

GURURAJ: Now, Doug was telling me that the rapid fire questions was liked very much, and there were a lot of requests made to him to continue the session. So I suppose we'll do that this morning. It gives everyone a chance to ask whatever they want to ask. Good.

VOICE: I'll try to make it brief. Namaste.

GURURAJ: Um hm. Namaste.

VOICE: What happens, Gururaj, when a vital organ, such as eyes or kidneys, are used to prolong a person's life. Or in the case of the eyes, to give the sightless sight. How does that fit in into evolution of the receiver and the person who is the donor?

GURURAJ: Good. Beautiful. Yes. Now, every organ a person has is to be preserved. It is the duty of the person himself, as well as those helping him, to try and preserve the organs. But it does come to a point where the organ is beyond repair, and then, of course, nothing can be done about it. Now, if the person has a very minor defect, and if that could be righted, there's no reason to become fatalistic about it and say that, "Oh, well, my eyes had to go, so let them go." That would be a very defeatist attitude. So everything man can do, he should do to preserve his organs. And the person that helps such a person, if he does it for some personal gain, like a professional person for monetary gain, there are no karmic merits there. But for a spiritual teacher, or any of the representatives of the spiritual teacher, if they help in that manner they would be performing their dharma. And dharma always accrues good merit. So whatever we can help in any other way where help can be had, and where it is possible, it must be done.

VOICE: I just have two questions. This first is real...did you just say that a spiritual counselor can't be paid for counseling?

GURURAJ: I'm not getting your...

VOICE: Did you just say that a spiritual counselor can't be paid for counseling?

GURURAJ: No.

VOICE: Oh, okay.

GURURAJ: I was talking of the professional person like a doctor does a job for, you know, earning his living.

VOICE: That wasn't what... alright. My question is, I think that I have heard you say there's no such force as good and evil, it's a neutral force. Is that correct?

GURURAJ: Um hm.

VOICE: Then I have also heard that meditators are also protected. What are we protected from if there's no evil?
[LAUGHTER]

GURURAJ: Very good. Very good. You've just got the slant slightly wrong there. But the question is good. Right. There is no good and evil from the level of the Absolute. And that means you have gone beyond the laws of opposites. But in the realm of relativity where good and bad does exist... now, by good and bad we mean that which is according to the flow of nature, and that which is against the flow of nature. Now, when these two components are there, flow and non flow, then conflicts do arise. Now, the greatest harm that is done is not the good or the bad, to use those words, but the greatest harm done to man is the conflict that is created. And it has a marked effect upon the mind of man. You could call it the subconscious mind, where impressions are driven deeper and deeper by repetition of the same act. Now, when it comes to protection there is definitely a spiritual protection for everyone who consciously, even unconsciously to a lesser degree, but more so one that practices spiritual practices consciously, he draws, because of the spiritual practices, he draws through the channels of Divinity greater spiritual forces to him which are beneficial and which has a tendency to resolve the conflicts. So that is one of the main aims of spiritual practices: to resolve and dissolve the conflict that has been created by the law of opposites.

Now, this is totally true in the relative field. Even up to the finest relative this is true. Even to the finest relative of the superconscious mind this still holds true, although to a more refined and lesser degree. But one does not need the spiritual help when one has transcended or gone beyond the laws of opposites, because by going beyond the laws of opposites you have spontaneously and automatically become one with the spirit. So who helps who then? Because you are the spirit. But the ordinary layman that is still involved in the laws of opposites naturally has to try and reach the equilibrium. It is like a see saw where you approach the center and the see saw stands still. And that is where one

centers oneself. And in centering oneself, one reaches a spiritual height where the oneness and the presence, perhaps, if you'd like to use that word, is felt. And that works through one's being, very automatically. It is like pouring oil in the engine and the oil just flows to the various parts of the engine where it has to flow. So the spiritual energies start permeating the body and the mind, and dissolves the various conflicts that are there.

Now, these are the things that psychologists definitely have to learn. What they do is probe, probe, probe, and stir up all those samskaras and impressions instead of finding the way, the spiritual way, to dissolve them. Okay.

VOICE: Is it possible, Gururaji, that in the case where man is possessively attached, or exceptionally or emotionally attached to one who passes on, that they can hold the soul here, and if so what kind of effect does that have on the one that's trying to [????????]?

