

Gururaj. And in the communication we would find a greater flow of mind and hearts and in this flow let us discuss and listen to some of the wisdom that could pour from the inner depths of ourselves. So who would like to start me off with a question tonight?

Questioner. I've got three questions to answer.

Gururaj. Can we do it one by one?

Questioner. Pardon.

Gururaj. Shall we do it one by one?

Answer. Yes.

Questioner. The first question is how does one find one's dharma?

Gururaj. Now firstly we'll have to understand what dharma means. A brief description of dharma would be 'duties of life' and then once we define the word dharma which means duties of life, we have to discover what are the duties of one's life. And when we know the meaning of dharma, which is duty, and the real significance of duty and how to apply those duties and which those duties are of life, then the question can fully be asked what is one's dharma? Now, as individuals are different from each other - there are no two individuals alike and even in identical twins - we find differences of characteristics. So, no two individuals being alike, every individual being a unique entity, it would mean that every individual has his own particular dharma. Now, what is the aim of dharma? The aim of dharma, the aim of duty of this lifetime, would be to return to the source from which we have emanated. We would acknowledge one fact, that we emanate from a Divine source and it is back to Divinity that we proceed and the way of procedure back to the source would constitute the dharmic value and the dharmic way of life.

Now when we talk of duties of life we said that it is entirely individual. Now a human being normally has a general duty. These general duties would comprise duty towards one's parents, duty towards one's children, duty towards one's teachers and duties towards one's husband or one's wife. Now how are these duties to be fulfilled? The fulfilment of duties is the essence and the value and the meaning of duty. What is the essence of duty? The essence of duty is to

make oneself flow with our environment in a natural, spontaneous manner. But, now, how does one become spontaneous? If a husband is unfaithful to his wife or the other way round then that person has not been performing his duty to his wife or she to her husband, and yet the qualification of that should be a spontaneous flow. Now how do we create within ourselves that spontaneous flow? The way to create that spontaneous flow, the way to find the meaning and the essence of our duty towards each other, that refers to husband to wife, father to son, mother to daughter would be to find a completeness and a wholeness in us. Why we fail in our duties in life is because we do not operate as a total being. There are aspects of ourselves and the three notable aspects in our personalities would be the physical the mental and the spiritual. And it is the disharmony between the three aspects of ourselves, mind, body and soul. It is the disharmony between these three aspects that prevent us from fulfilling our dharma or our duty in life.

Now, there are processes and there are procedures through various meditational techniques that would harmonise these aspects of our life and these meditational techniques that we teach aim at producing this harmony within ourselves. If harmony is produced within ourselves then naturally a harmony would be produced in the environment, in the environment means, the environment means that those that are close to us, our sons, daughters, wives etc. and the scope of that harmony produced within ourselves is not necessarily limited to our immediate family but it extends also to our society. A harmonious person can act and deal with his society harmoniously and the range is still far vaster. First we have the immediate family, then we have the society. From society the range extends to one's country, then to the world and then, in its entirety, to the universe. So man as he stands today, by harmonising the aspects within himself, can reach the entirety of the entire universe where he can become one with the entire universe.

Now, to create this harmony we use various kinds of meditational practices which are individually designed, as Walter has pointed out to you and, by practising these practices, an integration takes place. A person becomes self integrated. If we use an analogy of a flower, the duty of the flower is to grow beautiful but it not only grows beautiful for itself, but it also enhances the beauty of the garden. So in that way, by having produced the harmony within ourselves, we produce harmony in the environment and by producing harmony in the environment, we would be performing our dharma correctly and properly. It is by producing the harmony within ourselves that we would be able to relate better, more spontaneously and in a happier, joyous manner to our immediate family in the start and that joyous spontaneity that wells up from within us makes us perform our duties as they should be performed and that is the basic constituent of one's dharma. The range is so vast that this path of adhering to our dharma, performing our dharma properly that we can go far far into the furthest range of dharma where we can become one with the entire universe and even beyond the entire universe, we can become one with our Maker.

So the range of dharma extends from that which is nearest to us and that which is supposedly so far, and yet so so close to us and that is our Maker. So through this means, through this means of performing consciously our duties in a spontaneous, goodly manner, we become godly. Therefore we say goodness is next to godliness. Therefore we say goodness is next to godliness. And the process to achieve this is so easy and so simple. It is within the range of every man woman or child. The meditational practices - many of you here are meditators would know that as we meditate twice a day we do find a greater and greater self integration taking place, a greater and greater harmony taking place within us, and a greater amount of joyousness. Good. Now joyousness has a unique quality. Joyousness is the most contagious thing we could find in this world. Most of us have the experience that if we walk into a home that is filled with joy, automatically the vibrations are uplifted within ourselves where we too feel joyous. Similarly, if we walk into a home that is not harmonious and disharmony is produced, by not being in harmony within ourselves and thereby not having a harmonious home, and whenever we walk into such a home, we do find a certain vibration that might seem repulsive to us.

