
Gururaj: I don't know if the introducer told you that I never prepare a talk. So the best way, if I do prepare a talk, I'll be telling you the things that I want to tell you. So the best way to go around is that for you to ask me whatever question you'd like and from there I would carry on speaking. So what shall we speak about tonight? Questions? The deeper the question, the better or anything for that matter. The silence before the storm.

Public: I have a question.

Gururaj: Yes.

Public: Well, not really a question. I – I find it very <0:01:25.7>

Gururaj: Well, what we normally do here is I'd give a talk for about an hour and then we have a 10 minutes break and then small little questions and problems. We have a rapid-fire session where you ask these questions. But nevertheless, it's a very valid question. Anymore? Because I could tackle half a dozen of them at the same time.

Public: Guruji you mentioned that when you taught at the <0:02:04.0>

Gururaj: Good. As each and everyone would desire in his life peace, calm and happiness consciously or sub-consciously that is what you want. So these – all the external search we have made to find that, we have been unsuccessful, external search means that in the material world, but we have reached the limit, especially in our modern technology and now for man to find peace, he has to turn inward, but most of the teachers say meditate, turn inward, take your eyes within you, that is very true, but only partly true. From these -- all the theologies of the world we learn that seek ye first the kingdom of heaven within, and all else shall be added unto thee. That is a very great truth. But we, that live householder's lives such as having a family and children and a home and jobs to look after, we cannot forever dwell within that kingdom of heaven, we have to interpret and translate it in the daily action of life and that daily action of life which comprises thought as well is the path and the goal remain the happiness and peace that we seek within ourselves. The mind is forever filled with turbulence all the time. One thought rushes upon the other and the turbulence increases as the waves of the ocean. So how can there be any relaxation whatsoever? For it is only through the relaxation of the mind that one's body could be relaxed. For if the mind is filled with thoughts and you do all kinds of hatha yoga, which only forms a

very minute section of what yoga really is. Yoga means union. Union with what? Not only union with divinity which is the goal, the aim of life, but also the integration between the body, mind and the eternal spirit that is within us.

So as I said at a talk last night that man functions very fragmentedly, one thought pulls this way and another thought another way and you are in a turmoil. You do not know if you are coming or going. There were two newspaper editors that happened to meet outside the door of a psychiatrist. So the – they knew each other, both being editors of newspapers in the same city. They says – he say, one asks, “What are you doing here? Are you coming or going?” So the other editor replies, “If I knew, I would not be here.” We don’t know if we are coming or going and that is the cause of dissatisfaction, disillusionment discontentment and the suffering that is within which results in all the various diseases that you suffer from, psychosomatic diseases, heart problems, blood pressure, the entire nervous system is taught, so unrelaxed, migraines, these are just but outer manifestations of something that is wrong within you.

Now what could be wrong within you? Good. The human being is composed of three parts. We call it parts for the purposes of explanation. It is actually a one continuum. The body, the subtle body that is within one and then the spiritual self, it is one continuum, one at a grosser level while the other at a very fine level. Now the intermediary between the physical body and the spirit is the subtle body which we could also term, the mental body. Unfortunately psychologists and psychiatrists know very little about the sub-conscious mind and for example, they treat you with union psychoanalysis, but what does it – what does that do for you? Nothing. Because through that probing, you're only shifting around energies in the subtle body, so you get rid of a toe ache and you create a heartache or a tummy ache; shifting of energies. The whole idea of spiritual practices is to dissolve the cause of all our problems so that we could become totally relaxed and the way to dissolve the cause of our problems is the path that leads us to the goal of peace within ourselves. As the scriptures would say again to find that peace that passes all understanding. So what does this mean? This mean that the peace could never be found by intellectualisation or by rationalisation for with every prayer there would be a con, every question that arises in the mind and as soon as you find the answer, half a dozen other questions would arise from the one answer and then you need half a dozen other answers and when they are answered, another two dozen questions arise and so you, instead of landing in fusion between mind, body and spirit, you will end up in confusion. So the process would be, in order to still the mind would not be the mind itself. To re – to relieve yourself of tensions and stresses when it just becomes unbearable, you go through experiences as if you are going insane, torn apart. So although the mind is a necessary tool, it cannot supply you the answers to all your problems. So what do we do? We have to go beyond the mind and through a

systematic, scientific process, we can go beyond the mind and become the observer of the workings of the mind. And when you, the real you, not the little you, the – not the little ego you that causes all these troubles, when the observer observes the little you, the little you of me and mine, observes it, then all the actions of the mind gains no foothold and gradually as it gains no foothold, it becomes cleansed and all those impressions in the sub-conscious layers of the mind gathered through this entire lifetime or even through previous lifetimes, if one believes in that comes to the fore and that those very impressions are the ones that motivate you in the kind of actions you do.