GURURAJ: Um hm. Now, if you are very possessively attached to a person and the person passes on, you do not have the power to hold the spirit back. But if the person that has passed on, if he is so possessive and attached he can in his subtle form still be attached to the world. And that is why you see apparitions. Apparitions, or ghosts if you wish to call them, are those souls or those entities which have such a deep attachment, a deep bond, that they just cannot leave the world and free themselves. They go through untold suffering. And in that state, in that subtle state, now this will surprise you, in that subtle state they will find things totally real, as if they were alive. Yes. And they go through the same kinds of emotions and troubles and turbulences as they would in the physical body, only ten times more.

So now we do have a system where such a soul cannot find freedom to reach another dimension. We do have certain systems whereby through creating certain vibrational forces, through chanting and other prayers and [yagyas?] and things, we help that attached entity to release itself and find freedom in the other realm where it could start working on itself, evaluating itself, to take another birth. Yes.

VOICE: Okay. The girl in the back. [INAUDIBLE]

VOICE: I'd like you to speak to the value of attachment. And in the area of rebirth and mourning. [INAUDIBLE] I work with the...

GURURAJ: In the? You know, the American accent gets me. You'll have to... [LAUGHTER] You'd like me to speak on the value of rebirth? Attachment?

VOICE: No, the value of attachment. Not detachment, but of attachment.

GURURAJ: Right.

VOICE: Especially in the area of bereavement and mourning.

GURURAJ: Bereavement and mourning.

VOICE: I work with the terminally ill and their families. And there is a process of bereavement which is despair and crying and mourning, which if it is not manifested, the family members will often become quite ill psychologically and physically. And it is a very important process of attachment, and then eventual detachment. But I think the [INAUDIBLE] is the real value of attachment [?????].

GURURAJ: Now, there are three aspects: you have attachment, you have detachment, and you have non attachment. These three things are totally different. Attachment means that you are attached to a person through a form of need or dependency, be it emotionally... be it emotional or physical or otherwise. And when that is cut off from you, you feel that pain. Detachment means a kind of escape, where life becomes very burdensome to you and you become reclusive, or you run away to the Himalayas or whatever the case might be, and you withdraw within yourself. That is detachment. Non attachment is that where you are totally involved in the world and not affected by the world. It is what the Bible says, "To be in the world and yet not of the world." That is non attachment.

Now, in the case of bereavement, you would find people wailing and crying and going through terrible emotional crises. This is quite natural for a person that has not developed the sense of non attachment. Now, when a person cries, and this applies to ninety percent of the cases, they do not cry or wail for the person that has passed away. They cry and wail and feel sorrow of what they have been deprived. You see the selfishness there? They cry and wail for what they have been deprived, not because the person has passed away.

Now, Divinity has given us... one of the greatest gifts man could have is that of forgetfulness. After a time you will always find that even if a loved one passes away you will always find, through a passage of time, that very intensity diminishing. Now, if that was not so and the intensity was kept up, the person would be driven insane. I mean, most of us have experienced the loss of a beloved mother or a father or a child some years ago, and now and then we do remember that.

We do remember the mother father, child, whatever the case might be. Husband, wife, we do remember them. But we do not remember them with that intensity that causes pain.

Now, after a passage of time if we still remember them with the same intensity, then be sure to know that there is an imbalance in the person. It has become, not a natural process that works with time, but an obsession. And all kinds of obsessions are derangements. So how to deal with these people? How to deal with these people that go through these throws of sorrow is to be able to explain them very systematically, logically, for the mind, and of course, for the heart, to explain them that all your sorrow and things are not going to bring the person back. And there are ways, well, every case has to be dealt with individually according to the circumstances that are involved. And this would help by a good counselor, this could help the person who has suffered the bereavement. But essentially, all the greatest sorrow is not because the person has passed away. A great percentage is there, but the greater percentage is because of deprivation of their own particular need. And the sorrow is more intensified when the need or dependency is more greater. Okay.

VOICE: Guruji, could you please explain the difference between judgment and opinion?

GURURAJ: Ah. The difference between judgment and opinion is this, that an opinion is a more studied mental process. In an opinion we try and take the pros and cons of things, and then we form an opinion according to the capacity of our minds and according to our awareness. That is opinion. Now, opinion can be wrong or right depending very much upon the conditioning of our own mind. Hm? Right.