Now these are examples which all of us have experienced. We experience these things every day of our lives. This extends also to our work environment. People say that 'I am unloved, nobody loves me, I am so lonely', the reason being this; that we have not been performing our dharma. Now, we spoke about our immediate environment, meaning our relationships with our family. That constitutes part of the dharma but there is still another level before that. The true performance of dharma, the true performance of duty, is to ourselves. The true performance of duty is to ourselves firstly and that is to produce this beautiful harmony within ourselves and therefore the Bible says 'Man Know Thyself'. How does man know himself is by producing that beautiful harmony between body, mind and spirit. And by producing that harmony between these three aspects of man, man really starts knowing himself and when man knows himself he comes closer and closer to knowing God.

So this concept of dharma is not an eastern concept. People use that word because they might have read it in eastern literatures but this concept is embodied in all the Scriptures of the world. There is not a single religion or a single creed that does not say 'Man know thyself' and knowing thyself, thou shalt know thy Maker. For, through this process of knowing oneself and knowing one's Maker that one could really understand the biblical teaching, when Christ says 'I and my Father are One', and that is the oneness that every one of us are striving to achieve, the oneness with the Divinity. From Divinity we proceed and to Divinity we return and that is the basis of dharma. So the range of duty, the range of dharma is so, so vast. It starts with the individual being by integrating himself. By self-integration, it goes further and

further and further to the entire universe and then even further beyond to Divinity itself and Divinity is that which is closest to us. And yet to us it seems so far away, so far away because we are not harmonious with ourselves. Good. So these are the principles that is taught by the British Meditation Society, is how to delve within ourselves. Is it not true that which is said in the Bible that 'The Kingdom of Heaven is within'? 'Finding first the Kingdom of Heaven and all else shall be added unto thee', does the Bible not say that? Meditation is a means, a scientific method, whereby we open the gates of the Kingdom of Heaven that is within and we allow that light of that Kingdom to shine forth in all our daily activity. By opening those gates, we let the floodlight out to permeate every molecule and atom of our minds, every cell of our bodies, and thereby we feel this beautiful joyous upliftment. For the nature of man is joy. If the Lord is regarded to be omnipresent then do know that He is present within every cell of our beings, every cell of our bodies -but our troubles begin because we keep those gates closed. And meditation is a wonderful scientific, a simple process, a simple process where man sits down in this beautiful simplicity to find that beautiful silence within and that silence answers all questions. That silence leads one to all the duties of life so that those that say 'The world does not love me', the fault is not of the world but the fault is ours. Because, after creating this beautiful harmony within ourselves, we become loving and when we become loving, we cannot help but become loveable. So the range of practising one's dharma is very vast and by dutifully practising our duties in a spontaneous loving manner, one reaches the inner depths, the inner core of within, of within that which is ourselves, the heaven that is within ourselves, and we enjoy the bliss of the Divinity. And that is the right of every man, woman and child, for He resides there ever alive and giving life for He is the life, He is the Way. And that is what we try to find by a very simple process of meditation. Does that answer you? Thank you. Good. Anyone else?

Questioner. Could you tell us what a human being consists of and what happens to the various parts of our bodies during sleep and during death?

Gururaj. The question is, what does the human body consist of,

Questioner. the human being

Gururaj. The human being consist of, and what happens during sleep and what happens during death? That is a question on which we could write ten volumes. Okay, let's start writing them now. (Laughter) Yes, it is very fine, it is very fine to try and probe into that which is unknown but how practical is it in our daily living, daily bread and butter living, daily activity, to know what happens beyond. And, if we do probe the question of the beyond how can we relate that to the

living of life? By having the knowledge of what happens after death, how can we relate that to the living? How can we relate to that which is hereafter to that which is here and now? The truest search should be for that which is here and now. But yet now and then our curious minds do lead us into wanting to know what happens beyond. Let us go into it very briefly because what happens to you after death is not necessarily the same thing that will happen to another person after death. There are certain realms of existences that lie beyond life, realms of existences which life knows as death. I shall have to go into deep philosophy on this - would you mind that? Good.

