

Translator: Yeah yeah, you can regulate it.

Gururaj: What a lovely warm day.

Translator: Isn't it?

Gururaj: Yeah, I've got very good news for you that <0:00:51.1> has been appointed this morning as a full counsellor. <0:01:10.6>But now we shall have a few minutes of meditation. It's always good to meditate together. (Chants prayer) Good, I'm ready whenever you are. Good.

Translator: Her question concerns a whole complex, it has two – like two parts. It is a spiritual part and a more emotional part, and she said like there is a conflict, especially in the western people between the both sides and that the emotional part is like a little under, but has to get into contact with the spiritual part.

Gururaj: Now, is there a conflict between the emotional and the spiritual side of life, this question best be well examined.

Translator: Yeah, so the one part is – the one part is the spiritual part, she said like we come from god, and god is a 100% clean, so if we emitted by god, that means we should be a 100% clean, so why is it necessary that we have to go down through all the mud, go through the whole process to come out on the other side to reach that point again? Why is that necessary at all?

Gururaj: So the question means that why has the absolute become relative? I repeated your question in three words while you gave a speech. Good, now the absolute is forever a pure entity and being a pure entity, it is always a simple entity and all the relativity that we perceive around us is always very complex. So what has happened is this that the primal simplicity has now become complex and it is because of the complexity that we have forgotten how to recognise the simplicity. Good, now the question is that what is the reason why and wherefore and how the simplicity has become a complexity. This has been a philosophical question that has been debated upon throughout the ages and no philosopher has ever been able to give an intellectual answer. The reason is this that the simplicity, the primal simplicity which we know as divinity is infinite and man's mind is finite. So the finite mind could never comprehend that which is infinite. So a question of this nature can only be answered in a parable form, so that is why great teachers like Krishna, Buddha and Christ used the parables, because the abstract value of divinity can only be interpreted to a limited degree in symbol form and all parables are symbols because the mind works in a linear fashion for A to Z.

Why the infinite existence does not operate on a linear form? Because infinite existence does not need to progress from A, B, C to Z, it is a continued existence and all the A, B, C, D, E, F, G exists at the same time. And when it exists at the same time, then there is no space and time. So all the dimensions man's mind can think of is here and now, but the intellect not having the full comprehensive ability, the comprehensive ability of comprehension, it cannot take in the entire existence at one glance, that is in the area of divinity. Man can only see a section at a time and yet the sections one sees one at a time are neither perfect because if you put five people together and each one seeing the same object will have a different interpretation of the same object. So this proves that man's mind functions according to its own particular level and it is because of these levels that comprehension is fragmentary and that is why the mind cannot see the whole and because it cannot see the whole, it sees part which is logical and all the problems and all the incongruities, all the problem and all the inconsistencies and all – all those things that seem impure, we're seeing to be impure because of our limited vision. Meanwhile in reality everything is pure. It is only the unreality of the mind that imparts impurity to that which is pure and that is why we have the old saying that beauty lies in the eye of the beholder.

Now a particular object might seem ugly and impure to one person, while the same object would seem very beautiful to another person. That is why when a person is highly evolved and in communion with divinity only sees the good in everything and there have been men of that stature – of that stature like Buddha, Krishna, Christ. When the greatest sinner came to the Lord Jesus Christ, like Mary Magdalene, the prostitute, he saw in Mary the inner essence of purity that is why he said, "I forgive you my daughter, but sin no more," that means that be your real pure self and discard this limited view which your mind and body has given to you. So – so Jesus could see the person as a total whole while the ordinary people at that time could only see her as a bad woman and everyone wanted to stone her. Good, so to comprehend that which is pure, we have to have that developed total awareness and this is achieved through meditation. Now I will give you an example, we can take the analogy of the sun. Now it is through the heat of the sun that water vaporises to the sky, the same water vapour that is raised by the sun becomes condensed and when it becomes condensed, it forms a cloud, and most times dark clouds, the sun is not affected, yet the cloud which is formed by the sun is obscuring the sun --

Translator: Obscuring?

Gururaj: -- the sun and down here on earth we found it dark. So the sun which is pure has been the cause of creating the cloud and that cloud has produced darkness and this is the process of nature. So because of our limited conceptions, we only see the darkness and the cloud and never thinking of the sun above which is pure. Yet, the essence of the sun is there in the darkness as well as in the cloud because it is light that has created darkness. Now when we see the light and darkness, we are looking at the pair of opposites and everything in the relative sphere of life always has its opposites. Pain - pleasure, light – darkness, black – white, everything has its pair of opposites, it has polarity. It is like a stick with two ends, so pleasure is at one end and pain at the

other end. Goodness at one end and badness at the other end because one cannot exist without the other. So through understanding and realisations, awareness of the mind and opening of the heart through our practices, we perceive from the ends of the stick to the middle, and when we reach the middle, the ends do not affect us, we are in the middle. If you take a stick and try and put it on your finger at the end, it cannot balance, it falls, but if you put the stick right in the middle of your finger, it stays in balance. It is therefore a practical demonstration.

So in our lives the same thing happens that through our spiritual practices we leave the ends of the polarity and come to the centre and when we come to the centre it means that we are coming to the centre of ourselves and the centre of ourselves is forever pure. So this means that we go beyond the law of opposites and when we go beyond the law of opposites and reach the centre, then there's no pleasure and no pain, no black no white, no light no darkness, one important thing, bliss and joy, bliss and joy which wells up from within that wells up pleasure and pain. Now pleasure and pain are transient qualities, temporary qualities while the bliss in the centre is at eternal point. Always remember that when you go through extreme pleasure, you will also have the capacity to go through extreme pain. When a person becomes very sensitive, then he would be able to experience both ends of the stick because here the essential quality is not the pleasure or the pain but the sensitivity. So as far as nature is concerned, the polarities will always remain.