Judgment is a thing that combines not only the mind, but also the emotional self of the person. Right. It is not pure mental analysis, but it is mixed with a lot of emotional feeling. Now, when a person becomes judgmental, that person naturally would have certain feelings of inadequacy, insecurity, and because of these inadequacies and insecurities, they are emotionally disturbed inside. And that disturbance, through the conditioning of their mind, through the conditioning of their own personal values, become judgmental.

Now, when the mind is clouded with one's emotions, then a person cannot see straight you can only see straight if you are apart from the situation and not emotionally involved and then you start judging. Now, in judgments the emotional stability of the person is very important. Now, many people, they could be grown up people, and yet could be very emotionally immature. They could be little children emotionally, totally immature, like a child living in a grown up body. So when a person is overridden with emotion, it definitely shows a certain amount of insecurity and inadequacy. And in most cases what happens is this that in judgment we are projecting ourselves onto the other person. We just need a little thing to latch onto, and then the total projection of that judgment is one's personal self.

How can I judge you? I can only judge you, not because of you, but because of me. I can judge you because of my level of emotional maturity, and my level of mental awareness. So what am I really judging? I am judging myself, but projecting it upon you. I could take a little molehill and blow it up into a mountain. And that... it's not because of you, because I have no right to judge you. I mean, all the scripture say that. Now, why do the scriptures say, "Judge not that ye be judged?" Why does it say that? It says that you are in no position to be able to know the mind, heart, and spirit of the person you are judging. And that is why even in law courts they go on evidence and many times an innocent man has been hanged. I mean, we know that. The greatest innocent man that existed, two thousand years ago was put on the cross because of judgment. And today we all know how falsely they judged. You see?

So basically judgment is because of inadequacies, insecurities, of oneself projected onto another person. It might give them a certain sense of ego that, I've been so bad, but the other chap, you know, let me project it on him so I don't look so bad. You see, and things like that. So therefore we don't judge.

Now, the person that is being judged, what should his attitude be? Now, if it's a weak person of a weak mind or of a weak spirit, if we can use that term, would be very, very much affected. Would be affected. Would be disturbed. But the spiritual giant, you know, to him it's a speck of dust. He brushes it off. It means nothing. For the greatest man... I mean, if you are judged, who are you? Why should you worry when the world's greatest personages, Krishna and Christ and Buddha and the lot, were so badly judged. Yet, the fruit that grew on their tree still lives on today as the living word, as that living consciousness that is going on through all these thousands of years. And today it's still the same truth we perceive and we follow. Krishna taught five thousand years ago and yet if you read the Gita today it is just as alive and the truths are eternal. Same thing applies to all the other scriptures, the Biblical scriptures and all that. So if anyone judges you, just don't take any notice. Let barking dogs bark. [LAUGHTER] Because it is the nature of dogs to bark. Have that understanding. And once you have that understanding that it is the nature of dogs to bark, then let them bark. It is the nature of a man to smile. So we do our jobs and let the dogs do their jobs. [LAUGHTER] Good. Next.

VOICE: Okay, let me go back here.

VOICE: I know that we carry with us somewhere the memory of past lives. Of what use would it be to us to become aware of it?

GURURAJ: Um, hm. Of no use whatsoever. [LAUGHTER] That is why, that is why I do not agree with the methods, be it Jungian or Freudian methods, of psychoanalysis. They stir up. And they think that by finding the root causes they could

eliminate those causes. There's one thing they don't realize, that the causes might not be from childhood onwards. Those are very easy to deal with. But the causes could go back into other lifetimes, which are just manifesting now in this lifetime. So, therefore, psychology fails in that aspect. Our motto, and it's a very old quotation said by many teachers, that if there is darkness, why analyze the darkness. It's not going to help. Switch on the light and the darkness disappears. You see. So that is our method. That is the mystical way of seeing things.

By finding causes you can even do a person a lot of harm. A person is terribly mentally disturbed, because he had done something wrong. Now, bringing to the fore of what he has done wrong, he might mull over it all the time. He might mull over it and increase the disturbance instead of decreasing it. You might make him feel guilty, while the whole idea is to get rid of the guilt. So it could have, you know, under the hands of a person who is not totally qualified... and then, of course, psychology is a totally new field, they have not even dipped their toes in this vast ocean of the mind. They have not. They have only reached certain areas of the mind, and at the neglect of the other areas. So the mind, too, has to be treated holistically. And the best way to treat it is by drawing from within those spiritual cleansing forces. If this shirt is dirty and there are some marks on it, it is not going to help me to analyze how these marks or this dirt came about, [LAUGHTER] how these stains came about on my shirt. It's not going to help me. You know, I'll give it to one of the ladies and then say, "Look, you know, wash this shirt for me." And that lady is not even going to analyze the reasons for those marks either. She'll throw it in the washing machine, and the dirt is gone. That is our method. Okay?