So the greatest troublemaker is the storehouse of impressions which psychologists call the sub-conscious mind. So through a systematic process using the conscious mind, we delve deeper and deeper through the layers, the various layers of the sub-conscious and then reach a stage which is called the super-conscious mind of which psychologists, as far as today's knowledge goes, know very little about. The most they could talk about is altered states of consciousness and consciousness can never be altered. Consciousness is one, consciousness is being and that being comprises the entire universe. If being is omnipresent, then he is in every cell of your body, in every cell of your mind, super conscious mind and the works in everything because that force, call it divine energy, call it god, call it whatever you want to, they are but labels. But there is a force – there is a force that keeps this whole universe together. Now this force could never be really defined by the conscious level of the mind because the mind is limited, it is finite and nothing which is finite or fragmented could ever explain that which is infinite but that infinity, that eternity could be experienced. I was giving example, the other day, to a young man, "See this beautiful plant or a flower growing, what is it that brings to it after the seed has been planted? What is it that brings to it the right amount of minerals from the earth, the right amount of air, the right amount of water, heat from the sun that would make this plant thrive and grow and bloom in this beautiful flower? What force is there that gives all the things required in its proper proportion? What force is there?" Of course this young scientist could not explain that, you see it just happens automatically, but nothing in this world happens automatically. There must be an energy that functions within its own nature which would be automatic and that would add to the automatic precision of the running of this universe and when you feel not relaxed at all, and when you're seeking for the paths, to search for the paths to the goal of peace is a great endeavour. You only search when you find that you are not at peace and not relaxed, then only would you search for the path, otherwise why would you?

I have been and taught around the world, I travel seven eight months a year around the world giving talks and lectures at educational institutions, universities plus other various organisations, including our own organisation which goes under the name of

The International Foundation for Spiritual Unfoldment. Remember the word unfoldment and not development, for you are fully developed as you are. You are divine. We'll come to that a bit later. Good. So under the umbrella organisation of IFSU, we have all these various organisations throughout the world, in Britain we call it the British Meditation Society, in the States the American Meditation Society, in Denmark the Danish, in Spain the Spanish and Germany the German, then it goes on and on through various countries of the world. Fine! So this organisation has been established for one purpose only so that a person can find that peace that is inborn within him and that requires a relaxed attitude of mind and body. I was speaking in the East not so long ago, a few years ago and I had an audience of 30,000, this was in Bombay on Juhu beach Chowpati, I told them that forget your spirituality, but make your feels more productive and your factories more productive. Why go through this dire poverty? For if your stomach has hunger pains, how could you ever put your mind on divinity? So many of your philosophies are wrong, there has to be a total balance in man's life. The external things, the necessities of life, if you are a rich man, why not become wealthier? And if you're a poor man, get away from that poverty through self effort but at the same time remember that everything is divine. This microphone, this table is divine, these flowers, this chair I'm sitting on, everything is divine for the very molecular structure in this piece of metal or this piece of wood is the same molecular structure that is within me and when one finds the unity between everything existing, then you become a self-realised person and a self-realised person is an integrated person whereby his body, mind and spirit functions in totalness, functions in totality. That is what we are seeking for, to function in totality. And then all our actions in life becomes dynamic where less effort is required to achieve the maximum, where we don't get hustled, we don't get flurried, we don't get impatient. There's a greater tolerance within you in your daily life and when that comes about, you feel also the qualities of kindness, of compassion and that is what Jesus meant when he said, " If someone smacks you on one cheek, offer the other." Why? Why should you offer the other? A man would ask, is because you find, as Einstein would say in his unified field theory that every thing is a unity, a wholeness and a man at the stature of Jesus, a great spiritual master finds that what lies within the man that slapped me also lies within me. So if he is one with me, then who is slapping me? I'm slapping myself. So here we proceed from total dualism to unity, from diversity we proceed to unity. For that if you are not unified within yourself, if you are not integrated within yourself, how can you find integration with the world around you?

