

Gururaj. (Begins with Laughter) Now that was very beautiful, very beautiful indeed. Pardon, lights back? Yes. By all means, if you want to turn them on. I told you about that. Good. Fine. I gave a secret away really, nevertheless. And of course this is a, this meditation you've done now is a meditation that is in existence for about five thousand years, and it started off in Tibet. Well we don't know if the Tibetans got it from the Indians, or the Indians got it from the Tibetans or they might have got it from the Atlanteans, that's not important. The whole idea is the effect.

How many found their mantras to be entirely separated from the sound of the gong? Beautiful. Lovely. Lovely. How many found that when the gong came on, if there was a thought in the mind at that time, the thought just vanished immediately? Beautiful. Good. Good. Good. And how many found, how many found that when the gong came on, they smoothly slipped into their mantra? Beautiful. Lovely, lovely. Yes. I could ask many, many questions on this but I'm sure you'd like to have questions and answers from your side. Nevertheless, these various stages that you've experienced are all in meditation but various levels of meditation. Some were at a lighter level, some a deeper level, but they're all progressive and they are all beneficial. How many of you can say you don't feel refreshed? None. What? You don't feel refreshed? Pardon.

Questioner. I had a headache when I started

Gururaj. Oh, you had a headache already when you started. What a pity? You should have come up to me. Nevertheless, it is definitely very, very relaxing, and our aim in meditation is not only the physical and mental relaxation but a greater diving deep within. What also happens with this kind of meditation is this, that a person feels a distinct separateness in ourselves. This, some might have felt here tonight. And, of course, so many will feel it more and more. The separation takes place between the small 'i' and the big 'I'. The person can become so identified with the gong, with the sound of the gong, that the small 'i' can be observed acting. And in the sound of the gong, as you float away with that sound, you can distinctly feel yourself separate as the small little 'i', the small entity, and there you experience big 'I', the real 'I' within yourself in full consciousness. So in full consciousness, we experience the big 'I' and with the big 'I' we observe the workings of the small 'i'. And as we get deeper and deeper into our meditational practices, these things would happen where the whole function of the body would be observed entirely as if you were a separate being. Fine. Now this could carry on very well into the daily waking life, into daily activity. Now what happens by this would be that you would have a background of experiencing bliss and yet be involved in all kinds of activities and yet be non-attached to any activity around you. So when we reach that stage, we will be living in the level of being, the true being which is us. Fine.

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Now these are all practices that lead a person to those levels. Good. I would definitely recommend that when you have a practice like this, with an exterior sound, it should always be done in a group. And I do hope, that as all the various centres open up, as we are doing in Cape Town at the moment for example, that they would have their weekly group meditation meetings and any sound which is exterior to the mantra should always be done in a group. It becomes more powerful and it is something which is shared. What happens is this that underlying,

Keith. Stop. People recording, something is feeding back, with people trying to record the lecture and it's interfering with the Master tape here.

Amrit. Does anybody have a tape recorder in here right now that they are recording with? Yes. Better shut it off because it's probably having an affect on this recorder.

Gita. .... (Inaudible)

Gururaj. Yes. True. We don't want any interference in the sound of the recording because a copy of this will go to all the various centres throughout the world. It would just not be fair. Now, I think we'll leave it open to the floor and you can ask any questions you like and of course we can go on to it from there. Okay.

Questioner. Gururaj, I expected to be able to beat the Mantra at the same frequency as the gong, but I couldn't find the notes. Has the gong got just one note or has it got many notes?

Gururaj. Firstly, you said you expected your mantra to flow with the frequency of the note. Now that is wrong. In meditation we don't expect and neither do we align our own personal mantric vibration to the vibration of the gong. So as soon as you start expecting some thing that means you are trying and when you try, the whole effect is lost. The whole purpose of meditation is a pure innocence and you just experience things as you experience them innocently without trying anything. Right. Fine. Good.

Questioner. You speak about experiencing things innocently. If you reach the stage where the larger 'I' is always observing the lesser 'i' while existence is being experienced, doesn't one lose the innocence of focused experience?