VOICE: Okay.

SANDY: How does mercy fit in with non attachment?

GURURAJ: Ah, beautiful. When a person develops non attachment in life, that means being in the world and yet not of the world, then one has a very objective view of the world. And in having that objective view of the world we become non judgmental, as Sandy spoke about. When we become non judgmental, and regard everyone to be a creation of Divinity, then with that non judgmentalness we automatically develop mercy, we develop compassion.

Now, what does mercy mean? Hm? Mercy means, the word mercy contains within itself all the elements of forgetting, of forgiving. Because if you are not forgiving, you cannot be merciful. If you are not kind, you cannot be merciful. If you are not compassionate, you cannot be merciful. So all these great virtues are contained in the word "mercy." Now, mercy does not mean patronizing. You can be very patronizing and make it seem outwardly that you are merciful. Mercifulness

is a condition. Mercifulness is something that we really are. Mercifulness should stem from our very being, our own nature, where we... we strive for this, of course, that is the ideal. We strive to be merciful, and then forgiving becomes very easy, forgiving becomes very easy. For mercy... to be merciful draws out that deep quality within us, for every person is forgiving, every person is compassionate. Every person is kind and merciful, but it is just covered over with all the veils of negative experiences we have had, and we do not allow that diamond of these virtues to shine in its fullest glory. So, therefore, mercy is....

When they say an "act of mercy," it is a contradiction of terms. It is a superficial supposition. Because you don't act mercifully. To act is to do something that you are really not. You are merciful or not merciful. And the more these veils of negativity are removed, you spontaneously become more and more merciful. And within that mercifulness there's always the element of the qualities I have enumerated, and more so of love. Because you could never express true mercy without being able to love. Okay.

VOICE: [INAUDIBLE] [LAUGHTER]

VOICE: Gururaj, last night in communion practice a lot of us noticed your face change, different personalities. I was wondering would that be different past incarnations of you?

GURURAJ: Yes. Yes.

VOICE: And what would be the significance of these recognitions?

GURURAJ: None. [LAUGHTER] The significance of those recognitions are these, that you, because of the energy generated in the communion practice, you have gone to the deeper layers of your mind, where the deeper you go, the vaster the awareness. The deeper you go the vaster the awareness. And with that vaster awareness you were able to perceive me in not only this physical frame but of other lifetimes. Fine. Now, this is not really important. It's not important. Some people might have some little psychic insight to be able to do that. Some people hear sounds. Some people feel a peace, a strength within, but then that's not important either. The important thing is to be touched at the core of one's personality.

Now, when in the communion practice that energy is generated, then it definitely must touch everything around it. That is the value of darshan, which is a Sanskrit word: to be in the presence of. And that... I mean Buddha taught that way. You

would sit down, not say a word, and go into his meditation. And all those around him would feel something, or there would be some change in their lives, some little transformation, some realization would dawn. Sometimes it has a delayed reaction, too. You see. But one thing is sure that when the Divine presence is present, it definitely has an effect on each and everyone even on the mosquitos. They didn't bother me at all last night. [LAUGHTER]

VOICE: Guruji, I was just wondering if there's any special significance to the gesture of the hands after you finish the communion practice.

GURURAJ: That happens just automatically. I do not do that. But I've always been told about it, that, you know, you the one hand goes down and the other goes up. It is a gesture which I would interpret, after the act, because I don't... I'm not aware that this happens it's a reflex action or something caused by this power that is generated a blessing bestowed to all around. And then, of course, with further interpretations when I thought about it, one could interpret that this and that must be combined. The relative to be combined with the Absolute, then life is full. Hm? You see.

VOICE: Thank you.

VOICE: Okay. [????].

VOICE: Guruji, could you expound a little bit on the difference between invoking light, meditating, and prayer?

