

Gururaj. Namaste. This Sanskrit word means that 'I bow to the Divinity that's within you'. Now I have not come to lecture to you. For that we go to the Universities, where they teach you about things and not what a thing really is, for that we go listen to lectures. What we would like to rather do, is have discourses. In other words, I would like to communicate with you, and the best way to do that is by question and answer. So would anyone like to start us off this morning with any question that you would like to ask? Do not worry if it's a small question or a large question. There's no small questions and there are no large questions because every question that affects, affects us in daily living is an important question. It could range from how to bake potatoes, to how to find God. They are all important. Okay. So would someone start me off in asking a question?

Question. Gururaj, graduate on to (Inaudible)

Gururaj. How you could make

Question. (Inaudible)

Gururaj. Good. Good. Very beautiful. Now the basis of the question is this that 'I am doing a practice and by doing the practice, how will I progress? And what are the mechanics of the progression? And in the mechanics of the progression, what are the signposts that I will find doing my practices and how it will benefit me etc.?' Is that the gist of your question?

Question. Yes, but I would also like to know what one does in a situation when you don't know what to do?

Gururaj. In a situation when you don't know what to do. Now in a situation when you don't know what to do, then you do nothing. Nevertheless, the main, the main qualification for any person that wants to embark on a spiritual practice, is a yearning. He must yearn to find something that is within himself, which he does not know about. Fine. And some people have the yearning to find the question of things he does not know about and some people do nothing, that's what I meant.

So we do start off in doing spiritual practices to find certain answers. The main answers which many persons would like to ask is, 'Who am I? Why am I born into this world? What is the purpose of my environment? How do I relate with my environment, and in the relationship of the environment, am I evolving to greater and greater happiness?'

Now the main purpose of life consciously or unconsciously is to find happiness. What, why do we want to find happiness? Because the nature of man is blissful. Ananda resides within him. Man is essentially Divine and because of the essential Divinity that is within man, that is what spurs him on to find himself; to find the Divinity that is within him and that constitutes the mechanics of the path of finding happiness.

So to recap, man consciously or unconsciously searches for happiness. A man makes a million pounds and he thinks he will find happiness in doing that. But when he makes the million pounds, he is still not happy, so he tries for the second million. And when he has the second million, he will try to find the third. But is that the path to find happiness, to find that peace that is there within us? So we are trying to find externally that which is internal. We are using the wrong direction. So by Spiritual Practices that are given and individually designed in our Foundation, The International Foundation for Spiritual Unfoldment, the individual practices that are designed, are aimed at the sum totality of that particular person. His vibration, which a guru can hear in his meditative state, his vibration is taken, and based upon the vibration, an assessment and evaluation is made, whereby the sum totality of the person is assessed and thereupon a practice is prescribed. So it becomes an individual practice. We have avoided mass practices, because there cannot be one medicine that could cure everything. You might need a different medicine for a headache than what you would need for a toe-ache. So with our Foundation, all practices are individually designed.

Now these practices, individually designed, are aimed at unfathoming that which is within us. And that is the purpose of the Foundation, in order so that man could reach his primal state of bliss. Man is essentially divine. When man repeats to himself that, 'I am a sinner. I am weak' - keep on repeating the weakness to yourself and you'll become weak. The message I bring to you is this, that you are Divine. That Divinity is just covered up clouded up and what we have to do is unfold it. We do not call the Foundation, Spiritual Development. The spirit does not require developing. It is fully developed within you and me, but covered up. We have to unfold it and for the unfoldment, we give our practices. And our meditators find that in doing these practices, a greater harmony comes within them, they do feel a greater self-integration.

Man has three aspects to himself. He has the physical body, he has the mental body, and the spiritual body. And all troubles begin, when the three aspects of man do not function harmoniously. So with spiritual practices, we find and we function as harmoniously, with more and more and more harmony, and we become more and more harmonious. As we become more harmonious to ourselves, we create a greater harmony in the environment.

Now the flower, it is the nature of the flower to grow beautiful. Yes, it grows beautiful, but it does something else as well; it enhances the beauty of the garden also. So the flower that grows beautiful in itself, also enhances the beauty of the garden. So when an individual becomes more harmonious to himself and more self integrated then his environment improves and that is the purpose of meditation. The purpose of meditation is to live as a self-integrated being, and being self-integrated, one can perform daily actions with a greater dynamism, with a greater vitality. And having become harmonious, we automatically become loving and when we become loving, we become loveable.

If people ask, 'Why don't others love me?', if he asks that question - do not let him ask the question outside that why don't people love me. It is because he is not loveable. So he starts off with loving. Now creating this beautiful harmony within himself, that through meditation, when the mental awareness expands and at the same time simultaneously the heart to expands and with the combination of the mind and heart with that beautiful expansion, with that beautiful wholeness, and gradually as we achieve that wholeness, our attitude towards life changes, where we can start loving. And then we will know the meaning of the Commandment, 'Love Thy Neighbour as Thyself'. Then we will know the true import. Now, if we use that message 'Love Thy Neighbour as Thyself' mentally, we might just appreciate some of its meaning. But to appreciate the meaning intellectually, supported by the experiential value, then how much more powerful can that not become. Then we will really know, then we will really know what loving thy neighbour as thyself could really mean. It is a great difference between knowing something only by the intellect and experiencing something. So these qualities of love which are gained through meditation, can be experienced and not only experienced, but translated and interpreted in daily living. All philosophies in this world is of no use if it remains only on the mind level, then it is mental gymnastics. They must be brought down to practical day to day living. And our meditations are designed, individually designed and tailored, made for each and every individual person, so that he could do his practices twice a day, half an hour morning and evening. And he is shown methods how he can interpret them in day to day living and thereby making his life richer in every aspect of his being, so that greater harmony is found in the home, greater harmony is found in work, greater harmony is found in his social circles, greater harmony is in society.

