

Amrit. International Foundation for Spiritual Unfoldment.

Gururaj. Okay. There we are. Thank you very much. Can you hear me? Fine. I've not come here this evening to lecture to you, but rather to communicate with you. And of course as you would know, communication means where minds and hearts mingle and to achieve this purpose we normally like questions from the floor which I will try and answer. So who will start us first tonight?

Amrit. Ah, yes.

Questioner. Gururaj, could you explain the sort of experience we'd have if we did achieve self-realisation or enlightenment. How would we recognise it in ourselves and not be misled?

Gururaj. A very beautiful question. Now the first thing, there are a few things we have to define. The question was that when we achieve self-realisation how would we experience it? We have to define what achievement is and then we have to define what self-realisation is and we have to define also that how it could it affect our daily living.

Now, in achieving self-realisation, it necessarily means that there has to take place within ourselves a self-integration. Now by self-integration, we could say that there are three aspects to every human being, one being the physical, the mental, and then the spiritual. Now today we do find in this world that these three aspects of man do not function harmoniously and because they do not function harmoniously, they do not live a very happy life. The purpose of meditation would be to achieve the harmony within ourselves and by achieving this harmony through meditational practices, one can experience that integration that takes place within us. It is a gradual process but it is a very successful process, as thousands of people throughout the world have experienced now.

Now the process of meditation is scientifically based. It has no religious background as far as dogmatic religion is concerned, but it is a scientific process which has been discovered by sages through direct perception and through experience. The proper way to understand something is to experience something and self-realisation is one aspect that each and every one could achieve because each man is born with divinity in him and each person is potentially divine. What we have to do is not spiritual development but spiritual unfoldment because the very nature of man is divine. Now to achieve this state, to achieve this state, we do these practices, whereby we achieve harmony within ourselves where mind, body and the spirit work together. We do find in daily life where a person says something, thinks something else and does something else. Such a person could not be called an integrated person.

Now self integration and self realisation could be synonymous and self realisation could also be synonymous with God realisation, because through these practices, what we are actually doing is that we are diving deep within ourselves, through these scientific methods, and by diving deep within ourselves we are bringing out into daily life, into daily life, firstly through the subtle mind and then through the grosser body, all the divinity and the strength from that deep lying reservoir. So this is the purpose of trying to achieve or, rather of achieving self-integration which is synonymous with self-realisation. Now the scientific background of this would be that everything existent in this universe is nothing but vibration. Now vibration can exist in very, very many different forms. Vibration can exist in a subtle form as well as a grosser form. The analogy, which I normally use, would be of vapour. Now vapour is very fine, very subtle. The same subtle vapour could become more grosser in the form of water and the water can become grosser still in the form of ice. The only difference there would be that the ice is, the ice would be composed of the same vibrations that are in the vapour but in a more compacted or congealed form. Now wherever there is vibration then there has to be motion, because vibration could never remain static and wherever there is motion, a sound is emitted.

Now our meditation practices are based upon the sound, and a true guru has the ability to go into deep meditation and hear the sound of every particular object. Everything that he sees in that state of meditation, it could be this table, this glass or anyone sitting here, these chairs, everything emits a vibration. And, that vibration is heard in the state of meditation as a sound. This sound is taken, the sound is evaluated, and the sound is assessed and on that assessment, on that analysis, a practice is given which might take the form of a mantra. Now a mantra means a collection of syllables, a sound which can be used for the purpose of diving deep within our minds. Now we all know that the mind we use is only ten percent. There the ninety percent of the human mind is dormant and through these practices, we dive deeper and deeper into our minds and we discover, for ourselves, and we penetrate for ourselves the deeper layers that were, up to now, dormant. And, that is not the only thing we do, but we even go beyond the mind, we transcend the mind because the realm of the spiritual self of man is beyond mind and body.

Now as we go into the deeper layers of the mind, we will find that our minds find a greater awareness, a greater perception. You look at this flower now as it is standing there and after a few months of meditation you will see the same flower but the same flower would be seen in greater depth. And this has been proven by all our meditators who meditate regularly as they are taught to meditate on whichever meditational practice that is given to them according to their specific need. Like that, perception grows but at the same time, as the perception grows, as one begins to realise the deeper levels of the existence, of which we are a part, one also expands one's heart. So here is a simultaneous expansion of mind and heart, so the thinking power is enhanced and the heart being expanded can feel more freely and more fully.

And in the fullness and in the combination of the mind and the heart, man can experience a more joyous life. And as he progresses, the joy increases day by day and that leads one to absolute and complete self-fulfilment.

We would find in the relative field of life, a certain measure of fulfilment which could be governed by the body and the mind and these pleasures could be, and as most times they are, very momentary. The capacity to experience pleasure also leads one to have the capacity to experience pain, if you can see white you will see black. There are laws of opposites which govern the entire relative field of existence. But, now, if a man is taught to go beyond the relative field of existence, through meditational practices, he can operate or live this relative existence in totality. There would be a totalness in all his conceptions, in his perceptions and practically in his actions in life.

Thoughts are only on the mind level. What man has to achieve is to try and go beyond the limited level of thought because if man is essentially divine and if divinity is infinite, the finite mind can never fully comprehend the infinite. So by exploring the deeper levels of the mind, he will be able to appreciate more and more, more and more things of the relative, but by combining the expansion of the heart, he will experience, he will experience that which is infinite. Infinity or eternity can only be experienced. It

has its experiential value and that value would penetrate each and every action. It would permeate each and every cell of our bodies and our mind. Now, there is not very much difference between mind and body. The body exists on the grosser level and the composition of mind is also matter, such as body is, but the mind is of a far subtler level. So, from a grosser form, we proceed to reach the subtler and more subtler and the subtlest level of the mind, and go beyond the mind, where we find that infinitude, that beauty, that joy. There we find the kingdom of heaven that is within us. The Bible says this, 'Find ye first the kingdom of heaven and all else shall be added unto thee', which is very true.

