

RAPID FIRE

GURURAJ: Did you find your meditation more peaceful this morning?

CHELA: Where can I get one of those gongs? [Chela laughter]

GURURAJ: Do you think it was the gong that made the meditation smoother? [Chela laughter]

CHELA: Was it something else?

GURURAJ: Now naturally you'd want an explanation why we use the gong in this meditation. Now this is a very old form of Tibetan meditation. If you go to the Tibetan monasteries you find that even during mealtime a gong is being struck and they allow the sound to permeate all their activities. Now the purpose of this meditation... I shall ask you a few questions seeing how you are asking a few questions, I'll explain it to you. Did all of you or any of you feel the reverberation going on for a long period? [Chelas answer "yes"] And some for a much shorter period? Did you at times notice the gong going faster? And some more delayed or slower? [Chelas answer.] How many of you noticed in the last five or six minutes that the gong was struck more often or faster? [Chelas answer differently] You found it more slower. [Chelas: Less often.] Now actually speaking, in the last 8 minutes there was no gong at all. [Chela laughter] Now this is an experience, it's a good experience because it has achieved its aim that even while the gong was not even struck the reverberation continued.

Now the purpose of this meditation is for the person to experience the difference between the small I and the big I. Fine. Now every human being has that little ego self which we call the small I, and then his real self is the big I. So as one gets deeper into this form of meditation, you'd experience where the sound identifies, the sound of the gong identifies itself as the big I and watches all the activity of the small I and what the small I is doing. Good. Now, while this meditation is going on, most of you must have had thoughts passing through the mind. Did you feel that the thoughts were not as emotional as it would normally be out of meditation or in other meditation? In other words, the thoughts wouldn't stick. Did you feel that? Good. And...

CHELA: I had a great profound experience of love and... I found myself thinking about my daughter and started to cry. It was very emotional.

GURURAJ: Yes, yes, yes. That's a different kind of thing, actually. That is where your mind has reached the sattvic level, we went into this over this weekend, where everything in the universe is operated on three levels: the tamas, the rajas and the sattva. Having gone deep into the meditation your mind reached the sattvic field. The sattvic field is where the real I shines through, and that naturally would be expressed in the form of love. Now, when it is expressed in the form of love, it has to have direction. In your case what happened [your daughter????] Now I think we can start our satsang and whatever questions you have, please do ask. Because on this meditation I could go on talking for hours and I might have to repeat a lot of things tonight when there are a lot more people around. I'll go into other aspects of it as well. Good. Question?

CHELA: Would it be [????] at this point... you mentioned the other evening you would talk some on the candle meditation, its purpose. Now maybe you want to save that for a later time.

GURURAJ: Yes, when we have other people this evening we would have a lot of repetition really, I think.

CHELA: Would you talk a little something about yourself and how you got...

GURURAJ: Oh yes, I can tell you everything about myself [Chela laughter] in one word. I'm unimportant. What is important is the teaching, that's important. And I always... when I tell you about myself I'll have to describe my small self, while the teaching comes from the big self, the real self. Therefore, in our movement we do not attach so much importance to personality. Because if we do, what happens, it could very easily turn into a personality cult and we don't want that. The most important thing is for the teachings to perpetuate itself all the time, all the time. And not only for our generation but for years and years and years to come. You see most of the teachings that are based around a personality doesn't seem to last. [????] And ours being a universal philosophy, as the emblem shows, the personality is very, very unimportant. Personal details about myself you can always be filled in about it by the teachers and counselors there. [????] Sometimes we go on talking and now and then I normally introduce a little personal glimpse of things, experience and things like that.

CHELA: Gururaj, my sister Michelle and I have been doing the prep technique for a couple of months now, and we had been doing TM for several years before that and we had been used to doing a mantra meditation sitting up. And I was a little surprised when we got our prep technique... what the technique was, and although we've been doing it for a few

months and feeling good, I don't think I'm exactly clear on exactly what the prep technique does and how it prepares me for advanced techniques. And why it's done lying down...

GURURAJ: What a philosophical question. [Chela laughter] I feel like I could go into a long discourse... it's a very valid question, there. And the preparatory teachers should have really gone into details about it. Perhaps they did and you did not get the gist of it.