Gururaj. No, one does not lose it, I'll tell you why. In meditation you would experience that the larger 'I' is observing the smaller 'i'. In the waking life, while the larger 'I' is observing the workings of the smaller 'i', it is also inter-penetrating the smaller 'i' because it is only the energy and power radiated by the larger 'I' that makes the smaller 'i' function. For

example, we could never lift our hand without that energy or that power. You could never blink an eyelid without that power. So it is not a separation, it is not in the separation of two things existing apart. It is a separation in the sense that the smaller 'i' loses, the smaller 'i' loses its importance. Most people live within their egos only, where their minds and bodies assume all the importance that there is, and all suffering in the world is because the ego self of a person or the small 'i' thinks that 'I am the doer'. Really speaking it is the power behind us, in us, without us, which is actually the real force behind every action. If your stove at home is burning or your refrigerator is working the stove or the refrigerator cannot say that 'I am working on my own'. It is the electrical current flowing through the stove or the refrigerator that makes it work.

So what happens is this, in the process, is that man gradually becomes conscious, experiences rather, the electrical current that makes his body and the mind work. So by experiencing that, we are going to the essence within ourselves. So that is what is meant by experiencing the bigger 'I', observing the smaller 'i'. And in that way, realisations dawn that this mind and body are so insignificant to that electric current that is within us, that universal power, that Divine power that is within and by that recognition, it changes our complete perspective towards life. We forget this me and mine, good, which could take away so many conflicts from our lives where all the battles that we have is just because 'me'. All the importance is attached to 'me'. We feel that the whole universe, I am the centre of the whole universe and the whole universe revolves around 'me'. And because of that attitude in life, that attitude is causing all the suffering. Now through these Practices where we find the universality within us, where we find our real Divine energy and know that those things which the mind and body wants to possess are not so important. They are perhaps a necessity, a means to the end and when these realisations dawn in every aspect of life, then life becomes more and more joyful, more and more joyful. Because here we are not only recognising the mental and physical aspect but we are also recognising the greater aspect in man, the spiritual aspect. And as I have said so many times before that a total man is a man that could live all three aspects together.

So ego would be the one that prevents or precludes or shuts off the electric current although it is there working. But when the ego, or the small 'i' realises that all this is happening because of that Divine power, then we can integrate within ourselves, infuse within ourselves that beautiful joy. In other words the Divine power, its nature is joy. Then everything becomes more and more joyful and more beautiful. 'Me' and 'Mine' disappears, all strife and hatreds disappear because if joy permeates within us, Divinity is permeating us, then where, where is there place for any hate. Then there is only love. All pettiness goes away. Fine. Okay. Good. Fine.

Questioner. Gururaj, I find for the last two or three years I have not transcended. Does it matter?

Gururaj. The question is that for the past two or three years, how long are you doing our practices a month or two? Yeah, June, July. Fine. For the first two or three months you have not transcended. Now of course we have checkers here that could check your meditations for you. You can always make an appointment with Amrit or Gita and of course go systematically through your meditation. Perhaps you are making a mistake in the use of your mantra or perhaps the method could be wrong, the technique might need some little alteration or perhaps you are trying too hard or perhaps you are trying to improve upon it. There are many, many reasons and it would be difficult to give you one answer for it. We have to go deeply into the matter ourselves and then transcend. Sometimes the blockage is so heavy perhaps, that it might take a longer time to be able to reach the transcendent. It might take a longer time because of the blockage and then we might not be approaching our meditation, meditations as it should be approached. These things should be understood. These things are given to you in the first check and the second check and after meditation in the first and the seventh check and all those lectures and tapes and all these methods are given. But nevertheless if there is a personal problem, I think our people here, our Counsellors are capable enough to go into deep details on the matter. Okay. Fine. Good.

Questioner. Gururaj, sometimes during the meditation, there is a point like a sound barrier where I am scared to go beyond. I find myself to pull back as if I am going to fall down, to a well or something.

Gururaj. Yeah. Yeah. Sometimes during meditation, you might experience a sinking feeling. Sink! Yes. Have no fear whatsoever, have no fear. It can never harm you; it can never really harm you. And if you feel like falling down, do fall there; fall, sink. It's very, very beautiful. Yes. If you sink, you won't drown, not in meditation. No, that is very good. It is a very, very, very good question that. Don't try and stop yourself. You see by trying to stop yourself, the mechanics of what you are doing is we are going beyond the mind in meditation. Now by stopping yourself, you are activating the mind. That means you would float on the mental level and stopping yourself from going beyond the mind level. You see. So please, if you do feel that way, don't be afraid, just let yourself go. And you will have a very beautiful experience. And this is a fairly common error. The error, because of the unknown, 'Where will I sink to?' and 'How deeper will I go?' because the mind cannot comprehend or does not know the depth of the ocean. And then of course a fear might well up in some people's minds that the ocean might be so, so deep and the pressure there might be so great that I can't surface again. But such a thing could never happen. Oh, yes, when it comes to the push of really sinking, do that, do that please. Yes.

