

[TAPE IS VIRTUALLY INAUDIBLE AND TRANSCRIPT IS NOT ACCURATE]

VOICE: It must be this one here.

VOICE: There are many of us who would be interested in an answer to that question.

GURURAJ: [INAUDIBLE]

VOICE: [INAUDIBLE] No, Christopher was going to. [INAUDIBLE]

VOICE: Okay, well, let's... Do you want me to read this now, Christopher?

CHRISTOPHER: We may as well.

VOICE: He says you talk about the individualized effectiveness of your technique, and also of the importance the individual responsibility for growth.

I work in a field of healing of homeopathic [??????] centers, and often wonder about the value of the techniques in relationship to the individual taking responsibility for his own growth. Can I do more for the individual with better techniques, or is it more a matter of how far the individual is ready to go regardless of the techniques used? [INAUDIBLE] answer the question [INAUDIBLE]. Okay.

Just for example, I have a patient with leukemia. I feel I have helped her a great deal, but externally she still has leukemia. Is it my lack of technique, or is she not really ready to be helped, i.e. a matter of karma [INAUDIBLE]? In other words....

GURURAJ: Is he a [INAUDIBLE] master, or a homeopathic doctor?

VOICE: He's a homeopathic doctor. You talk about the individual [INAUDIBLE].

GURURAJ: Now, when it comes to any healer, it could be a homeopathic healer or an allopathic healer, they do work upon certain principles that they have learned, they have studied. And it becomes more or less a mechanical process. With all

these healing arts [???] a mechanical process whereby two and two is four and four and four is eight and eight and eight is sixteen. Totally mechanical. And there insight into all kinds of ailments is purely based mechanically, too. In other words, the powers that they are using to heal has mostly to do with the intellect and what their mind has grasped. And that is why we will find there are many diseases in the world that are not cured by medical men, homeopathic men. We could put them all in one package, you know, medical men, [INAUDIBLE]. Right. And in many cases where it is just an organic problem they can be healed. Right.

Now, it is not the medical doctor that heals the person. [INAUDIBLE] give him a medicine. The medicine only helps the curative processes that are taking place within the body. In other words, the body is so equipped that it could heal itself. Now, what ailment means is this, that there is some imbalance within the physical system or within the pathological system of man. Good. Now, that is as far as the allopathic doctors and pathologists [INAUDIBLE]. There are many people in the world, there are many people in the world that could suffer ailments whose origin is not necessarily mental, and it is not necessarily physical. There origin could stem, as the question was asked, there origin could stem from deep samskaras or deep impressions that were created, that were created in previous lifetimes perhaps, if you believe in reincarnation, or that might have been created even in this lifetime, and for which one has to pay.

Now, when we say "pay" it means that any cause that has been created must have its effect. You could never escape the effect of any cause that you have created. Wherever there is action, there always has to be reaction. Good. Now, the homeopathic doctor that is trying to cure, as they say cure, only a better word would be to aid a cure. Curing is one thing, and aiding a cure, helping the body to cure itself is aiding and not curing. And that is a mistake that is made by doctors, all kinds of doctors. They say, "I have cured a patient," which is not true. There is a law of [great] functioning which brings about a balance which does all the curing. So if you have any imbalance within you, be it of physical origin or be it of mental origin, do remember, no one can cure you. You cure yourself. [INAUDIBLE] professional person that is [playing?] in a certain field can help you with chemical needs or with the pathological needs and probing into the mind [??????] the cure.

Now, this law of grace that functions is within every person. It is always [?????] a balance. And it is demonstrated all the time in front of our very eyes. If you just recognize it. Take for example the flower growing. The flower grows beautifully in your garden. Now, for that flower to grow it needs a certain amount of sunshine; it needs water; it needs air; it needs the minerals that are in the ground. And all these come together to make that flower grow. But if there is too much fertilizer or too much minerals or too much rain or too much sun, it will kill the plant. The flower will not grow. Now, what factor is there that balances up all these elements, the elements of fertilizer, the elements of heat, water, minerals? What

factor is there that brings about the right quantities of everything to make it conducive for the flower to grow? Hm? And that is the law of grace. Good.

