

Gururaj. A nervous condition and by just helping her, balancing the vibrations within her which caused this nervous condition, brought her to normality within just ten minutes, perhaps fifteen minutes for the most. Good. And then I turned round to the mother, ah, afterwards I did feel sorry for the mother because I did give it to her. I said, 'You dare, you dare say your daughter is possessed and especially saying it in front of your daughter. Look how much harm you're creating to the child'. So these are just theories put forward, stories, science fiction, you can call it, there is no such thing as possession. And so I told the mother, 'Let the child have a holiday for a month to adjust herself and then send her to school. But do give me a ring every second day or so and tell me how the child is progressing'. She is progressing very well, healthy, normal and no problems thereafter.

So what was happening here, that the mother herself, in all her good intentions, was making the child more and more sick by putting into the child's mind that she is possessed. There is no such thing as possession. Sometimes because of the imbalance, another life of ours that we had lived can be brought to the fore, can be brought to the fore and that could be lived in a certain way. Right. And there are ways and means where this balance can be restored. But the idea that a foreign entity, an entire foreign entity can possess us, it's not true. The same belief in witchcraft, where we say that such and such a person has become bewitched, that too is not true, not true. It is anti, anti all goodness. It is not true and we are not to believe this ever, ever, ever, never to believe this. Okay.

Questioner. Gururaj, it has been said of you, I won't say who said it, that you have reached the sixteenth stage of consciousness. (General laughing) Is it true and can you tell us what it feels like? (General laughter)

Gururaj. A man, a man that has reached any state of consciousness, that has reached a high state of consciousness will never tell you he has reached any state of consciousness. He would become more humble than the humblest and not tell you what state of consciousness he is in. He leaves it to you to judge. He leaves it to you to judge by his words, his deeds, his action, his life, his teachings and it is left not for him to say but for you to say. If an Avatar is born on this earth, the Avatar will never say he is an Avatar but after he has done his work then only, for example I don't think biographies should ever be written while people are still alive. Biographies should always be written and assessment, evaluation should always be made of the man after he has completed his mission and then let people say, 'Who was this man?' Okay. Right.

Questioner. I have got two questions which are related

Gururaj. David Parr, on your father's side or on your mother's side? (General laughter).

Questioner. In India in the so called Vedic tradition, an idea that everyone has some dharma or some past action which is absolutely right for them and which is most conducive to their evolution. Yet what you were saying a moment ago seems to be contradicting that. You were saying that in answer to Siobhain's question that what matters is one's sincerity rather than what one actually does.

Gururaj. True, true, true, true

Questioner. Do you disagree with the idea of dharma?

Gururaj. Yes, but then of course I have said this, are you finished, are you finished?

Questioner.(Cont'd). Oh, that's my first question.

Gururaj. Right. Good. Now I have never at any time that I teach Vedic religion. No. No. No. I try to teach essential truths. Right. So of course this was the interpretation of the Vedic truth which the Vedic people felt to be the truth that if a person follows his dharma, then it would be good for him. Now what do we mean by dharma? Right. Dharma simply means duty. If a person follows his proper duty, if a person follows his proper duty sincerely, whichever duty he has to perform, he might have to perform his duties in life as a Christian or as a Muslim or as a Hindu. Now being born in various societies, - to be born in a Christian home, there are certain Christian duties that are to be done. Fine. If he is born in a Moslem home, he does his Moslem duties and of course all these would comprise duties towards parents, towards wife, towards children, towards one's teacher etc. And if these are sincerely done, then, then one is doing his duty. So it is not a contradiction to do one's duty and to do it sincerely inspite of what tradition you belong to, it could be Vedic tradition, it could be Judaic tradition, any tradition. The sincerity is what matters. Because no religion tells you to be bad. Yes. No religion says that. So whatever you are, whatever religion you follow, please follow it. There is no such thing as converting people. It is just to make them realise the sincerity that is within themselves, to realise that which is within themselves, to realise it sincerely. And the search should be sincere. Okay. First part, second part.

Questioner. The second one is in relation to duty and I was wondering would it be someone's duty not to follow some specific spiritual path such as the British Meditation Society? I mean

Gururaj. Yes oh yes. Oh yes. Yes, you're right, entirely right because the British Meditation Society or the Dansk Medit, let me try that, the Dansk Meditations Samfund, I'm getting it, look the British Meditation Society or the Danish Meditation Society or the Australian Meditation Society or the Rhodesian Meditation Society, South African Meditation Society and all the others that are affiliated to the International Foundation for Spiritual Unfoldment do not and will not impose themselves upon anyone. Never would they do that. It would be wrong. It would be entirely wrong. I do tell the National Leaders of these various countries, put forward your ideas, put forward the techniques we teach and leave it entirely upon the person to accept it and if they find it to be good for them, by all means they are welcomed into our folds. But we do not say, look, this is the only right path and this is the only duty. The first thing we say to people is be open minded, yes, be open-minded and do not deny any principles of any religion for that matter. Be open-minded and take whatever you can which is good for you. There is a lovely legendary bird in Indian mythology, it's called the Hansa. Now this Hansa, of course its a legend, this Hansa has the ability that if you give it a bowl of water and milk which is mixed, this swan, Hansa or swan has the ability to extract all the milk and leave the water behind. And that is how we must be, is that from every religion, every belief we try and extract what is good for us, for our path of evolution. Okay.

Aide. It is getting very late so we are going to take one more question tonight but there were several people here who had questions one, two, three, who else?

Gururaj. This lady never had a chance over there.

Aide. Who is only here for the day? Oh you're only here for today. Would you mind filling yours out Kathleen? Who else wanted a question? Okay. Seven. We'll give those tomorrow, we'll give those, I promise you, tomorrow morning. Let's start off here.

Questioner. Could I, I just wanted to know, could you explain what Gurushakti is?