Man tries to find happiness in life, man tries to find happiness in life through external means. By all means this could be useful to a certain extent, but when man really starts diving within himself, there would he find the greatest beauty, for there is the kingdom of heaven that lies within. And once that realisation, which is self-realisation, when that dawns then all the externalities of life assume a profounder meaning. The relationships with the environment improve. With the combined qualities of expanded awareness and the expansion of the heart, life becomes more joyous. I have a very favourite stanza which I like very much and it says that 'Two men behind prison bars; one saw mud, the other saw stars'. Good. Both of them are in the same circumstances. Both are in the same prison cell and both are behind bars, but one could see gloom and the other sees glory. The question would be why? Now, it is the birthright of every man to experience this happiness. It is the birthright of every man, woman and child to know his innermost self, because that innermost self is the most closest to ourself. And why should we try and find it outside when we can find it within ourself,

which is the closest to ourself. And by finding that, we will find an identification, an integration in ourself and with that integration, with that self-integration, we can become identified with each and everything outside ourselves.

When the Bible says that 'Love thy neighbour as thyself', this could only be an injunction. It could be subjected to mental analysis and by subjecting it to all kinds of analysis, most of us fail in being able to love our neighbours as ourself. The real way to put this injunction into practice, is to find ourselves first, to create the harmony within ourselves and by creating the harmony within ourselves, we find harmony in the environment, firstly in the family then in work, then in society, from society to our country, from our country to the world and then to the whole universe. Because being identified, having realised that which lies within, one realises the entirety, one realises the entire universe and the realisation of the universe is self-realisation and that eternity is experienced in a moment. That is the purpose of meditational practices. That is the purpose why we should gain self-realisation. And the character of the man who is self realised, he experiences the identity with every living creature. His heart expands where to him his love for the meanest insect crawling on the floor is just as divine as the highest evolved man that he sees around him. So therein when we find that which is within, that which is within is automatically translated, interpreted in our daily actions in practical life, to find the same within-ness in the without-ness of daily living. So man's duty is to improve himself and if he fails in improving himself, if he fails in finding this divine harmony within himself then he could never say that 'Life is well lived'.

That is why we teach meditation throughout the world whereby man can find himself. Something beautiful happens. A flower grows and it is the nature of the flower to be beautiful, but it does something else as well. As the flower grows beautiful, it also enhances the beauty of the garden. So, to improve society, to uplift mankind, to uplift the environment, we start with the individual, because society is nothing else but a collection of individual units. So by starting with the individual unit, by giving him the kind of practice that is required by him, so that he would find the self integration within himself and to interpret that integration within, with the entire universe, with the entire universe. And those are the characteristics, and that would be the behaviour, and that would be the mode of life, of the self-realised man where his whole heart expands to the extent of the entire universe. Okay. Who'll be next?

Questioner. Gururaj, you say that these meditation techniques take us beyond the laws of opposites and you said that pleasure was one side of that law of opposites. Now as we get beyond the law of opposites, to what extent do we have to give up pleasure and could you comment on this in terms of day to day living rather than abstractly?

Gururaj. Very beautiful. Very beautiful. Yes. To be able to appreciate that state beyond the law of opposites, we normally term to be bliss. Now when one experiences that blissful state and lives in that blissful state he can still be within the boundaries, being an embodied being, being an embodied being, he still lives within the boundaries of the law of opposites yet he becomes unaffected by the law of opposites. He would be non-attached. Now there is a difference between detachment and non-attachment. A detached person is a person that builds a wall around him, that would mean that he extricates himself from society. He escapes society because he has not the strength, he has not the integration to be integrated into society. Now that is detachment but non-attachment is such a quality that you can move around in the law of opposites and yet not be affected, so that you would be able to maintain a state of equilibrium, so you would not be elated by praise or you would not sink down low under the carpet by blame. A beautiful tranquillity is achieved whereby a person lives truly to himself, useful to himself and useful to others.

Now to achieve this state of tranquillity means, to achieve emotional maturity. Now most of us think that we are emotionally mature, not really so, not really so. Many of us are just grown up children, we remain children. What we have to do is to achieve that state of tranquillity which is founded on the basis of blissful experience, which is non-attachment. And when we realise this principle in practical living then we would say that 'We are in the world but not of the world'. And that is the ideal state of life to be lived. That is the ideal state of life to be lived whereby we are untouched by the law of opposites and yet we live the law of opposites. Now this might sound paradoxical. It sounds paradoxical only to the analytical intellect. The intellect weighs the pros and cons within its limitations. We said before that man knows only ten percent of his mind or lives only ten percent of his mind. But, when we realise what non-attachment is then we experience non-attachment. And the experience, the experiential value, of the heart, which is appreciated by the mind, to a certain extent, will lead us to that state where we become absolutely unaffected and yet not cold, warm, not cold. And then to repeat again as I said, we live in the world, we are of the world, in the world but are not of it. Okay. Fine. Good. Next.

Amrit. Other questions?

Questioner. Gururaj, how do we differentiate between the sin and the sinner?