I have nothing at all against any form of doctor. They do their work to a certain extent, and many people are helped. [They are simply helped?] by the work they do. There are certain organic problems that require treatment by a medical doctor. So why not go to a medical doctor? It is easier doing it that way than to sit down meditating for six years to achieve that. To achieve a siddhi whereby, whereby you develop the powers of the mind to such an extent where you overcome the problems of matter. Good.

Ramakrishna gives a lovely example. There were two chelas, [INAUDIBLE] of the one master, And who studied under the same master and learned whatever they could from the master. And when the master felt that they had reached a certain stage, he said, "Go out into the world and teach." [INAUDIBLE]. Good. So about forty years later, forty years later these two chelas met. Now, one chela walked across the water. They had to cross a river and he walked across the water. The other chela took a ferry boat to cross the river. So the one in this ferry boat took no notice of the one that walked across the water. He took no notice. And then they reached the other side. Now, this fellow could not contain himself, and so he waited and waited for some comment. [LAUGHTER] And so of course the one in the ferry boat would not make any comment. So at last, you know, the one that walked across says, "Brother, didn't you see what I did?" So he says, "Yes, I see what you did, you walked across the water. Now if you spent forty years of your life achieving that, then I pay twenty five cents to the ferry man to cross the same river for which you put in forty years of effort, what a waste of energy." Hm? [LAUGHTER] What a waste of energy. Good.

Your energy should be directed not in developing the siddhis. The energy should be directed in becoming one with your maker. As I said this morning, or last night, whenever, that every man is potentially divine. We are covered with the veils of ignorance. What you have to do, remove the veils of ignorance so that you could become one with the source of our origin. That is the aim and end and goal of life, and not acquiring these minor, little siddhis.

Now, from the question it is quite apparent in that this person feels within himself that I have done a homeopathic everything I could to alleviate the problem of leukemia. Now, only if I had some power to be able to overcome this person's illness. Now, what is the desire [in]? That [INAUDIBLE]. Is the desire to cure the person, to help the person; or is the desire for personal ego fulfilling? [INAUDIBLE]. Good. Now, if there is a genuine desire for helping people to alleviate an illness, then one would gain that power. Because all actions that one performs would be selfless and not selfish. Any action you perform in life, any action, anything you do, if it is motivated for self aggrandizement, then that retards one's spiritual progress and not [INAUDIBLE] opposed to progressive evolution. A stagnation takes place. Yes.

Now, if a person, let us assume, works entirely selflessly. I wonder why selfish [INAUDIBLE]? [LAUGHTER] Let us assume that you work entirely selflessly, right, and he wants to help someone. Good. Now, wanting to help that person, [if?] created by desire, where does the desire originate? The desire originates in the mind. If it originates in the mind, what is the condition of the mind where this desire originates to help someone? Now, if the mind is pure, if the mind has reached deeper levels of itself, if the mind has reached to as you said, we only use ten percent of the mind, ninety percent lies dormant it all depends from where from what level that desire has come about. Now, if that desire has come about from the subtlest level [INAUDIBLE] with the demarcating line, to use that phrase, for want of a better phrase, of the absoluteness that is within one, if that desire originates from that level, then the man only needs to think and the person will be helped. But in that thinking process, that mind, having reached that level where it could become one with the entire universe, it is our limited mind that only sees things in a very limited form. Our limited minds only see the three score years and ten, forgetting that these three score years and ten is only a relative conception. A relative conception and measured by time and space. Yet, it is such a fractional moment in the continuum of time, in the continuum of time, that these three score years and ten mean nothing. Mean nothing altogether. Now, when a person has reached that height, that level where he is in touch with the entirety of his mind, then from that level he could see the entirety [INAUDIBLE]. And the extent of the mind [INAUDIBLE] is the extent of the entire universe. So that man with that kind of perception would be able to see the beginning of the cycle of the universe, and to see the end of the cycle of this universe. To him... [COUGHS] I beg your pardon. [[Peggy?], how are you doing]?

VOICE: Would you like a [INAUDIBLE]. [LAUGHTER]

GURURAJ: You know, traveling around the country in different climates and different air and different foods and different water, and that has really given me a cold. But colds are not important. I must go to the homeopathic doctor. [LAUGHTER]

[INAUDIBLE COMMENT]

VOICE: You like that?