Now we can take the profoundest philosophies, now what I've said so very simple constitute the most profoundest philosophies in the world, but they can be stated very simply if you have gone through those experiences yourself and the profoundest truth can be put into the simplest words and not only that, any deep philosophy is useless if it, if it cannot be translated into daily living, daily action, daily thought. So through meditation and spiritual practices, what we do through a scientific method, we take the conscious

level of the mind through the layers of the sub-conscious and we reach that clear area called the super conscious mind which is at the finest point of relativity. And then when you go there, through the process of the mind, the mind though may be the most damaging instrument and yet it could be the most helpful for what other tool have you? It's like putting a knife in the hand of a loafer, a bad person, he would just kill a person with it, that very sharp instrument in the hands of a good surgeon. He could save someone's life by performing an operation. So how we use the tool of the mind is important. So we – we take our mind, the conscious little mind that we have and that conscious little mind is very – very small in this little brainbox that we have, this brain <0:24:09.1> weighting two and a half pounds or three pounds perhaps. It contains 12 billion cells and we are only using 1 millionth of 12 billion cells. So it just shows that all that capacity is there within each and everyone just to be explored and how can you go about, you know, bring to life those dormant 11.9999999 billion cells? How can – it will take you manylifetimes, it will take you 200, 500 million years to do that but there is a simple way, there is a simple way where very systematically you reach the area of the super-conscious, the area of light, although being at the highest form of relativity, it is like clear glass through which the light of the absolute shines through and the light is so powerful that it overcomes the darkness of the sub-conscious mind and filtrates through to the conscious mind which in turn influences your thought and thought becomes action. For thought too is matter, a very subtle matter. Perhaps not perceptible by the man in the street, but thoughts could be seen as a subtle matter and we know that thoughts exist, don't we? Because we think thoughts, it exist and yet can anyone prove a thought? Can anyone show me here is a thought, look at it? No, in the same way the subconscious level is there and it can be experienced, it can be made tangible by no one but you, yourself.

I'm fond of saying in lectures that a real spiritual master, he does not shine the light upon you, he shines the light upon the path so that you do not stumble and fall. That is what it does – he does, but the working you have to do and the path is so simple, so straight. The human mind, because of all the old impressions lying there try and make things very complex, when in reality things are so – so simple. I have a very favourite saying, it is so simple to be happy, but so difficult to be simple. Yeah, so simple to be happy, but so difficult to be simple. So what we have to bring into our lives, although enjoying all the material gains, we have that beautiful simplicity and that is what is meant in the scriptures where they say be like a child before you can enter the kingdom of heaven. Simplicity, humility, those are all blood brothers. Now these are the practical aspects of daily living which spiritual practices and meditation bring about in you without effort and totally spontaneously. That is the secret. Any person who is forced to do something will have to do it. Aunt Mary, she is ill in hospital and being your aunt, you find it your duty to go and visit her in hospital, take her a bunch of flowers, fruits whatever. Yet, in your heart you feel, oh how audacious this is, I don't feel like going there. I'll

rather go and see a movie or the ballet or whatever. That will give me more pleasure. But you go and see Aunty Mary because you find it your duty. Now are you really going to see Aunty Mary? No, your mind wants to do something else, so that action of yours is a false action. There's no truth in it. It is not true action, but because of circumstances or because being the only nephew or niece of the childless Aunty Mary, it might be profitable.