Questioner. I wanted to ask if one is expected to transcend regularly.

Gururaj. Yes, one is definitely expected to transcend regularly. I expect you to transcend regularly. But if you do not transcend regularly, there is nothing to worry about, because the body chemistry is not the same every day. Sometimes

one might have had a very big heavy meal and then you sit down to meditate, that does interfere. And there are very many active factors, you might have gone through a really harrowing day so still, meditation would give you relaxation. Every time a person sits down to meditate, there is some benefit at least even if it's one the physical level of relaxation. But if one approaches meditation in a better frame of mind, more quieter mind, then of course you can transcend every day, not necessarily so, not necessarily but ideally so. Yes. Yes. True. Today we are going very short with questions, fast aren't we? Good.

Questioner. Can I just ask this Gururaj ..... (Inaudible) who said he felt that he was jumping. During the meditation just now I was fine for about a quarter of an hour or so and then I felt as though I was being drawn up and up and up. I think I began to feel rather dizzy. I just thought I was way up above myself and I felt very dizzy about this and my mantra stopped. I just stayed up there until you brought it to an end. I didn't quite know what to do. I felt completely uncomfortable. I felt I was going up and up and up. It felt strange. It hadn't happened before.

Gururaj. You should have really, oh it never happened before? I see. Well, the group meditation was definitely very good for you. Yes. Yes. A certain power is generated when people meditate in a group. Now I will go into deeper details on this, I want to finish off some surface questions first, why group meditations are good. In your case what happened, you tried to analyse. You also tried to analyse that I am going up and up and up. That was recognition and that recognition caused a jerk there. You jerked yourself in the recognition of going up and up and up. Now if you had just to allow yourself to go up and up and up, you would have really gone up somewhere! Good.

Questioner. Something you just said prompted this question. I came to BMS three months ago never having meditated before and two months ago have initiated in the personal techniques. And since then the little 'i' has been going through an extremely rough time. (Laughing). Would it be possible to explain a little more about this and how long will it go on? (Laughter)

Gururaj. Very good. Beautiful. The little 'i' has been going through a rough time. Now which 'I' observes this. There is the question. The little 'i' itself thinks it is going through a rough time because when the big 'I' sees the little 'i' going through a rough time, the big 'I' becomes very happy. The big 'I' becomes very happy in seeing that the little 'i' is coming to some realisation. That the little 'i' is recognising its shortcomings and its weaknesses and that the little 'i' is now ready to face those shortcomings and weaknesses. And I mean we are all in good company, ninety nine percent, point nine, nine, nine, we are all in the same boat. So nothing to worry about there. So nevertheless, this is a good thing happening because the small 'i' realises by itself through the power of the big 'I' our shortcomings and failings. It sort of presents a mirror to ourselves and says, "Look, here are periods or areas in my life that I can improve upon".

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So therefore I always say, and have always been saying, that meditation on its own is not enough. Half an hour or twenty minutes in the morning and the evening gives us the strength to face ourselves so that in daily waking life we do make some conscious effort to better the areas of our life. These are the basic principles. In other words the effort, the conscious effort is made that leads us to what we could call 'self help'. Self help. Because if we don't help ourselves, no one can and no one can evolve you, you have to evolve yourself. It is within the framework and the laws of nature that man must evolve himself. There's nothing else that could evolve him. And Gurus and various practices are but guides, practices or techniques that leads one to the full recognition of one's small 'i' until one goes beyond, until one rights those faults or frailties and then from there live entirely in the Big 'I'. And that is the ideal of all mankind and it is within the scope, within the scope of each and every one of us here to live entirely the big 'I' value even in the existence of the small 'i' and then the small 'i' will not have the little battle that it's having. You see. And these things are good. These things are good where a person comes to a recognition or a realisation of the shortcomings, face them and do something actively to improve them. The analogy I used in one of these talks somewhere, I said that, say if a man is a drunkard, he can't do without a bottle. Now he can meditate twelve hours a day but in his waking state, if he does not make an effort to push the bottle a bit further and further away, then naturally he won't be able to have experience of sobriety.