And it is society and various units of social bodies that form a country and then England again can shine to its primal glory. The empire builder can also start off to be the spiritual empire builder. Yes. We have started this Movement - we are in many countries at the moment, but England has become one of the main centres, because I do know the potentiality, the bulldog tenacity of the English people. Yes, if they make up their minds, they can perform wonders. If they could have been the greatest sea power, if they could have built the greatest empire in the history of mankind, they can also build the greatest spiritual empire. And there are certain points in your land, in England, that are very highly

empowered spiritual points. There is a great vibration here in this country. As soon as I put my foot here in England yesterday, I could feel it. I could feel the vibration and this vibration will overcome all the permissiveness and all the wrong-doings that are happening.

But we have to start somewhere. Where do we start we start? With ourselves. And how do we start with ourselves? Is to find methods that can improve ourselves. And the easiest and the finest and the best and the sublimest and the loveliest, the beautifullest method is meditation. Where there are meditational practices, our attitudes towards life change. I always like this one stanza, 'Two men behind prison bars, one saw mud, the other saw stars'. They're both in the same circumstances, one could see the gloom, the other could see the Lord's glory. Why? Aspect of thought, attitude, perspective and these perspectives are changed by our meditational practices. They have to change. They do change, because we operate as a total being. Human beings do not operate in totality. They don't. You see this every day where a person thinks one thing, does another thing and speaks another. They pull in different directions. So where can the progress be? But if they operate in totality, how beautiful it would be.

People can't even make love in totalness. That is the present state of our society. They cannot communicate with their wives or the husbands in complete totality, where the minds, bodies and spirit flow as one unity. And even in that form of love-making, where they could flow together in one unity, that too can become a meditation because there is a smooth flow, there is a divinity that shines. It is self luminosity, it is not borrowed light, and therefore it becomes eternal immortal, beautiful, sublime, divine, any amount of labels you can put on, becomes goodly and it becomes Godly. Because, for what is life? Life - remember three L's - Life, Love and Laughter. And if we have these things in our lives, life, to live life with love and laughter then where are troubles? There are no such things as troubles. There are no problems, because every problem has inherent within itself a solution. And once we can function as a totality, as an integrated person, then automatically the problem comes up, the solution is found. It is inherent in it.

So in doing the meditations, there are milestones that will show you, 'Am I progressing in my meditation'. And if you are unable to recognise the progress in your meditation then our Counsellors here in England, we have twenty-one, approximately twenty-one sub-centres here now and any of those Counsellors could advise and tell you. If you want to reach Birmingham, in between you'd find various towns and you'd find the milestones, one hundred miles, fifty miles, twenty five miles. And as you come across this milestone, it encourages you, 'Oh, I am reaching Birmingham. It's nearer now. Self-integration is nearer'. And these things if, are milestones and very encouraging, and if you don't understand

them, they can be interpreted for you by very, very qualified Counsellors, that we have here that are highly trained in aspects of life. Good. Right. Thank you. Anyone else? That's a lovely question. Please.

Questioner. (Inaudible)

Gururaj. I do find a bit of trouble with the accent, so slowly.

Questioner. ... accent heard about you last week.... (Inaudible)

Gururaj. You only heard about me last week. Is that something to question? (General laughter)

Questioner.I really want to know about you, your philosophy and what brings you here and what brought you to this spot?

Gururaj. Beautiful. Beautiful. So in other words you have a personal interest in me? I could tell you, you can have a personal interest but I'm a renunciate and a celibate. Good. Lovely. I said 'Life, Love and Laughter'. We must have some fun. We mustn't be serious all the time. Next one.

Questioner. (Inaudible)

Gururaj. What brought me to this point of life? Fine. You want to know something about me. I'll be glad to tell you. Right. Take a seat, lady. Good. You want to know about me, what brought me to this stage of life, in other words a little biographical sketch. Is that what it is?

You know when you become a renunciate, you don't like to talk of what is past, you like to talk of what is present. Because most people in this world, they live never in the present, the here and now. They either live in all the yesterdays or all the tomorrows, but never for today. And yet we all know that if we live today well, tomorrow will look after itself. We all know that meanwhile you do find incidences where a woman heard that the world was coming to an end in two million years time, and so she committed suicide. (Laughter). Yes all the worries of people, all the worries of people is not about what is happening today. You are sitting here today, fine, and most of you are absorbed in what I am saying. We are having a few laughs and a few words of wisdom and you'd find that interesting. And yet there are some here, I could see

their faces, that are worrying about what is going to happen this evening at the pub. We are, we are so trained, because of our past experiences in life, the environment we have lived in, the upbringing, the schools, the parents and plus something called Samskaras - that is of course if you believe in past lives - then know that this is the sum total of what we have been or are, and it is all these things that have conditioned our minds.