Life wants to recognise what death is. Good. Can life really recognise what is beyond and what death is, because everything to really know, to really know a thing, one has to experience a thing? That is the only way of knowing. Otherwise it remains entirely on the mind level and the finite mind cannot comprehend that which is infinite. Yet it is said that the human body is composed of various sheaths of bodies. We have the gross body which is perceptible by our five senses and then we have a subtle body. We have a subtle body which can also be - pardon - which can also be perceivable but not by the gross five senses. They are perceptible by other senses which are beyond the gross senses. They can be perceptible by the finer senses, the psychic senses and we can, we can develop, we can develop the ability to go beyond the gross senses and dwell in the realm of the subtle senses, and dwelling in the realm of the subtle senses, we can discover the meaning or experience the subtle body which leaves the gross body at what we call death.

Now, death requires definition. There is nothing that dies. There is nothing existent in this universe which is destructible. The Creator created life and when the Creator created life, did He create death as well? That would remain a philosophical question. According to certain eastern philosophies they maintain that there is no death but just a passing over. We discard this gross body. Good. And discarding this gross body, this gross body too is not destructible. It disintegrates into its original elements. The gross body disintegrates to the finest value of grossness, as far as the atom as we know it, and yet there is a matter which is even finer than the atom and the gross body, when it is left behind, would disintegrate into its finest elements and therefore we say, 'From dust to dust'. Good. Now what goes beyond that when the gross body is left behind, what goes beyond that is the subtle body. Now, in this life, all the actions we have performed, all the impressions that has been gained, have been firmly planted in the subtle body that is within ourselves and it is said, in some schools of eastern thought, that this subtle body is the body that goes beyond the realm of this gross existence.

Now, the subtle body has a longer lease of life than the gross body. In its subtlety there is a form and shape which is similar, which is similar to that of the gross body and therefore sometimes some people perceive certain apparitions and

those apparitions are composed of that subtle body. The apparition has to find rest and the only time when the human entity, since it became individualised from its Divine source, we can use an analogy of the sun. When the sun had its various explosions, pieces of itself fell out and those we know today as the Earth, the Moon, Neptune, Mars, all these various Planets, in such a manner we became individuated, individualised from that all encompassing Divine source. And, in that individualisation there has always been the essence of Divinity, even in the separation. The fire gives off heat and yet in the heat that is given off, that is given off by the fire, the heat also contains the essence of the fire. In like manner when the human body became individuated from Divinity, it contains that subtle Divine essence.

So now, as we said earlier, the purpose of life, has to reach our purpose, our purpose is rather to return home to reach the Divine source. But, in reaching the Divine source there is a process and the process constitutes that which we know as life and that which we know as death. So during that transition period that is death, that beyondness, we still do exist in the subtle body. The subtle body exists and in that existence it carries the sum total, or the sum totality, of all our existences past and present. Now, this subtle body, not yet being liberated, have not developed purity within itself, to reach the source will naturally have to follow a path and that path is described as evolution. When we talk of everlasting life we mean that Divine essence within us which is forever and ever everlasting. Good. Now, in this process of reaching the Divine source we do experience a rest stage of the subtle body that is beyond the physical existence but yet it is still an existence that can experience, in a subtle form, itself. It experiences itself and in that subtle form it would develop the ability to assess itself, to evaluate itself, to find further ways to progress and that progression is always evolutionary because inherent in man is the desire to become one with its Maker.

Now, some of the Eastern teachings do teach that for that process to happen, one has to go through that transitory stage which we know as death, yet that death is also a life but a life in a different form where all formulations, all assessments, take place which helps it, which helps it to take on another birth. So we come back again to the school of life to gain more and more experiences until all the requirements are met, until the full purity is attained and we merge away into the Divine source once again. Now this belief might be contradictory to other theologies but we should always have an open mind and listen to the various teachings that are there in this world and what happens to us in that existence which we call death is entirely guided and controlled by the things we have done in this life. By the things we have done in this life, means have we performed our dharma, have we been dutiful to ourselves and to our fellow men, and to God, or not, and to what extent have we been dutiful, these factors would determine our condition and our state of existence in that realm which we, as embodied beings, know as death, and yet that death is also a life but in a different form.