GURURAJ: Good. So when the person has reached that deep level of the mind, ritam bhara pragyam. Some technical term, used by technical people. We are simple people. We call it a deeper relative state of the mind. Good. Now, from that level the entire continuum of the universe can be surveyed, because a person has reached the level of the mind

which encompasses the entire universe. Now, in encompassing the entirety of the universe, that person is also capable of bringing it down to focus upon one individual little being. And so, if you could picture to yourself an ice cream cone at the wide end and [if you?] use all those energies to bring it down to the little point of that one individual person. Good.

Now, if the person can do that and bring it down, universality into the individuality of the person who is afflicted, then he will also know that is this affliction necessary or not. And, has this affliction any karmic antecedents? Is this affliction caused for the person to learn a lesson in this lifetime or not? Because it is very easy for a half baked doctor in the field, the person that heals with [?????] of man, it is very easy for the half baked one, that does not know what he is doing, to cure a headache and create a toe ache. He is just displacing one problem from one area, and putting it down to another area. And he says, "Oh, I've cured the headache." Then a few days later the toe ache will manifest. So one has to be very wary of people that profess a cure. Good.

Now, there are healers... when it comes to the spiritual field, there are two kinds of healers. Right. One healer is a person who heals...it's called magnetic healing, where the person uses his own energies, his own magnetism, and does a transference of that magnetism, which has a soothing, healing effect. But that could be very, very dangerous, because with the transference of that magnetism he could also at the same time be transferring a lot of his own negativities onto you. There are many cures, for example, effected through hypnosis, fine, but at the time when the conscious mind is put to sleep and the subconscious mind is left to the mercies of the hypnotist, and if the hypnotist is not a very pure, positive person, he could, through suggestion, even involuntarily, even inadvertently, transfer a lot of his own negativity onto the subject. Therefore, I always say never try and get yourself hypnotized just by anybody. Magnetic healing.

Now, we have spiritual healing. Now, a spiritual healer is a person who is nothing but a channel. He is nothing but a channel, and because of the purity [within?], uses [INAUDIBLE] so that the law of grace could operate through him onto the subject. In other words, the universal pure forces that are in this universe is channeled. He is like a flute, I mentioned this morning. A flute is only a hollow piece of wood. And he allows himself as a hollow piece of wood for Divinity to play through it. [His infinite?] [INAUDIBLE] so that the world could enjoy that beautiful music. He is only a channel. Now, such healing has great effect. Such healing has an integrating effect. Such healings are not necessarily directed through the physical body or the subtle body, but it is directed through man as a whole, his entire self: the physical, the subtle, and the spiritual, so that a greater integration can take place in the person. Good.

Let us take the example of the great masters that existed in the past. Christ cured blind people. He made the lame to walk. He made the deaf to hear. Now, at that time [INAUDIBLE] cured, say ten blind people. I'm not too sure of figures. But at that time in the world I'm sure there must have been a hundred thousand blind people. Why was he so impartial in

curing ten people of blindness and not the other hundred thousand? Why was he impartial? Hm? Good. It's a wonderful question to ponder over.

VOICE: [INAUDIBLE] impartial.

GURURAJ: Hm?

VOICE: Why was he partial?

GURURAJ: Why was he partial? Why was he not impartial? Hm? Why was he partial in helping ten people and not a hundred thousand? Now, there are many factors that come into play. Is the person ready to receive sight? Now, the master that can operate from that subtle level of the mind, from the subtle level of the universal mind, can see that this man has paid his karma, has paid his debts and just requires my touch, a little push, a little helping hand over the precipice. A little helping hand. And to those he gave the helping hand. Good.

