

Gururaj. Let us hear your earth-shattering, philosophical questions. Let's not do that. We still need this planet for a while.

Questioner. It's a question on frequency. I understand frequency to mean the rate of vibration. Do all entities in unity vibrate at the same frequency? In other words is the state of unity a question of tuning into the right frequency? Obviously I'm quite ignorant on this subject which is precisely why I'm asking. (General laughter)

Gururaj. Very good. Yes. So all vibrations are frequencies. Frequencies do not function at the same rate at all. There are higher frequencies and there are lower frequencies. Now the lower frequencies are normally of more grosser matter. In other words the grosser the matter, the lower the frequency of vibration. More evolved matter is, it heightens the level of frequency. When it comes to a self-realised person then that frequency is at its most subtlest and highest level. Good. And by being at the subtlest and highest level that person could become one with the universe. Now in these spheres we have mentioned that they are dimensions, but dimensions do not function linearly. It is not a question from going from one plane of existence to another plane, then to a third, fourth, fifth, what have you. All dimensions exist simultaneously and interpenetratingly. That means that within one dimension other dimensions are contained. So therefore we conclude that within the lower frequency, higher frequencies too are contained. So, in the stone at its surface value, you would find a lower frequency. But within the soul when we go beyond its molecular and atomic structure, we will find there the frequency which is the universal frequency of the universe. And, so therefore, even in the stone, a person could hear that high frequency sound, the universal hum as Shokie heard yesterday for example.

Now the process is the same in all forms of evolution for that stone too has to reach the level of its highest frequency. And for it to reach the level of its total, or the highest or subtlest frequency that stone has to evolve. Because that frequency has to be brought to a certain state of consciousness. So as we have said before many time, that in the process of evolution you have the mineral kingdom, the plant kingdom, the animal and then the man. And all these different kingdoms vibrate on different levels of frequency. Yet the subtlest frequency still remains in all these various stratas. It is like water vapour, water and ice, three different qualities. Vapour is practically invisible. Water you can touch, see, taste and ice is still more grosser, but the principle H<sub>2</sub>O remains the same. That is how in all levels of existence the underlying frequency, the finest frequency has to be there.

Now, when we reach the stage of man, we open up within ourselves the conscious thinking ability. Up to the plant stage you have feeling ability and I'm sure many of you have read of the experiments which they did on plants, where there were so many plants in a room and the experimenter had wired them all up to some electronic device and when one

plant was burnt with a cigarette butt, the other plants felt the hurt. The plants actually screamed and it was recorded on those devices. You all know that if you treat a flower or a plant well with love and care, you could actually speak to plants. You could actually speak to plants and you would find them very, very responsive. And the more kinder and gentler and loving you are the more would those plants thrive. It's a well known factor and experimented upon by scientists.

Now when it comes to the animal, they function more on an instinctive level. Now what do we mean by the instinctive level? Now within the instinctive level there are also various gradations according to the various categories or species we have. So, in the flow of evolution the animal too has its dharma for it to evolve. But that dharma which the animal performs is always progressive and never retrogressive at all. So, from a lower stage of animal, it can proceed to a higher stage in the animal kingdom. And as that animal proceeds from a lower stage to a higher stage, the frequency or that sound value within itself also attains to a high state from the grosser and still maintaining the underlying factor of the highest frequency. So the animal functions instinctively and that instinctiveness is like the water flowing in a river on its own course, on its own time, with its own particular vibration and velocity. And then we reach the stage of man.