Now the mind is such a cunning animal - terrible. So, so, it's the most cunning animal. The mind can find for you pro's and con's for everything, yes and the mind can justify anything. I am sure even a murderer when he kills someone, he feels justified in some way why he should have killed. Perhaps later when he comes to a realisation, he might feel remorseful but that happens after he gets electrocuted. Yes, that is a process that he can feel remorseful after he has passed away, they were just too late then. Nevertheless the point is this, that the cunning mind can always find justification for one's behaviour and forgetting what is today and always wondering about yesterday or tomorrow. Now that is what generally happens. But when it comes to a Yogi, who has renounced the world, he does not like to think of his past, what he has done. To him, it is today. He is sitting here and he is communicating. What is he communicating? Not only some words that flows from his heart but also the essence that flows from his heart, because for a Yogi, his nature is joy and what he does he wants to share the joy, that is the purpose of his life.

But nevertheless let's not disappoint this young lady. I was born in a well to do business family and from childhood, I always wanted to become a monk. Nevertheless, I roamed around as a child, trying to find what is really me or God or whatever you want to call it. And very early in life, I ran away from home and got brought back to home and was forced to go to University, to study commerce of all things. And not only that, my parents got me married, yeah, and had some children. But before that, I went to the monasteries and my Guru told me - I said, 'Look, I want to become a monk and dedicate my life to this way of life, because that is what I am cut out for to be'. My Guru said, 'No, you go back to the world. Go back down there to the plains and learn, experience what householding is. Get married, raise a family and know what householding is because you are destined not to teach monks. You are going to teach the householder, the man in the street, the family man, so that when there are certain problems that come up, you would be able to relate to them, you'd be able to understand their problems, because you have experienced those problems'.

And so coming into the world, I went into business and raised a family and gained a lot of experience. And then when I felt that I was ready, I renounced all that. And of course I saw that the wife and kids were well looked after. (Laughter) What is the sense, we are responsible human beings, what is the sense of having a wife and kids and then you go and teach about God, while they are going hungry? That's wrong. So what you do is you provide for them first

and then they are comfortable. Right. Then I took my leave in renunciation. And this is what I'm doing and that's why I'm here, to teach a message, a message that is not contrary to any religion whatsoever. What we, what we study together and what we teach, is the essence behind all religions, because as you would know, that all religions are like rivers coming from different directions and ultimately becoming one in the same ocean, and that happens. And what we feel that through these scientific yogic meditational practices, if you are a Buddhist, you become a better Buddhist, if you are a Christian, you become a better Christian. So we are non-dogmatic. We don't flow in just a certain channel. We try and discover, we try and find the essence behind all religions, behind all theologies. And in knowing the essence of things, we do become better human beings. And by becoming better human beings, we could become better Christians and better Buddhists and better Hindus and better what have you. Okay. Fine.

Questioner. lonely..... (Inaudible)

Gururaj. True, true, true. Well many people when they feel lonely, join the Lonely Hearts Club. Nevertheless the greatest Lonely Hearts Club resides right within a person. Now it is by knowing the essence of our being that one ceases to become lonely. One ceases to become lonely, knowing the essence of our being, because the essence that resides within us, the extent of the essence within us, is as vast as the universe. If man - this is philosophically speaking, which can be experienced - if man can experience the essence of the entire universe within himself, then where can you stand apart to be lonely? So the basis and the purpose of meditational practices is, one of them is that by getting the self-integration, one begins to experience being all the essence within oneself. Now by experiencing, by experiencing the essence and the being that is within oneself, a greater and greater fulfilment comes about. And when there is fulfilment within oneself, one does not feel lonely. The purpose, the reason behind feeling alone or the purpose of loneliness would be unfulfilment. We only seek another to find fulfilment. Now this in very mundane terms, and when it comes to relationships between people and people, this could be very, very necessary that one can find fulfilment with another. A man can love a woman very much and find fulfilment in her, right, or a woman can love a man very much and find fulfilment in him.

Now what are the mechanics of finding that fulfilment? I was discussing this with someone last night, that in every man, there is a small percentage of him which is woman and in every woman there is a small percentage within her which is man. So in finding, in man and woman finding fulfilment in each other, they are complimenting certain qualities that are lacking in them. This comes about because of a need. Now the man is the aggressor, the winner, the protector, the hunter, the provider. The woman has natural qualities in her, which has that beautiful patience, the tolerance. She's

equipped for child bearing that requires an infinite amount of patience - I mean mothers would know this, what a job it is to bring up a child - the tolerance, the caring, the mother has. Now all these qualities could compliment the man's life, so that when man and woman get married, they no longer walk on four legs. To them it becomes a three-legged run. They become a three-legged run and it is only by running through life three-leggedly, could that marriage be successful and could the loneliness you spoke about disappear. So in normal terms, in the normal way of life and in normal living, these things are necessary but it is not the only way. It is a necessary way but not the only way.

There is the other way, whereby the one can find the being within oneself and does not need to find the being externally. In the case of the householder, the husband sought, why does the man love his wife? If the man loves his wife because not of her body, not of her face or the beautiful figure or blue eyes, no, it is because of some essence that is within her. And the wife loves her husband in the same way because of some essence within him. So the search starts externally and from the external search, the internal reality is found. And when the internal reality is found then one finds fulfilment and all loneliness ceases. Then company is not necessary. A housewife goes to a supermarket, she draws up a list of the things she wants to buy, but after she has bought everything, she can throw the list away. The list then is not necessary.

So a person goes to a guru, right, the guru is external, but the job of the guru is to wake up the internal guru. So once the internal guru has become awake within yourself, the external Guru becomes a dream, you don't need him. Likewise everything happens in life. When a person finds the fulfilment within oneself, then everything external does not become necessary. Yet when it comes to husband and wife, the wife might not be necessary for the fulfilment anymore. And 99.99999 percent of people are not fulfilled, so they will still be needing their wives and husbands. But to that fractional percentage that does not need that, will still remain a fully responsible person. And he will look after or he has provided for his wife and children, so he could do the work he is meant to do. Okay. Good, fine, anyone else? Please do not hesitate to ask anything you want to.