AMRIT: I think the thing is, Guruji, is that people who.. in this country they just didn't have the materials to study these questions. We have a package now. This is something that's been worked out in England now. All of you who are being prep teachers will be given it very shortly. And it goes into great detail describing...

GURURAJ: And all the mechanics about it...

AMRIT: It's a very valid question because I know in most parts it hasn't been discussed...

CHELA: It might be easy for people to get confused about the personality cult kind of thing and they might not understand why...

AMRIT: The question that you're answering... I'm going to give a talk this afternoon. I'm writing a book on something called gurushakti. And this afternoon about four o'clock I'll give a talk on it. And I think the kind of questions you're interested and concerned about will be answered in great detail in that talk this afternoon.

GURURAJ: Nevertheless, in the preparatory technique there is a yoga asana which is involved and it's called savasan. You are at complete rest with the body. It does bring relaxation and the preparatory technique in itself is a meditational technique where you'd be watching your breath and you'd find the breath slowing down which in turn indicates a drop in the metabolic rate. And how it forms a link with the spiritual powers and through that link you go through experiences and find greater relaxation and feel more energized and things like that. And one of the main reasons for the preparatory technique is that people are very, very tense in this modern world and it teaches them to relax. And when they relax they become more receptive to the full technique when it is given. It has an impact and the more relaxed you are the greater the impact. Nevertheless, Amrit has promised to give you a talk on that...

GITA: Actually, the preparatory technique is very, very beautifully structured. It has within it all the things, the different things we get in the full techniques...

AMRIT: Not everything [???

GITA: Yes, but it's really a preparation.

CHELA: I like it... [Amrit interrupts again]

CHELA: Guruji...[Amrit interrupts]

AMRIT: Someone else has a question. But there's something that I've been wondering about for a long time. There's a certain level in the mind which when you reach it you pick up a kind of hum that sounds very, very similar to the hum here of the gong when it's struck like this. And this is supposed to be the reverberation of the sound aum. And it's supposed to be located right so that the fringe of the transcendent between the relative and the absolute. Would you talk a little bit about this?

GURURAJ: Oh yes. What you are referring to is the eternal hum. Now, in the introductory talks I'm sure you have been told that the whole universe is composed of nothing else but vibration. And vibration can exist in a subtle or a grosser form. And we could give the analogy of water vapors which is fine and the same water vapor could be condensed into a solid block of ice. Yet, the underlying principal of H₂O remains the same in the water vapor, in the water, or in the solid block of ice. Although the same vibration that composes the water, the same principal remains the same all the time. So in that way, in that way the vibrations do exist in the universe because the whole universe is constructed of vibration only. And it is only when vibrations are congealed or compacted that they do become perceptible to the five ordinary senses of man: seeing, hearing, touching, smelling. Yet, the vibrations that exist in a subtle form can also be felt and heard and seen with the subtle senses of man. So the gross senses... man must remember that he is not limited by his gross senses. There are other senses within him by which he could perceive much, much more deeply. So in the state of meditation when you start hearing this eternal hum that goes like the sound of the gong, it means that you have gone to the deeper layers of the mind. Now we all know that we are using just a very small percentage of the

mind which we call conscious mind. And ninety percent of the mind [???] is dormant within ourselves. But through spiritual practices and through meditational practices one awakens the areas that are dormant. So you would find that as a person becomes more and more established in meditation, their awareness increases. They become more aware. Their experiences become deeper. And with expansion of the awareness one also becomes more perceptive. You could look at a flower or the statue there now and after some months of meditation you can look at the same object and you would find that you'd be looking at the object with a greater depth. So it means that the eyes are not the only thing that requires or that is necessary for the sense of sight. Although the eyes is an instrument for sight, but through the eyes and using the same instrument one can see things in far greater depth. Good. Now that is the one sense. The same thing happens with sound, the auditory sense, where one could hear sounds that are at a much more finer level.

Now in the beginning we said everything in the universe is nothing but vibration. And vibration in a congealed form are perceptible by the grosser senses. But now if we go beyond the grosser senses, the grosser sense has a greater link to the ten percent conscious mind, while the finer senses within one... some call it the sixth sense that has contact with far deeper layers of the mind. So, when we meditate and go into the deeper and deeper layers of the mind we can enhance all our physical senses. And not only enhance them but use them as instruments whereby the sixth sense can be activated. Now it is the activation of the sixth sense that helps a person to perceive things in greater depth. It helps a person to have greater awareness. It helps a person to enter the realms of knowingness.