Gururaj. How do we differentiate between the sin and the sinner? Good. Fine. Now, the sin and the sinner can never be apart. Who sins, that is the question? To find the differentiation between sin and sinner, we first would have to find who is the sinner. Now there are three aspects of man, as we discussed earlier, it being the mind, body and the spirit. Now the spirit having the divine eternal value would be untouched by that which we call sin. So, what we have left is the body and the mind and it is only the body and the mind that would be capable of doing a deed which is anti-social and according to the interpretation and the morality laid down by creeds could be termed sinful. So, with our method of

meditation, we are going beyond the limitations of mind and body and finding that unstained spirit within us, which by living in the spirit we become incapable of sinning. So, with meditation it is not only experiencing joy but it is also living a goodly, Godly life. The sin is identified only with the mind and body. What could be sinful in one situation or in one culture, might not be sinful in another culture. For example, monogamy is accepted in our culture and polygamy would sound sinful to us but there might be other countries where polygamy is a rule and not called sinful. Now these are superficial definitions of what sin is but the truer meaning of misdeed would be the contravention of what we feel within ourselves to be right. And when we perform any action that we personally feel within the depths of our heart to be not right, when we feel, not think, when we feel within ourselves that the action we perform is not right, then that is sinful. Good.

Now, the quality of sinfulness would be devolutionary and not evolutionary. It would be flowing against the current of nature and not with the current of nature. So any action performed by us which is stagnating or which blocks us flowing with the current of nature, which stops us from that, could be regarded as sinful, while that action which would be natural and within natural laws and which can be substantiated and appreciated and felt to be right, then that would be evolutionary. So the difference between the sinner and sin is nil, because when we talk of sinner, we naturally talk of two aspects only, body and mind, and the spirit which is forever pure has been excluded. I would say again that the purpose of meditation would be to find that spirit within us, that would regenerate, that would rejuvenate, that would repattern, that would reorganise our thinking processes because outward action is the grosser interpretation of thought. Thought too is action and every action we do must necessarily be done with some kind of thought. So, action exists in the mind in a subtle form and when that subtle form is expressed, it would assume a grosser form whereby the sin, whereby the good deed or the bad deed would be known. Okay. Fine.

Questioner. Gurushakti, what is it and how many people would have this?

Gururaj. Good. Gurushakti, what is it and how many people would have it? Good. First we would have to define what Gurushakti is and then we would have to go to the matter of how many. Good. Fine. Gurushakti is a Sanskrit term which means a universal force, a universal power that, by its very nature is evolutionary, it evolves. It evolves. It could also be termed as the law of grace that is forever existent in this Universe. Now, through meditational practices we invoke, by being in contact with being, we invoke that Divine supreme power called Gurushakti. We invoke that. Now to invoke that, it would be necessary to be in touch with that inmost self of ours and to be in touch with the inmost self of us, we require a teacher.

Now the small child when he goes to school, he has to be taught the A B C's and how to be able to read. So until he is able to read on his own, he needs a teacher. He needs a guru, in our case a spiritual teacher and when the power within him is awakened, when the child is able to read on its own, then the child will not require the teacher. When a housewife goes shopping, she makes a list of what she wants to buy at the supermarket but once she has bought what she needs, she does not require the list any more. She discards the list. So in that way, in that way teachers are needed to teach you about Gurushakti and real gurus have the ability to transmit, to transmit - a real guru is a person who can gather unto himself these universal forces and pass it on to help as a lending hand to the person who is seeking self integration. That is Gurushakti. And this is the birthright of every person because without Shakti or without that energy or without that power, no person could lift a hand, no person could breathe, no person could do anything without that power that is within him. But, human beings have been acting and living in our highly sophisticated hectic age automatically. These powers are just taken for granted. They live automatically. But if these powers are under a certain kind of conscious control, one could gain the maximum benefit of it, one could gain the maximum benefit for one's own benefit, all the time, all the time. Okay, fine.

Questioner. Gururaj, do you believe in life after death? Do you believe in reincarnation of souls?

Gururaj. That is a very good question. Do I believe in life after death? I say, 'No'. I don't believe in life after death, I know life after death. Okay, fine. There are three aspects, first we start believing then we have faith and then we know. Good. If we sit in this air-conditioned room, we believe the fire is hot in the next room. Good, we believe. But as we leave the door and go to the next room and experience some of the heat coming then that belief turns to faith because now we have experienced something. Good. So belief becomes faith. Then when we jump into the fire and become one with the fire then we know what the fire is. So belief leads to faith and faith leads to knowingness. Now every person has gone through a period of knowing that which is after life and which is normally known as death. Really speaking there is no death. No one dies. Even this physical body cannot die. What happens to it is that it disintegrates into its original elements. In other words it is just transformed into different things. So if, even this physical body is indestructible then what about the spirit that is eternal? For, there is everlasting life. The meaning that is taught to us by Scriptures about everlasting life - it is this: that there is no death. And, the basis of all fear, the basis of all fear is of death or in other words fear of the unknown.

Now, every situation in life is feared because of the unknown. A person is not happy in his work, not necessarily because of his work mates but because he feels inadequate and he fears he might get the sack. He has fears at home. He fears about his children's health, they might be healthy now but he fears, 'Oh, if they should fall ill, what am I going to do?' Right, or if his wife is going to start nagging the next morning, what am I going to do? So fears are mostly grounded on that which is unknown and the basis of all these fears goes right back to the conception of death. Now relatively

speaking that which is born must die. Everything which is born has its period of living, it decays and it dies, but that is on the relative field. But, when we go further as in our Meditational Practices, when we go deeper within ourselves, we start realising there is no death, there is only life, everlasting life. When we say life, then the other side of it would be death. There again we come back to the law of opposites. Now if Divinity, you can call it God or a Divine energy or whatever, if we call Him the Creator then He is forever creating, and what does He forever create? Life. He does not create death. So this is a metaphysical or a philosophical understanding, that life forever exists, and life can forever exist in a grosser form or it can exist in a subtler form.