There's another way of looking at it. How much, how much does the person accept the master? It is a two way relationship between the master and the disciple. If any man went to Christ or to Buddha or to Krishna entirely skeptical, without acceptance, without faith, that person could not be helped. Buddha and neither Krishna and neither Christ and neither any of the great sages could help such a person, because the person [INAUDIBLE]. That person is not ready. And when he pays his karma, when he pays the debt that he himself has incurred [then?] would he be ready to receive the grace. Because spiritual masters are on this Earth in human form so that they could have contact with humans. So that through the human form they could impart the impulse to another human. That is why Divinity takes birth on Earth. It is said over and over again in every theology, in every religion in different ways that when there is an imbalance on this earth [INAUDIBLE] in the Gita says it very beautifully: When there is an imbalance on Earth and when evil increases, I take birth to bring about a balance. And I do that from age to age when the necessity arises. Such births do occur. Such people do get born. Those infinitely divine people that do not need to take birth. People only reincarnate to come to school. They only go through the cycle of birth and death to learn, to pay off their debts, to clean the slate, to wash away the dirt that they have accumulated through wrong thinking and wrong actions. And here the question is: can a person do a technique, a mechanical technique, to cure leukemia? What a question. It is absurd. It is entirely absurd. Has the person that has leukemia the required faith in the homeopathic doctor? Has the person reached the level where the karma has now ended, and where leukemia could end, or cancer could end? Hm? Good.

You might have the most strongest seed, yet if you plant it in barren ground it will not grow. It is not the fault of the seed. So in the relationship between disciple and master there is an intercommunication. There has to be a readiness. You might be a teacher, a university professor, and you could not impart the university knowledge to a child who is still in kindergarten. The child is not ready. It has to pass the grades to enter university before the child could receive your knowledge or understand you. How many times don't you read a book, a book that you've read ten years ago, and you pick it up today and read the same book and you will find a different meaning in it. Ten years ago you did not...you understood the words. Today you read the same book and you understand [completely?] [INAUDIBLE]. Why? Because you have become ready. You have become ready to understand it. That is how masters function. That is how they go around the world to give to the world the words of wisdom that does not originate from their minds. It originates from deep within themselves. As a matter of fact, they are not even aware of what they talk about. It is only a day or two later when they listen to the tape that they say that, "Oh, did I say this? Did I say that? Did I say that?" That is how masters function. And yet this wisdom has to be given out for those that are ready to receive it. And there will be some people ready to receive it. There will always be some. To quote Ramakrishna again, the greatest man that lived at the turn of the century. He said, "I do not want to enlighten this world. [INAUDIBLE] to take one person to self realization the mission of my life has been [completed?]. The great masters think in that way. Great masters think of the individual. They do not think in terms of masses.

[END SIDE ONE] [REWIND TAPE TO START SECOND SIDE]

GURURAJ: One pint of cream you need about ten gallons of milk to churn and churn and churn, so that one pint of cream could come to the surface. [So the message has to go [?????????]]. And those worthy of becoming the cream will become the cream. [INAUDIBLE] come through technique. Technique is not the only answer. Technique is an aid to find the complete answer. Good. [INAUDIBLE] technique I could give you a list of books wherein so many many techniques are described. So if technique was the only answer, why go to masters? Why go to spiritual teachers, if technique was the only answer? [INAUDIBLE]. Technique plays only thirty percent in man's spiritual evolution. Seventy percent is that law of grace that I have been speaking about. If you want to fly to New York from here, the only thing you do is buy a ticket, go to the airport and you sit in the plane. That's all you do. Thirty percent of the [INAUDIBLE]. The plane flies you over. The plane does seventy percent of the work. So by using techniques that are suited to you, you activate the law of grace. Without having planted the seed for the flower, you would have not been able to grow the flower. You would have not brought to the flower the required minerals in the ground, the required water, the required sun, the required rain,

whatever is necessary. You had to plant the seed. So techniques are the activating factor in producing results. And the results come about by activating the law of grace.

The law of grace is the only thing that could lead a person to self realization and nothing else. If man says that by me doing this and doing this I will reach the blessed heights, he is only bluffing himself and is speaking from ego level. He is boasting his own ego. And yet man thinks he is so, so important. So important. And yet if you look at this universe, this planet Earth is not even a speck of dust in the universe, as far as the astronomers know it. And they know still so little. And they know so little. They have only scanned a little small section of this infinite universe. And yet in this greatness in all the galaxies that have been observed there are all these millions of solar systems, and millions of galaxies. [INAUDIBLE] little planet Earth, huh? Not even a speck of dust. And yet on this speck of dust there are four thousand million people who would think that they are so great and mighty. [LAUGHTER] Yeah. Divide up this little speck of dust into four thousand million people. Yeah. Now, then we [INAUDIBLE] on how small we are and how insignificant we are, then only can we realize the immensity of the Law of Grace. When we think of ourselves how insignificant we are could we develop or realize the meaning of true significance. When we regard ourselves as insignificant, then only does the law of grace dawn upon us. And the process, the process is subduing the ego. And I spoke about it at length...yesterday? [INAUDIBLE]