So life, it means this, that life is the Divine spark. Life is nothing but the Divine spark that is within us and that Divine spark has the ability to exist in various forms and in various planes of existences. Now we with our limited minds, our limited minds are only ten percent of what we use, therefore it is limited. The human mind is only ten percent activated, ninety percent is dormant, and the scope of all experiences in this life or in the next are still within the realms of that hundred percent mind and we at our stage of evolution have only cognised ten percent. So the ninety percent that is beyond our cognition seems to us to be supernatural. That which we cannot cognise in our present state of evolution is said by us to be the unknown. Why does man want to know the unknown? Why does man want to know the unknown? Is because inherent within him is that pulsating spark, that Divine spark, that wants to reach home and it is the impetus provided by this Divine spark for man to unfathom the realms of existences that are lying dormant within us. It is only when through meditational practices, when we can delve deeper to the various realms of our mind, will we know and experience the other existences which lie beyond this existence and it is in the scope of this existence to experience all those subtler forms of existences until one day we merge away into Divinity and become existence itself. That is the procedure and that is what happens and that has to be experienced by every person himself. There is no steadfast law or rule that says that you go from here and you reach at such and such a place. The place that we go to, call it heaven or hell, is determined entirely by us here. Man has been given a free will. That free will, although within the realms of Divine will, is still under some control of our thinking processes and the purpose of free will is to become part and parcel and one with Divine will, then we will really know what other existences are. We think this life is so, so important. These three score years and ten, we attach so, so much importance to it. Yet in the realms of cosmic time these seventy years is just but a fraction of a second and there are so many fields, so many existences, that we still have to traverse and traversing them go beyond them to experience the reality that resides within ourself. For that reality is forever eternal and everlasting. Okay. Good.

Gururaj. Over there. Oh good, there are quite a few hands up whichever, I don't mind.

Questioner. On these various planes of life is it possible to regress rather than evolve?

Gururaj. Good, that is a lovely question. That is also a question about the unknown. Good. Fine.

Is it possible on these various planes of existences to regress? Now, I do believe and I have experienced progressive evolution. There is no such thing as regression. Every experience gained in our lives has served and will always serve a purpose. There are some theological schools which believe that if you do not live a good life your next life will be in the form of an animal. I do not agree with that. I believe that every experience that we have in this life, good or bad, is teaching us a certain lesson. We might not be able to realise the lesson or learn from the lesson in this lifetime but there would be other forms of our own existences whereby we will be given a chance again to rectify those faults. So every

experience has its value and therefore evolution is always progressive and never retrogressive. There is one thing though that could happen and it is this, that there comes a time that we remain on the horizontal plane, in other words there could be a period of stagnation that we have to go beyond and be on the path again. Sometimes the motor car runs out of petrol, it stops. Good. What we have to do is refuel it and on we go again to the destiny, to our goal of life, and the goal is to reach the Divine. Okay. Fine.

Gururaj. Thank you. Water to the well again.

Questioner. In what realm would you state that the metaphysical state is? We've talked through the yogic stages.

Gururaj. True.

Questioner. (Cont'd.) Metaphysics goes beyond the thinking level. Is this the transcending state that we first have to overcome?

Gururaj. That is a beautiful question. Metaphysics means to go beyond or that which is beyond the physical. Fine. Now the physical level can only be cognisant or can only cognise the physical level. In other words the body will cognise the body only. The mind, being of a far subtler matter, can cognise itself as well as that which is below it which is the physical level. But yet we can progress still to a higher stage in the realm of the spirit whereby the cognition of the spirit enables us to cognise the entirety of the mind and of the body. We that live in this physical body do not even know this physical body. There are billions and billions of cells in our physical bodies that work, pardon, that work in such a wonderful precision. There is preciseness; there is a method, there is a plan.

Now, what formulates this plan? Good. Fine. A watchmaker will make a watch. The watch runs smoothly but there must have been some power or someone that wound the watch. Good. Our purpose into probing into the metaphysical planes of existence is to find the winder of the watch. Good. Now to find the winder of the watch we have to go beyond the mind and the body and see and meet the winder. We can only see the rooftop of one house if we stand on another rooftop. From ground level the roof might seem lop-sided and we will not see it in its truest perspective. So the purpose of meditation is this, that by a scientific process we go beyond the mind and we go beyond the body and we reach in that spiritual level whereby the spiritual self is cognised and the cognition of the spiritual self is going beyond the physical level. Now, when we use the terms mind and body they are not separate from each other. The body and mind are both made of physical matter. They both are matter but existing in different forms. The body is of a grosser form while the mind also matter is of a subtler substance and the constituent of body and mind is the same, it is matter. So in order to know and matter falls under the realm of physics, so in order to know that which is beyond physics, one has to go beyond



mind and body and meet and become one with the spiritual level of ourselves. And when we do that, then we live a metaphysical life. Yes that is the procedure. True.