Questioner. (Inaudible)

Gururaj. People involved in

Questioner. (Inaudible)

Gururaj. The English accent gets me a bit. Could you repeat his question for me or even read it? I believe a person in Yorkshire does not understand the English of a person in Eastbourne? Is that true? And I come from six thousand miles away.

Amrit. spiritual movements where people become very enthusiastic about .. growth ... techniques. ... enthusiasm .. people delude themselves into believing that they have grown. This is an excellent question. I think many people must wonder about this and have this on their mind.

Gururaj. Ah, thank you, that is a very, very lovely question. Now what happens is this, that firstly very, very many Movements go about making very large promises, and it is these promises that create enthusiasm in people. Right. If someone tells you that by meditating twenty minutes in the morning and twenty minutes in the evening, you will have altered states of consciousness or you will experience cosmic consciousness or various other kinds of consciousnesses just by doing this, so you think that this is so, so, so easy, twenty minutes in the morning and twenty minutes in the evening and this man is going to become a superman.

So many people, are, because of high-powered advertising, many people are given these ideas, are given these ideas, whereby a certain amount of enthusiasm is created in them. But when they do these practices given by certain Movements and when they find that promises have not been fulfilled, then they become very, very despondent. Because firstly there could be many products in this world, commercial products for example, that could be so well advertised. There are certain kinds of poisons in certain beverages are found to be sold in the Sahara Desert, which are thirst quenching they say. In like wise, in like wise many Movements exploit, through the power of the advertising media, they promise, they promise.

Our Movement promises nothing. We do not promise you self-enlightenment over night. There is no instant coffee or instant pudding in self-enlightenment. Everybody wants things instantly. But do we ever ask ourselves that before we demand, 'Do we deserve?' Now to become deserving, the process can be expedited. The process can be expedited by certain observances. What is the sense of a person, say he is an alcoholic and he does meditation twenty minutes in the morning and twenty minutes at night, but he keeps on bringing the bottle nearer and nearer to him? Fine. All the meditation in the world is not going to help him, unless in his waking state, he is going to make some effort of pushing that bottle a bit further and further away. Now the meditation will give him strength, the meditation will give him strength to push that bottle away. But, but he too in his waking life has to do something consciously.

The Scriptures throughout the world have not been wrong in giving us Commandments, 'Thou shalt and thou shalt not'. They were not wrong; they were inspired words. The Sermon on the Mount was not wrong. Every word is based on the truth and today modern so-called gurus come and give you big promises that promise you the moon for a sixpence. Twenty minutes in the morning and twenty minutes in the evening and your whole lifestyle has changed. It could never be changed, if in our waking lives we don't exert certain conscious effort. And that is why some people get deluded into a false euphoria, into a false enthusiasm. But if a proper understanding is given that, 'With my meditation, I make a vow, I make a promise that I will try and improve the quality of my life' - and in our initiation, a promise like that is made. And then you see how the person flowers up. I see this in hundred and thousands of our people that are meditating and that are initiated throughout this world, how beautiful they grow. And as they grow, everything just falls in line, because now they are floating with the current of the river and not against the current. And therefore everything in life becomes so smooth and beautiful.

This is my first venture outside the country. I have invitations to go to Australia, Rhodesia and all those places, but I thought to myself I want to see the British people first, because they have that quality, they have that understanding; they have that tenacity, where they could pursue; they could have perseverance in doing a thing, appreciating it. London, England is at the crossroads of all cultures of the world. Years gone by, all roads led to Rome. Today all roads lead to London. Yes, yes. And the progress I have seen since the British Meditation Society has been established this past six months, I think, yes, it's phenomenal, that within six months twenty one Meditation Centres are established and the hundreds of people that have started meditation. And hundreds and hundreds of people are finding such beautiful joy, such beautiful expansion. But we do say that it just does not come like that. Effortless meditation and a little effort in conscious daily living, that is required and there is a divine power that helps you. There is a divine power that helps your conscious effort and your meditation, so that life becomes more happier and more and more sublime, more enjoyable.

We teach that the path to joy must also be enjoyable. The path, the goal of joy, the path too must be enjoyable towards joy and then we sit back and just enjoy the joy. We do that. So simple. Life is really so simple. It is so simple to be happy, so simple to be happy but so difficult to be simple.

British Meditation Society - that all the Talks wherever I go to, that in five to ten minutes we become a family, a group, close, we communicate. Yeah. And it's nice to see such smiling faces. It's beautiful.

Questioner. I'm a committed

Gururaj. I kept you waiting, sorry.

Questioner. That's alright. I am a committed Christian and have been for thirty years. Now I think you have answered this first question that I've thought of, would it help me to be a better one. Obviously it would, but now I've thought of something else. In meditation, which I try to do, sometimes it's wonderful and sometimes it's terribly flat. Will it be the same if I try your way?

Gururaj. Yes. Good. Now you are not doing our kind of meditation?

Questioner. No. No. I don't belong but I want to.

Gururaj. Do sit down. We'll go into those details. The lady has been trying her meditations in her own way, I mean which, it's apparent that has not been passed on by a guru to her. She might have found this in various kinds of books and done them accordingly, am I right? Good. You have found your methods of meditation in books, in books and people, yes. But it was not given to you by an expert guru, naturally, yes. So the answer's apparent. Sometimes they are good and sometimes they are not so good, because they're found from books, they're found from books.