AMRIT: [INAUDIBLE]

GURURAJ: Yah, yah, yah. It's only when the seed bursts in the ground that it will sprout. Without its bursting, the seed will not sprout into this beautiful flower. So I say, "Get burst!" [LAUGHTER] Yah. Forget the importance that we attach so much to ourselves. And that is what real gurus try to teach all the time. The real gurus are gurus that are more ordinary than ordinary. They don't sit on pedestals. They are more ordinary than ordinary. And some people say that to become more ordinary than ordinary you have to be extraordinary. [LAUGHTER] That's what people say. Right. So coming back to the question. It is not a matter of [INAUDIBLE]. The [INAUDIBLE] there is based entirely on mechanical knowledge. Perhaps some of the knowledge is good. It has been recorded down to experimentation by others before. It has been recorded down in books. And in certain organic matters, in certain organic problems it could be helpful. But when it comes to the total integration of man, when a man is free from disease. I said to you the other day that disease means dis ease. And people are not at ease. Ninety nine point nine nine nine percent of the world's population are not at ease. And ease can only come about by the integration of mind, body and spirit. A total integration. And [INAUDIBLE] helps to

bring about the integration, and it draws to one the law of grace which it helps man to grow and flower, [as he does?] [???] a beautiful flower.
Okay. Fine. Next.

VOICE: I just want to ask about [INAUDIBLE]. Are there any diseases which do not have [karmic?] [INAUDIBLE]?

GURURAJ: All diseases... now by disease we mean suffering. Do you mean suffering by disease?

VOICE: Are you talking about the physical or...

VOICE: He says he was speaking of disease [INAUDIBLE] karmic [INAUDIBLE]. I was wondering couldn't you have...

GURURAJ: Now you are playing with words, thank you. All kinds of disease that means suffering. When you are not at ease, you are suffering. And all forms of suffering in whichever way it manifests has a karmic origin. Always. Always. It always has a karmic origin, because the law of grace or God if you wish to call it or Divine energy is so just, why He should make one man suffer and have one man healthy and another man unhealthy. Why? It is our own doing, our own karma. And we are responsible for everything that has happened to us or is happening to us. And the day when man starts assuming responsibility for himself and stop blaming others he blames himself, that I am in this position because I deserve to be in it. Good.

Therefore in our foundation we do not, really, teach healing in the sense of certain [INAUDIBLE]. As a matter of fact, I discourage it. Sometimes there are certain [INAUDIBLE], and then certain energies can be activated which is some little help [INAUDIBLE]. [INAUDIBLE] of faith which the person has, the rightness or the right qualities, and then some help can be given. We are essentially, our foundation, is not a foundation of healers. Our foundation is a foundation of integrators. [INAUDIBLE] integrate a man so that man could realize his whole being, the totality of himself. And when man functions in harmony within himself, when man functions as a total being, he can function and live life in ease and not in disease. That's how it works. Hm?

VOICE: [INAUDIBLE]

GURURAJ: Ah, that's a very beautiful question. Because I've had a lot of casualties coming to me from other gurus. [LAUGHTER] It is very true. It is very true. It is a greater karma on the shoulders of the teacher for misguiding people. It is the greatest karma on the shoulder of the teacher for making false promises and for misguiding people. And this misguiding is so well portrayed and experienced in the suffering that people go through, where certain energies are stirred up without control and beyond control and the person goes through a lifetime of suffering. Now, that person might need that suffering. That person might need that suffering because of his karma. But that is not the business of the [guru, healer?]. If a person, if a person is lying in the street dying of thirst, are you going to pass by that person and say, "Oh, he's lying there dying of thirst because that is his karma?" What is your dharma? What is your duty? Are you going to bypass him and say, "Oh, well he's suffering his dharma?" Or are you going to perform your dharma, perform your duty, and get him a glass of water? Or help him in some way? Good. He will have to pay for his karma. And that is not in your hands. You have no control over his karma.