Now, in the first question we examined and we found that the human mind is only known to us in ten percent of its value. Ninety per cent is dormant. Ninety percent of the mind being dormant, necessarily must exist in a subtle state. Therefore the grosser ten percent of the conscious mind cannot know the subtle ninety percent of the mind. So now if the body does not die, if the body is indestructible, as we said earlier, it disintegrates into its original elements then the subtle body within ourselves, which is the mind, too is indestructible because the composition of body and mind is the same. It is all matter, one in a grosser form, one in a subtler form. When, speaking relatively, when this body is discarded, and the subtle body of the mind - we, for the purpose of explanation today, we can call it the mind, - the subtle body would not be destroyed either. Now whichever is more subtle is more powerful. For example a minute atom if it can be split, can blow up the while of Liverpool. Good. The subtler, as we go to the subtler essence of things the more powerful it becomes. And because the mind being of a far subtler essence than the body, it can last longer. It can last longer than the physical body. So the mental body can still be existing after the passing away of the physical body.

So, now, what happens, what happens when one is existing in the subtle body? That is the question that you would like to have answered. Fine. Good. Now, the impressions and the existence in the subtle body is nothing different from the existence in the grosser body. Good. But, the subtle body being more powerful, we do experience all experiences more powerfully in the subtle body which we call hereafter, hereafter. The subtle body in that state of the hereafter has a chance of evaluating its entire life. It assesses, it evaluates, and it formulates if it should take another birth or not. Now to us this three score years and ten might seem a very long time but in the scheme of eternity it is not even a fraction. So this life that we are living today is a composition or the sum total of all the lives we might have lived before. For example reincarnation, you asked about, is not something that can be intellectualised, but it can be experienced.

Now, there are certain Yogis, there are people that could go back within the subtle bodies of themselves and experience the lives that they have lived. This can come only on the experiential level. But, there are certain intellectual inferences that could point to previous existences and if anything would have a previous existence then it could mean that

it could have an existence hereafter. Now, we find in this world that one child is born in very happy circumstances, while another child is born in very adverse circumstances. Now that Divine law, or we could call it God, now if that Divine law is just and unbiased and just, then why should that God make one born, or allows one to be born in happiness, while another in such total unhappiness. There are certain hereditary factors also at play, but of course hereditary factors, being totally of the physical and mental level, are very superficial. There is still something far beyond it.

So, to come back to the point that we made, our lives today is the sum total of existences of the past, and reincarnation can be experienced. There have been many instances which we read about in newspaper reports where a small child describes very, very accurately certain places and things and certain associations of previous lifetimes and this has been investigated and proven to be true. So there are many arguments in favour, there are many intellectual inferences in favour of reincarnation. So within the period, within the period when we exist beyond this physical body, and in the subtle realm of the mental body, we formulate another existence, whereby we could work out or receive the results of the actions of this life, because we do know whatever we sow that we shall reap. And, this seventy years is such a fraction of time in the scope of eternity, that it might be too little to experience or work out all that which has to be worked out in this little time. And therefore it might be necessary for a person to take on another body to gain the experiences, to follow the laws of evolution-which are pushing us forever onward to lead us to the source divine and this can be achieved in one lifetime. It depends upon the perseverance of a person. It depends upon the honesty and sincerity of a person because one thing is for sure, that we proceed from divinity and we end back in divinity. We have to go home. After we leave the Hotel, we have to go home. It's fine, lovely.

Questioner. Gururaj, while we are more or less waiting for the return of the Christ, do you think that the Christ has ever left us?

Gururaj. What a beautiful question, profound question and in the question you have implied a very beautiful answer too, which I agree with very much, that Christ has never left us. That universal force, there again, there again the body, the historical body of Christ, the historical Christ, might have disintegrated into its original elements but the Christ consciousness, that is eternal. And it has never left us, it is always there. It had no beginning and it has no end. Only that which begins does end but that which has no beginning will not end. So that consciousness, that Divinity is eternal, it is infinite, it is forever there. Now, there comes a time in the scheme of things when a greater imbalance is caused in this world or in the solar system or rather in this universe, then that very consciousness embodies itself to bring about the balance again. Now this is not only a Christian concept but it is also a concept of the Hindu people, where Krishna for example says in the Gita, that 'From age to age I shall return to bring back the balance which is needed', which is needed.

Now in the scheme of things, as we said, this world that we live in, the collective world sets off a certain vibrational factor and vibrations too can be disturbed, vibrations can be disturbed as we would find in radio reception. If it's not

properly tuned in then the radio would be distorted. So when the vibrational factors of the existence of this world is disturbed then it forms a magnetic pull. A certain auric magnetism is produced that demands the embodiment of that eternal consciousness. Therefore, from time to time, that consciousness will forever manifest itself in physical form to help mankind. Because the Christ consciousness or the Krishna consciousness - it is the same, it is the same - and for man to appreciate that abstract value, it has to concretise itself. The reason why it assumes a human form is that only by the human impulse can another human understand. Therefore it becomes necessary to assume a human form. It will always happen as age after age goes by. This will always happen but at certain points of time when a greater imbalance is created on this Earth then that very consciousness embodies itself in the form of man, of flesh and blood, to teach us and to show us the way. For is it not said that 'I am the way and I am the life'? Yes that is very true, very true. Good, beautiful, beautiful. Lovely, lovely.