Now the conscious mind is a mind which is an analytical mind. It's a rationalistic mind. And its rationalizations reach only a certain level because it has not the full range. Ninety percent of the mind is dormant, so naturally it does not have the full range and the full power. It is like you having a six cylinder motor car and you are operating on two cylinders only. The car hasn't got that force. Fine.

So when we meditate we are actively, through these practices and many that are on mantra practice or visual practice, or there are hundreds of kinds of practices individually prescribed to people. Now through this we awaken. We awaken the subtler levels of ourselves, and in the awakening, in the awakening we go deeper and deeper within ourselves. Now the purpose of doing this, the purpose of achieving a heightened sense of awareness or a deeper perception is that we can start to truly know ourselves. As every scripture would say, that man's first duty is know thyself. And that is what we are trying to do is to know ourselves. To know the reality within ourselves. Now every man has three aspects: the physical, the mental and the spiritual. And all problems in life begin because these three aspects do not function in harmony. And it is because the

disharmony between these three aspects of man... he undergoes all kinds of problems and troubles. They could be emotional. They could be physical. They could be psychological. They could be psychosomatic. What meditation does,

meditation and spiritual practices, is not only develop this deep awareness, greater awareness and deeper perception, but it also brings about harmony within ourselves. A harmony between the three aspects of man.

Now when that harmony is created within oneself, then what the mind has gained is transferred to the heart, and the other way around. What the heart gains is transferred to the mind. Good. Now we find in the modern world that people are more intellectually orientated. And the world is very steadily progressing to a stage where people are becoming intellectual morons. And that is why the misuse of the various inventions that the mind has been capable of. And developing finer levels of the intellect more and more inventions will come about. More and more discoveries into subtler and subtler matter will come about and that will be used. Up to now it has been destructively mostly. Some, of course, in a good way too. Now if that is combined with the expansion of the heart, if that is combined with spiritual unfoldment... Now the combination of the opening of the heart and the expansion of the mind could bring about a far more balanced personality. And when the heart opens and the mind gains greater awareness, the mind will not use the powers gained in a wrong way because it will be guided by the opened heart, which is love.

Now this is the purpose of all religions is to teach man how to love. Good. And not only how to love but how to express love and how to live love. Because if that force permeates through all our thinking, then our thinking could never be wrong. It could never be wrong and it could never be used destructively. So this comes about when man gains greater harmony within himself between his body, mind and spirit. So in the process of meditation, which gradually becomes deeper and deeper, one comes to a level of the subtler section of the mind and that is where you would hear the subtle sounds that are permeating the universe. And Amrit has compared it to something similar to the sound of the gong.

Now these experiences are not necessary to have. A person can reach a state of knowingness without having any experiences because all these experiences which are translatable by the mind are necessarily on the relative. And the range of the relativity is vast. Relativity is as vast as the entire universe and they could be to some people little pointers or milestones that could act as an encouragement. But it is not entirely necessary to go through the experiences of hearing any sounds or having fantastic visions or things like that. They are not necessary. The most important thing to be achieved in meditation is to see how it benefits our daily life. The one hour that is spent in meditation should be able to improve the twenty three hours of the day where the sleep becomes a better sleep, a deeper sleep. Many people don't really sleep. The mind's in such turmoil that they do not experience the real depth of sleep. Many do. Fine. Many people's waking state of life is neither smooth nor harmonious.

So the aim of meditation is not to sit down and have all these fantastic visions and flashes and things. They're good.

Fine. It's encouraging, but it is not a necessary must, and neither is it any criteria for a person's spiritual development. The greatest criteria in meditation is to see how we can face ourselves squarely in the mirror and how we can overcome these problems and how much more smoother our life has become. That is the purpose of meditation.