Gururaj. The lady wants me to explain what Gurushakti is and of course this has been part and parcel of the introductory lectures that's always given everywhere and all the Counsellors

Questioner. ... (Inaudible) I have only got the introductory practice so far and I have felt enormous benefit from it ..(Inaudible) introductory technique be able to have given such help as I have already received.

Gururaj. Thank the Lord. (General laughter). I would like to tell you, I would like to tell you that I am a very, very ordinary person just like you, no one, nothing, nothing special. I eat when I'm hungry, I drink water when I'm thirsty, I even have to go to the ... (General laughter) Good. The only little thing, little thing which I have acquired through many, many lifetimes is this, that I am just hollow, hollow, a channel whereby I could draw upon universal energies and pass it on to you. That's all. That's all. I'm very, very ordinary, nothing special. Okay.

Questioner.(Inaudible)

Gururaj. Yes, you are right to a certain extent. Perhaps other organisations base their mantras on what is called 'bidja' mantras which are seed mantras. In other words, say for example you take the Goddess Durga, now the Goddess Durga would have a certain seed mantra and that would be given to people based I believe, I was told this, that on their age or whatever the case might be. With us it is a completely different method where through, of course focusing on the photograph of a person, the guru is able to delve very, very deeply into the whole personality and the spiritual status of a person. Good. Not only this but from the time of individuation or since the time a person becomes an individual being from the source, in other words, let use an analogy of the sun rotating and having explosions and pieces falling out of it and one became Earth and one Mars and one Neptune, the planets of the solar system. In a similar way, although of course the analogy is not a very good analogy, but in a similar way when from the universal soul individuations took place that made us individual beings, where parmatma assumed the atmic form, the individual form, so the mantra is based upon the vibration of a person going right back to those millions of years. Right. The mantra would incorporate that, that divine spark as well. So goddesses are just merely, gods and goddesses, are forms, manifestations describing certain qualities, in other words putting attributes to that which is attributeless.

See, this is the system which is followed by other systems perhaps. Fine. But with our system you go to the primal vibration. Now when a soul becomes individualised, naturally the vibration, vibration could never remain static, vibration necessarily has motion and whenever and wherever there is motion, there is always a sound. Good. So the mantra is based on that one aspect. The other aspect is the person's present state of evolution and because of his present state of evolution and being an embodied being, the range he has in this lifetime. Many people can transcend or go beyond the pattern of his present lifetime and then techniques would be, would differ as time goes on depending upon a person's development. But the range is so vast that whoever can complete that range in this lifetime, would really have achieved something.

So the mantras that we give people and it's not necessary that everyone is on a mantra meditation, but the mantra that is given to people is based upon these three factors. One is the primal impulse. second, the state of evolution, and thirdly, the range that he has, the pattern that he has set for him because of previous incarnations, previous actions and previous samskaras, which are the impressions which are embodied within the person himself which forms his entire totality. Now those sounds are perceived on a very subtle level, because when the guru goes into meditation, there is no such thing as time, space or distance. If I have your photograph, I might be six thousand miles away but in that state of meditation you are near me as you are here now, sitting in front of me. Fine. And then when these sounds are perceived, now the perception takes place on two bases, in sound and in colour. Fine. The, the, the deeper levels of a person can be perceived in colour form as well. So two instruments are used, the subtle eye, the third eye and perhaps the third ear if you would like to put it that way. Now this mantra is very subtle and that subtlety has to be expressed in a grosser form so that I could convey it to you. Fine.

Now let us just take any mantra which might not apply to anyone. Lets take the mantra, Rah Vee Yam, Rah Vee Yam, Rah Vee Yam, Rah Vee Yam, Rah Vee Yam, Rah Vee Yam. Good. Now that is a grosser expression of that subtle form. So what happens here is that we take the subtlest aspect of the mantra and marry it to its nearest grossest level. Fine and then that mantra is given to the person. So what happens during meditation would be this, that a person would start off in the beginning with the grosser form of mantra that is given and as the person becomes more and more established in the mantra, the person himself will find that he will experience more and more subtler forms of his own mantra. And we have had such beautiful results that even in a few months, people have started experiencing subtler and subtler forms of the grosser aspect of the mantra that is given.

Now it is necessary that these mantras, these sound vibrations, having interpreted them in a grosser level, would naturally incorporate something which is good, which is good. In other words you would not take the subtler mantra and associate it with the grosser mantra of gloom, rather of glory. See. So here it is even beyond the gods and goddesses which have been formed, which we find in myth and legend. It even goes beyond those levels. So that is why we find our mantras very harmonious with people because they are essentially meditating on their own vibration from the beginning of their existence as an individual soul, to the end of the line in this lifetime. And therefore being harmonious with their own vibration, they find greater harmony, they, they seem to float. Now many people, talking of mantras, may I remind you of this, that some people have a mantra with one syllable, some with two syllables, some with three syllables, but remember, syllables, there might be three syllables but it is one entity. Say for example your surname is Linnington, now you won't

say Lin - Ing - Ton. No. Right. Now the mantra we used just now Ra Vee Yam. Good. So you won't say Rah - Vee - Yam. Good. Rahveeyam, Rahveeyam, Rahveeyam, Rahveeyam, Rahveeyam, Rahveeyam, Rahveeyam, and just float away. You see.

So that is the difference between our mantric system and the system of other people. There might be many, many movements that use different systems. Okay. Does that satisfy you? Fine. Good.

Questioner. Gururaj, I would like to ask a question about negative emotions. In certain cases one can overcome these in day to day life, I mean emotions like greed, hatred, envy, jealousy and so on. But with certain individuals, one finds that these emotions come up so rapidly which will take you completely off your guard and no matter how objective you are about this individual, these emotions will still come out. How does one overcome that and why does one individual produce these emotions (Inaudible)....?

Gururaj. Why does one individual, sorry, what's the last part?

Questioner. Why will one individual produce these emotions in you, if they are not normal to your daily life?