Questioner. I am trying to accept, or in the process of accepting, that there is a Divine creator. I tend to think of it in terms of an intellect. My particular problem is deciding how the intellect is related to the emotions. I think the emotions are responsible for most of the troubles of the world.

Gururaj. True.

Questioner. Are the emotions something that has been created by the intellect or are they something which is stuck to the subconscious? If they are, what is the subconscious?

Gururaj. Beautiful.

Questioner. Is that sensible?

Gururaj. Oh it's a very, very profound question. Very profound question. Okay. Right let us start with it. Okay. Do sit down relax. Good. Now are the emotions connected to the intellect? Fine. Let us define what emotions are. Let us define what the intellect is and let us see what the relationship is between intellect and emotion, and not only that, let us see what other factors are combined with emotions and intellect. Now the intellect is necessarily a portion of the human mind. The mind can be divided into four categories, although they are not physical divisions but for the purposes of explanation we'll use the word divisions. There is one portion of the mind in Sanskrit is described as Manas, which means the carrier of impressions. That portion of the mind does nothing else but to carry impressions. Right. Where are the impressions carried to? The impressions are carried to the intellect. Now the purpose and the job of the intellect is to weigh. It weighs the pros and cons. The intellect acts as a prosecutor. It acts as a prosecutor in the court of law. Fine. But, the intellect speaks in such a language that the judge cannot understand. Fine. So, the intellect requires an interpreter. Fine.

So here we have the carrier of impressions which we can call the evidence produced. The evidence has to be weighed, pros and cons have to be measured, weighed, evaluated, and who does that, intellect, the prosecutor. But, the intellect speaks in a language that the judge residing within one cannot understand so it goes to the interpreter. Who is

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the interpreter? The interpreter is the ego in man. And, the carrier of impressions presents it to the intellect. Intellect weighs the pros and cons and passes it on to the interpreter which is the ego and the ego passes that on to the judge in its interpretations. The judge answers back to the ego. Ego reflects back to the intellect and the intellect goes through the process of Manas, which is the carrier of impressions and those impressions come back to the physical level where we perform our actions. Now that is the procedure, how it goes, how it goes to the judge and how the judge sends it all back. Good. Now, who is at fault? The fault lies in the interpreter. The interpreter is the troublemaker, the troublemaker because the interpreter interprets all actions, all thoughts and all feeling according to its own needs. So the judge being impartial, that which is that Divinity resident in us, that Divinity is impartial and acts only according to the evidence presented to it by the ego. Now, ego as I said is the troublemaker. What constitutes the ego? Why does that ego interpret the evaluations of the intellect into performing wrong actions or presenting the wrong evidence.

Now, the constituent of the ego goes back not only of this existence but of many, many existences of the past, if you believe them. Fine. The ego, the nature of the ego is self-preservation. The nature of the ego is to preserve itself and if it should convey to the judge the proper evaluations of the intellect it is in fear of annihilation. It is in fear of being completely annihilated, or subdued, or destroyed. Now the ego is the sum totality that is within us of the weighing value, the impression carrying value, and having these as its constituents, it wants to perpetuate itself on and on, and that constitutes man as he is today. The ego is the one that comes between man and his Maker. Now, the ego is regarded to be false. It is false because the ego is forever changing. It is forever changing and it disregards the changeless value that is in man. The ego can be likened to the turbulent waves of the ocean which covers up the silence and the deep quietness that is below in the ocean. It is the ego that, ignoring the evaluation of the intellect, effect the emotions because if the intellect, which is a neutral quality of the mind, is left to itself, its evaluation would be correct and its evaluation would be correctly interpreted by the feeling principle in man which one knows as the emotions.

So, the troublemaker, as we said before is the ego and the ego influences the intellect so that the decisions we make, the decisions we make influence, in turn, our emotions. That is why, because of the quest of the ego, in self-preservation, it makes the emotional side of ourselves angry, hateful or on the positive side loving and happy. So, for a man to have positive emotions, he has to annihilate that false interpreter, the ego, so that directly, directly the weighings, the pros and cons, of the intellect could be presented to the judge, the impartial judge who will in turn tell the intellect of its decision and that decision would influence our emotions. So, emotions are a natural process. Emotions are there, naturally a constituent of man. The intellect is a necessary must of the mind but the falseness that is in man is because of this sense of self preservation and that sense of self preservation is the sense that make us perform things that are not

right and then we say I was emotional. But behind that emotionality is the false sense of the I, 'I do this' and 'I am this' and 'I am so and so'. That is the false sense and that false sense really plays havoc with our lives. It really plays havoc in distorting our emotions because by nature man is Divine. The nature of Divinity is love and every form of positivity that we can enumerate, but yet the positivity, that love, is not truly expressed through the emotions because of the false values we have created in ourselves by that trouble maker called ego.