I was telling someone the other day, giving an analogy of a person who came to see me. He says, Gururaj, I've been meditating now for six or eight months, I think it was he said, and I sit down to meditate and I feel I do feel relaxed but nothing seems to happen. You know, I hear people talking of having visions and this and that and all lights flashing, the whole kaleidoscopic experience. I say fine, good, sit down. And we start chatting about this, that and the other, and then we started examining his personal life. Now he was a sales manager in the firm and being a very large company he was under a general manager. Now he said to me that before there was not a single day when he did not feel like punching his general manager in the nose. It used to be so irritating. For every little thing he would shout. But now he says if the general manager shouts I just listen to it and I don't let it affect me at all. And I carry on doing my work and because I'm doing that he's shouting less and less. [Tape was turned off but resumes on same side] Good. Then his relationships with his subordinates, he had quite a large sales force under him, and here too, in turn, because of the irritability generated by the general manager, he too become more irritable, and that he used to vent out or bring out on his subordinates. And everyone was miserable. He says, "Now if I see one of the sales staff is doing something wrong I would call him to the office and discuss it very sensibly and point out very tactfully try and do it this way, or how about approaching the client from this angle; or how about presenting your sales program from this angle." And like that the production increased. Greater sales [???]. And we started talking of his work first because that is practically the most easiest thing for a person to talk about because they are in it everyday. We start talking about his home life and he says, "Oh [???] nothing is right, and now if she should say something I turn it into a joke. Because there's humor in everything actually, in the worst circumstances if one has eyes to see it one can always see the humorous side of everything there is. And we both start laughing and there's no squabbles and squabbles have lessened. And the children used to be putting on the TV or the radio and it's loud jazz and rock and roll, drove me crazy. But now I let them carry on with what they want to do and I go to my study [???] I say, "Hasn't meditation done anything for you?" [Laughter]

So it is not the flashy experiences that are important, it is how the quality of life improves. That is important. And coming back to the question of sound, the entire system, at least part of it, is based on certain sound values. As I said before, that everything is composed of vibration and wherever there is vibration there is motion because it is the nature of vibration. The word explains itself, that it could never be static. Where there is vibration there is motion and wherever there is motion there is sound. [GR quits talking, click on tape, but tape continues to run. Voices whispering in background, presumably about the tape. Goes through to [END SIDE ONE] [SIDE TWO begins about one third into the

tape] ... we see around us is forever emitting a sound. And our system is based on the principle that there are no two people, no two individuals alike, even identical twins have different characteristics, and each one is emitting a different sound. And if a person has to be given a practice, if that practice is given on the analysis of that sound, the evaluation of that sound, then the practice could be tailor made for the person because the sound a person emits is used as a stethoscope to find where the imbalances are between the body, mind and the spiritual self of man. And that is why thousands of people throughout the world now are experiencing great benefit. Because the practices are personally prescribed.

So in our movement we don't have one system that is applicable to all. This would remind one of the old time westerns where this one street town, this doctor XYZed would come along with his cart, name printed big, you know, on the cart, and then he would bring out a box of bottles. Same thing all the time. And used to start on his spiel. Dr. Coughdrop. [laughter] So this medicine would be good for stomach ulcers or stomach aches or toothaches or even for a person who is bald. We guarantee to make the hair grow, and all kinds of ills. One bottle of medicine for everything.

Now we know that that is not workable at all. Every person is a unique being. Every person has within himself divinity, and that divinity does not require development, it requires unfoldment. We are veiling a deep source of energy. Call it energy if you wish to. Call it divine energy. Call it God. These are all labels. So therefore our movement is called the International Foundation for Spiritual Unfoldment. What we have to do is remove the veils and unfold ourselves so that these energies could shine through and add value to our lives. Because man is born to be happy. Man is born to enjoy. We must enjoy the joy that is inherent within us.

And meditational practices are simple practices. Everything, as a matter of fact, in life is simple. It is we that make it complex. The very favorite saying of mine is, "It is so simple to be happy but so difficult to be simple. [Laughter] So now you'd find on our emblem all the religions portrayed and the whole idea is that the essential truth of all religion is but one. The essential truth is the same. So if the person is a Christian we encourage the person to become a better Christian. If a person is a Judaist we encourage him to become a better Judaist. If he is a Buddhist, he becomes a better Buddhist. The whole idea is to activate the divine principle that is within himself. And all religions, all theologies say this. And to quote from the Bible they say, "Seek ye first the Kingdom of Heaven and all else shall be added onto thee." That is echoed in every religion in different ways. For example, in Hinduism it is expressed in the same manner. So essentially all religions are one. The whole idea is to find the essential, basic truth, and by understanding the essential basic truth, one understands everything that is really to be understood.