Gururaj. Good. Now what happens is this that no emotion can overcome or overtake a person suddenly. No emotion can overcome or overtake any person suddenly. There always has been a gradual build-up to that emotion. To you it might seem that it has just come up, you come up in a burst of violence or just a sudden burst of anger. But do remember in that burst, in the development of that tree, there was a seed and as psychologists would call it, the seed was in the subconscious mind. And of course the Vedic Teachings would take it even further to the samskaric body, where all these emotions have been stored up through experiences, through actions and through various things, various happenings that might have happened in past lives. Fine. So no emotion just comes suddenly, there has always been a gradual build-up leading to that particular kind of emotion. Good. So now what to do about them, that even if they come up suddenly, the only answer to that would be objectifying it. You know like the Chinese saying, that if you want to say something which is not good, try and roll your tongue nine times in your mouth before you utter it. Good.

Now there is some, there is some deep meaning to it. That is also a very simple way of saying objectify that emotion, objectify it. In other words an impulsive person is not necessarily a very stable person. The very word impulse would tell us that he acts within a certain pattern that creates the impulse. So what we have to do by continuous, now this

would not disappear overnight. I mean it is to be understood. If things can be done overnight, we could just say Abra, Abracadabra and everyone here would be enlightened. Right. Now we don't, we don't expect such miracles. So people that are habitually, that habitually get angry or suffer negative emotions as you say, it would take a process of some time. It will take time whereby slowly we start objectifying the emotion, the thought that is behind the emotion. We start analysing, why we should be angry, why we should have the hatred and by objectifying on the one hand and exercising a certain amount of control and discipline in our lives. Now many people do not want to believe in discipline, but this is so, so important. As a matter of fact all major theologies, all major religions are somewhat based on some form of discipline. Good.

So in the waking state of life, while we are in the waking consciousness, we have to have some form of discipline whereby we curb certain emotions. Now curbing emotions does not mean repressions or inhibitions. That would be trying to do something drastic which could even become more harmful. But by applying a bit of analysis to that emotion, to that hatred that has welled up within us, good, then the whole sting, the whole impact of that hatred that has manifested itself, that has reared its head will go away. The hatred will be there but by objectification of it, by analysis of it, the hatred would become less and less and less. And that is how, over a process of some time we improve, we become better disciplined and our waking state of life could be lived in a more harmonious manner, that's the waking state of life.

Now to achieve this, we do our meditations because meditation, the real purpose of meditation is to find the self-integration. Self-integration is synonymous with harmony within ourselves. The problem with people in the world is that the three aspects of themselves, the mind, body and the spiritual level do not function harmoniously. There is an imbalance. So meditation helps us to create that balance. And the balanced person will not be impulsive, where he would suddenly and beyond his control express negative emotions. He will still have emotions but they will not be beyond his control because a greater integration has taken place within himself. And when there is a greater integration within oneself, then the conscious effort or the discipline applied in controlling those emotions will not become inhibitive or repressive. An understanding dawns, understanding dawns by the analysis and by the force generated within us. By the greater integration that is within us, we would be able to look at a thing more objectively without causing any inhibitions, but a very natural, spontaneous analysis takes place that when you feel integrated, you'd feel integrated with the object as well. And then when we reach the stage where the subject and object remain, do not remain to be separate and when the self-integrated person automatically integrates himself with the object and then the negative qualities disappear. So hatred would be replaced with love. Now I am hating you and with this process of integration and, and objectifying whenever the hatred just comes up because of the deep roots, because of the deep roots if it does come up, we will

immediately start thinking in the lines of "Why should I hate, when that man is not separate from me? Whatever the essence that is within him is also the same essence that is within me. If I harm him, I am harming myself". That is the attitude that gradually dawns within a person.

So the processes are these that through meditation we gain this added strength. The added strength is gained by self-integration. Integration makes us realise the power that is within us, right and that makes us realise in turn that the power within us, the Divinity within us is also within the object that we seemingly hate. Fine. And then gradually as these realisations dawn, it is not understanding that is always very helpful. Understanding is good but understanding must turn itself or evolve itself into realisation. In other words realisation is digesting the understanding where a person naturally starts living it. With understanding, with understanding there could always be pros and cons but when the understanding becomes realising, that means the understanding has now been properly digested and becomes part and parcel of our whole being. So then every action with the backing of the divine spirit within us or the divine energy within us, with the backing of that, that is now permeating our living, our mode of living, that's permeating our minds and bodies, then every action we do will become spontaneous and spontaneously for the good because that power that lies within us is a power of love and love is the strongest emotion one could ever have. The only reason why the strongest emotion is covered up because we are not expressing it the way it should be expressed. What is the obstacle, is the mind. The mind as I always say, is a cunning animal and therefore in the conscious waking state steps have to be taken, steps have to be taken whereby the mind can be curbed but curbed in the method which I have described to you, so that no repressions or inhibitions are formed but a greater spontaneity, understanding and realisation dawns. And that is the way. For some people it could be quicker, some people it will take longer where they will fully, fully express this love within them, that is within them, they will express it without them and that is how all negativities disappear, all negativities. Remember we have come into this lifetime with a big, big backload or else if we did not have this load, this burden that we are carrying with us, the burden of samskaras, then it would have not been necessary to take birth in this life.

So what we are aiming for through our meditations is to find freedom from those burdens, is to find freedom and it is only in that freedom, the Jivanmukta, it is only in that freedom that the real self within man can express itself totally and the total expression of the real man inside one, the outer man is of no consequence. The real man within one expresses itself totally and that expression can only be in one way and that way would be of love. You see? So it is a gradual process, step by step as we progress, the negative emotions disappear and we live in a positivity. In other words, we are flowing with the currents of nature and not against it. And you will find as you progress that everything will become smoother for you, where you won't even have a chance to express anything negative because the man that can see

positivity around him all the time, will not recognise negativity. When man lives in the light all the time, there is no darkness. So this is a very spontaneous process, a gradual process. It's a workable process, experienciable process. And therefore we always say that "The path to joy must be joyous too" because as we lighten the burden with every step we take, as we lighten the burden, the load becomes lighter and more joyful all the time. So therefore we always say that we don't seek miracle mongers that want to wave a wand and get rid of all their problems. That is not so. We have come to the school of life to learn and these are the lessons that we are here to learn. Okay. Fine.