People think about wills and you'd never know how many ills there are in wills and what it could produce. Nevertheless, but if you are an integrated person apart from the will or whatever she could be the poorest and you could be supporting her actually and paying the hospital bills, I don't know how it is done in Canada. Nevertheless if you are an integrated person, there is something that comes in your life very spontaneously and that is that thing called love. You love, you love and you love and you love and that love takes you to see Aunty Mary in hospital. So it becomes a spontaneous action and not an action that has been pre-meditated upon and deliberated or debated upon, shall I go or shall I not go? I'm gonna miss the ballet, but you might miss Aunty Mary, she might pass over the same night. You see, so we go through life and our minds, little conscious mind is mostly centred upon our ego self. The little I that thinks that it's the cat's whiskers, I am Jane or I am Jack, I am James, I am Jean. No, that is not you. That is not really you. The big I that is within you, that resides within you is the real I, your real nature and the real I within you is divine. The small I is but a super imposition upon divinity. It veils divinity and that is why although divinity is omnipresent, he has not being lived, he remains as belief system. He remains a conception of people's minds.

Some believes – some religions believe that divinity, call it god, okay god is someone sitting up on a throne with a long beard and looking down with a couple hundred clocks writing down what John, Jack and James is doing, fine and the day of judgement will come and he will check you that what you have done, good or bad. Fine, then other religions believe again that diety is someone with four arms and those are conceptions. I say that if there are 4000 million people in this world, there should be 4000 million religions. Of course you could be the – under the umbrella of any religion, nothing wrong with that, but you formulate your own path, you find the truth for yourself for no one can show you reality except you yourself, because all the realities we know of are but mental conceptions like the conceptions we have of various deities but the real self, the true self and every word I speak about is not from books, it is through personal experience where I too, like the great master could say, that I found my father, that my father and I are one. I found that unity consciousness and I found through years and years of practice trudging the various Himalayas, sitting at the feet of yogis and gurus and various kinds of masters. I've learnt and learnt and practiced until the fragmented mind became integrated because as a young boy I ran away from home at the age of four in search of god and after many months my

parents found me ragged and bare footed and in a village street. I spent my nights at – in the temple and the gods there in the form of statues, never speak to me, I ask them so many questions, they don't talk. I want a god that could speak to me and answer me. Although in those temples I had a good old time so when they go to temples in the east, you always take an offering of fruit. Well I thought if these stone gods won't eat them, why not I? So I had a nice time. Good.

So I wanted a god that could speak to me and answer me and I learnt so many things from various gurus which was more an intellectualism, rationalisation and through all the various paths of dualism, qualified non-dualism, total non-dualism, monism etc and I studied <0:36:18.3> and of course the classical Greek philosophers Aristotle and Beethoven, Aristophanes you may name them, Pythagoras, <0:36:35.4> and then I reached the point of saturation where I threw all the books away, they showed me nothing, they only you know made me think the more I thought, the more did I find myself to be ignorant. The more I learnt, the more I found that there's so much more to learn. So what should I do now? Until I met my guru Swami Pavitranandji and for the first eight months I was at college university and the most of the young men there would go away on vacation to their homes wherever they come from and I – I was a very popular young man and I was always invited to various homes to spend the vacation, my parents were very – not in a good position and I ran away from home in search of god and then I worked in film studios doing various kinds of jobs to pay my way through university. But yet the yearning was there, the craving was there, I would toss and turn in bed at night, sweat away "God I want to – I want to – I want to know you," until I met my master Swami Pavitrananda and for the first eight months, he ignored me totally.

During vacations I never used to go to the homes of these rich friends of mine, I used to go up into the Himalayas and be with him. I used to miss certain semesters, but I was a brilliant student so I got through my exams and a very popular one, I was quite a bit of a handsome boy when I was young and all the little young girls following me around and your phone would not stop ringing and especially associated to the film industry. So there are many reasons where I was well liked and – and popular and so what that did to me was this. It built up in me such an arrogance, cat's whiskers, I'm this, I'm that brilliant student. I used to manage all the stage plays of the university, composed music, write poetry, won some presidential gold awards for literature and this that, so I was arrogant. There was my guru, he took no notice of me for eight months. The only thing he would shout is this, "Why is that piece of paper lying there? Pick it up." Or do this do that. In the mornings I had to get up at 4:00 O'clock in the ashram to light the hookahs. I don't know if you know what a hookah is. It's a water pipe with a pipe leading from it, a tube, you can have a hookah that would have four or five leading from it and of course you put in water which acts as a filter and you put in tobacco and a piece of burning

coal on it so it would light up and all those retired swamis in Almora in the Himalayas, what a beautiful place you have, the view of Nanda Devi, one of the peaks in the Himalayan range and 4:00 o'clock I had to have it ready by a quarter or so late. One day I slept <0:40:37.4> so I didn't wake up so my guru came along with a cane and start slapping me on the rear, "Ay what you're doing? Get up!" I said what kind of a guru is this fellow now? Not a kind word, nothing.