GURURAJ: Hm. Invoking light, meditation and prayer. Now, everything is an invocation. Everything is an invocation. Now, the real thing here is, what is the difference between prayer and meditation? Now, I have talked about this. There are quite a number of tapes on this I would like you to listen to. But very briefly, people do not know how to pray. As I always say, they do business. [LAUGHTER] Yah. Let this and that come to me Lord, and then I will give so much in charity. You do first, and then I will do afterwards. [LAUGHTER] You see. Yah. That is what, you know, prayer... many people pray that way. Many people beg that, Lord, you know, I beg you for this and that and that, that. You don't need to beg. Everything in life is your birthright. Because who are you begging from? You can only beg from someone that is apart from you. When God is within you, it is you that is Divine. So you are begging from yourself. What sense does it make, a beggar begging from a beggar? [LAUGHTER]

There's a little story. There was a sage living in a little monarchy in India. And the king heard about the sage. Everyone used to go and visit him. And when the king heard so much about this sage, the king exhorted him to come to the palace. So at first the sage refused, "What do I want to go to a palace for?" But with repeated invitations and requests, the sage went there. As he went there he was ushered to the king's rooms and the door was a bit ajar, and here this king was sitting there praying. He said, "Lord, my kingdom is only two hundred square miles." You know, India had about six hundred little monarchies, six, seven hundred little kingdoms. And this chap was begging that "Let my... Oh, Lord, let my kingdom expand. Let my empire become bigger," and this that and the other. So the sage, afterwards he was ushered in when the king finished his prayers. And after a long talk the king asked him, "What do you want? Ask anything you need. You have answered a lot of my questions. What do you need? Take." So he replies, "I am very sorry, I do not beg from a beggar." Ah, you see. See. So, we beg.

Now, that is not prayer. That is not prayer. Who are we to ask Divinity what we want? And if you ask Divinity what we want, you are asking with your little limited mind, that you think is your need. Does He not know our needs? Huh? You don't need to ask. You only need to live the right way, conducive to nature. And whatever needs there are are automatically provided. And then the Bible talks about this so many times. The birds of the air they do not toil or that, but the food is there for them. Quite a few other things that is said there in that passage, and I'm sure you all know about it. Right. So the proper way to prayer is this: never for yourself. That's the way to pray.

Now, prayer can be strengthened by meditation. When we meditate, you know, to a greater or a lesser degree depending on the person, the mind is brought to a far deeper level. And the deeper one goes into one's mind the more powerful the thoughts become. Right. And if we pray for others, let this one be happy, or this one this or that, or this one is ill, may he or she have health. So when we pray for others, what happens we are setting up a mechanism within ourselves. When we pray for others we are giving. Now, when we give there comes a vacuum, a very temporary vacuum. And that vacuum gets filled. And it gets filled tenfold. So pray for others, and the others would benefit by your prayer, but you will benefit ten times more. That is the way to pray. So with meditation, do your meditations and have that little quietness, and then afterwards send out prayers for the benefit of others and it rebounds on you tenfold, always. Okay?

[END SIDE ONE]

VOICE: Is it better to pray for a specific healing for someone, or to send them light for it to be used the way that their High Self knows [????????]?

GURURAJ: Um hm. Now, if you want to pray for someone specific, then what you do is this, don't think of the person to be ill. In your mind, this you do after meditation, because you know we talked of that depth which becomes more powerful. Think of that person as healthy. If a person is lame, who has hurt his leg and is limping, see him in your mind's eye to be walking well, or playing a game of tennis or jogging or whatever the case might be. See the person well. And with that thought....

Now, thought also has to be crystallized in some form, good, or otherwise the thought can be scattered. So the best method is to use a healing color. Now, blue is a very, very healing color. I mean, we have experimented with this very, very much thousands of times. And with that thought let that thought be shrouded with the visualization of the person. Let the person be covered in that blue haze in your mind. So that stabilizes your visualization. And with that stability of the visualization, your thought forces are also stabilized. Now, when that is stabilized that person that you are praying for will definitely benefit, because you are actually projecting there as well. You are projecting a positive, healthy thought to the person.

A thought is so powerful that it knows no boundaries. It pierces six inch, twelve inch steel walls. It is so powerful. It powerful because it is very subtle and fine. Now, anything that is very subtle and fine is always more powerful. If you drop, as I've said before, if you drop a ten ton bomb somewhere, it will create a big hole only. But you take one tiny atom that the eyes cannot even see and split it, you destroy your whole city. So at the finer and subtler levels things become more powerful. And that is how for the specific person you can send healing thoughts, and it works wonderfully, wonderfully well. It works wonderfully well for the person concerned and also for you, because creating that positivity within yourself you also become whole. Right. And then of course you can pray generally for the welfare of people. It is always good to send out or contained within the mind positive thoughts, thinking not of oneself but of others. And that is the greatest bane, that is the greatest fault of people, that they are so centered in their own little selfish selves. Always thinking of themselves only, and never about others. And that is why they do not gain. That is why they do not become whole. Think of others always in a good, constructive, positive way, and God's will is such that he returns your little effort for others tenfold to you.