So in order to find progression in life, in order for emotions to act truly to themselves, in order to reflect the beauty of Divinity through our actions and through our emotions, emotions affect our actions. So in order to have pure actions in life, in order for word and deed and thought to function in harmony, what we do is annihilate the ego, and there are processes which all Scriptures teach in how to annihilate the ego. So, with our meditation, which is a harmonising and strengthening factor, it also helps to annihilate that false sense of values, that falsity within us which gives us this self importance and that sense of self importance, that non existent unreal sense of self importance is the ego that is within us. So when the day dawns, when the cloud of ego disappears or dissipates itself then the sun shines in its full glory in all our emotions, our words, our deeds, our thoughts and that is the true life, that is the way of life. Okay. Good.

Gururaj. Yeah. Sure, sure, sure.

Questioner. Love is a limitation of Divinity

Gururaj. Yes. Yes.

Questioner. This means that the emotions go beyond the intellect?

Gururaj. The emotions, the emotions are a reflection, the emotions are a reflection of what is within us. Within us is Divinity, but clouded by the ego. A pure light shines through and the ego acts as the tinted glass. White light can shine and if you put a red glass in front of it the light that comes through in our emotions would be red, anger. Right. Now if that glass is cleaned, if that glass is cleaned or annihilated then the pure light shines, and then all our emotions will have its true value because embodied man cannot live without emotions. Embodied man cannot live without intellect which is the discriminatory factor in our lives. Evaluation means discrimination. The intellect is a necessary tool that helps us to discriminate between right and wrong, and the discrimination between right and wrong in turn influences our emotional life and the emotional side of ourselves influences our every thought and deed. Yes. So, the intellect is not to blame. The emotions are not to blame. The emotions are a faculty. The one to blame is the ego that prevents the true light of love from shining to us and through us to those around us. Okay. Fine.

Questioner .....(Inaudible).....

Gururaj. Yes. Yes. It is from our ego that we get our individuality and that is the cause of trouble. Individuality is the cause of trouble because ego can only reflect itself in individuality. Yes. Now, is individuality necessary? Individuality is necessary to a certain point until it finds universality. That Divinity that is resident in man is also universal. The extent of that essence within man is the extent of the universe, entire universe and the individuality can be likened to the waves on the sea. It is by subduing individuality that one knows the true value of the ocean, of the sea. So, in annihilation of the ego, one annihilates individuality. One ceases to become just selfish individual and becomes universal because once we have the concept of individuality we are dwelling in the realm of the relative. We are dwelling within the realm of the relative and individuality necessarily recognises the self, the small self in man.

So the individual man is the small man. The duty of the small man is to become one with the big man, the universal man. So with the loss of the ego, individuality too would be lost. What is the purpose in adhering or sticking to individuality? Because, by separating, individuality means separation from universality and the very act of separation although done through the process of nature, it is the acceptance and adherence to that me, little 'i', so important, that causes all the trouble. So, even living, now here is the beauty of meditational practices, that yet while living the individuality, while living this individual unitary body, one can experience within oneself that universality and yet remain an embodied being. One can annihilate that ego in absolute humility, humility and surrender to that which is universal.

So here it beautifully combines and merges until, although you will live as an individual, you will eat, you will breathe, you will drink water, yet everything will be conceived on the level of the universal and then your heart becomes magnanimous; not the small individual heart but the magnanimous heart, the all loving heart, the all compassionate heart of the universal. So when we say that Buddha was compassionate, we mean that the individual Buddha has become the universal Buddha. When we say Christ is love, we mean that the individual Christ has become one with the universal Christ, which is love, and in that way individuality is lost and yet it preserves a certain identity until this human body is there. But those are the stages of the realised man. Those are the stages of Buddha, Rama, Krishna, Christ. That is the stage. But no hope is lost for us, no hope is lost because what was resident in them and which they embodied to its fullest extent we have within ourselves also to the fullest extent but it is beyond our cognition, it is beyond our realisation.

So through our practices of meditation we try to reach this realisation and that can be done here and now, we do not need to wait for that which is after life, which is called death. We do not need to wait for that to merge away. It's only the self-realised man that could merge away into that universality and that can be done as a living entity and it is to say, to repeat it again, is the inherent right of every man woman and child. The way is there, let us follow the way. Okay.