So with meditation there must be some conscious effort for the betterment of ourselves. The meditations help, give strength for the betterment and as the betterment occurs, the meditations too improve. They work hand in hand all the time. And as we find the gradual improvement through self-help and meditation in our lives, we find we become permeated with greater and greater joy. That is the process. It's a beautiful process. The dirtiest washing too has to be beaten. I think the housewives can tell us that in the washing machine, the thing turns, something like that, it takes the washing out but the material is not damaged, the material is not damaged, just the dirt is shaken loose that's all. We want that. It's fun tonight really.

Amrit. They probably think they've been through the ringer. Laughter. I took the microphone because I wanted to ask a question actually, not to make a statement. The person who brought up the question, because we had some discussions together, I know you actually have told me this on several occasions that you have recognised that certainly those specific things were long standing things that had come to the surface and that you were working and actually making some progress and some breakthroughs on those issues. And the question I wanted to ask people at this point this evening, as it seems like the appropriate time. How many of you have noticed since starting the practices, the Full Techniques, now, this could have happened to some extent in the Preparatory Practice, but particularly with the Full Technique, that there have been certain areas in your life where you have had long standing problems come much more to the surface, that is where in a sense you are forced to face them and to deal with them whereas in the past you have been able to escape

dealing with them. And you feel say in the last several months you have recognised these things and actually made significant progress in breaking through on some specific problem or some specific issue. How many have felt that?

Gururaj. Yes, so that just shows that the meditations have been successful for you and which is good. Something beautiful to share and as people increase in this joyfulness, it is my joy. Beautiful.

Questioner. When troubles come up, do we take this as a sign that this is the path that we should take or is this something that is put in our way that we are supposed to overcome?

Gururaj. Nobody puts anything in your path that you have to overcome. It is you that puts things in your own path.

(Laughter). Yes, if you have to go through, to a certain destination through, there is only one road and that road is muddy, then you have to go through that road even if your shoes get dirty. On the other side they can always be washed.

Questioner. .... (Inaudible).

Gururaj. When there are two paths of course, then one has to go through a particular analysis of the two paths and the two paths in your case might not be necessary the two paths in someone else's case. So therefore we have competent Counsellors with whom you can discuss that "Here, I have come to the cross roads now, that I have been faced with my weaknesses and there are two paths I can follow." Now these are specific things which is done normally at the centre. Here of course you know things should be more generalised and not really specific applying to one person only. But nevertheless your question is very valid because one does reach a time, I mean an ordinary, even say non meditators, I mean there is not a single person in this world that could have come to, that would have any problem and there are two paths open and then they are at a loss to decide which path I must take. And this refers not only to meditators but to everyone that have to decide. Okay.

Questioner. Would you say that if one was found not to have any problems then therefore the meditation was in fact failing, that a person was not having problems, the meditation was not working for him.

Amrit. If a person wasn't having problems, the meditation wasn't working for them?

Gururaj. A person might have problems? No, no, you can't say that no, no, no. Then your mind has been more freer, more freer, it would, you might be at a certain stage of evolution where problems might have been less and therefore not experience any problems that could be so. A certain stage of evolution does not necessarily mean a higher stage, but

journeying from here to another city, there might be a few rough patches on the road and you might have crossed them already before. Yes. Yes.

Questioner. What does one do when one finds oneself in rather a situation or a place where you have to maybe live, maybe work or maybe spend a lot of time (a) with people who you don't get on with at all, you really can't communicate with or they are very involved in totally opposite things and (b) other situations that just don't seem to fit in at all with your life as you think that it ought to be led? How do you kind of cope with that situation? I personally have it going on now for about eight months recurring every time I have gone somewhere, there has been something just not at all right. It's been a very difficult period.

Gururaj. And you've been to many places and found the same thing?

Questioner. I've moved about six times! Now either I don't get on with people or there is something, there is always something blocking me from feeling contented in a place.

Gururaj. Do you really want me to answer that? You know, someone wanted to have a nice meal and he went to about eight different restaurants and at every restaurant he went he could not just get any taste of the food. At one restaurant the food was absolutely tasteless, the next one was tasteless, the third one, fourth one, fifth one, tasteless all the time. And then of course he thought all these restaurants can't be so bad, perhaps my taste buds are not functioning properly, that could be also the case. That could be the case. But I do, I can say one thing, that if we strengthen ourselves, then we can face every adversity very, very beautifully. And as a matter of fact the more challenges we have in life, the more can we progress in life and overcome those things. And perhaps those challenges are put there for certain realisations, certain break-throughs for you, whereby you can gain greater and greater strength. So this man whose taste buds were not working, later on after proper treatment he found that the food at all the restaurants was very tasty and good. Yes. Yes.