Questioner. Why is it a small percentage of individuals? (Inaudible)

Gururaj. True. Yes it is true. It is not always the transmitter that is all too important but also the receiving set that's also very important. Good. Now if the receiving set of your radio is functioning well, then the transmission would be got. Fine. And the transmission which we would expect from everyone would be positive transmissions. Now there is no person in the world that is all good or there is no person in the world that is all bad. Even as that little poem goes, I'm sure most of you know it, that even in the worst of us there is some good. Now if we have a finely tuned radio that can only tune in to the goodness of people, then we would not be disturbed by whatever negativity there is in another person. Oh, yes, you would not be disturbed. It all depends in which station you want to, in which channel you want to tune into, the positive or the negative channel, because there is good in everyone and there is some bad in everyone. These things are a matter of degrees. So it is more dependent upon us than on others. Now we normally tend to blame others always. We tend to blame others for our weaknesses, we do that. If I tune into something negative, if I use the wrong channel, then I pick up the negative vibrations of the person, then I say "Oh, that man is negative." I don't say to myself "Look, let me alter the channel, let me put it to the positive channel." Now that is a human frailty which is within everyone and these are the frailties which we are trying to overcome or else we wouldn't join BMS or we wouldn't start meditating. And the very, the very idea of a person wanting to start to meditate is to better himself, or otherwise he wouldn't want to meditate. So it is always a path towards betterment, a path towards always tuning in to the right channel. Okay. Right.

Questioner. Can you tell us why, why the divine manifests in creation?

Gururaj. Why the Divine?

Questioner. (Cont'd). Manifests in creation.

Gururaj. Manifests in creation? Yes. Good. Now there are so many answers to that and some people that try to avoid the question would normally say that the divine is lonely and the divine wants to play. Yes. I've heard some philosophers saying that the divine is so lonely, he wants a playmate. Now when divinity is omnipresent, when divinity is omnipresent, what does he require a playmate for? And where would there be a place for the playmate, if it is omnipresent, there is no, no place outside. Omnipresent means being present everywhere. Good. So we use the word creation. Now for creation there has to be a creator. Fine. So we are detracting by having a creator and creation. We are separating, there is a separating process there. Fine. Now if divinity is omnipresent, where is he going to create or place his creation? There must be a place outside. So if we say that the creator creates, he has to create something outside him. Right. Expression expresses himself outside him, then that would be contradictory to saying that the divine is omnipresent. Fine.

So the other explanation to that would be, that the divine does not create, but rather that he is not a creator but a Manifestor and the Manifestor manifests. Another way of putting it is that it is the nature of divinity to produce what we call creation. In other words if we use the analogy of fire, it is the nature of fire to give heat. Fire does not create heat. It is the nature of fire to create, to have heat, it does not create heat, it is its nature. So the Manifestor and the manifested is none other. They are not separate. They are one. And these are the realisations which we are trying to let dawn upon us. The day when man realises that, realises the non-separateness between man and God, then he gets into unity consciousness. And that is the highest state that man strives for is to realise that the fire and the heat is one. The fire and the heat is one. And that is the state we all are trying to reach and that is the unitive state. So it is a matter of interpretation.

Many times we use the word creator and creation to express different ideas, but the essence behind all those ideas that there is the Manifestor and the Manifestor is the fire and the heat is the manifestation of that fire. Its all one. All one. Some philosopher said that "God exists because I exist, and I exist because God exists". In other words there is no differentiation at all. Good. But then the question would rise that if the divine is all good, let us use that word, if its all good, where does the seeming evil come from. Now the seeming evil is measured from our level, from our level of relativity, good, but from the level of the absolute there is no evil. The analogy which I love using is the sun shines, fine, and the sun because of its heat, draws up water vapour. Good. It draws up vapour and the vapour forms a cloud and it is the very cloud that precludes the sun from shining through on to the earth and we find darkness. Good. So now we cannot say that the sun has created the darkness and that darkness is evil. Even in the darkness there is the goodness

because it is still the manifestation of that which is divine. So this, this, when people say the play, this could be called the play, rather. Fine.

So all these good and bad and these are distinctions that are made by our minds, our limited ten percent minds, these distinctions between bad and good are made by us only, but from that standpoint, it is all just a fluctuation of the same energy all the time. The wave at this end of the ocean is the same wave at the other end of the ocean. It's the same water. The smaller wave is the same as the larger wave. It is the same current. It's the same water that composes both. It depends from which angle you look at it. As we said last night that the ocean might seem turbulent as we stand at the shore, but if we go up in an aeroplane, it will seem calm. So therefore when we become integrated personalities, integrated persons, by bringing to the fore that Divinity within us, then all this good and bad ceases. Then, we, we just see all good. We even go beyond the good. There's a story about Milarepa, I don't know if I told you this before. He says "When I was young I did dark deeds and as I evolved more, I did light deeds, good deeds. But now I have reached a stage where I do neither." That means he has now gone beyond dark and he has gone beyond light, beyond good and beyond bad. And that is the state where there is no discrimination, there is no good and there is no bad. So that is the stage we are aiming at.

So coming back to the original question that, about good and evil and where does this evil come from, this is just the working and why the creator should create, there is no such thing as the creator has to create. It is just its nature. It is this whole throbbing, this whole pulsation that is going on, from infinity, beginless time and it will not end. This pulsation will be there all the time. All the time. And it is our interpretations that form all these various philosophies, that form all these various philosophies. So one philosopher in his thoughts would bring out a certain theory. Another philosopher would bring out a theory which is opposite to that theory. And this has happened in various religions as well, as well as in all philosophies. But when we talk of the essence, the essence knows no creation. The essence just exists. The fire just exists and

(End of Side 1)

Aide. Do you have a question?