Questioner. Many teachers of Yoga give instruction and techniques of yoga meditations, yet very few of them prescribe individual techniques. Would you explain why it is possible for you to prescribe individual meditation techniques for everybody?

Gururaj. Yes, that's an important question and that is, that question it is to answer that question that the International Foundation for Spiritual Unfoldment was formed. Teachers come and go. Teachers come and go. Real teachers have always treated everyone as an individual being. Did Christ not embrace the lowest of the lowest? Did Buddha not accept that, in the caste system that existed in those times, the untouchable? Did Christ, for example, not wash the feet of his own disciples? Is that not individual? Great teachers always bring to the world a individual teaching for every man. That is the mark of a spiritual Master, a Spiritual Teacher. A universal technique is never to be found and it could never be workable. It could never be workable if it is just universal. It is no good to create one medicine that will cure all diseases. Why does the doctor prescribe a certain medicine for your headache and a different medicine for someone else's headache? Because the headache is just an outward symptom of some deep lying disease. So, one goes beyond the symptom, one goes beyond the symptom and goes to the root cause of the imbalance in man and when individual and specific techniques are prescribed for people, their progress becomes faster and quicker. In other words it attacks or helps the weakness. The weakest point, the weakest point in man is strengthened and thereby his progress is expedited.

Therefore individual techniques is a necessary must for this time and age. For this time and age an individual technique is necessary. Because, as we said before, no two people are alike. You know in the olden times we used to go and see cowboy films. Fine. I'm sure many of you must have seen them. And here in this one road, one horse town you have this chap coming with a wagon and then he brings out a box of medicine, all the same kind of medicine. For one he'll give it to grow hair, for the other one he'll give it for stomach ache, same medicine, and for another he'll give it for something else. And that is what happens when someone comes out with a technique that could be applied to all.

Now, how can you get a medicine for toe ache when you have a headache? It is wrong, it is wrong. It has to be individual, individual. If there are four thousand million people in this world there should be four thousand million religions. By that I mean that every man and every woman must find his own way to evolve. He must find his own individual way to become one with his Maker. Now to do this what we do is we take the guidance of the major religions. Good. If you are Christian by all means you must, through these techniques, will become a better Christian and you will really understand and appreciate the value of the Ten Commandments. Fine. If you are a Buddhist by using these techniques whereby one reaches the deep silence within oneself you will appreciate your Buddhism better and you will be more stronger and better equipped to follow the tenets of whichever religion you follow or whichever religion you are born in. Fine.

So, therefore all the more reason, all the more reason that there should be individual techniques because every man and every woman has to find his own salvation. No man can find that salvation for you. Spiritual Masters, spiritual teachers are nothing more than guides. They come and guide and they say you are floundering up here going towards the north, which is Scotland and yet really you want to reach London. So the Spiritual Master says to you, 'You are going

in the wrong direction. London is in the South, please take this road, - M6? Right. Good. You take that road and you will reach there'. That is all, that is all the Spiritual Master does. When a housewife goes shopping to the supermarket, incidentally the supermarkets are quite valuable to people, you want to buy two items and you come out with twelve. Nevertheless, when the real housewife, the economical housewife when she goes to a supermarket, she draws up a list of the things she wants to buy and after she has bought the things she wants to buy, she discards the list. She does not need the list any more. In the same way Spiritual Teachers are there to lead you to the right path and once you have been led to the right path then what happens is this, that you don't need the spiritual Master any more.

The external guru is there to awaken the internal guru that is within you and once you have opened the gates of heaven that lies within, that is the job of the guru. Once you have opened the gates within you then you don't need the external guru at all, because now you have found the internal guru. And, that is what is to be found. We do not need to seek Divinity elsewhere, he is there within us. Good. Therefore teachers are necessary. When a child starts going to school a teacher is necessary to teach the A, B, C, D, the alphabet. Once the child has learned the alphabet and the child has started to learn to read then it can carry on reading by itself, it does not then need the teacher of the alphabet. Okay. Fine.

Questioner. There are supposedly many realised beings and yet these two give one technique for all their students. Why is it these being such highly realised beings cannot see the necessity for different techniques for individuals?

Gururaj. Now how many realised beings do you know and can you numerate any of them to me?

Questioner. Not really. No.

Gururaj. Then your question is not really a valid question, is it?

Questioner. You hear a lot about them?