Questioner. Gururaj, I'd like to know - I've heard you say what causes suffering is the ego. I'd like to hear you talk about the relationship between the ego and sensitivity.

Gururaj. Water to a well.

Questioner. Will I repeat my question?

Gururaj. You don't need to. I don't drink with my ears.

Questioner. For instance I read in the Gospel that Jesus, before he went into a certain town, wept because he could see the sins of that town, he felt compassion. Surely Jesus wasn't an egotist?

Gururaj. Very good. Can I finish this? (Gururaj sipping water) Thank you very much. It was so lovely. Liverpool has lovely water. I enjoy it. It might seem odd to drink water in a place like this. That's all I drink really. Lovely.

Now, when Jesus went around and he saw suffering, he wept. Right. Now, it is not the ego that weeps, in the case of Jesus. When you and I weep, we might be weeping because our egos are hurt in some way or the other. Fine. Jesus, that consciousness, the very quality of that consciousness is love and compassion. We have to accept that. And it is the compassion that wells up within an enlightened man that makes him weep for the suffering of others. Because, as we answered in the first question, a self realised man is a man who has identified himself with the meanest creature to the highest evolved man, and in that identification the tears he cries, are your tears. The laughter he laughs, is your laughter. The food you eat, he eats, because he is absolutely and completely identified with your very being. There is no separation. All duality has ceased. There is no you and me or me and mine. There is us. And that is the quality of the way of life of a realised man.

So therefore the realised man would suffer and his sufferings are not his own. His sufferings are yours. When he sees you suffer, the very heat of the tears that pour through your eyes, he feels it himself because he is you and you are

him. The self-realised man has the right to say that 'I and my Father are one'. And when he says that 'I and my Father are one', it means that I have now identified myself with divinity and by identification it also means that the small 'i', the ego i, has merged away in the Big 'I'. The air in the little balloon when the balloon is pricked - what happens to the air - it becomes one with the universe outside. And in that identification there the realised man feels all the suffering of everything. And yet the realised man too can stand apart from the suffering because he is beyond the law of opposites. What makes him suffer is compassion and love, and those are divine qualities. Because when man is devoid of love and compassion, he ceases to be man, he is animal.

Within us, everything works more or less in a Trinity. Within man we have the animal, we have the man and we have the God man. Christ the incarnation, or Krishna or Rama, they were the God-men on Earth and even going beyond the stage of God-men they became God unto themselves because they had such a great identification that they could hold the whole of Divinity right within themselves, within their hearts. And, when the whole of Divinity could be captured within ourselves then we are non-apart from Divinity. Then all duality ceases and we live the life of oneness. And that is the end and aim of all life. So when we say we came from Divinity and we go back home to Divinity, that means that we become identified with Divinity and identification with Divinity, means becoming Divinity. That is when we jump into the fire and become the fire and become the warm heat. Okay. Fine. Next.

Amrit. Yes, back here.

Questioner. From what has been said so far and I myself gather that this is an adult practice following either on experiences from which we're not satisfied or environmentalists making us think that they believe that they can do something about it all round us or seeking to expand what we think is good. Surely this is rather late. What happens to the child? The spirit being within us from the minute we're born, surely there must be some stage before we realise all these things and gone through all as you said due to experiences? What happens to the child, or the advanced child, has he to wait until this stage?

Gururaj. No. No. The child does not have to wait.

Questioner. If it's brought up to recognise happiness or in happy surroundings, or not necessarily riches

Gururaj. Right, thank you very very much. That's beautiful. Yes. So when an adult finds that harmony within himself then that harmony can be imparted, the understanding of that can be imparted to the child. Now, why do we seek, why do we want happiness? We want happiness because inherent within us is divinity and the nature of divinity is bliss. And, the

inner nature, the inner core of the human being bliss, we do everything to try and experience that bliss. It is the quest of man, consciously or unconsciously, to wanting to experience that bliss, which we interpret as happiness. Fine.

Now even a little infant, a little infant too wants happiness. You have a little child, you leave it alone in a room and you go out and the child will cry. The child cries because the child wants the security of the mother. Why does the child want the security of the mother? Because it feels happiness when the mother is there. So, from the smallest infant to the most grown up person the quest is there, the search is there forever, for that happiness, which is inherent in us. So even if a child cannot rationalise, it is not important. The search is forever in the child too. And, no person in this world could ever find happiness through rationalising. Through the limited human mind, no person could ever find happiness because there would be pros and cons to every situation. If you go out and an accident occurs outside here and there are four people that would be around witnessing the accident, but if the four witnesses are brought up into court, each one would have a different interpretation. Each one will have a different interpretation, because their interpretations would be on the level of the mind. So, the mind is a fickle animal and that fickle animal called the mind could never experience what true happiness is.

True happiness, true joy, true bliss, can only be had experientially. So, the purpose of meditation is to experience what true joy and happiness is, because by analysis, we could never know the Divine. I said earlier that the finite mind is incapable of appreciating or experiencing infinity. So, because the quest is there, the search is there, even a child too searches for that happiness. And if parents can create a greater harmony within themselves, a greater harmony can be created by reflection, by the influence exerted by the parent in the home. The child too would benefit. We have a home where the mother and father fights every day. Good. How is that child to be brought up? That child would be brought up in an environment of total antagonism, fighting, squabbling, quarrelling. What are we doing to that child's mind? There is a sin. Someone asked a question of sinning - we are actively harming that child by this. So if we can better ourself, as we said the nature of the flower is to grow beautiful but at the same time it also enhances the beauty of the garden. And our garden starts, charity begins at home. So our home life becomes happier, our work life becomes happier and the whole environment benefits because we have tried to become better ourselves. That is our purpose of life.