Now when we dive deep within ourselves we do not come back empty handed. We never come back empty handed. It's like spending half an hour in a perfume factory. If we spend half an hour in a perfume factory, when you come out you will

be smelling like perfume. Yes, yes. It is quite natural. So when we sit down to mediate we go, some of you would go through all kinds of experiences. Experience a hum like Amrit has mentioned, or various sounds, if the auditory sense is developed to a certain extent. Or visually one might experience all kinds of things. But this is no criteria. It just means that we have dived a bit deeper than what the conscious mind is capable of.

But to reach the state of the absolute is, of course, a different thing. And even for a moment in meditation if you experience... many of you are still on the preparatory technique, not on the full technique. [Amrit counts] Nevertheless, this experience that one would go into, even if it's just momentary, it really energizes you. It regenerates you. It rejuvenates you even if the experience is just momentary. So you sit for thirty minutes and the experience, that particular experience might just be for a second or two. But it is so powerful. For example, if there is a set of open electric wires you don't need to hold it for an hour to get a shock. [Laughter] You just touch it. Fine.

So that is the process of meditation and that is what happens. So we don't attach importance to the experiences in meditation, but we attach importance to what happens in our waking state of life and how the quality of life must improve. And this would include... meditation gives you the strength and energy and then it makes you face yourself in the mirror to find your faults. Because most of our faults we tend to sweep under the carpet, as the saying would go. It makes us face our faults, and when, as the saying goes again, proper diagnosis is half the cure. When we have that we very consciously through the wakened state of life make some effort to better the areas or strengthen the areas that we are weak in. So in our system it is the meditation that you do that helps. The principle of the law of grace comes into play. It gives you the energy for self help and things like that that leads to a balanced personality. And a balanced personality is a joyous, joyous personality. For example, to hear her laughing, it's bubbling. It's like a brook bubbling over. It's so beautiful. So there too is such an expression of joy. And these things people can experience and can live every day throughout our lives. Because if divinity is omnipresent, he is present within us. He's present everywhere, but it is only the realization of that, and through these techniques where we bring out these latent powers and allow divinity to manifest itself in such a beautiful way that there are no problems. Life is a blessing. It's a blessing.

FEMALE CHELA: From time to time.... [Amrit interrupts]

AMRIT: I have to sort of keep track of who's asking the question, otherwise, I'm used to doing this from the big course, there would be ten people with their hands up. Unless we keep track of...

GURURAJ: Amrit takes the chair, so naturally he controls. Carry on.

MALE CHELA: Some time ago I was meditating and I had one moment of perfect stillness. It was quite shocking to me. It was just maybe one full second when it seemed as if everything stopped and was perfectly still. I've never had the experience again and I've often wondered if that was just my imagination or if it was something...

GURURAJ: Now, after the experience, how did you feel? You felt energized. You felt uplifted.

CHELA: I really don't remember.

GURURAJ: That is really very important. When it comes to imagination that fades away very quickly and one could in retrospect recognize it to be imagination or hallucinatory. While it's genuine experience, that too in retrospect could... there lies the power of the silence that you had experienced. That silence comes at a point where one is at total equilibrium, total harmony within oneself, where the mind and body is so stilled that you become oblivious of the mind and of the body. To become oblivious of the body, in Sanskrit the word is pratayahara. That's the Sanskrit term for it. You're oblivious of the body, and the mind's turbulence is brought to a steadiness. And as the analogy would go, it's only in the still pond where the sun is best reflected and not distorted. So the nature, if you wish to call it that, of that divinity within us is that silence, and that silence is the peace that passeth all understanding. It is silence that does not require any analysis, and it cannot be analyzed but can be experienced. The normal analogy I use is about sugar where you can send sugar to the laboratory and have it analyzed and they will tell you all the chemical components of sugar and what makes the sugar. But no one can explain you its sweetness. You've got to experience it yourself. You've got to experience the taste of sugar yourself. And that is more important than knowing all the chemical components of it.