If I want to be happy, which I am, totally joyous and blissful, come what may, is because I'm talking of practical experience is because my thoughts is always for others, the welfare of others, and always the heart is filled with love. So therefore, I have all the love in the world. Good.

VOICE: I have a second part to my question. [LAUGHTER]

GURURAJ: Okay.

VOICE: How do you feel about praying only for those who ask for it?

GURURAJ: If people ask you to pray for that person, you are definitely put under an obligation. Right. And when you are under an obligation, you are duty bound to fulfill that obligation. If a beggar comes to your door hungry and you have a whole loaf of bread there, you are duty bound to give a few slices to the beggar. That is your duty.

VOICE: That's not exactly what I meant. I have learned a metaphysical practice that you only pray for someone who asks for it, or whom you ask permission of if they would like you to pray for them.

GURURAJ: That's a fallacy.

VOICE: Thank you.

GURURAJ: That's a fallacy. Because to pray for someone's good, what permission is there required. I pray for you every day. Every morning from four to six I sit in meditation. When I'm on courses, of course, the schedule is disrupted to a certain extent. Every morning from four o'clock `til six o'clock I pray for everyone concerned. I do my best to allow that spirit within me to flow out to all concerned. And so you don't need permission. You don't need permission to do good. [LAUGHTER]

VOICE: Okay. Dennis.

DENNIS: Many people have practiced affirmations historically to benefit man. [INAUDIBLE]. Is there a difference then between a [????????], as [????????????] is sometimes called, and affirmations [INAUDIBLE]?

GURURAJ: Um hm. Yeah. Now, affirmations is good, but one has to be very careful with affirmations. The purpose of affirmations you must listen to a tape I made on the Windsor course about the truck drivers. [LAUGHTER] Do some of you remember that? No, I won't repeat it, Sandy, because I felt embarrassed, you know, after.

VOICE: I'll tell it.

VOICE: It's a good tape.

GURURAJ: Nevertheless, affirmations are good. And the purpose of affirmation is to repattern one's mind. You get into a rut with a certain kind of thought, which is a negative thought. Now, to convert the negative thought into a positive thought, you use an affirmation which is positive. And so that is good. Because if your mind is positively patterned, your prayers for others will have greater value and greater strength. So affirmation plays its part. For example, the whole of Yogananda's philosophies, the basis of it apart from the kriya yoga, and all that was based on affirmations. Because the mind can be trained. This little animal there can be trained to think positively. So positive affirmations are good affirmations. It helps the prayer process.

VOICE: Somebody way back there [INAUDIBLE]. Amy? Is it going to be better than the one you asked yesterday?
[LAUGHTER]

VOICE: I've accepted tradition cheerfully. [LAUGHTER] My question is, is it selfish for us to ask guidance in working on the patterns, or guidance in Divine help in working on the patterns that we recognize within ourselves that are less than...
GURURAJ: Perfect.

VOICE: [INAUDIBLE]?

GURURAJ: No, it is not selfish at all. If man wants to improve himself, and at first when he recognizes his weaknesses and he wants to improve himself, and he asks for guidance for the improvement of himself, it is not unselfish. That kind of selfishness is good, really. Yes. That kind of selfishness is good, because it is not aimed at the purpose of acquiring something. It is aimed at the purpose of bettering oneself. So it is not wrong whatsoever.

Many of these philosophies they preach desirelessness. That is very good. But to desire for Divinity is good, until you become so one with Divinity that all desires disappear. So it is... you cannot call it selfish to ask for guidance to better ourselves. It is good. That kind of selfishness... and you can't call it selfishness. Actually, that is the wrong word. When a person wants to improve oneself and tread along the spiritual path, we cannot use the word selfish there. Because with your very benefit on the spiritual path, you will unconsciously be benefitting the surroundings. So you'd be... by you

improving yourself, as I said the other day, society is composed of units. And if each unit improves itself, it improves society as a whole. Because with that greater awareness that one develops, the greater unfoldment of the spiritual self, you cannot keep it to yourself. You would forever be emanating that force to the environment all the time, and thus benefit others as well. So it is not selfish. Okay.