Now the difference between primitive man and the sophisticated man is also a difference of how much of the finer frequencies we have brought to the fore. The primitive man is more akin to the animal level because he has just about arisen from that kingdom and his conscious vibrations are still at a slower grosser level. So as man develops greater and greater consciousness, he becomes aware of the higher and higher frequencies that are within himself. So, spiritual practices lead us to the appreciation of the highest form of frequency that exists within ourselves. And when we talk of the unitive state, when we talk of realisation, what do we really realise? We realise the oneness that exists between me and everything around me. At what level do we recognise that, is that when we have brought to the conscious level somewhat, that the deepest vibrations at its highest level within myself are exactly the same as the vibrations without, outside myself and that takes one to the state of unity, where you are now existing as a unified whole, where there is no separation. Separation only exists when people operate on different levels of vibration. You have say, a mutual attraction between two people, why? There could be instant attraction. Why? Because both are functioning on the same wavelength, same vibration. Then you meet someone whom you dislike instantly, because their level of vibration is totally contrary to your own level of vibration. Then you might meet a person that exists in the highest form of vibration and such a person you just can't help loving. Because you recognise within yourself, though subconsciously or unconsciously, you recognise that there is something within me which is so much like him. And therefore you love such a person. That is why Jesus was loved by those that opened up their hearts, not by those that started mental analysis. Because it was the mental analysis of him being a political rebel, of him trying to change the teachings of the Church that existed then or

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creating factions, or destroying the hold the Roman Empire had over the territory. That was all the mind, mind, mind functioning and when the mind functions in that way then the recognition of the inner vibration would cease.

For example in yesterday's Communion experience, there are some of you here that did not have any experience. I could see on the faces. Why? Because you were involved with the mind. You were analysing. 'Ah, what's coming next, what's coming next, what's coming next?' And if this has happened, then what is going to happen then. Although I was not conscious of it but you could see what was happening and afterwards I found that tears were flowing through my eyes and some of you were watching 'Ah those eyes are full of tears and when is that tear going to drop'. (General laughter) Do you see? You put your mind in motion. You put your mind in motion, just in that little level. But your mind has been activated and because of the mind being activated, those that had not perhaps an experience, blocked their hearts from flowing. For it is an experience that does not come from the mind, although the experience would reach for some little appreciation, the conscious level of the mind, but not the total experience. For you as I've said, you've seen a reflection, but deep down within yourself you have been touched without even knowing it or without even experiencing anything. For the Divine force that flows at that heightened vibration, must touch the highest form of vibration within you. And you will never be the same again. That's for sure. Good.

So, to the conscious mind we only bring a small portion because the conscious mind constitutes only ten per-cent of the entirety of the mind. Good. Now this is very useful because if there was not that ten per-cent conscious appreciation of a heightened vibration, then it would not spur us on to better things, greater things to find the source of the vibration. Because within the vibration of which this entire universe is made, the word, first was the word and the word was with God and the word was God. That is vibration. Word is vibration. We use different terms nowadays. Those days they used other terms. Sophisticated mind wants sophisticated words, vibration ah! Why not simply word or sound? Yeah. Good. Now one can definitely heighten one's vibrations through spiritual practices, but one can also heighten one's vibrations through one's daily living, by one's daily thoughts. Good thoughts, constructive thoughts, positive thoughts always have a heightened vibration, a more finer vibration rather than a grosser one. And the opposite of good thoughts would have a lower vibration, although lower vibrations could not be evolutionary, but at the same time it is not devoid of truth. Therefore I said the other day, one progresses from a grosser truth, a lower truth to a higher truth, for all is truth. Right.

So in daily action, the purpose of meditation, half an hour in the morning, and half an hour in the evening is to set a standard within yourself to heighten your vibration so that it could linger through the twenty-three hours of the day. That is the purpose. I'm not interested what experiences you have or no experiences you have in that one hour of meditation. I

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am interested in the twenty-three hours of the day and how it benefits a person's life. That is the important thing. And this can be so well demonstrated. I mean we have hundreds and hundreds of letters telling us, lots of letters come to the London office, hundreds of them come to the Capetown office and everywhere, wherever there are offices, now they say things just come right and this happened and that happened and we are so very grateful. The other day I spoke about a girl who was continuously attracting men that wanted to take her to bed instead of anyone wanting to marry her. All a question of vibration. It's all vibration. Whatever you set in motion must have its effect. If you set in motion something in a clockwise direction, you are also setting into motion something in the anti-clockwise direction. So with all light there is also shadow. You have a little oil lamp, the analogy we have used sometime. Under the oil lamp there is the shadow. It has to be there and if you blow out the lamp, you will get rid of the shadow, but you at the same time are getting rid of the light too. So where do we put the emphasis, that is the question? Are we going to put emphasis on the shadow which is forever existent or are we going to put emphasis and be absorbed in the light. That is the godly way. That is the goodly way. That is the living presence of Divinity to be absorbed in light rather than darkness, because you could never do away with darkness. And hence for unsophisticated minds of those days, very symbolically they brought in Satan. And Satan just means an opposing factor. That's all what it means. Good. Anything that opposes one's evolution, anything that opposes good is bad, bad is Satan. You see you talk of Satan, this thing shakes. (General laughter).