Now there are methods of meditation. Today you can go to a Bookstore and buy a thousand books on meditation and you might find one form of meditation very attractive to you. Your mind, as we said the cunning mind that can find a pro and con for everything, will tell you that this meditation is nice, it's so easy, you know I can even do it while I'm busy eating. Yes it's easy. And people's minds naturally try and pick out the easiest for themselves or otherwise they try and pick out the most difficult for themselves because they like to be challenged. That is the human mind. Either the easiest or the most difficult because one comes from laziness, the easiest, the other from ego, the most difficult. Right.

But is that the proper meditation chosen by the person? Now if we write a letter to a pharmaceutical firm and ask for the list of medicines, any child can memorise that whole list of medicines, but it's only the doctor that knows which medicine to give to who and for what purpose. Therefore meditational practices should always be a highly personal and individualised thing. There are many mass Movements that would cater for, that gives out practices, a cure all for everything. I don't know if you remember the olden time cowboy films, where in this village, this one horse town, this

wagon comes in, Doctor something, and he brings out a box of medicine, one box of medicine which he sells for everyone - a person that is bald and wants to grow hair, same medicine, a person that has a stomach ache, same medicine.

Now many Movements in commercialising and reaching the vastest amount of people, they had to devise a mass distribution system or a cure all. Now in spiritual progression, in spiritual unfoldment, this unfortunately or fortunately rather, does not apply. Every person is a unique person. You will find that even identical twins are not alike, they differ in some characteristic. So each person being a unique individual person, his meditation has to be individually designed.

Now the lady asked the question that sometimes I practise my own form of meditation, sometimes I feel nice and other times nothing happens. Now that could be due to - we would not say this in her case - I would have to go in to meditation with her, to know what the true thing is, but it could happen as it does happen in 90% of the time, that the technique might not be right for the person. So if we go to the guru who knows, through not his five senses but through utilising other senses, the ability of which he has acquired to utilise, he utilises those senses beyond the five senses and thereby perceive what is required for that person. And then a particular technique out of thousands of techniques is prescribed to that person. Then that person will receive the maximum benefit. Now by receiving the maximum benefit also depends upon how the recipient does his or her technique, if it is properly done or not. So therefore the Counsellors normally ask them to come back to have their meditations checked and if there are any errors made they are guided and helped and counselled. And it is only through this procedure - it is easy and yet there is some little effort required - where we consciously have to make an effort to get our meditations checked, to see if we are doing it right or are we not doing it right, and the communication takes place. It is so, so beautiful.

So in your case I would advise you to be initiated through our British Meditation Society, if you have a keen desire to find that Divinity within yourself. If you do have the keen desire, and do approach one of the Counsellors who would advise you on it and practise the practice given to you which would be individually for you and then see how beautifully you will benefit from it. May all joy be yours. Blessings. Next.

Questioner. Gururaj, with reference to what you were saying a moment ago, is this meditation Movement suitable for people who realise that they do have problems but who don't have a yearning for a specifically spiritual growth, who don't want to hear about things like God and so forth, and also who don't want to enter into a relationship with a guru and who therefore cut themselves off from Gurushakti by doing that? I think there are lots of people in that category.

Gururaj. What are the points there? I'm still mixed with the accent, that's my problem.

Questioner. I come from Oxford, actually.

Gururaj. I didn't get that.

Questioner. I come from Oxford.

Gururaj. Oh, you're from Oxford. I come from a town where they just had some ... so the accent is gone there. So this has given me the point for it. You said something about cutting off some Gurushakti?

Amrit. Two points. He was concerned about the people who might be attracted to start the meditation practices but these might be people who are not specifically looking for what I would call spiritual development. They might have mental or emotional problems or in some way they want to improve themselves psychologically but they are not specifically looking for spiritual or perhaps even trying to avoid terms like that, maybe because in their youth they have been disappointed by religion and gave it up or something like that.

Gururaj. I get that point.

Amrit. That's one point. The second point was, people for instance who may want to start practices, but don't want to enter into the master-chela, the guru-student

Gururaj. And would the guru like to be cut off

Amrit. and therefore cut themselves off from the Gurushakti.

Gururaj. Right. Now if a person denies, if a person denies the existence of a higher power within themselves, they might not want to put on the label of God on to them, they can say an energy, a force, a divinity, whatever, these are labels, these are labels. And if a person does not accept that, then his meditations might not be as successful as they should be. Now the acceptance of a Divine power, although intellectually it can not be verified, but experientially it can be verified.

A plant grows in the garden. The ground is right, the minerals in the ground is right, the sun gives the right heat, the water is right, the rain is right. All the physical conditions, all the minerals are right, all the conditions are right that are necessary for the plant to grow are there, but what factor was there in bringing about just the right amount of combinations, to make that flower grow, because we know if there was too much fertiliser, the flower could have died, the plant could have died. This infers that there is another self within us, a higher self, a same form of energy, you don't need to call it God. Fine.