So, it is always a process of self-examination, self-examination and through meditation, our problems are brought face to face to us. Yes. And we tackle them the best way we can within our limits. The whole idea is that the direction must be changed, the direction towards betterment, then at least something has been accomplished. And once the direction is changed and as we proceed in the direction of change, we do become stronger and stronger and those things which seemed not too good to us before, the environment which was not too good to us before, might seem entirely different with greater strength gained in us. Okay?

Questioner. You said if you had a problem, go and see a Counsellor, Gururaj, I wonder if would you say a little bit about counselling because I found most of the Counsellors I know are just a kind of an ordinary meditator, just the same as I am really and I don't feel, - I kind of looked up the word counselling in the dictionary and it says to impart wisdom or advice.



And I would really expect to go to talk to someone who is very far down the path really of wisdom rather than what I would. Can you sort this out for me?

Gururaj. True, that is a valid question. Do you wish to, okay, by all means?

Amrit. Okay. We are in the process of working out a programme this is to be in another talk, for another day, since you brought it up now. We are in the process of working out a programme which is designed to train Counsellors. Okay can you hear now? The question was that the person was concerned because he said people that he felt were ordinary people, ordinary meditators were being appointed as Counsellors and he thought that of a Counsellor as being someone that had a certain level of spiritual maturity, someone that was imbued with wisdom, who could give out that kind of wisdom in a counselling situation. The answer to that is yes.

Now what we are attempting to do presently is to create a programme for training Counsellors, which is already well under way. This programme presupposes several things. Now first of all, there are three different levels in which people will be functioning as Counsellors. Okay. The first level will not be called Counsellors, they will be called Preparatory Instructors. Now the Preparatory Instructor will be able to impart the Preparatory Practice, which is done for a month and to give Introductory Lectures and to do organising and to run a local centre, this sort of thing. The next level of teaching will be a Counsellor. The Counsellor will have the ability to check people in their Full Practices, that is not to initiate into the full practices but to check people in the Full Practices and also to do individual counselling. Okay. And then the third level will be full Counsellors, those who will be actually initiating into the Full Techniques as well as doing full counselling, running Deepening Courses and things like this.

So there will be three different levels. First of all, whenever a person comes and decides they would like to become a Counsellor, someone wants to become a Counsellor, the first question is what their level of spiritual maturity is at that time, whether the person is spiritually right for the kind of work. Now this is something that can grow with time. If a person was at the right level, they could become a Preparatory Instructor. Now they might be that for three months or they might be that for three years, depending on how long it takes them to mature, to reach the point where they are ready to function as a Full Counsellor and then they would move on to become a Full Counsellor.

Other people from the very beginning, right as soon as we find them, they are right, spiritually they are right for becoming Full Counsellors. So they would move right in and start working as Full Counsellors once they had received of

course sufficient training. There is a certain basic training that they would have to have. Now this is the basic thing. Now part and parcel of this will be developing a link, a vibratory link with Gururaj. This is the Gurushakti aspect of our teaching, that is that the teacher who is imparting the techniques will have reached a level of spiritual maturity, such that it's possible for them to have a very pure vibratory link with Gururaj, so that when they are actually initiating into the Full Techniques, when they become Full Counsellors, the power of Gurushakti will be able to pass from Gururaj through the Counsellor directly to the person who is being initiated. So, the answer is, the people that you are speaking of are not yet Counsellors or Full Counsellors. They are training to become Preparatory Instructors.

The people who are presently functioning as Counsellors, we have about twelve of them right now, they are just checking at the moment. There are many, many things that we have to work on until we have completed our Counsellor Training Programme. But first of all, the person has to have reached a certain level of spiritual maturity, that's number one. And secondly, they have to have certain skills which presuppose that a person has to have certain natural abilities to function as a Teacher and as a Counsellor. But those two things have to be married together in a very integrated way for a person to become a Counsellor. Does that answer your question?

Gururaj. Nevertheless many of these things were supposed to have been discussed at a special meeting but Amrit has given you a brief answer because there are certain special qualities required for a person to become a Full Counsellor and just not anyone could become a Full Counsellor. Nevertheless whenever there is any difficult problem, it does get referred to me by them immediately. Yes and I intend to come to England very, very often. Yes, I intend to do that.

Questioner. .... (Inaudible) ..... situations we have to overcome.