Now nature is composed of three qualities. Now for them there are three Sanskrit words which has not been translated into any foreign language. These words are Tamas, Rajas and Sattwa. Now Tamas is a quality of darkness and inertia, laziness. Sattwa is the quality of light and exuberates --

Translator: Energy? Is that --

Gururaj: No.

Translator: Radiation?

Gururaj: Radiation of life, so you have on one side Tamas and the other side life, Sattwa and in between you have Rajas, which is the activating quality. Now these three constituents of nature are forever eternal but it is forever changing. So when Rajas activates the quality of Tamas which is darkness, then all the miseries of life is balanced. It is like a pond of water which is not flowing, it is stagnant and any water which is stagnant will pester and produce germs, yeah, bacteria. Now there again, because of the various forms of bacteria, different kinds of diseases are produced in mind and body because the multiplication of bacteria or in other words, two different kinds of bacteria could produce a third kind and Tamas as we said, is activated by the activating force of Rajas.

Now the same activating force of Rajas can be directed to Sattwa, the quality of life where joy is felt because that – because that – that Sattwa which is joy is also forever duplicating itself and multiplying. So what happens is this that in our lives, being embodied beings, we are under the influence of these three constituents of nature. Now it is man's freewill how he is going to use the activating force, it is his choice to go to Tamas or his choice to go to Sattwa and after experiencing both experience in the process of evolution, he will find that either extreme is not sufficient enough to give him the supreme bliss which is self-realisation, self-integration is self-realisation. Self-realisation is god-realisation.

Now the qualities of nature that we mentioned are also permanent like the heat of the sun and divinity is also permanent like the sun but there is a great difference between the heat and the sun. The sun could be called the manifestor while the heat is the manifestation and the manifestation, because of the energy that is generated within it by the qualities of Tamas, Rajas and Sattwa, will forever be changing while the sun is changeless. So the process is to start from the changing values of existence to reach the unchanging value of existence. So what happens is this that manifestation re-absorbs itself into the manifestor and that is becoming one with divinity; that is unity consciousness. So in the whole process, nature cannot be destroyed, there is only one way, is to rise above nature. Now from here the cloud seems very high and the sun cannot be seen, even on a day like this the sun is bright, so we take the aeroplane of meditation and go above the clouds and see the sun and we are not affected by what the cloud is doing and all the rain that is falling and the darkness and the snow or whatever. And when we have reached that height above the clouds, we have gone beyond the law of opposites, that is the only way and it is through this process that the pure seems to become impure. It is in the same way where the water vapour – vapour – water vapour becomes a solid block of ice. Water vapour does not harm you, you walk through it, but the solid block of ice blocks you. So melt the block of ice, and that block of ice is there in the heart. And as that is melted, it becomes vapour and when it becomes vapour, we march through it to our real nature which is divinity, the forever pure. Okay? Good, fine. How about bring your baby here and sit with me?

Translator: She wants to ask some more, she said.

Public: He was before, he is still waiting.

Gururaj: <0:39:10.1> lovely baby, lovely baby.

Translator: Isn't that cute – isn't that cute!

Gururaj: Okay here, <0:39:30.6> Good, fine. Next question. Who was next?

Translator: Yeah, I initiate him last night into the <0:39:58.5> technique and he wants to know some more about gurushakti.

Gururaj: The explanation of gurushakti is normally given by the teachers. Nevertheless, seeing that you asked, I always honour anyone's questions. Gurushakti is a universal force that is existent everywhere that too is eternal and what happens through practices that we do that we draw unto ourselves that Shakti. Now Shakti means energy and guru, you would know what that means. So the energy which the guru imparts is called gurushakti. Now you would find that in a river there is energy of electricity, but in order to capture the energy in the running water, you need a hydro-plant which could capture this energy, transmit it to the generator and it is this generator which does not give the energy on its own, but the generator converts the energy of the running water so that the conversion of this energy into electricity goes through all the pipes and that is why you have light in this room. Now if man is evolved enough, he could draw this energy from the river himself, but if he is not evolved enough, then he uses the power of the generator.

Now a true guru, and there are a lot of bogus gurus in the world, a true guru has acquired the ability to make himself into a channel through which, like the generator, the energy flows and it is directed to the people. Now gurushakti can also be called grace – grace, it can also be called grace. Now grace is a word very hard to define but we can use an analogy here. For example, when we plant a seed to grow a flower, now for the flower to grow, it requires the minerals in the ground, it needs water, light, heat, so many qualities are needed for the flower to grow. Now we know that if the plant is given too much water, it can die or too much heat or fertilizer, and yet when the flower grows, what quality is there, what is there that gives that plant sufficient things in its proper proportion? Just the right amount of water, the right minerals in the ground, the right amount of light and heat. So now, there is a power of coordination and this power of coordination is grace. So, as we said before, gurushakti or grace is forever existent and the good guru is nothing but a channel, and yet he is a most ordinary man, when he's thirsty he will drink water, and when he is hungry he will eat food and he also has to go to the – ordinary, very -- very ordinary. You could lighten him through a flute, a piece of wood – flute through which divinity blows so that we all could enjoy this beautiful music. So the guru who imparts this gurushakti is only like the generator. He does not manufacture the energy, but because he being a channel, it flows through him. Now for a human being --