Now some people and some Movements rather, people have an inherent desire to live an integrated life but there are Movements in this world that try and divorce spirituality from all meditational practices, which is wrong. Today what interests a person the least is spirituality. What interests a person the most, is materiality. So to sell your Movements, to sell your techniques, they shy away from the word God and spirituality and all these things and base everything on materiality. Now if you are of sick mind, if you have emotional problems, do not go to a guru, go to a psychiatrist. But when you are prepared to accept that 'My emotional problems and my physical problems have a basis upon a third aspect of myself, upon a third aspect of the spirit that is residing within myself' and if you accept that, if you accept the three aspects of yourself, the spiritual, the physical and the mental then only go to a guru. Then only will you have the earnestness. But if you want to go to a guru just for your physical problems or your psychological problems, the guru's heart is open and compassionate. He does not deny you. And slowly he will bring you to the understanding that by this spiritual process, by this scientific technique, you are drawing upon that infinite reservoir of spiritual energy and you are infusing it in your mind and in your body, and creating a balance where by your physical and emotional problems will disappear.

A good guru will not even tell you if he sees a sincerity in you about the spiritual side of life. He says, 'Oh, this is your problem. Fine. This is your problem, you are a homosexual or you have this problem or that problem. And I can see what is your problem and I shall not even tell you about the spiritual self but I shall give you a practice whereby the spiritual self is invoked and a greater balance is created in your life, and where your problems will disappear'. That a guru does because of love and compassion. But it does make the work of the guru easier, it does make the work of the Guru easier if there is an acceptance of some power that is beyond us. It makes the work of the Guru easier.

Now if the chela does not believe in the guru then does he cut himself off from Gurushakti? Do not believe in the guru but believe in Gurushakti, okay, because this guru is sitting here in front of you, I was telling them this morning, is

worth one shilling and four pence chemically and perhaps with inflation, it could be two shillings and eight pence. Do not believe in the guru but believe in Gurushakti, which is a divine power. Believe in that divine power.

So when you approach the guru, right, with first the acceptance that there is something beyond us then that will make it easier for the guru and it will make it easier for you too, to understand Gurushakti. Discard the guru, discard the guru, but you cannot discard that Divine force. And the guru, the teacher has the ability to show you how to use the Divine force, how to prepare yourself, how to make yourself receptive for that Divine force. And then it descends and that Gurushakti is synonymous with the law of grace. The grace is there and why the word Shakti, energy, is there and why the prefix of guru is added on, is because the guru has the ability, the inborn ability, the acquired ability, to draw on universal forces and specifically direct it to the person sitting over there, so it could help him. Okay. Smile. Beautiful. Lovely. Good. Next. I think it's just about livening up now. Let's have more nice questions. Yes, it's warming up.

Questioner. I have about three questions, Gururaj, which I have.

Gururaj. Three? How about one by one?

Questioner. One by one, okay. The first one I have been asked to ask you, what are your views on the possibility of getting in touch with somebody who has died, through mediums? Right.

Gururaj. Are the other two related to that?

Questioner. No. Shall I tell you the other two? The other one is what are your views on the Buddhist meditation of mindfulness. And the third one is when the content of everything is Divine and perfect, how does imperfection and suffering and exploitation come out of this?

Gururaj. Beautiful. Beautiful. I am going to start writing fifteen volumes, starting now. Those questions require five volumes each. Oh yes, they are very beautiful questions. Oh, I understood your accent very well. Are you British? Now this is confusing to me that you find so many English people and at different places, they have a different way of speaking. Someone said to me, I've heard it said, 'Put a wooden fall'. I believe it means, 'Close the door'. It's surprising. Nevertheless I've got to get used to that. I've twenty-five days for it.

The question there, the first one was, that should one use mediums to get in touch with people on the other side? Now that's quite a spooky question. Why, firstly, the question should remain that, are there people on the other side? Second question, why should we get in touch with them? Third question, is the medium qualified enough or not? Three questions there in your one question. Right.

There are, the human body, the physical body has a counter part which is the subtle or etheric body. That counterpart in Sanskrit is called Sukshma Sharira. The physical body is called Toola Sharira. In Sanskrit the other body is called Sukshma Sharira. Sukshma Sharira exists, we can call it etheric body, exists after it has discarded the physical body. And the etheric body exists for many purposes, for the formulation, for the preparation of being reincarnated again, that is if you believe in reincarnation. But nevertheless there is the existence of the etheric body which could be there for a certain time. This goes into other questions. Right, let us not digress.

Now a person wants to get in touch with Auntie Matilda, that has passed away. Why does Joe want to get in touch with Aunt Matilda who has passed away? It is because of Joe's intense attachment to her. Right. Joe's intense attachment to aunt Matilda could be for many reasons. One of the reasons is not necessary to know how Aunt Matilda is faring there. Waltzing Matilda could have still be waltzing there. She might still be waltzing and having a good old time. But it is because of the basic insecurity of Joe, that he wants to be in touch with Auntie Matilda.

He wants to elicit some information for himself because of his insecurity and he has not acquired the ability to get in touch with Auntie Matilda, so he goes to someone in the middle which is a medium. I have seen mediums and mediums and mediums. And most of the mediums I have seen are very, very insecure people themselves, who are so troubled with their own nervous systems, their physiological systems, their biological systems, and through their minds, their whole bodies suffer more psychosomatic diseases than perhaps could be put together in Guy's Hospital - that's one of your hospitals. Right.

So now here, look at the process, insecure Joe goes to insecure medium, to find about insecure Matilda. Now where is that sense? Didn't I say earlier that the most scarce commodity is common sense? Insecure Joe goes to an insecure medium, to find about an insecure Matilda.