So through spiritual practices, to repeat again we heighten our vibrations and by heightening those vibrations, we get that little icy plus in that half an hour that could permeate the other twenty three hours of the day, until we reach the stage that the total twenty four hours becomes a meditation. In the beginning we start off by sitting down for it and we end up by being in a state of meditation doing anything, washing dishes, sweeping streets, I always use those words because I feel the analogy of a street sweeper is far better than using the analogy of a University Professor. The street sweeper is at least cleaning the streets to prevent disease. Yeah. While the University Professor is try to experiment and trying to find the cure for diseases. One is preventing, the other one is trying to find a cure. The street sweeper is greater. He's performing a far greater dharma. He's not confusing anyone's minds (Gururaj laughs) while the Professor is, because he is attacking you all the time on your mind level. Yes. And when the street sweeper sweeps that handle is so closer to his heart. It doesn't reach up to his head. Yeah. Yeah. So all these people with all their mental tactics, and mental gymnastics and mental probings and mental can openings, it's not our line. Good.

Now as the vibrations are heightened, we come closer and closer to the primal vibration. And that primal vibration is the essence of all the vibrations of all various levels existing in this universe. And this can be demonstrated every minute of the day. Every time you have a tender feeling, you're holding your beloved in your arms, you melt away totally.

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You do not exist and the beloved does not exist only that vibration exists, ah what a connection. You kiss your wife, you kiss your husband what are you doing. Are you conscious of the body at that time, or the pleasurable sensation on the lips? Is that all that you're conscious of? Yes. Then you are acting in grosser vibrations. When you proceed from that level of the physical and the mind feels or recognises the sensation of the body, it is still a little higher vibration and you say, 'Ah, lovely, she kisses nice'. Yes. But when you go beyond that and the mind and the body is forgotten and your totally merged away where there is no kisser or that which is kissed and there is no kiss, then the highest form of vibration is reached, the melting away into the subtlest of the subtlest. Practical living, practical presence of God. When two people meet together, I am there. The Bible says that. But that can be applied not only in prayer service; it can be applied in everything. In everything in life where He is there, He is ever present. That Divine force is ever present in everything, even in a kiss as we have demonstrated now.

So when one reaches the highest form of vibration, one becomes oblivious of the lower forms of vibration and yet one within one self feels the existence of the lower vibrations as well. Because as we said before all these levels are forever interpenetrating each other. This chair here seems so gross. You go deeper into it; you go to the molecular level, the atomic level, the sub-atomic level, its all there within. It's all composed of that. There's no separation that this material is different in its molecular structure from the wood in it or whatever Keith has put in it. See. They all co-exist and yet co-existence is not the right word either. They just exist. There's no 'co-ness' about it. But for purpose of explanation, that too is a level where things co-exist until we reach the knowledge or the recognition that there's no 'co', it just is. It just exists. But now that is not where it ends. It does not only end at the vibratory level. The highest form of vibration is the highest form of relativity one could reach. For all this is but relative and then from there, one jump to the absolute which has no vibration. That is why this distinction was made in the Scriptures. There was the word and the word was with God, with God. The manifestation was with the Manifestor. And that which is manifested from the Manifestor is God too, the personal God. I am not apart from the words I speak. I am those words. The artist is not apart from the painting he has painted. He is the painting, for it is an expression of himself. The poet is not apart from his poetry. He is the poetry, expression of himself or the musician. Everyone express it differently. I write poetry, I paint pictures in words to reach the hearts of men. The painter paints to reach the hearts of men too in an aesthetic sense too. Perhaps the poet performs a slightly different function in the stirring and so does the musician. For it all brings us to a level of something beautiful, something beautiful. Some paintings are ugly and we react to it. When we react to a painting which is not beautiful, that painting is valid. It does not need to be beautiful. The important factor here is this that it has produced a reaction in us, the reaction of either beauty or ugliness. We have reacted and to have been able to

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react, is to recognise the aliveness within us. For we are mostly dead actually. We live that way. The living dead, not the alive live. All a matter of vibration.