Questioner (Inaudible)

Gururaj. I didn't hear.

Aide. Speak up.

Questioner. (Inaudible)help in Meditation.....

Gururaj. I didn't hear. Oh yes, it won't help or hinder in any way if you like them and if you find great meaning in those prayers, please do chant them. Very good. It's very good, it's very good. Do carry on. Beautiful.

Questioner. Please Gururaj, could you tell us a little about prana and explain why ... (Inaudible)..... (Inaudible)

Gururaj. She just answered it basically then. Yes. As we know prana, the outward manifestation, the outward manifestation of prana is breath. But that is not necessarily the totality of prana. Prana has various subtle levels. And in many of our practices prana is used in different ways. Prana too as I said has many subtle levels and there could be certain blockages in the path of prana for a person to benefit to its maximum. Fine. Now at the subtlest level of prana, at the subtlest level of prana, we can call it the vital force or life force and that is the subtlest level of prana. So through the grosser levels of prana, through these various sheaths of prana, it is used in different ways and there are various Sanskrit terms to it, they are used in different ways where the inhalation, exhalation, cumba, graicha, cuppana, pan (Sanskrit words), all these are various forms of prana and these are incorporated on a very, very scientific basis in some, for some of the people who are on certain pranayama practices. Good. But of course thereto the whole idea is to reach the vital force, to reach prana at its subtlest level. Okay. Fine.

Questioner. Can you tell us a little bit about mediums and ... (Inaudible)

Gururaj. Yes. Do you want to know about it, really? I personally do not encourage mediumship whatsoever. Good. In my study of some mediums that I have come across and that have come to see me about various things, I found them to a great degree very unstable. Mediumship. Fine. Now there are certain Siddhis, Siddhis means certain abilities, psychic abilities which anyone can develop by doing certain practices. Many times you go to a medium who just has the ability of reading your thought, that just reads your thought and replies you on it. Because thought is a very powerful thing and if we develop the sensitivity in us, we can definitely pick up the thought of the other person. Good. Now picking up that thought of the other person, the medium replies on that thought and the person receiving the message gets so impressed

that Auntie Matilda has now communicated with me. Good. Now Auntie Matilda on the other side that has passed away would be so busy that she would not have time communicating with us. You see, after we pass away from this body and exist in the mental sheath, the Manoinyakosha as you say in Sanskrit, the subtle body, right, that subtle body, is a time, there is a time when the whole life's work, this life's work plus all the other lives before it, has to go through a process of evaluation, assessment and in all this evaluations and assessments it has to do formulation. It has to work out, work out what kind of existence, what kind of body, to which parents one would have to be born to be able to overcome the weaknesses that one has and how to reach back home. So Auntie Matilda might be very, very busy on the other side and would not have the time to come back and say "Dear John or dear Jane, I am fine. Don't you worry about me." Good

Questioner. I don't mean that, I mean in the work we do..... in the ... (Inaudible)

Gururaj. Yes, I'm coming to that, yeah, yeah, I'm coming to that. I'm trying, I'm trying to put values on, on, on mediumship, good, and various kinds of mediums. Fine. So Auntie Matilda might be just waltzing away there, (General laughter) waltzing Matilda, and she might not have the time or the inclination to contact that which is physical here. Good. That subtle form which is foreign from you, will not have the inclination at all, whatsoever, to contact a foreign entity. Good. The relationship we had with Auntie Matilda on this earth was a physical relationship, physical and the minds too were involved. But in that state, in that state, Auntie Matilda being so busy, would have no time whatsoever to come into communication and give you messages. Fine. Good.

Now the medium, the medium and there could be many charlatans that take advantage, because of this emotional attachment I have towards her, takes advantage of this and tries and gives answers based upon your own mental readings, upon your own mental readings and tell you of certain things which you might find very, very plausible. Good. That is one kind of medium that does that. Then you have another kind of medium, another kind of medium would say that certain things gets dictated to me by a foreign entity. A foreign entity possesses me and everything I speak, it's not me speaking, I am just a vehicle for that to come through. Now that is also a fallacy, that is also a fallacy. Let me tell you why.

In a previous life, in a previous life a person might have been say, a student of philosophy, or a student of astrology, or a student of whatever science, good. Now the human mind is capable, as psychiatrists would tell you, to split itself in some way where one's own former existence comes through the level of our subconscious and from there to the conscious mind. And in that state, which is a trance-like state, a person can dictate, a person can dictate. But please

remember that that dictation is not from a foreign body, a foreign entity. That dictation comes through from the level of knowledge that that person has gained in a previous existence. So it is that person himself. Good. But through his, through a certain happening in his mind, he is able to portray the experiences or the teachings of his own previous life. In other words what I am trying to make very clear that no foreign entity, we discussed this a bit last night when it came to exorcism, good, that no foreign entity can ever invade us, can ever invade us. And this is expressed through mediumship in the forms of putting you in touch with some relative or in the form of dictation, whatever the case might be. So we could never, never really be possessed in that way. And I do always discourage people from going to mediums. For example, if we want to have communication from another entity that is somewhere else, now if that entity has to be somewhere else and not merged away in absolute purity, then whatever communication comes from there, is not necessarily pure. Why contact a medium or a person beyond when one can contact the true pure Divinity? So it is always best to contact pure Divinity which we do through our practices. That would be the best way and always the best way. And you will find, you will find that you might have perplexing problems in the mind and if you have developed the art and become more and more stabilised in your meditation, you'd find the answers welling up within you to all your problems. And they well up so, so beautifully and they come from a pure level. So we do not need mediumship to interpret things for us from some entity unknown who might not be an evolved soul. So we rather ask divinity that's within, than to ask.

Questioner. Gururaj, how do you explain what soul partners and dharmic partners are?