Gururaj. Hearing and knowing are two different things. Yes. Because all highly realised beings take a person by the hand and leads them by the hand. You are climbing a steep mountain and the realised being, seeing you struggling behind, lends a helping hand and pulls you up the precipice. Yes and this is done individually. He cannot do it collectively. Therefore there has been no realised being, there has been no realised being that has not ever evolved man individually. To him every individual is as important as everyone else. To the realised being, the meanest creature, the insect that crawls on the ground, is just as important as a highly evolved man. Because, the life that exists in the meanest creature is the same life that exists in that evolved man. So, therefore it forever remains individual but now instead of realised beings, you have commercial beings. I think you are talking of commercial beings. Commercial beings are those that bring out a technique and sell it wholesale not retail. They sell it wholesale because they are not realised beings, they are commercial beings. And, the best way to succeed in commerce is to do wholesaling and say 'Ah, this is the only

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technique and it is this technique that will lead you to your Maker'. And meanwhile you could never reach the Maker, only he makes his bank? That's commercial beings. Okay.

Questioner. Isn't it true that if we lived on a desert island, if we were shipwrecked at a very early age and never met another human being, we should be able to find God within ourselves?

Gururaj. Yeah.

Questioner. If we don't find it within, you don't find it at all.

Gururaj. True, true.

Questioner. (Cont'd.) We should be able to realise this the awakening of the intuition faculty.

Gururaj. That is right, very beautiful, that is very true. Now the person that is marooned, that is marooned on a desert island, shipwrecked as you say can find, within that silence, his Maker. But, if that person, just before being shipwrecked, has been told something about the Maker and how to reach the Maker then that person in that desert island will find for sure, and definitely, the Maker. Oh yes, oh yes, true, true. True.

Questioner. You were saying too that you use Jesus in comparative religions ..... (Inaudible) but isn't it more likely he saw the common substance in each human?

Gururaj. Oh yes, the realised man always sees the Divinity in everything. Therefore I said that the essence he has time for the meanest creature that crawls to the highest evolved man, because he sees the Divinity in man, oh yes. But, by seeing the Divinity in man, he also wants to help the individual man to realise the Divinity for himself. It's no good me seeing your Carlisle, I would like my friends with me also to see Carlisle. Yes. So with the recognition of the Divinity that resides in everyone, the realised man also recognises the shortcomings of that person and helps that person through individual techniques to overcome the shortcomings. That's how it works. Beautiful question  
Beautiful question.

Questioner. .... (Inaudible ....) I wasn't experiencing the beautiful glow because it wasn't explained to me that unstressing was hard and it had a negative effect. I now realise that it is the ego that is doing the suffering.....

Gururaj. Not necessarily ego, perhaps a technique that might not be suited to you, we don't know, and I would never speak disparagingly of TM, YM, FM, AM. Do try our specialised meditational techniques. We do not charge any fees whatsoever. You cannot sell spirituality. If you sell spirituality, it means you are selling God. Can there be greater blasphemy than that? In our International Organisation, which is operating in about fourteen countries in the world, and expanding more and more and all within a period of six months, people ask me how this has all happened within six months, all this has been achieved, then I say whenever there is honesty, whenever there is sincerity, it always progresses and wins. It is felt. When I speak to you, you will have experienced this evening, each and every one of you, most of you, that your minds will have become calmer while listening to me. Your hearts has felt some little expansion, because there is love, there is sincerity involved in it. I am not here to sell you anything, I am here to communicate that love that I feel. I have come to share that with you, and that is our purpose. So do try, you can contact the local Counsellors, we have about fifty in England at the moment and you can contact Amrit and Gita to learn these various techniques, which are individual techniques, and I always say the proof of the pudding lies in the eating. You must experience it.

Gita. Before you came in one lady was concerned that Spiritual Masters are usually monks and that you have had a very different sort of life. I think it might be good to comment on why you have led your sort of life, the same sort of life that we have, and how this is going to help us that are seeking the spiritual path.'

Gururaj. That is very beautiful. Christ also did his carpentry, didn't he? Right. I by nature, since childhood, wanted to be a monk. That was my desire. My desire was to find that which is in myself. Every word I say to you comes from direct perception and experience - I do not speak from book knowledge. My desire was to become a monk from childhood and in that quest, I went from monastery to monastery, from guru to guru, and ran away from home a good few times to try and find that which I was truly seeking. Then at last I met a guru to whom I felt a great attraction and in the attraction something happened where I gained a experience of divine illumination. Okay. So I stayed in the monastery for quite a while and my guru, my Spiritual Teacher said, 'You want to become a monk but you are not going to be a teacher of monks. You are going to try and assist, and guide, householders, and the best way to do that is to become a householder. Go back down there, this was in the Himalayas and become a householder because when you council householders it is better you speak from experience. You can appreciate people's problems better'.

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