Gururaj. Oh, that you would know very well. You would know that very well. You see ours is a Spiritual Counselling and the Full Counsellor could tell you immediately, could tell you immediately, where your problem is and where your problem lies. If it is on the physical level which is just something organic, he could very easily tell you, look, go to a doctor. Yes. You can have a spiritual doctor, a physical doctor and a mental doctor too. But a spiritual doctor has the ability to be able to advise you on all three levels very, very efficiently. A Full Counsellor can do that. But now when you talk of being able to discriminate what kind of problem you have. Well if you can't discriminate yourself the differences in the problem, if it's a growth experience or if it's some other kind of experience then it's always best to get advice from someone who knows instead of delving in it oneself and becoming more and more confused. Okay. Fine Lovely.

Questioner. I have a particular problem that meditation has become between me and my husband. How can I combat, when I say combat, I mean handle it with a certain amount of feeling because he doesn't want to hear about it?

Gururaj. And he doesn't want you to meditate?

Questioner. Well, basically no.

Gururaj. Thereto, thereto, and of course it's a very personal problem. The question was that meditation has come between me and my husband. My husband does not meditate and of course he doesn't want me to meditate. Now that's a personal problem. In that case what the Counsellor would do is analyse the whole situation, what is causing the friction and perhaps through you, could approach the husband and explain the husband, the benefits of meditation and then he might want to meditate too. That would be the way really. But it is always difficult to say it has come between one. It's. Yes. I understand what you mean, it's a fight of wills, kind of stubbornness on someone's part. But meditation could be explained to him, even the Introductory Lectures explains what meditation is and it's very, very beneficial for everyone. And some people because of certain ideologies do develop a certain resistance to it and the resistances can be overcome. The best thing to tell him would be, do not believe, we don't want anybody to believe that meditation is good. Tell him that the proof of the pudding lies in the eating, give it a try. Yes. And if a person resists against something, there are many ways to overcome that. But then one has to know the specific reason. And of course, you'd be best suited to know that yourself. And of course the problem can be brought to Amrit or Gita, who would be able to assist you on that or whichever. This is after making an appointment of course, because they have got a whole day going morning till night on that. Sometimes they work sixteen, eighteen hours a day really! Yes. Fine.

Questioner. Gururaj, can people's negative thoughts, you said thought is very strong, can negative thoughts sort of do damage to us if people are having negative thoughts about a specific person? Can that retard our growth?

Gururaj. Other people's, is the question other people's negative thoughts, can they harm you?

Questioner. Yes.

Gururaj. No, definitely not. Other people's negative thoughts could never harm you because the negativity of another person's thoughts cannot penetrate your thoughts. It cannot penetrate your thoughts because you are an entity unto yourself. If you talk of influencing, if another person's thoughts influences you, that is a different matter altogether whereby you are being influenced by someone's thoughts. But when it comes to negativity and especially a kind of harmful negativity, which you recognise to be harmful, then those harmful thoughts could never harm you. It never, ever will. And meditators will experience this more and more as they go on that they build up such a strength and resistance that any amount of negative thoughts thrown to them can never harm them.

There is a lovely little Indian story. There was a Yogi living at the end of the village, they call them Saddhus, mendicants, fine. And he had a habit of wearing a turban on his head. And this was a very old tattered turban with a lot of holes in it. Now this village had one road only through which everyone had to go, to the other side of the village, there was only one road, fine. So this Saddhu, this mendicant started from the end of the village to go to the other end. And as

he was walking, he was getting a lot of criticism. Someone said, 'The Saddhu is this' and someone else that, 'The Saddhu is that', and a lot of criticism. And the more criticism and negativity that was thrown at him the more the holes in his turban being mended. So by the time he reached the end of the village on the other side, his turban was whole and healthy.

So sometimes, when a person thinks negatively, when a person thinks negatively of us, they are doing us a favour. They are taking over some of the loads of our vibrations on to themselves because they are tuning their minds to us. So what we do, what we should really do is respond to them with love. That's all we can really do and thereby help them at the same time and become stronger ourselves at the same time.

Questioner. Gururaj, should we act on thoughts during meditation?