Gururaj. She wants to know what Dharmic partners are and what soul partners are. Something like soul mates. Is that what you mean? Soul mates. Well I don't know anything about soul mates but I know we're all classmates. Yes. Dharmic partner. Of course we've got to define what dharma means and what partner means. Fine. A partner is a person who shares, who shares one's love, one's joy, one's sorrows and whatever problems one has, so one shares that and we do the sharing dharmically. That means we share, do the sharing dutifully. So it actually means that man and woman, married man and woman share with each other everything in and with a full sense of duty. Now there are so many duties as we have discussed before, which comprises the entirety of life - duty towards one another and they would be very, very basic to the vows one takes for example in marriage and by performing those vows, upholding them, one is doing one's duty. Fine. Now through doing this duty, a greater communication occurs between man and woman. Before they get married, they are having a four-legged run, they run with four legs. When they get married, they have a three-legged run. Right. A three-legged run means that the two bodies have now been combined but the physical union is not the only thing which is important. With the physical union necessary, there is a mental union which means understanding. Right. Now if a boy and girl meets each other and says they have fallen in love. Good. I heard a lovely joke the other

day where the person said that "People don't fall in love, they are raised in love." Good. So by understanding each other, understanding each other's ways, one is raised in the level of love. And love has no boundaries, it is limitless. Good. And one experiences the limitlessness in the dharmic duty one performs to each other.

Now these duties could be very secular, very mundane. But even a mundane duty like ironing your husband's suit for him in the morning, even if it is mundane, which is a mundane thing to do, but the thought, the love that is poured into it, combines that physical action with the mental thought. That mental thought because of its intensity in doing, pressing that suit so beautifully with so much care, one portrays the innerness of oneself. So even in that ironing of the suit, the three aspects of man is combined, the body, the mind and the spirit. In other words the totality of the wife is there in the ironing of that suit and that is performing a dharmic duty. That is dharmic duty. Its not something which becomes a chore where "Oh, the old boy has to go to work and let me get his things, and let me get his things ready". Right. Now that becomes mechanical. Now even a servant can do that. We can ask the maid to press the suit and that can be done. Fine. But when the wife does it, the wife who loves her husband, it assumes a different, different quality. And this, we that know that everything existent in the universe is nothing but vibration, so with the love she pours through the iron without burning the suit of course (General laughter), so the love she pours in her action, goes with the man in his daily life. It penetrates him. Nowadays the husband goes to work and just a peck on the cheek and off he goes running for the train. Now while giving a peck on the cheek, he is worried more about the train than about the wife. Now they say "I have done my dharma, I've done my duty, kissing my wife." That's nonsense we know that. It is not so. Good.

So, where, there again it all boils down to what sincerity is, sincerity in performing all our duties properly with our total beings towards our husbands, towards our wives and that forms dharmic duty. And when dharmic duty is done to the person, for the person, then we become dharmic partners. Good. Now would you say that this is just an accident where two people have come together. No. I do not believe in any accident. There's nothing in this world that happens that is an accident. We getting here together this weekend is not an accident. I have spoken to you before, many, many times and this can be felt in the flow of love that flows, that has flowed these past few days in this very hall. It's felt, it's tangible. Those that have eyes to see it, will see. Those that have ears to hear, can hear. That's what the Bible says too. Fine. So the, the, it is no accident when two young people get together and enter matrimony. Good. Many enter matrimony, but to enter holy matrimony is something different. Fine. So we enter holy matrimony by no accident whatsoever.

Now perhaps in a previous lifetime a great strong bond might have existed between two people. Good. But the lifespan as we know, three score years and ten, is too short a period to fulfil the dharma to one's partner. So because of that great strong mutual bond which is created many times by a need, right, the need of having the person, the need of wanting to love the person and the need of wanting to be loved. Good. Now the essence of love however it is portrayed, physically, mentally, or spiritually it still has its roots in the spirit because all love we feel comes from nowhere else but from the spiritual level. Nevermind how small the love is, or nevermind how vast or great or big, expansive the love is, it still stems from the spiritual level because that is the very nature that permeates us and it depends upon us how much we let it flow. Fine.

So in this lifetime there might have been this deep bond between two people and not being able to fulfil that need or to do the dharmic duty in that small lifespan, people get born again and never mind where they are. I've seen so many instances which I could point out to you of people you know, where a girl is in South Africa and a boy is in Australia and then he hears of me in England and yet all just get together and there you are. I am referring to Sattish. Yes. Good. Right. Now, like that I could point many, many instances. So when that need is strong enough, when that force of love is there, then never mind where your dharmic partner is, you'll surely meet him definitely. And if you should, then another question would arise, I'm adding on to your questions, okay, because they are so related, or otherwise the answer would be half. Now if such a dharmic partner, if we should meet such a dharmic partner, how would we recognise that partner? That is a very big question. It might start off, it might start off with firstly a physical attraction. That physical attraction might go still further, deeper as a mental attraction, where qualities are found which are similar, similar tastes but more important than that, for evolutionary purposes that the qualities in man and woman should be complementary, not necessarily similar but complementary, so that the weakness in the man could be fulfilled by the strength in the woman, and then the weaknesses in the woman could be fulfilled by the strength in the man. And that forms a dharmic partnership because dharma means duty, duty towards evolution, duty which gives one an evolutionary progress. Good.

So when these factors, not contradictory but complementary factors are found and there is that strong bond of mind and body inspired by the surge, this inexplicable surge within one of wanting to be very, very close to the person, then do know that there has been some bond. There has been some bond which might not be able to be cognised mentally or intellectually defined but it is felt, and it is felt in a great, great intensity. And those are the marriages that really last, they last. We find in many countries the divorce rate is so high because the attraction has just been superficial, on the surface. And all surface attractions naturally can subside as the waves would subside in the ocean. But if the attraction comes from far deeper within, then it becomes everlasting. And then too with your dharmic partner in this short span of life, even

then too if the duties are not fully fulfilled, the need for love and wanting to be loved is still not, if it still not has reached its climax, then again be sure that you will meet again. So then really as a poet would say that "I have known thee for many a lifetime." Yes. That was one of my poems incidentally (General laughing). I'm putting out a collection as a matter of fact, the publishers are just busy going over it and some volumes of my poetry is to be published next year, now nineteen seventy seven. So I hope you enjoy reading it. I'm not selling! (General laughter). Good. Fine.

