. A few years ago Guruji used to actually perform weddings for the Indian community and he was always called up to do marriage blessings and house blessings in Capetown. We have three couples here who are a little special to us because Guruji brought them together. I'll tell you a little story about each couple. Paul and Phyllis were married on Saturday. Would you like to stand up so everyone can see who Paul and Phyllis are? (Group applauds). Have a seat. Paul very kindly from the beginning of being introduced to BMS donated his house as the Liverpool centre and Phyllis in her gentleness has graced that house and anytime we have gone there made us so welcome and taken care of us. When we were in Liverpool last year with Guruji, both Phyllis and Paul had personal interviews with Guruji and at one point after the personal interview Guruji rushed out into the corridor after me and said 'Have you got a flower anywhere can you find something'. I found a rose and he immediately stuck this into Paul's hand and said 'Go in there and propose to her' (General laughter) and in his loving way brought Phyllis and Paul together and

said 'When you're married by the time I come here next time, I will bless the marriage'. And so this is what he is going to do.

Gururaj. (Gururaj chants in Sanskrit)

Aide. This next marriage has caused us a great deal of interest and some fun for Amrit and I because I think it won't matter now if we reveal when Clive's Form came back from Gururaj, there was a little message on it and it said, 'Within six months you will meet your dharmic mate'. Well over the six months Clive would pop up and say 'Is it this month?' (General laughter) and Amrit and I wouldn't make any comment. And then suddenly Clive brought this very beautiful Spanish lady into the centre

Aide. I just had to bring in this point. During the last two months before the actual meeting took place he must have approached me at least six times and he said 'I'm waiting and she's not here'. The time got closer and closer it was down to five months, five months and one week, five months and two weeks, five months and three weeks, and then (General laughter)

Aide. Six months to the actual day of Clive's initiation, he met a beautiful Spanish lady called Isabella and Clive and Isabella as soon as we saw them together we knew. We didn't have to say anything but Clive rang up Guruji and had a beautiful conversation with him and they were married in Spain a few weeks ago. So Clive and Isabella. (Group Applauds).

Gururaj. (Gururaj chants in Sanskrit)

Aide. Now we come to Trish and Chris. Trish and Chris were already together when they started their practices and as so many of us that are married know that when we start the Full Techniques it is not always smooth going in the beginning. And usually you scrub on one another. It always seems that your worst weakness is aggravated by the other person and the other person's worst weakness is aggravated by you. Anyway there were a few ups and downs. We knew because Trish and Chris have been two of our most staunch helpers in the London Centre. They could always be relied upon to help us out, to man phones, to help on initiation days, to scrub carpets, and clean windows. In fact when we first moved in they were helping us settle in to our home. We were at the Eastbourne Course last November and they were thinking of taking their friendship into marriage and they had the opportunity to ask Guruji - he loves playing games.

He didn't tell them right away. 'I'll meditate on it tonight and let you know tomorrow'. So after the lecture the next morning, these two nervous little things were standing there on the back staircase and he went out and he looked at them ever so seriously and then he went - and I could see Trish's eyes welling up and then he said, and took their hands and embraced them both in a warm embrace and we were very happy and Trish and Chris got married a month and a bit ago. So here they are. (Group applauds)

Gururaj. (Gururaj chants in Sanskrit).

Okay. Thank you. This evening has passed so quickly it just seems as if I walked in five minutes ago. But nevertheless half past ten and we are going to be together for the whole week really. So we will end up with a Prayer.

Gururaj. (Gururaj chants a Sanskrit Prayer).

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