Gururaj. Should we act on thoughts during meditation? No, if you act on thoughts during meditation, you are not meditating, you are contemplating. But the thoughts you receive during meditation, should you act on them during waking state, is that what you mean? Yes. Now the thoughts one gets during meditation, it all depends upon the purity of one's, you know, meditative powers and to what deeper levels you have reached in meditation. They could be at very, very surface levels and the thoughts received you have to analyse have you really received the thoughts or and if you have received them, from what level of the mind have they come. Have they reached the real bottom where the spring is that gives water to the well? And these things come through discriminations, a certain amount of discrimination. And one, when one is very well established in meditation then you will find and you will feel that each and every one of those thoughts are so powerful, it just rings through. And when it rings through, you will automatically know that these thoughts are intuitive thoughts. It comes to you as a form of knowingness and acting on that you cannot go wrong. But things that are received in meditation and if they are not at a very deep level or at the subtlest level of the mind and if they are at a level of the mind which is not really pure, then those thoughts might not be pure and they could be very misleading too. So a lot of discrimination is required on the person's part. Okay. Fine.

Questioner. Gururaj, you said that harmful thoughts against you cannot hurt you. Is it not true that loving thoughts towards you can help you? Is it not contradictory?

Gururaj. Can be? No, it is not a contradiction, it's paradoxical. The gist of the question was this that if negative thoughts cannot harm you, then why can loving thoughts benefit you? Yes. It is a beautiful question really. But it is not contradictory, it is paradoxical because thoughts of love are engendered by one's deeper self. The deeper self is a purer self and a more powerful self, so they can help, they can help because they are mingling with the deeper self, the deeper level of yourself. They can stimulate, encourage and unfold more. But when it comes to a negative thought, the negative thought can never touch the deeper levels of a person's self. They are shielded off, there is a barrier there, a wall there.

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So therefore no harm can be done. And this is a misconception by many people, of many people, a misconception that 'Oh so and so, Auntie Jane or Auntie Joan is thinking bad of me, so I will be harmed'. It is a misconception and the harm has come because of this wrong belief.

In reality, the negative thoughts of another person can never harm us. But if we start believing that those negative thoughts are going to harm us, then the harm will be done, not by those negative thoughts, but by the negative thoughts that we are engendering, that we are creating within ourselves. So, some of these misconceptions and rather superstitions must really be got rid of. Let people think what they want to, about us. If we are sincere in our paths make ourselves stronger, nothing ever can harm us. As we said before, it is paradoxical, true. As we said before, that no one can evolve us, we have to evolve ourselves. And no one can devolve us either. So it's no contradiction. Okay.

Questioner. Should we make a deliberate attempt to control negative thoughts which we have and alter them into positive thoughts? If we hate someone, for example should we try and change that into love?

Gururaj. Beautiful question. Yes. It is, we don't try and convert the hateful thought to a loving thought, it is superficial in that way and it's actually impossible. You cannot convert a hateful thought into a loving thought, you can't do it. It's impossible. What can be done is this. How to convert the hateful thought into a loving thought, the mechanics are these, that you objectify the hateful thought. You - a hate that dwells up in your mind or heart or wherever for someone, now if you can look at that thought objectively, objectifying a thought means you bring the thought outside yourself and you observe the thought. Fine. And by observing the thought, by observing the thought, automatically the thought itself will lose its power. Now, if the negative thought loses it's power, now nothing can remain a vacuum, if there is a little dent in the negativity, it has to be filled up with something else, it gets filled up with positivity. So by objectifying the thought, by analysed objectification also includes analysis. So by analysing that thought, by objectifying it, looking at it as if it is there on the cinema screen, the power of the negativity gets lessened. And as nothing can remain a vacuum as I said, then it fills up with positivity.

So the process is there where the hateful thought could turn into a loving thought because it is the same energy that powers hatred or love. It's the same energy, it's just a matter of turning the direction. So anytime we feel negativity, we can objectify it. I do admit it is a process that cannot just be done overnight, that is very true. But by doing our Meditational Practices regularly, we develop that ability. And that incidentally is one of the first abilities we develop, objectification. That separation we talked about just now, where the bigger 'I' sees the workings of the smaller 'i', and spans it. Yes. These things happen and that's the way it is done. The energy between love and hate is the same but just the turning of the direction.

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Now if we try to forcefully change that hatred into love, we might be doing ourselves a lot of damage. We might suffer of inhibitions or repressions because we are artificially trying to cover up the hatred or the negative thought and by covering it up what we are doing, is sinking the weed deeper into the ground and it will flourish again. See. So, by converting it, not burying it. Okay.

Amrit. If we can have just one more short question and tomorrow we can have all the time in the world. We have four more meetings to cover questions, so don't worry.

Questioner. This is more or less the same question and it is a couple of kind of rumours that I heard that tie in with this and one is that if a person uses a mantra or even your own mantra or their own mantra in a harmful way, that it can harm you. And the second part was also that I heard people say that certain colours can affect you in certain ways, and I was wondering how and why?