VOICE: [??].

VOICE: Gururaj, over two thirds of the world's population is starving in Third World countries.

GURURAJ: Yes.

VOICE: And I was wondering is it these people's karma that they're in that predicament. And if so, what's our responsibility to help them?

GURURAJ: Ah. Very good. Two thirds of the world's population is starving, and it is their karma, definitely. Or else they would not be born onto those circumstances. But let us not worry about their karma. Let us worry about our dharma. Do you know that here in America so much food is thrown away that it could feed any one of those small countries the entire population. The wastage that we have here in our country here is so much that if it could really be channeled to proper sources it could help a lot of people. And that would be our dharma. Whatever a person.... If a person has an accident and is lying in the gutter, so we don't pass by and say, "Oh, well. That's his karma. So he had an accident, let him lie in the gutter." [LAUGHTER] No. We don't do that. We go to the person and we give him a glass of water. We phone the ambulance. We do our best. We do our dharma. So we have to do our dharma, our duties, in life and not think of the karma that has caused the suffering and misery of others. That would be the right way. Yes. And it's not only America. There are many affluent countries that have all their resources going to waste. There are countries that use all their affluence in creating all kinds of laws which are even more hurtful to people. I know. I know.

VOICE: Okay. It's five minutes to twelve. I don't know why they haven't rung the bell, but they're going to. Yeah. We're going to have one more question.

VOICE: [INAUDIBLE]

DOUG: [REPEATING QUESTION] Is karma inherited, first of all, and can somebody else carry or take karma?

VOICE: Someone else's karma.

DOUG: Can somebody takes somebody else's karma.

GURURAJ: Right. Firstly, you don't inherit karma. But you are the product of your past actions. You see, when we talk of inheritance, then it would imply a second party from which we have inherited. So grandma passes away and from her we inherit a fortune. So there is a different party involved. But when it comes to one's personal karma, it is a carry over rather than inheriting. A carry over of the net results of all our actions, good or bad, of the past.

Now, there is a fallacy very prevalent today, and which is a form of escapism. And which is a total misinterpretation of the fact that someone can take your karma away. No one can take your karma away. The guru or guide can show you the way to make the repayment of karma more easier, but he cannot take your karma away. When they say Jesus died for our sins, people have misinterpreted this. They think, "Oh well, now we are sin free," you know, "he's taken it all away." No. What it really means that he has shown us the way. And the man that shows you the way, naturally takes your sins away, if you follow the way. So you still have to walk on your own feet. You still have to walk on your own feet all the time. So no one can take your karma away, but the way can be shown how to alleviate intense suffering whereby, through spiritual practices, and through a deeper understanding, changing of perspectives in life, the thing does not seem so terrible anymore.

In front of my home, where I used to live once some years ago, there was a tree. It never grew any leaves, and it had a very awkward shape. So a friend of mine says, "Why don't you cut this thing down? You know, it's ugly." That was his perspective. I said no. Then I explained to him. I said, "Now just look at that shape very carefully. Is it not a work of art?" A real beautiful, abstract art where the branches were growing in different directions, perhaps crookedly. Yes, that. But that is all creative art. So when I started explaining this to him, he also started seeing the beauty in that crooked tree. You see.

So the teacher does not take your karma away, but shows you the perspective, or how to change your perspective in finding beauty. That which had seemed so ugly to you before becomes so beautiful to you now. And when it becomes beautiful to you, then the suffering is gone. Because it's only, as the saying goes... and all these little sayings are so really not understood or digested, "Beauty lies in the eyes of the beholder." So the teacher shows you that everything in

life is beautiful. But fix up your eyes. [LAUGHTER] Yah. Put on your glasses, yah. And then you will see everything to be beautiful. Therefore Christ has said, "Love thine enemy." How can you love your enemy if you can't love and see beauty in your enemy? So when those perspectives are changed with deeper understanding and through meditational and spiritual practices, where these understandings are really assimilated within oneself. Knowledge is just no good. Mental knowledge is no good. Mental knowledge is like eating a meal. It stays in your stomach, but it only has value when it is digested. When it flows in your bloodstream and you become that food, then it is assimilation. So that is what the teacher teaches. He can never take your karma away, but show you the way how to find beauty, which was before so ugly to you. So all the greatest teachers they never teach of anything else but of love and hope and compassion and charity and all these virtues that leads to a positive, constructive, happy life. That's all. It's so, so simple. Okay.

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