There's a little story of a whole batch of botanists going to a mango orchard. And so they had their pen and paper and all that with them. So one started counting all the leaves on the mango tree and making notes and analyzing why should one branch have so many leaves while another branch of the same length have less leaves. And they started analyzing the whole tree and taking note of how many branches and how thick the trunk and deep the roots can be. But one of them did something else. He plucked a mango, sat in a corner, and started enjoying the mango. The enjoyment of the mango is far more important than all the analysis of the tree, how many leaves it has or how many roots it has or how many branches it has. The higher self of man is always experienced. Analysis can always lead one to a certain level. But as

we said, the mind being very limited, the mind being finite it could never comprehend the infinite. So therefore the mind is limited. But we can work within the framework of that limitation, transcend that limitation, and experience. And experiencing it is what self integration is all about. It's what self realization is all about, and self integration and self realization is synonymous with God realization. And that is how you become one with your maker. And when that silence becomes permanent this is just a glimpse. It's good to have these glimpses. It proves to you that there is such a thing. And that could be very, very encouraging. That is good. And when one transcends or goes beyond the limitations of the mind and the experience unfolds, then you reach a state of knowingness. Now the silence you experience for that second you could never describe it. You could never verbalize it because it's beyond all verbalization. OK.

CHELA: Just as there are people who have very flashy experiences I always have very ordinary experiences.

GURURAJ: Some people have what kind?

CHELA: Flashy.

GURURAJ: Flashy. I'm learning to translate the Americanism into Englishism. [Laughter] When you look at the quality of life, then, as the criteria, there are also some people like the gentleman in your example who have very unambiguous, identifiable changes. And there are other people who have no marked change in the quality of their lives. So how can the second group be assured that they're still progressing?

The test must come from within themselves. The test must come from within themselves. They must recognize the value of what is growth and how they are facing themselves and what they are doing with themselves. Now, to use another analogy, say a drunkard that starts drinking from morning 'til night. Now he might do meditation for ten hours a day, but if he does not make any practical effort in pushing the bottle a bit further and further away he will still remain a drunkard. So if any movement or any system in the world tells you that twenty minutes in the morning and twenty minutes in the night and in five, eight years you achieve enlightenment, do not believe it. It is an outright lie. Meditation gives you strength; it gives you a degree more and more. As you become more and more established it gives you that integrating factor. The integrating factor is there and makes you more integrated. But to translate that integration into daily living there is effort required. So meditations are effortless, and living a practical life is effortful. But having the background of meditation, the effort does not become difficult. It does not become difficult. It makes things more easier for you because you are harmonious within yourself. You are creating greater and greater harmony. For example, a flower. It is the nature of the

flower to grow beautiful, but that's not the only thing that the flower does. It also enhances the beauty of the garden. In that manner all our problems that the environment causes loses its sting, and the problem itself could become joyful if you understand it properly. Now I always say, and this is a very, very favorite one of mine, I've quoted it only a few million times: "Two men behind prison bars, one saw mud, the other saw stars." Two men in the same circumstances, in the same prison cell, behind the same prison bars. Yet one could only see gloom while the other could see glory.

So through meditation and through some knowledge of the philosophy that goes behind it, what happens firstly is the attitude towards things change. One cannot escape from one's deeds in the past, deeds in this lifetime, or past lifetimes, if you believe in that. One has to pay for one's deeds. And that is the law of karma. I'm sure you've all heard the word. That is the law of karma which is so well described in the Bible too: whatever you sow you must reap. If you plant onions you get onions. If you plant potatoes, fine, same. If you plant apples you get apples. You can't change that. But there's one thing you can change. That having a whole burden on your back, having a whole load of karma on you that you've brought into this lifetime, perhaps, you can lessen the burden on easy terms. Easy payment plans. [Laughter] Easy payment plans where you don't... where you're not required to... when he comes from the drawer and says, "You owe me a thousand, I want it now." He'll come to you and say, "You owe me a thousand. Give me five dollars a week. No interest." [Laughter] You see.