Now how does the medium work? The medium can work in many ways. There are - I could teach you within two months how to read a person's thoughts. Very easy, it is an elementary Siddhi. It is very easily done. Anyone can learn

it in two months, if they have the yearning. And if they are sincere enough, they can learn that. Now the medium has acquired the ability that while you are sitting in the chair and thinking about Auntie Matilda, the medium picks up your thoughts and tells you that, 'Oh Auntie Matilda is keeping very well and sends her regards'. You get astounded that 'Ah, what a medium she has made contact on the other side'. What she has really done, is only read your mind and when you leave, you leave ten pounds in the plate. Another business. This world is based nothing upon business, business, business. Everyone wants to make, like the Americans say, a fast buck! Yes and they are quite fast at it too. (Laughter). I said I promised this life, love and laughter must go together. So those are how mediums work.

Now let us get back to Matilda, let us assume that you believe in reincarnation. After a person passes away from this body and is living there in that etheric body, it is so, so busy. It is so busy there. There firstly, that etheric, that subtle body has to weigh up the complete life it has lived on this earth, the complete, all its action's. It has to weigh the pros and cons. It has to formulate, it has to sift out and boil down all the happenings of that life into a single formula. Two and two makes four, four and four makes eight, eight and eight is sixteen, sixteen and sixteen, thirty-two. Right. Now it has to arrive at thirty-two through all the processes of additions, subtractions and multiplication. In other words, in that state, Auntie Matilda is analysing its entire life that it has lived, in relationship to all the lives that it had lived before the past life, so that when it reincarnates again, it will come forth as the sum totality of all the lives lived, including the one that has just preceded. So Auntie Matilda is busy reviewing, formulating and finding ways and means to be born again.

Now the biggest job it has there is to find the right parents. Now we think, yes to find the right parents. Now, now we think that we choose our children but our children have chosen us. Our children have chosen us. The incarnating soul is waiting for the right combination of genes and chromosomes and these various combinations must just be the right medium, so that Joe can be born, so Auntie Matilda there, or Auntie Matilda can be born. So Auntie Matilda there is so busy, it has no time to come through a medium to say hello to Joe. Yeah.

These are false vagaries, these are false teachings and if for example, if for example - you know one can be in touch with a spirit, with a disembodied spirit, why be in touch with a disembodied lower spirit, when one can be in touch with the Divine spirit? Why dabble in spookism? What purpose can it serve? A disembodied spirit is a spirit that has not found rest. That spirit is in so much turmoil and turbulence. Are you going to get the mental guidance from a psychiatrist who requires a psychiatrist himself? No. If you want guidance, you go to a sane person, a balanced person. Now a disembodied spirit is not a balanced spirit. It's an unstable spirit. And why use such a spirit as a guide, when the greatest guide of all, Divinity itself, can be your guide. Why take the guidance of a dead spirit, when the living spirits are alive that

can guide man to a betterment of humanity, to a betterment of himself and of humanity? Fine. That was one question. What was the second part?

Gary. About Buddhism.

Gururaj. About Buddhism.

Gary. Buddhist meditation of mindfulness.

Gururaj. Buddhist meditation of mind?

Gary. Mindfulness.

Gururaj. Mindfulness - it's a very good meditation. Now all these meditations are very good. Right. We do not condemn anyone and we do not condone anyone. If you take up Buddhist meditations, you have leanings towards those teachings, Buddhistic teachings, and by all means do follow them. But I would say one thing, do have an open mind. Have an open mind. The way of trial and error is there whereby one could find a solution.

If you want to go to Birmingham, right, you might take a road that has a lot of traffic, lot of robots in it. Fine. It will cause you delays. It will make you feel irritable, having to stop and start and the roads are bumpy and the roads are not nice. You can take that road or you can take the highway. I don't know the names of your roads. Motorway. You can take the motorway which can take you directly to Birmingham. So the choice is yours. Man has free will, he must choose himself.

Now you mentioned a Buddhist meditation of mindfulness, so naturally you must have studied it a bit and you studied it because you had some inclination for it, some attraction towards it. And if you are doing it and if you find it beneficial to you, by all means do pursue, do pursue, but at the same time always have an open mind, open mind. And it is only the open mind that blossoms like an open flower - the bud itself, although so beautiful, it can be worth more if it opens. Yes. Yes. Okay. Third question?

Gary. When the content of everything is Divine and perfect, how does the imperfect, the imperfections and sufferings and exploitation come into the world in the first place?

Gururaj. That is beautiful. That is a question. If the Creator is perfect, why has, to put it in a nutshell, if the Creator is perfect, why has He created imperfection? Right. If the Creator is that of joy, love, then why is there suffering? This has been the greatest question that has puzzled all philosophers throughout this world. Now from the level of the Creator, there is no suffering. From the level of the Creator there is only joy. From the level of the Absolute, only joy abounds, but from the level of the relative, there is the suffering. From our viewpoint, we see suffering but from Divine view point there is no suffering. If we stand at the ocean, we find the waves very turbulent but if we go up into the sky, a mile up, that same ocean will seem calm. So it depends, suffering or no suffering depends upon where we stand. From the angle, from the value of the Absolute, there is no misery and no suffering, but from the angle and value of the relative, everything is a suffering and everything is a misery.

So therefore by the practice of our meditation, we learn, we learn to be in touch with the Absolute. We learn to live in the Absolute, and thereby we do not get affected by any kind of suffering in the world, because we have now acquired that strength. We can see any kind of suffering objectively, we can see the true worth of it. We can see the changeless amidst the change, and then we can truly say, 'For this too will pass away'. Then we understand the meaning of that injunction.