So, that briefly is an answer to dharmic partner and dharmic mate. Now that is what we regard to be soul mates. Fine. There is no such thing as soul mates. They are class mates that are in the same class together and progressing, passing from standard I till two, till three, till four until they reach Matric, that's what we call it in South Africa, here you call it A, O Levels or something like that. It means the same. Good. Fine. And those things of course we call, we say soul mates because a soul is an entire entity, it cannot be split. (General laughing) - I nearly split this. A soul is an entire entity, it cannot be split. Right. But two souls, two souls can join in such a beautiful interpenetrating way that the two souls become one. Yes and through that means, one is really doing proper karma yoga where one is living dutifully. Every child that is born, is a product of the expression of that love. How sublime? And that child can grow to be a most, most beautiful child because what is instilled in the child, was not passion, was love. It was an expression. Man and woman get together in conjugal bliss, right, in love-making. Many don't know the value of it because the three aspects of man, we have the animal in us, we have the man in us and we have the God-man in us and most of the time, even in the sexual act what is expressed is just the animal side of man which is just lust. But even that, even that love-making can be sublimated in such a way where the whole mind and the body and the spirit is so totally absorbed in the act of love-making, that that too can become a meditation. You see how beautiful it is. So you see how beautiful life is. You have, you, you have certain, look I have lived, I am a renunciate and a celibate now but I have lived as a householder and I know what I'm talking about. I fathered three sons. Yes, I know what love-making is or else I wouldn't have three sons. (General laughter).

So, so everything revolves round one principle, is to function as a totality, that is all, to function as a totality in every facet of life. Because the young lady asked me about dharmic partner and soul mate, therefore we are discussing man and woman only in this instance. But the same principle underlies everything that man must learn to function in every aspect. It could be in his job, in his business, in his profession, in totality and that is what we are trying to do by our meditational practices, where we become total, total human beings. Does that, does that satisfy you over there? Good. Now someone else

Voice. (Inaudible)

Gururaj. Oh yes, yeah I think I have answered that, very briefly though, but I can go deeply into it. Thank you Sybil. Yes marriages that break up, firstly the attraction might have not been from the deepest level of oneself. The attraction could have been from the mind and body. Good. And anything that is superficial can wear away and then marriages would break up. Now we have certain things in our society that we live in, where duties are forgotten. Now there is no such thing as inequality between man and woman. Man and woman, they are both equal but there is a division of labour. Now what has caused a lot of break-ups, this could be very contentious, I mean its not necessary that you must agree with me on this point, good, but we find that with certain kinds of education, with certain kinds of upbringing, there forms a personality clash. There is a personality clash where each of the two partners tries to exert himself or herself in such a way that conflicts take place. The ideal way according to the Vedic, the ideal way according to Vedic standards is this and if we read an ancient manuscript called the Manusbritti, it is written there that 'Where women are honoured, there the Gods reside.' Good. So woman has to be honoured and worshipped, really speaking. Good. Fine. She is an embodied goddess on earth. If man can recognise those qualities in the woman, then there'll be far more appreciation of the woman because he will not only be seeing her on the surface level because she has beautiful hair or a lovely cute nose, no, but he will be looking at her from a far deeper level because he has developed a depth within himself. And where woman is held in high honour in that home, the Gods reside, so has said Manu.

But now in turn, now in turn according to Vedic ideals, the woman too does her part and her part is in worshipping her husband as a God. So you see the partnership, the dharmic partnership, where the woman is held as a Goddess and the husband is held as a God. Why a God? Why do we say God? Because Gods are supposed to be faultless. Yeah. Right. Yes. Now we human beings have plenty of faults and frailties but by regarding, by me regarding my wife as a Goddess, I will not see her faults, I will see the goodness in her. And if she regards me as a God, she will see the goodness in me. Fine. So, goodness to goodness brings goodness. See. So now that is a certain mode of life, good, where duties are divided, where the husband has always been the provider, protector, the ancient times, Neanderthal Man, yah, the hunter, yes, yeah and of course the wife she does her duties, oh perfectly. She looks after the home, she looks after the children and does everything to please the husband in every way possible and the husband pleases her in his way.

So its, there is the dharmic partnership, while in our society today, and this includes India too because wherever something goes wrong in one part of the world, it overflows to all parts of the world. These dharmic laws are forgotten.

These dharmic laws are forgotten and where two people don't join in partnership but they compete with each other. They compete and this competition is the downfall in our society where so many break-ups occur. They compete. 'Oh, he said that, so I must - he's not better than me. I'm better. I'm going to have the last word.' That kind of thing, do you see? So that is why, one of the reasons of course, that is why marriages and things break up. So if there was a proper division of labour.