Questioner. With this question about reincarnation, there is something I don't quite understand concerning the mind after death, you said one chooses whether to come back. Are you suggesting that some persons don't return and for those that do, why would they choose to do so anyway? I mean, having experienced and got caught up in the physical world once, why would the mind choose to come back if the object of life is to transcend the physical anyway?

Gururaj. Yes, but has the mind transcended the physical? Has the mind transcended itself? That is the question. There is a law of nature which strives and strives for perfection. We said earlier, the nature of man is bliss and he wants to return home to bliss. So, whatever the physical body feels, the mind feels more intensely. There is no way out for the mind but to flow with the law of nature and he has a choiceless choice. He is forced, compelled, coerced, by his own doings to come back to live out those experiences. And, is life not a school? We come here to learn. We come here to evolve. We come here to better ourselves. And every experience is valid. Every experience is valid. Even a wrong experience, even a bad experience, in its finality, will bring one to certain realisations. I have done something wrong. That wrongness will produce in me one day the sense of what is right. I can only enjoy sunshine if I experience rain.

So, no experience is to be discarded. Even the experience of the sinner is not to be discarded. Don't we say that condemn the sin but not the sinner? For the sinner too is on an onward march, is on an onward march towards perfection to achieve his right, his inherent right to become one with his Maker. So it is a natural coercion, a natural force within the laws of nature where the person wants to experience so that he can better himself, always, always. Thank you, okay. Next.

Questioner. Do you say there is a unique or ideal mantra for each individual and if so, can you say how you determine this?

Gururaj. Oh yes. Sure. Why not? You want to know how, to learn about my profession. Beautiful. I'll show you in five minutes. (Laughter). Now, I think I partly answered that question when I said that everything existing is vibration, either in a subtle form or in a congealed, compacted form. And, a Guru can in meditation, be able to hear the vibration of a person. Now, if a mantra is allocated, and it's not necessary that everyone should have a mantra practice. Now if that mantra is allocated and based upon the vibration of the person then his progress in life would be more harmonious and harmony producing. It would be harmonious and harmony producing and therefore we have found, through thousands of meditators, with centres in many, many parts of the world, we have found a rapid progress with people. And we have seen greater and greater happiness. We do not promise miracles where a person would become self-enlightened overnight. We do not. But, the whole idea is to set a person on the proper path of self-fulfilment. Good.

Now, if London is in the South - it is in the south - now if London is in the South and someone is floundering up this way, right, Cumbria, - if he's floundering up there and he can't find his way - he might be going to Scotland, to Edinburgh. Now if a person comes along and says 'Listen, brother, this is the road - , M4, M6 - take the M6, go in that direction and eventually you will reach London'. That is the aim, that is the aim to try and lead, not lead, really to see, stretch a helping hand to a person, so that he could be in the right direction to reach home to his Maker. That is the purpose. And the path

to the goal, which is joy, ¬if the goal is joy then the path too must be joyful. Always, always. And this is produced by proper understanding. Proper methods and proper understanding, it is important, yes.

Questioner. Important point here (Inaudible)

Gururaj. Yes, everything is individual. It has been said by our Chairman in the beginning.

Questioner. Maybe you would mention in a little more detail how you use the photograph and so forth.

Gururaj. That is not necessary, that is the technical side of things and of course if I say that it will only be accepted on its face value without it being experienced. But, seeing as you asked me (laughter) I like to satisfy everyone and make everyone feel happy. Isn't that our purpose in life, to make everyone feel happy? Please the mind, expand the heart, become one with oneself. That is the purpose.

Now, you would say that I live in South Africa and there we have the international headquarters and how do I manage to give individual practices to people living in Australia, or America, or England, or other countries? We do it in a system where there is a questionnaire, where certain questions are asked, which are necessary to me and a photograph of the person is required. From the photograph, with the photograph I would go into meditation and in that meditative state there is no distance, all is here and now. I would be, if I received your photograph in South Africa, I would be speaking to you as I am speaking to you now. 6,000 miles is no distance, its all here and now, in this state which is beyond the mind. It is only the mind that recognises space and time. Beyond the mind there is no space and time.

Now, focusing the attention on the photograph, I could see - a true Guru could see - the entire psyche of the human being and the perception would be such that the evolutionary stage of the person could be measured and, all the imbalances within a person could be diagnosed, evaluated. That is true. Now we believe we are balanced people but 99.99% of people are imbalanced, because people are not happy. The self-realised man is the man who has experienced total happiness, total self-integration. So, being that, the Guru would be able to see where the imbalance is, what causes the imbalance and what practices should be given. And also his evolutionary status is taken into account and a practice is given in such a manner that it would benefit the person to find greater harmony and greater self-integration. That is the mechanics of it really. It goes far, far deeper into other psychic levels but that has to be experienced and not explained.

Let us take sugar for example. We can break up sugar into its chemical components and say this and that constitutes sugar but we could never explain sweetness. We have to taste it to know what sweetness is. And in that manner these evaluations are done. For example if you write a letter to a pharmaceutical company asking for their catalogue, you would receive their whole list of drugs. You'd receive that and any child can memorise all those medicines but it is only the doctor who knows what medicine to give to who and for what purpose. So it is a specialised field which a Guru through practice, perhaps not only in this life but in many many other lives, has acquired, and he uses that because of the love and compassion that is within him. He uses that to help his fellow being and then he would feel that is his duty in life and he wishes to fulfil that duty. The backbone, the background of it is the love and compassion, because when you feel that love, you want to share that love. You can't keep it to yourself. Like a poet when he writes a poem, he writes it because he can't help writing it. He wants to express himself. These are the methods. Next.