So, when we are moved by something very beautiful, beautiful poem, beautiful painting, beautiful music, we are heightening our vibrations. We are going from a lower level of vibration to a higher level of vibration. Now there is one fallacy that has to be cleared up and it is this, when people say they heighten their vibration, they do not. They are proceeding to a higher form of vibration. They are not heightening their vibration. This body has to function in a certain structure, certain vibrational structure. If you heighten that vibrational structure of your body or of a piece of wood or of a piece of iron, it will disintegrate. But contained within the grosser forms of vibration are the other higher and higher and higher forms of vibration. So that is why the beauty and the joy of Divinity can be appreciated because here when reaching the highest form of vibration, you are still enjoying the lower form of vibration. And by lower form of vibration we do not mean anything bad. But having reached the highest form of vibration, we have greater appreciation of the lower form of vibration. You see? So we deify everything. For knowing that the highest form exists also in the grossest form or the lowest form and that is how we see Divinity in everything, everything is Divine, gross or subtle. You see?

Now when you kiss your wife, if you regard her lips to be Divine, you'll enjoy the physical sensation. You will enjoy the mental sensation. But at the same time you will enjoy that spiritual oneness that is beyond all those sensations. You partake of it all. All the various ingredients that goes into the soup are there. I've been having some lovely soups on this trip. Last night we had such a lovely dahl soup. It was really enjoyable. All the ingredients are there but all put together brings a different taste. And yet we cannot deny all the dahls and the lentils, and the carrots and the -I don't know what all, we do not deny their existence in the soup. They are there, and yet them all being combined so subtly combined with all those various spices, it tastes something different. So what we have done is unified all those different elements into a wholeness which is above and beyond of what constitutes the soup. You see? It's not just stones and cement and wood that builds a house. A house is something above the stones and the bricks and the wood. And you can still let it go far above when you make the house into a home. I like the word home, Aum. Look at the Aum in it. Hear it all the time, for everything speaks. Everything speaks all the time on the vibratory level, for vibration is the word, hear the word. And then this chair speaks, the mike speaks, Keith speaks, (General laughter) everything speaks. Now this is what we're really after. This is what we are really after. Right.

So as we progress in life and as we reach higher and higher forms of vibration then we appreciate the lower forms more because the recognition dawns within us that contained in the lower forms is the higher form also. Then this can be

applied to its ethical values. It is only when you can recognise the higher in the lower that you can forgive the lower by knowing the higher is there. It is only by that recognition that you can be kind. It is only by that recognition that you can be compassionate, because the higher within yourself has joined hands with the higher in that lower form. And that is how you love. For all this kindness and compassion and doing good, is just an expression of love and love exists, true love exists. When I say true love, when the kiss becomes a kissless kiss. Ah. All this stems from it, little streams, little rivulets from that vast river of love. And yet love is so bound. Love is bound in its own freedom. Love is bound in its own freedom. We want to love. We want to love, because we want to feel free. It is within us to find that freedom, but it is a different thing and a far higher form of love to be able to find freedom in bondage, to find freedom in bondage, for everything in the relative is bound one to the other, everything, there is no separation, bostik, glued, everything is bound.