Even any guru, the greatest guru in the world, the greatest master in the world, has no control over your karma. He can ease your karma. Ease your karma by [giving you proper teachings?] He would say to you that if you have killed twenty people, and I've used this analogy many times, you might have heard on [the hundreds of tapes?] that were made, if you have killed twenty people, you would not go through life suffering with the feeling of guilt. Do something in your life to save the lives of twenty one people and you will have one in the credit balance. [LAUGHTER] Yes. Yes, do something. And that is why all religions in the world, all theologies, advocate good deeds such as helping someone, such as charity to worthy charities. These are little things how you help to overcome your karma.

If you have killed twenty people it does not mean that you are going to be killed twenty times. You can offset that by performing duties in your life that could create a balance. Huh? Now, this is how it can be done daily: for five seconds your mind is filled with hatred for Auntie Matilda. [INAUDIBLE] [LAUGHTER AND REMARKS FROM CHELAS]

AMRIT: She [INAUDIBLE] like each other.

GURURAJ: [This?] is bad karma. Right. For the next six minutes, next six seconds think kindly of Auntie [INAUDIBLE]. That's right. You can't just stop hating Auntie Matilda, but you can convert, divert the negative thought into a positive thought and direct it in a positive [sphere?].

You have the thought of some accident that you have witnessed or seen or been involved in. And it's going through your mind. Now, you have also seen very beautiful things: a lovely landscape, a lovely garden. You can very actively convert your mind or divert your mind to something more positive. So for five seconds you have a negative thought, for six

seconds have a positive one, hm? You are one in the balance. For the next ten seconds your mind is filled with negativity again. So, after that for another eleven seconds have the mind filled with positivity. And if you can't get anything positive in your mind, repeat your mantra to neutralize the mind. [LAUGHTER] Yeah. Yeah. Be aware of gurushakti, or what your guru represents to you, or what he is in this world for. [INAUDIBLE]. So by [INAUDIBLE] this negative thought ten seconds, then think of something positive. So now you have two credit balance. And like that as the day goes by, and when you go to bed and you spend five minutes, a few minutes, reviewing your day and if you feel that I have [come to a balance?], right, you will sleep well. You will sleep well because that day has been well lived. Now, times that by three hundred and sixty times, hm? Times that by the years that you still might have to live, and you will leave this world a better person, a more evolved person. And at the same time, you will leave this world a better place than when you were born [????]. And this is done on an individual basis. No person is responsible for your karma. No person is responsible for your evolution. No person is responsible for your happiness or unhappiness. You are responsible for it all!

Gurus are only guides. They are only channels through which knowledge and wisdom and the divine energies flows. Right. So that those that really want to hear, will hear. Those that really want to see, will see. Sometimes you would sit listening to a guru's discourses, and he does not only touch your mind but immediately penetrates your heart. Why? Because there is some force, a divine force, if you wish to term it that way, going through his words. A current is set up that touches your heart, that brings you in communication with that current, that electricity. And sometimes it is shocking. Yeah. Sometimes the wires are bare. But you [INAUDIBLE] and you have courage. And like I always say, he told his children, "You can't go through the [INAUDIBLE]." Yeah. And that is how these things are done. And everyone is taken on his own merit.

There is a little story. There is a little story of the guru sitting down at a fire with a whole group of his chelas...a group of his chelas. And they were [INAUDIBLE] his thoughts on philosophers. [INAUDIBLE]. Fine. Metaphorical. [INAUDIBLE]. So the guru takes out a burning piece of wood and burns one of the chelas on the arm. Everyone was aghast. So he says, "Guruji, why have you done this? Why have you done this? You've hurt your close chelas." So afterwards the guru explained that, "This man's destiny was to be burnt alive, and I have relieved him of that destiny. By this I am showing him how he has to live, so that the destiny or the [????] karmic liability can be overcome." So sometimes you find people have to be cruel to be kind. They have to be cruel to be kind.

There are all methods of teaching. And there is no such thing in spiritual evolution which can be mass [INAUDIBLE]. No such thing. It is always highly individual and highly practical. And, of course, with that a lot of understanding is given.

Because in our foundation we don't do things just with blind faith. We want to know what we are doing. We want to have an understanding of it. And it is the duty of the guru to explain the theories that are behind all the practices. Good. Hour, hour and a half. [INAUDIBLE].