Amrit. Other questions?

Questioner. It's a fairly articulate audience it would seem. You have certainly given them some articulate answers. I am wondering if the concepts and techniques of meditation could be absorbed by people not as happily off as the people here who have large mental and intellectual capacities.

Gururaj. Oh yes, these techniques can be absorbed and appreciated by people that have high intellectual qualities and people that have no intellectual abilities. It is a technique, a very simple scientific method which everyone can do, man woman or child and it is not dependent on one's intellect. Now, if self-integration was dependent on intellect then every university Professor of Philosophy and there are thousands of them in the world, they should be self-realised people and they are not.

So, the quality of the intellect is not important. It is the quality, \neg it is, the quality that is desired, is a real desire, a real want, to seek, to find. Is it not said in the Bible, 'Seek and thou shalt find? Is it not said in the Bible too that 'You should become child like, to enter the Kingdom of Heaven'? So, in that state the mind becomes not so important. But, with the sophisticated intellectual mind, the purpose of this Course is this, that the person with the sophisticated intellectual mind, he wants some understanding and that is of course given to those that need it. Now in this modern world when you say, that 'Believe this or believe that', people don't believe because many structures seem to be based on disbelief. There was a time say, two thousand years ago during the time of Christ or before that, Buddha or Krishna when injunctions were made 'Thou shalt and thou shalt not' and they were taken in good faith and belief. But the mind being perhaps a bit more sophisticated today wants explanations, they want answers, they want scientific data, they want logical explanations, so that their belief could be led to faith and then to knowingness.

Little children learn practices without trouble as well, so it is not only for the adult. As a matter of fact we have found great successes with little children. Children have their own particular practices where they find that they develop a

greater concentration in their schoolwork and they find greater joy in mixing with their friends. I know of a little girl that had a friend in school and this (other) little girl, I think her name was Mandy, used to make this little girl's life a misery in class and she never used to enjoy going because of this child. When she started doing her little Child Practice, she started developing such a love for Mandy that her problems were over.

Now people say in this world that I am not loved. That's the most important thing man wants today is love. And, if you examine it very deeply, basically what does man want? Man wants love because love gives man or woman the circumstance of security. Fine. Now we say that I am not loved and why am I not loved because I am not loving. Now, by having produced by Meditational Practices, harmony within ourselves, and this opening of the heart factor - the heart is not the organ but the core of the human personality - if that is opened up, love flows and when we start loving then people just can't help loving us. So if we want to become loveable, we become loving. That's what we do, and we change the world that way, we change our immediate atmosphere or environment.

Questioner. Man is surely seeking peace and love?

Gururaj. Oh yes, yes, true. And peace is something that, you know, that goes beyond understanding. Yes, very true, very true. Peace passeth understanding, something like that.

Gita. We could say that we have taught mentally ill people.

Gururaj. Oh yes, of course mentally ill people, psychosomatic. That has been mentioned by the Chairman. My realm is to discuss the philosophical side of things. Okay. At the present moment we have a main centre in London, under the name of British Meditation Society and we have fifty, about fifty teachers now through various, throughout various cities of England that teaches certain Preparatory Practices, so that the widest amount of people could be reached, that could be reached. There is a centre in Liverpool as well, there is a centre in Liverpool as well. And we have Norman, Norman Jackson and Paul. Yeah. You do the introductions.

Amrit. I'm going to do so right at the end. Okay.

Gururaj. Good, fine, fine.

Amrit. Any other questions?

Questioner. Gururaj, you said that, you indicated that life is a school, a continuing school and that you entered each existence, each incarnation, as a continuation of that school. Would it not be more efficient if we recall all these existences, would it not be a more efficient school?

Gururaj. No, it would not be a more efficient school. If you are now an M.A, you do not need to remember the lessons which you did in Matric or in B.A. They become part and parcel of yourself already there to do the lessons, to do the theory work of M.A. So it is inbuilt, it is already there. The greatest gift man has been given is the ability to forget, that is

the greatest gift. Now, never mind past lives, even in this life you can remember every incident, every negative incident that happened to you, you would end up in an asylum, a lunatic asylum. The greatest gift man has been given is the ability to forget. Now, it is not necessary to know past lives in order to progress in this life. If we want light in this room, we switch, put on the switch. We do not need to analyse darkness. We just put on the switch and the switch we have at our disposal are the various methods of meditation. Yes.

Questioner. To continue on with this, if I may, you have indicated, you have indicated in these lectures, excuse me discourses, that we are in some sense responsible for previous existences. Now what kind of morality is it for us to be responsible for things which we can't recall?

Gururaj. Yes, of course, there is a morality. When you sit down to your meal your wife has cooked for you, you are interested in that moment, when you are eating the meal, how you are enjoying the meal and if the meal is palatable or not. Fine. You are not going to lose the pleasure of eating by dissecting or analysing what spices or herbs went into it. When you sit down to eat, you sit down to enjoy the meal. So, let us live this life in such a way that this life could become very very enjoyable and very beautiful. That is the purpose. Okay. Fine. Anyone else?

Amrit. Any other questions?

Questioner. Something which keeps reoccurring to my mind is the law of perpetual reoccurrence which seemed to bother the philosopher Nietzsche. Is there a law of reoccurrence? Do we live this life several times over and if so how can we transcend it?