Now that was a practical method. But what are the mechanics involved? What are the mechanics in how the Absolute you know became the relative? Or did the Absolute really become the relative? What is the difference between the Absolute and the relative? And what are the mechanics of making the Absolute and the relative join hands? Can we make the Absolute and the relative join hands? No, because they are forever joining hands. If you can - man must never separate the Absolute from the relative. If you can picture yourself a vast sheet of say blue colour. At the one end, it's a deep blue. At the other end gradually it fades, fades, fades, until at the other end, it becomes a very fine blue. So that is the relationship.

All existence in the universe is nothing but vibration, and when vibration becomes solidified - to use an analogy as vapour becomes ice - vapour is in the subtle form, and ice is in the grosser form - so in that way, in this blue expanse of paint we talked about, now at the grossest level, we see the deep blue that is the relative, that is the creation, while at the subtle level of the finer blue.

You were not making noises with the high heels!

So in the expanse of the blue paint, at the gross level where the blue was deep, there the vibrations were compacted like the solid ice, and at the subtler level, where the blue was so fine, there the vibrations existed at the subtler level, like vapour. So there is no differentiation between the relative and the Absolute. They are the same. The Absolute and the relative is the same, but the difference lies in degree, the degree of intensity.

Now when it comes to suffering, now from the Absolute point of view, when we through our meditational practices, have contacted the Absolute, and we see that here in this flower there is the invisible sap, here in this glass there is that invisible power that keeps all the molecules of this glass together, when we can realise that, by contacting the Absolute through our meditational practices, then we would cease to see the suffering. Suffering would not then exist. But that is only when we reach the Absolute. But until we are in the relative, suffering is there for us. If I stub my toe, it is going to hurt. I cannot deny it, my toe hurts. Fine. Good.

Now what are the mechanics there? Now, if God or Divinity - people don't like the word God - I don't know why, it's such a beautiful word and if you spell God the other way round - dog - there is God even in dog never mind in man. And yet man does not want to appreciate it. I don't know.

Nevertheless, from the Absolute, there is no suffering. So now if Divinity is perfection itself, how can the perfect create that which is imperfect? That has been the problem of philosophers. If you do not agree with creation, now who creates? Who creates? An artist creates a poem. Why? It wants to express itself. A musician composes a piece of music, a symphony. Why? Because he wants to express himself. An artist does a painting. Why? Because he wants to express himself. Now who requires expression? It is only the imperfect that requires expression, to perfect himself because by the means of expression, it wants to perfect himself. But in the case of Divinity, we cannot say that Divinity is imperfect, because if He was imperfect, then only would He require to perfect Himself by creation, by expression. But if Divinity is perfect then It would not want to create, It does not want to express. So what happens is here that Divinity does not create.

We use the word for convenience sometimes in theology. Divinity does not create. Divinity manifests. By that we mean, that it is the nature of Divinity to manifest. It is the nature of Divinity to manifest. As fire manifests heat, it is the

nature of the fire to give off heat. The fire does not create heat. It is the nature of fire to give heat and how can heat be separated from the fire? It is its nature. They are part and parcel of itself. If there was no heat, there would have not been fire. If there was no fire then there would have not have been heat.

God exists because you exist and you exist because God exists. One is an integral part and parcel of the other. The manifest and the manifested is but one, and we only find the differentiation when we view it from different angles. We can look at the expanse of blue colour when we see the blue colour. In its grossest form, the deep blue, we know that is the manifestation - the gross level - and when we see the same colour in its subtle form, the light fine blue then we know it is there in the subtle form as the Manifestor, Manifestor and the manifest.

So in this way manifestation is there if you do not accept creation. But now suffering, that thing still rears its head. Why must the Manifestor, who is pure bliss manifest something which is not bliss? The explanation to this can only be given in the form of an analogy. The sun shines. It is through the heat of the sun that the water turns into vapour and is taken up to the sky in vapour form. The vapour gathers together and form thick clouds. It is the very clouds that obscure the sun from shining through and we see darkness downstairs. So you see the combination and the mixture? So the concept of purity and impurity, the concept of joy and suffering is a concept of man and not the concept of the Divine. It is the concept of the manifest, but not the concept of the Manifestor. As we have seen in the analogy, it is the sun itself that draws the vapour and forms the cloud to obscure itself.

Now does the sun require obscuration, and who sees the sun to be obscured? It's those that are down here. We. We say there is suffering. We see the suffering and yet living a relative life, we feel the suffering and we have the ways and means of alleviating the sufferings and the ways and means is to meditate, the British Meditational Society way. What time is it? Half past twelve. Shall we

Amrit. Thank you very, very much, Gururaj.

Amrit. I want to make just a brief announcement. The first announcement is that believe it or not, we start on time and we end on time. The second announcement is that if there is anyone here who is not involved in doing these meditational practices and has an interest in hearing more about it or who knows what they want in the practices or whatever, we have Counsellors who are available in the Annex back there. They can come after we have broken up the meeting and meet with the Counsellors back there and find out about the Introductory Lectures and Courses that are being offered. So this

is the Annex. And I think we won't be meeting back here until two thirty. Is that right? Two thirty, right. So, the doors will be open again at two o'clock so that everyone be in and be settled by two thirty and we'll continue then at two thirty. Thank you very much.

Gururaj. Could we end with a short prayer?

Amrit. One moment, please. Yes.

Gururaj. Could we end with a very short prayer, prayer for peace?

Amrit. Yes. A short prayer.

Gururaj. Om Dyauh shantih, rantariksham, shantih prithivi shantih rapah shantih roshadhayah shantih. Vanaspatayah shantih vishwedevah shantih brahma shantih sarvam shantih shantireva shantih sa ma shantiredhi.

Om Shantih, Shantih, Shantih.

END