Not really want to understand the injunctions of the Scriptures of the world. And the primary aim of our foundation is to probe and find the real meaning, the real essence what lies behind all this. And it comes by opening the heart. It comes by opening the heart, with some little help of that cunning animal called the mind. We can tame it. Oh yes, the heart tames the mind. The mind finds all the faults not the heart. You have a quarrel with your wife or your husband this morning or this afternoon. Who is quarrelling? Is your heart really quarrelling? No your mind is quarrelling because of opposing ideas. The wife says 'I want to go south', the husband says 'I want to go north'. The husband says 'I want bacon and egg for breakfast', the wife says 'Sorry, I'm a vegetarian'. You see. (General laughter) The mind, the mind, the mind. But when all that is over, after being at the Satsang and feeling lovely inside, all that is over, walk across the courtyard hand in hand, then the heart speaks. You see. The mind is forgotten, the heart speaks, and then you look in each other's eyes and melt away. Just please don't drop down in the courtyard. Good. I think we've done about forty-five minutes on that, have we? We have time for another question.

Questioner. A nice short non-philosophical question Gururaj. Most of us I suppose have read the Autobiography of a Yogi by Yogananda as it's on the Teachers' list, suggested reading list and most of the book is about Kriya Yoga and yet Yogananda never really tells us what Kriya Yoga is truly about. Could you tell us a little bit more about it?

Gururaj. I'll tell you a little about it, not more about it. (Gururaj laughs) Yes. I read that book about fifteen, sixteen years ago I think, very impressive book and it has done quite a bit of service. It has set men's minds thinking, that there are things that perhaps the mind cannot analyse, but there are things, there are happenings that do exist. The Kriya Yoga, this I have been told by practitioners of Kriya Yoga is that it is a very ritualistic practice. Now, ritualism plays a good part. We go into any church, any temple and half of what is happening is ritual. We practice rituals here, don't we? What the

devil do I want these kinds of clothes and this shawl and that for? Ritual. Rubbish. (General laughter) Yes. I wouldn't mind coming and sitting here in my pyjamas. (General laughter) Yes. What have I got to hide? You see. Ritual to bring a certain kind of conformity. Something pleasing to the mind that is what rituals are all about. Something pleasing to the mind.

Now, let me tell you some examples of India first. You go and do your Puja. Now Puja means worship. Now you start off first by having a bath. After the bath, you can do your Yoga before or after, some don't do that. We're talking of the ordinary householder, has the bath, puts on clean clothes and then goes, every Hindu home has a little shrine. I have a wife who spends seven hours a day at her shrine. Then all the little brass utensils where the lamps are lit, where the incense sticks are put in, where they have Kum Kum - you've seen the red mark on the heads that, little bowl with rice in it, which is symbolic of plenty - and all these little various things. Because I am beyond ritualism, although I don't discourage it. For example the practices that I've given my wife, are practices that combines a lot of rituals because that is her nature. She was brought up in that tradition. So why not encourage it? Good.

Now they'll start off carefully polishing all those little brass utensils. They'll put it on the shrine on the altar, everything in its proper place. The flowers have to be placed in its proper place. The object of worship there in the shrine has to be bathed and washed. Everything so beautiful done. The little bells are rung. So beautiful. So lovely to watch. So lovely to watch. Now, what is happening in the mind of that person? That is important. Not all those little thing-a-majigs. What is happening in the mind of the person that slowly a certain kind of attitude or mood is created where from the time of bathing, you are thinking already, 'I have to do my Puja, I have to do my worship'. So from that moment the mind is being attuned towards the Deity that one is going to worship. And any thought can concretise itself and any thought can become powerful if it is put into action. So as you are thinking of your Deity, of your ideal, of your guru or whatever, as you are polishing those little utensils, you are thinking in your mind that I am polishing these for you my Lord. See. I'm putting these flowers on the altar for you my Lord. I'm talking of the ideal because I know. I went into a shop one day. Now this person has a little, little kind of a what shall we call it, a little niche there in his shop and he has a curtain like that but the curtain is so made that he could peer through the curtain. And he sits with his rosary and he does his chanting. And I went into that shop for a bottle of milk. Now his son was serving in the shop. Now I could hear distinctly that man is chanting there but during the chant, he said 'The milk has gone up by half a cent. (General laughter) Yeah. Yes. Yes. Ram, Ram, Ram, Ram, Raheem, Raheem, Raheem Ram, Ram, Ram the milk has gone up by half a cent, Ram, Ram, Ram, Ram, Ram.' You see. You get that kind of people also. That he is, he specially built a niche in his shop, such a



holy man of Ram and Raheem, yes, but half his mind is there in the shop, that his son mustn't charge a half-cent less. You see? Now let's get back to the original subject.