VOICE: [INAUDIBLE]

GURURAJ: Oh, yes, yes. Now, there is a great difference between devotion and worship. You don't worship anyone. You don't worship anyone. You don't. Don't. You don't worship anyone, it is wrong. It is wrong to worship. But you can be devoted to someone. You must be devoted to your husband. You must be devoted to your wife. You must be devoted to your children. You must be devoted to your friends. You must be devoted to your guru. It's the same underlying principle. And what underlies devotion is the sense of love. Now, when there is love, there is surrender. When a wife loves her husband, she surrenders herself to her husband. When the husband loves the wife, he surrenders himself to her which is a mutual interaction. It is a mutual interaction. And there is not a single religion in the world that does not teach surrender.

What are you surrendering? Ask that question, and that is a deep question. What do you call it in America? Sixty four thousand dollar question. Hm? Good. What are you surrendering? You are surrendering that ego sense that you have that makes you feel so important. Only thing that you surrender is that ego sense that, "I am Mr. Jack Jones, and who is anybody else to tell me this or that. I know all." I know all. That is the sense that needs to be surrendered. A pupil, a disciple, can only learn from a master if he comes with that sense, with the yearning for wisdom, with the yearning for knowledge. That is surrender. Not the surrendering like some of the movements you have in this country that are so commercialized that they surrender their minds and bodies and their whole estates. And I don't know what all is happening in this country. Now, I must come and live here and put all these things right. [LAUGHTER]

AUDIENCE: [LAUGHTER, COMMENTS AND APPLAUSE]

GURURAJ: I've been saying this last year in England also, when I [INAUDIBLE]. No, not last year, this year in July. Or was it in November last? I can't remember. That is a [INAUDIBLE] time. When our foundation gets more and more established, I would like to call up a meeting of the heads of all these various movements. I would like to call up the heads of all these various movements into a meeting, open to press and public alike, and point out to them, "What are you doing? What are you doing? What are you doing? What are you doing? Answer to me now!" Yes. You live in a big

mansion with eighty four acres of estate. You have fourteen women. So what? [LAUGHTER] Yah. Yah. Yah. Two of them just to massage your back. [LAUGHTER] Yah. And two of them to bathe you. Another two to do I don't know what. [LAUGHTER] Things like that. And I am quoting from your American magazine called the Time magazine. That's about a month or so ago there was an article on some organization where all this was there. Yes, I would like to call up a mass meeting.

What does a guru need, huh? He just needs only food and water and to take care of his responsibilities that he might have had in a life that he had lived. Of course everyone has responsibilities. That's all he needs. Not these mansions and acres and acres of land and things like that. You only need to live like anyone else has to live. You have a body. The body needs food to sustain itself. Because of atmospheric and weather conditions, he needs shelter. [INAUDIBLE] cannot...a mansion with a hundred and fifty rooms that are filled with...uh...uh... [INAUDIBLE] [HE LAUGHS]. Yes. Yes. Yes.

As we talked this morning, my son [INAUDIBLE]. We established I will have to leave South Africa. Good.

AMRIT: We've got another meeting tonight. [INAUDIBLE]

GURURAJ: [INAUDIBLE]. [INAUDIBLE] three or four seconds. [LAUGHTER]

AMRIT: Please tell us, alright...oh, no. It says, "Please tell us in the greatest detail." [LAUGHTER] Tell us in the greatest detail as you can how you designed the emblem. It makes me feel so wonderful. Why are the dimensions the way they are? Why is the structure the way it is? And I have heard it is a [yantra?]. Could you please explain what the means? And [INAUDIBLE] I loved it.

GURURAJ: Oh, lovely. Lovely question. Beautiful. There is no explanation...

VOICE: [INTERRUPTING] I have...Gururaj, I have...

GURURAJ: Yeah. There is no explanation. No, there is no explanation for the dimensions of the emblem. And it is not based on any form of numerology. It is just a design that came to my mind for saying all the religions and the essence and the harmony

that should exist between all religions. And that is just as far as it goes from the inspirational point of view of the guru. But now, it depends a lot upon the chela and the duty of the chela's mind and the clarity of the mind and the purity of the mind to interrupt goodness in it.

*** END ***