So that is what the integrating factor does. With this integrating factor we are able to face the situation in a more harmonious way because we have become more harmonious. And the problem that seemed so large to us does not assume the proportion it did when our mind lived, or mind existed in a fragmented state. When the mind is in a more together state... I mean everyone has this experience that if you are terribly worked up, emotionally worked up or feeling very irritable, then you would lose the sense of judgment. And for example, you would say things that you would regret afterwards, perhaps, or do things which are not self supporting or supporting to nature. But if we can live in that state of mind which is calm and cool and tranquil, and this comes with becoming more and more established in meditation, then we can handle all life's problems so so beautifully. Because there is not a single problem that has not the solution inherent in it. There's not a single problem on earth because the law of opposites have to exist together. They have to. They are two ends of the same stick. Where there is a problem there is a solution. Now having that depth of mind, developing greater awareness, one could see the solution. And once one sees the problem and seeing the solution, Bob's me uncle! The problem's over.

AMRIT: You have to do a little bit, too.

GURURAJ: Ya, you have to do it. It is the doing that is important. Right thinking and right action. And through meditation we gain the energies. We gain the integration for right thought and right action.

CHELA: Gururaj, something that I've heard a lot of conflicting reports about and I wondered if you could say something about, and that is time and the possibility or non possibility of wasting time. Often when we're going through those incredibly dark patches during which we know we are working up something or other that needs working out. There quite often comes a kind of a [???] system which we can't seem to activate ourselves in any direction. There seems to be a need for a kind of waiting, a kind of patience. And of course, the thing that quite often takes over is this feeling of wasting time. Is this true? Is it possible?

GURURAJ: No time is ever wasted. No time is ever wasted. Because firstly from the absolute viewpoint there is no time. And where there is no time, what are you wasting. You can't waste nothing, can you. But that is from the absolute point of view. Your question is very valid from the relative point of view, because being in relativity we are subjected to time and space. Time, space, and causation. And where there is causation there is the effect. And the effect is again translated in terms of space and time.

Now, time is never wasted, but time can be misused. Every experience a person gains is never lost. Even if it is a bad experience, if we have the tranquility of mind that even in the bad experience we could learn something from it. And by learning that from it we could turn it into a good experience. There is always an opportunity in every adversity. I always say that if my milk turns sour I will convert it into delicious yogurt. So even if it's an adverse experience, even that adverse experience, if properly taken, properly accepted, and even if one does not have the sense of acceptance, if one cannot accept the experience only, then one may still resort to offering that action to not our own will but to the divine will. We say "not my will, but thy will be done" and immediately you say "thy will be done," then you will find the adverse action loses its sting. Then there automatically you get within you, you experience a sense of self surrender, and that adversity, in that way, can be brought to the level of opportunity. Because everything that happens to us is something we have brought upon ourselves. We blame others always.

I said the other day that if something goes wrong we blame our husbands or we blame our wives. If not, the children, if not that, we blame the boss or the work mates or playmates or whatever. And if we fail in all that, then we blame God. [Laughter] Ya, we do that. So what we are doing... what I'm actually trying to say is that we are trying to shift responsibility. I'm right and everything else is wrong. So if a person acts in a responsible manner, and responsibility

means that whatever I am getting, I have deserved it. If I am getting good, I have deserved the good. I've done something. And if something not conducive to my way of life comes along to me it is also something that I deserve to get. It is an effect of a cause that I have produced. As soon as that sense of responsibility dawns on a person then the problem diminishes in its impact, and we are better equipped to deal with the problem. And if you are better able to deal with the problem then the problem can be overcome. Because there is nothing insuperable. [Doorbell rings loudly several times. People entering and chatting in background] One can go beyond... one can go beyond all these problems any time and every time.

CHELA: Is it ever important to determine what we've done to deserve what we're getting?

GURURAJ: It is not important to determine at all the causes of things. This is what psychoanalysis does. What psychoanalysis does, and that is why it still remains a science in its infancy, is that they try and determine or find the cause of things. And they could only reach as far as your childhood, while many causes of things can go even further back than one's childhood. Even further back than this lifetime. For example, for those who accept the theory of reincarnation. And that is what psychoanalysis does. Now if we are put into a position not to be able to find the causes, then the best thing is to accept. Accept the circumstance. Now my motorcar has a puncture so I'm not going to sit there brooding about the puncture. I'm going to change the wheel and get the car going. That would be a sane attitude. Like the other old analogy which many teachers use, "If it is darkness, why analyze the darkness? Switch on the light." It's really really so simple. That's what I said in the beginning, it is so simple to be happy but so difficult to be simple. So through these spiritual practices we are taking away the difficulties and the complexities that cover the simplicity. Because divinity itself is simple. The greatest things we enjoy in life are the simple things, really, if you think deeply of it. The simple things. So when lives are made more simple, lives become more joyous, then artificial needs are eliminated. When artificial needs are eliminated there is a sense of fulfillment.