Now, in this preparation, in this preparation every thought is supposed to be directed to one's ideal while placing the flowers with such loving care so it awakens one, awakens one until one really sits down to do the Puja or the prayer. But there is one danger, one danger. I encourage every form of worship, anything that leads one to something greater than oneself in whichever way or form, I encourage. Our organisation is made for that. Our organisation is for the betterment of man and not to push a certain ideology. We don't have any ideology and that is the greatest ideology. Right. To have that freedom with him that bondage, right, of togetherness of love, the bondage of love. So, the greatest danger is this, that people can very easily through okay, fine but if a person is stuck in the mood itself and go off into day dreams or whatever kind of dreams, or even hallucinations that that Deity came alive, that could be pathology. But these moods are okay. Why not? When you go home to your wife from work, it is nice to pop into the Florist sometimes, especially pay-day time, buy a bunch of flowers to take home and the very act; it's not the flowers that are important. Because you can show just as much love without the flowers. But the very act of you taking the joy, not the trouble, taking the joy of going to the shop to pick up those flowers and you can pick them yourself. And every action performed, the Florist taking the flowers out for you, wrapping them up unless you want to have it styled you know, okay, it depends what one wants. Every act if it's so observed with so much love. At that moment the predominant thought is that little girl at home. Yes. And it's taken with such care. You put it in your car and you put it so lovely on the seat next to you, so it doesn't roll off if you have to brake suddenly so it could destroy the flower or the beauty of it, or the arrangement of it. You see. And then when you reach home, you take it out so carefully too and you rearrange it if something has shifted away. And at that same time your mind is filled with the thoughts of your beloved. How beautiful? Look at the lovely ritual, the preparation that goes into it and then you give it to her with a lovely hug and kiss. It's nice. It's nice. I like to use householder examples. Because we are all householders. That is the path in this Yuga, in this what is termed to be Kali Yuga. That is the easiest and the quickest path to reach that heightened vibration, to reach Divinity. Action, Karma Yoga in this age, that's needed. Good and that will help to bring this world a better place as well. Not the mind. Jnana Yoga was good in a different age. Not in this age. Nevertheless we do need a bit of that as well.

So, you see the ritual involved in taking those flowers. That the real man, the real man does that, not the artificial man. The artificial man picks up his phone 'Oh Florist so and so X, Y, Z, deliver a bunch of blah blah blah, address so and so'. Why? Why does he do that? Why does he have to pick up the phone and have that bouquet delivered? Why does he do that? He does it because he feels it's a duty. He has not taken personal care about it, although there was

some care involved in remembering an anniversary perhaps and picked up the phone. He's too busy. He's too busy even for his wife, and no one should be too busy for his wife. Yeah. If you want ever to have something done, give it to a busy man to do it and it will be done. So no one is too busy. So rituals, you see how the picking up of the telephone and the personal care makes all the difference in the ritual. That's what I'm trying to point out. I do not say that it's no good to pick up the phone. Sometime you are tied up in certain kinds of circumstances and you love your wife very, very much but you are so tied down that you just can't, can't. And then of course you use professional help and the telephone is there to attain that, to get that. Nothing wrong with that. But what we are trying to compare here by these analogies, is how rituals are performed. One becomes mechanical, one becomes devotional. That is the difference. You see.

So, rituals are good to a certain extent. Rituals are good to train one's mind to get one's mind into a devotional frame. Yes. Rituals are good if they can go beyond the mood they produce, otherwise it is just mood-making and all moods are never lasting. All moods are very temporary. You're in a good mood now and just now you're in a bad mood. So what's the sense? Be neither then. So Kriya Yoga involves a lot of rituals and ritualism. It has its value. It produces devotion, but the danger is that it must not create moods and if it does create a mood which it naturally would, one must not be stuck into the mood or in the mood, but go beyond the mood. That is good. Thank you.

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