Gururaj. No, we do not. I disagree with Nietzsche that this life is never lived over again in the same pattern. It is always a different life. Because, the life that we live today, if it is the sum total of all past lives then there would be a difference in this life than past lives or else, or else what answer is there for all the experiences that we have gained. It is all the experiences, all the words, deeds and actions of past lives that has formulated this life. So this life, although incorporating all the experiences of past life, is necessarily and must be, has to be, a different life. And, being a different life, we have perhaps taken a step further on the ladder. We are on a different step and our duty is to progress and climb more and more steps until we reach the summit, until we reach the roof. And when we reach the top, we have a grand view of the whole universe, the whole cosmos. Okay. Thank you. Good.

Questioner. What has convinced you that we have had these past lives?

Gururaj. I have experienced past lives myself and I can recall them at will.

Questioner. There are so many few people who believe this.

Gururaj. Good. I know, it's a matter of belief. You do not have to believe. It's a matter of knowing. It is not a matter of belief. You do not need to believe and for your spiritual evolution to find happiness, you do not need to believe these things - they are unnecessary. Therefore I said that the human mind - you have not been listening too well, that the human mind can only infer to these things because these previous existences are not to be appreciated on the intellectual level. The finite mind can never go beyond - at least the 10% of the mind that we use - can never know the infinity that lies within the 90% dormant mind. And the 90% dormant mind or the totality of man's mind is as vast as the entire universe. Okay. Good. I know you would be. It does require some understanding. You can't understand it by the mind. Something just clicks inside that tells you 'Ah, this is true.'

Amrit. The important thing that's being emphasised is that you don't have to believe in it. It's not necessary. One can be evolved without believing in reincarnation. Who was it?

Gururaj. The lady over there.

Questioner. Can you explain (Inaudible) what about those times when you 'just know you've been there'?

Gururaj. Yes, you are just proving what I have been telling you tonight. (Laughing). Thank you. Yes, yes. Beautiful.

Questioner. These lives that you say you remember, did they take place on this Earth?

Gururaj. Yes.

Questioner. There are more souls

Gururaj. Planes of existence

Questioner. There are more souls on Earth at the moment than the sum total of history. They can't all be reincarnations, surely?

Gururaj. No. Naturally not. The process there is that if you believe in evolution. Now to be able to accept reincarnation - this is a subject I did not want to go into really, reincarnation. It is very contentious, but most people feel that he being an Easterner, so let's talk of reincarnation. I was rather going to talk on meditation more and the experiences of meditation. Now, in order to believe in reincarnation, you have accepted the law of Karma which will take an hour to explain to you. You'd have to take into account evolution, the law of Karma and the law of reincarnation as a totality. Fine. Now, the human existence as we know today has not come about just as human, if you accept the law of evolution. From the amoebic cell, man has progressed through the mineral kingdom, through the mineral kingdom, from there to the plant kingdom, from there to the animal kingdom and then to the stage of man. Fine. Now, there are millions and millions and billions and billions of atoms in the universe and each atom is an entity on its own. Each atom contains a completeness in its own. If you can dissect and know the secrets of one atom, you will know the whole workings of the entire universe. This has been said by science. So, it is not a question of there being more souls existing today than there were before,

but a question of more sub-human beings becoming human at this period of life. And, in proportion and in ratio, there will be more self-realised people. That is the procedure all the time. All the time. So there is a progressive evolution going on and on and on. Yes.

Questioner. flowers and plants respond, (inaudible).

Gururaj. Yes, and even flowers, you can understand them and speak to them. Francis of Assisi spoke to animals. Yeah. And you that know gardening, would know that if you give the flower love and tender care, how beautiful it blooms. Yes, yes. This has been discovered.

Questioner. human (Inaudible)

Gururaj. Beautiful. I believe this has been proven here in your Continent, in Scotland, in some place called Findhorn or something where so much love is given to - out of barren land, out of barren waste land beautiful flowers grow. And I believe the cabbages grow three times its normal size or something. I'd like to eat that cabbage. (Laughter)

Questioner. Gururaj, in view of your previous existences here, which I could believe, would you say that mankind has made any progress?

Gururaj. I would not say mankind has made any progress. The people that lived during the time of Christ and the people that live today are not necessarily better people. Now, technological advancement is not necessarily spiritual evolution. Sometimes technological advancement can lead one to devolution rather than evolution. Look at the evil of the technological progress in creating the hydrogen bomb which killed, which was so destructive it killed millions of people. Hiroshima we remember. Yeah. So technological advancement is no proof at all of human evolution and the human beings of today are not any better than those that lived during the time of Christ for example. They are none better. They still have the same weaknesses the same vices. But out of, out of the gallon of milk churning it, a certain amount of cream is produced. A certain amount of cream does float up and I would say that if I could lead just one person to a greater realisation, to self-realisation the mission of my life would be accomplished. Yes. That's fine.

Questioner. Is it not true though that more people are genuinely seeking self-realisation (Inaudible)

Gururaj. Yes, yes, that could easily be true because, because people have become tired of groping externally. People have become tired of trying to find true happiness through materiality and because of this need, because of not a genuine seeking, but because of the frustration that materiality has produced, that they have been forced at this period of time to seek within. That is very true. You're right. Right. Anyone else over there at the back?

Amrit. Any other questions?

Questioner. Is Karma Yoga (Inaudible) would you please comment on that.

Gururaj. Karma Yoga, each person is great in his own place this is said by Vivekananda. Now what he has meant is that in Karma Yoga he has defined, he has defined the duties of life that is what was meant there, that each person is great in his own duty. So if every man performs his duties properly then over through that perfection of duties one can reach a great

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