Now if we study modern society and this you will find interesting, husband and wife both go to work. Fine. Now in many homes this is a necessity that to fulfil various obligations, they have monetary obligations where the wife is forced to go to work and just cannot rely on the husband's income. Fine. So she is forced to go to work or perhaps you do, so many reasons why she has to go to work. But even in households where the wife does not need to go to work, she will go to work. Fine. Now I'll tell you what happens here. The wife goes to work so the children is left in the care of a nanny. Fine. A nanny or maid or whatever you call it looks after the children and I would still like to meet a nanny who can take care of your children better than yourself. And then we complain afterwards of juvenile delinquency. You see. Right. The wife goes to work, say she brings home, I don't know what the wage scale is here, but say she brings home ten pounds a day. Good. (General laughter). Ten pounds a week, you're working for peanuts! (General laughter) Yes. Let's finish this, this is quite nice and humorous. Good. Now say she works, say she earns five pounds for the day. Right. Now she comes home dead tired from work; instead of serving her husband, she is serving someone else's husband in the office or the shop or whatever. Fine. Look at the contradiction there. Fine. She earns five pounds a day, so now she is very tired. The husband comes home from work, he's very tired. Good. But now they have to eat and they're both too tired to cook so what they do, they go to restaurant. Fine. Now they eat third rate food, we don't know what happens in the kitchen, it could be beautifully dressed on the table, we don't know what happens in the kitchen. So she brings home five pounds a week, the children are neglected on the other hand, fine and they and go and eat at a restaurant and the bill comes out at seven pounds. You see the contradiction. While she could have stayed at home, gained two pounds and the seven pounds spent at a restaurant, you would need just two pounds of those seven pounds for the wife to do cooking at home with all her love poured in that cooking and a real home-made simple meal perhaps. But look at the love that's there. And she waits for the husband to come home. She lays the table with all that love and care and how beautiful they can go to bed after that. You see?

So the fault is not ours individually but we live in a society that conforms to certain structures, certain structures and certain values and that, those values which have been superimposed upon us. Now the wife still goes to work. Now she's tired of work. Fine. So now she has to do washing, she's too tired to do the washing, so she needs a washing

machine. Fine. Good. So she still has to buy more labour saving devices like all other kinds of hoovers, vacuum polishers, I don't know them all. Nevertheless the ladies here would know. Right. Now they are all bought on tick. So a vicious circle starts, you see where she is now forced to go to work to bring in the money to pay the hire purchase instalments. It all starts off as a vicious circle and we think that those are labours, she buys labour-saving devices to do labour elsewhere. Where is the sense? You see.?

So our Society, one day perhaps let us pray and hope that there will be an ideal Society where the husband will become again the provider and protector and the wife the person looking after the home and all the needs and care, because a woman is built-in with those faculties. No man can say that he has the qualities of greater tolerance than a woman. No man can say that he has greater patience than a woman. And a woman has built-in kindness, she has the gentleness, she has that softness. Why has she got that? Because she is primarily there to pro-create, to bring forth children. Now if she never had these qualities, she would never be able to care for children because married people here that have children will know what a job it is to bring up children. So the woman, as soon as the woman is born, she is born with those qualities in her to do that. So perhaps one day in an ideal society hopefully, if things can revert back to that way of life, there will be less break-up in marriages. There will a greater and closer communion. There will be a greater care for each other. Now these dharmic duties makes one care and when one cares for another, love is raised, the quality of life is raised, happiness is raised and life becomes more and more fulfilled. So there, there we have what dharmic duties are and what dharmic partners are. Okay. Good. Thank you.

Aide. Only five minutes. Okay. We can, we have

Gururaj. We've only got five minutes, we've only got five minutes. Gita says seven minutes. So would you like me to say other things or would you like me carry on with questions and answers?

Aide. Just a second. Oh yes. Yes, yes, yes. Now I hate to cut the questions off but we'll put it to a vote, let's put it this way. Gururaj was going to talk to us a little bit about something that might be coming up next summer. Would you like to talk about that? Right, that's the answer.

Gururaj. Well that's very easy, something else is going to come up next summer. I'm joking, I'm joking. (General laughter) Oh, it's really been fun with all of you this weekend. It's like being at home with one's family, because this world is nothing but a family, a large family, perhaps four thousand million people, yes, that is the size of our family. Good. And

that which unites each and every one is that one energy, one same, self same energy like the sun shining with its energy which makes the plants grow, which gives heat and which does so, so many other things but the one primal energy is there that unites man to man to man all the time, in this one beautiful family. And when people are gathered together for the purposes of development of enlightenment, right, then this quality, the innerness of man is expressed most and expressed in the form of love. So it is very, very uplifting. And being with you this weekend has been of utmost, utmost, utmost, utmost joy to me. Yes, it's been beautiful.

Now next Summer, which months are your Summer?

Aide. June, July.

Gururaj. June, July. You know sometimes he talks to me, we're going to do this next Spring, or next Winter, I have to ask him what month. Because we are in the midst of Summer in South Africa now, while here its supposed to be Winter. So I always have to ask him that. Next summer the Courses would be constructed in a slightly different manner. Good. And it would be about three, four, five days long. We will have to work out those details. It all depends how people can get off and if there's a holiday in between which could make it a longer weekend, all the better. And then this was the first Course conducted by us here. I mean me being the first time here for this purpose, we have left it at very, very basic levels. Now in the next Course I hope to introduce some other things which you would find very, very beautiful, I promise you that and very, very uplifting and where every individual person will go through certain very uplifting experiences. I have been asked, I have spoken to many, many people and they have told me that they have found this Course so, so beautiful and they feel themselves again and so refreshed and invigorated and uplifted. That is what people tell me. But more so one has to do things stage by stage and most of you have only started meditating two, three months ago because British Meditation Society was started last May, June. Good. So one does not want to bring in little more advanced things at this stage, but by next Summer, is that right, next Summer, next June, July, other factors would be introduced in this Course which will make the Course even much, much more joyful. Well of course I look forward to seeing all of you.

And I don't suppose I'll be seeing any of you again now until another six months time because I am leaving tomorrow and so this is au revoir type of thing. (General Laughter) Yeah, of course that is in the relative level, because a young man came down to South Africa and he says, we gave him a send off at one of the Satsangs, you've met him, Harry Flynn, we call him Sattish, who is the leader of the Australian Movement and while we said goodbye, he sobbed, he

burst out into tears there and he said "I feel so heart-sore you know leaving, Guruji." So, so I said "No, no don't feel heart-sore leaving me, you are taking me with you." Good. So I am taking all of you with me really and at the same time, at the same time, being here all the time.

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