Gururaj. I would like to question the person that brought those rumours because there is no truth in it.

Questioner. I heard it from a few people, for example, that one colour has bad vibrations, that it can harm you and other colours are good for you.

Gururaj. No. No. It is just also a matter of superstition and if you would believe that if you have red walls in your bedroom that you would suffer from insomnia, you will. And if you believe that by having blue colour in your bedroom and you will sleep well, you will, also. You see. So this is just mental conditioning which we spoke about in so many other lectures. It is all just mental conditioning, so these rumours are entirely unjustified and that very person that spoke about this, if I could meet this person, I would like to put his mind right on this matter so that it would benefit that person, benefit that person. Because the one that spreads such a rumour is one that believes that and if he believes it, he is doing himself wrong and by telling others this and doing others wrong, he is adding a lot of karma to himself and doing himself more wrong. You see. Bring those people to me. There is no truth in it. No. No. No.

Questioner. .... (Inaudible)

Gururaj. No. No. Nobody can use a mantra against you. No. No. They can't do that. Now, now tonight was a night, it was just a night of we could say chit chat. That was tonight. Yeah, just answer some .... (Inaudible) exchange of thoughts and short questions and crisp answers. Because many of these questions could have gone into much, much deeper length and you know taken about half an hour, gone into greater philosophical depth. So we still have got four more lectures and in some of them we will do the short answers, fine, and some of them we will go into deeper philosophical levels of matters. Okay. So this of course will be very, very interesting and very, very joyful. It will be. Okay. Good. Fine.

Gururaj. (Starts Chanting) Aim Hrim Krim Chumundi Yai Viche Che, Aim Hrim Krim Chumundi Yai Viche Che, Aim Hrim Krim Chumundi Yai Viche Che. You get the idea. And if I go fast you go fast. It has a lot to do with rhythm as well. (Everyone Chants with Gururaj) Aim Hrim Krim Chumundi Yai Viche Che, Aim Hrim Krim Chumundi Yai Viche Che. (Chanting continues)

Gururaj. Now if you were standing, if you were standing outside the universe, this is essentially a Shakti Mantra. A Shakti Mantra means that it is the manifestation of the Manifestor. So the manifestation is perceived by sound. We hear it - in the Bible as well - first was the Word etc. you know that. Fine. Now if you were standing outside the universe, you'd find the universe pulsating, pulsating like this and the chant you did would be in the rhythm with that pulsation. This is what you would experience, this rhythmic sound. Of course, this is audibly expressed, but the same is experienced in a subtle, in the subtlest form of sound. And this is the effect you would get, a gentle pulsation. Now and then it speeds up, then that rhythm sounds in that slowness, then it speeds up. This is what happens to the universe. It is nothing but vibration. This is what you, if you could stand outside, this is what you would hear and observe and feel. Good.

Now, how many of you experienced this morning, as if the mantra, the chant was just going on mechanically and you were away from it? Ah, plenty. Beautiful, very, very beautiful. Now how many of you had the experience now while doing the chant as if you are just floating away. That's very beautiful. And this experience would be felt more from the pit of the stomach as if you had just sort of levitated? Is that true? Fine, there you are. Lovely. Good. So it has great power. Now when we do a chant, when we do a chant, that is in rhythm with the chant of the universe, the vibration of the universe, it would naturally affect the vibrations around us.

Now at this moment, while we are sitting here, if a stranger walks in, that has not been in the chant, that person will feel something, that, of course that person won't be able to explain it but there will be a heightened form of vibration that could even touch the grossest person. Good. Fine. In this chant, it is also Pranayama. Now when you say the chant, you repeat it,

(Repeat) - Aim Hrim Krim Chumunda Yai Viche Che.

Gururaj. Now do you notice that while you are doing the chant, you are exhaling most of the time? Aim Hrim Krim Chumunda Yai Viche Che, Aim Hrim Krim Chumunda Yai Viche Che, in other words, you are expelling, expelling all the time. You take a little breath and you are expelling all the time. Now what happens by expelling, you are getting rid of a lot of toxins in your body and the best way as doctors will tell you, you get rid of the toxins from your body, by perspiration, by urination, by the toilet etc. etc. and most importantly the subtlest toxins in the body is got rid of by breathing. So in this

chant, it is mostly you are exhaling all the time from the deepest levels of the lungs you are exhaling, exhaling, exhaling and you are getting rid of a lot of toxins....

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