[POOR QUALITY SPLICING JOB LONG PAUSE]

VOICE: Perhaps you would reinforce something you said a few moments ago about preserving both the good and the bad. You see that a lot of us brought up in the Puritan ethic of this country have been trained that for the bad things...you are responsible for the bad things or the naughty things or the evil things that you do, and God is responsible for the good things that you do. And you deserve punishment and God deserves the glory. [LAUGHTER]

GURURAJ: Beautiful. Ah, how lovely.

VOICE: [????????] church [???].

GURURAJ: Uh huh. Yes. Now, there is a great amount of truth in that. [LAUGHTER]

VOICE: [INAUDIBLE]

GURURAJ: Yah. There is a great amount of truth in that, because that whole concept is based upon dualism, upon duality, where man and God are separated that He is somewhere up there in heaven and we are down here.

Now, in the first place, if He that is all good created this world and this universe, why did he create this bad in us? Hm? And that is where the concept of duality starts. Good. Divinity is beyond all good and bad. He is beyond the law of opposites. Because you'll always find where there's rain, He would have sun. When it is cold, you will have heat. When there is black, there is white. You always have the opposites. Now, Divinity is beyond the law of opposites. It is a very narrow concept to attribute just all goodness to Divinity, goodness to Divinity. [doorbell rings loudly] It could be in the forms of a personalized god. Fine. But that is a different subject. But Divinity itself is beyond the law of opposites. And because it is beyond the law of opposites, our good and our bad is what we deserve because the whole concept of good and bad is a relative concept. Because the absolute is beyond both. In the absolute realms there is no such thing as good and no such thing as bad. Good means a greater abundance of sattvic energies. While bad means a greater predominance of tamasic energies. That's all. And those are all within the realms and the sphere of relativity. So God is not responsible at all for what we are deserving. He is not sitting there with a stick punishing us, or handing out candy when we are good. No. He is beyond all that.

So we punish ourselves for our sins or misdeeds, and we reap the rewards of the good deeds that we do. And the more good deeds we do the more smoother our life becomes, until we reach a stage where we even go beyond good and bad and become one with that Divinity which is beyond good and bad. We achieve that unity. And then truly, in the words of Christ, man could say that I and my Father are one.

At first the concept of duality is necessary. As the Lord Jesus has said to the ordinary peasants that he taught to, he said, "Pray to thy Father in heaven." So he taught of duality to those who could only conceive of duality. That could only conceive of the idea of the divine factor being an external factor pray to thy Father in heaven. But to his closest disciples

that could understand him in depth he said, "I and my Father are one." So it means Divinity is resident within us. Man and God is non different, it is omnipresent. He is present in every cell of our whole system. The whole idea is to express it. Like the seed is of no value if it is not planted and expressed as the beautiful flower, and that is what we are doing with spiritual practices. We are flowering to our fullest potential. And that is the law of evolution to flower to one's fullest potential. Because any of these things would be of no value if it is not expressed to its fullest potential. For example, Ray. He could find the greatest joy in doing his metal, brass work there. Lovely piece of art. Now, he has the artistic potential within him. And if it remains within him it is of no value it is valueless. But if he expresses it in his art form, then it becomes invaluable.

You see the difference between valuelessness and invaluableity? And yet both have value. Both words contain the word value. The word valueless contains the word value to make us realize that the lessness must be removed. When we have so much, why have less? [LAUGHTER] Yah.

VOICE: Excuse me.

GURURAJ: Oh, it's quarter to two. Is it lunchtime [????????]? [LAUGHTER] Hm? Shall we attend late, a few minutes late? We've been speaking for about....

AMRIT: About two hours. [INAUDIBLE]

**** END ****