And then one day he said to me, "Come sit down," and I sat down, started meditating with him and two hours past and it seemed like two minutes and then when I open my eyes, everything was gold, there was a golden haze around which still persists up to now this very moment, the room is just filled with gold. That is the visual interpretation of divinity and the heart is filled with love. In retrospection I thought why was my guru like that to me? But he had his reason, he want to break down my arrogance, he wanted to break down my stubbornness, my arrogance. He wanted to break down that ego that is the cause of all the troubles. So, according to scriptures, you lose your life to gain life. It means you lose your little self into the higher self that you really are. Now this does not mean, as some philosophers or philosophies teach, that the ego self must be totally annihilated, that is an impossibility. You cannot annihilate the ego. Even the most highly realised man, the self-realised man must still have about 2% of ego in him. The reason being this that while he is embodied, he can't be a 100% egoless or else he won't be able to do anything at all. He won't be able to walk, he won't even be able to go to the bathroom or eat or whatever. So that 2% remain, that 2% is dissolved for the realised man on a different plain of existence when this gross outer body is shed, well that's a different subject. So, what we do is clarify the ego self like a piece of rubber which is opaque and through spiritual practices and a systematic method of meditation, you stretch the rubber so it becomes transparent and because it becomes transparent, the light of the super conscious self shines through into the conscious level where your thoughts are spontaneously converted from hatred to love, from unkindness to kindness and you feel it, you live it and as, as I said a moment ago, we don't want conceptual gods created by the Brahmins or the Rabbis or the founders of the churches that it misinterpreted things, misinterpreted things for organisational purposes, for organisational purposes only.

<0:44:36.6> there are many things in the scriptures that have been left out for convenient – for convenience – organisations, for the two richest organisations in the world are the churches and insurance companies. The church promises you heaven after death and the insurance company promises you a large sum of money after you're dead. Do you see? And they are the richest organisations in the world and yet nothing is taught, nothing is really taught. I had a press conference in London about two years ago and I told them that I've come to fill churches and not to empty them, I want the mosques and the synagogues and the temples to be filled

and not empty as they are today because of the fragmentation in people's minds what do they do? They do things, activities that are mind blowing. They go in escapism, they try and escape from reality which they really are, because the ego self is so dirty, cluttered with all those impressions. Tonight here, to listen to Gururaj I just come 12 -- 15,000 miles to speak to you, we have 15, 20 people and you go down the road here to a football stadium, the one that has a dome where 22 people grown up men would chase around little ball. As if that is going to bring them any sense of reality and what reality and life is all about. 22 grown up men, chasing around little balls and 60,000 people shouting "Come on get that ball – the goal." What goal? Those two posts. Is that the goal of life? But let them have the fun, let them have diversion, good to have diversions, but not escapism, you cannot become an escapist. An integrated person through a spiritual practice never escapes. He looks at himself squarely in the mirror and says to himself, "Who am I?" and that's the greatest question that could ever be asked by anyone, "Who am I?" and when you can answer that question to yourself, you also could say, I and my father are one.

So very spontaneously all these wonderful qualities are developed in you, love kindness, compassion, and you live it so that you become not only a human being, but a living god on earth. We do not need conceptual gods, we need living gods and that has nothing to do with any religion. You can be a Christian, be a better Christian, a Hindu, a better Hindu, a Buddhist, a better Buddhist, but become a better human being and it's so simple spending one hour a day, half an hour in the morning, half an hour in the evening and with that of course, I don't know if the introducer told you that with us is not a mass form of meditational practices as is done throughout the world by many other organisations, unfortunately it gains some popularity and because of promotion you buy Colgate toothpaste, why do you buy a Colgate toothpaste? Because in the newspapers and the TV and all that, they hammer into your mind, Colgate – Colgate – Colgate – Colgate – Colgate and so you buy a Colgate toothpaste yet, yet there could be another toothpaste that could be better which is not so much hammered into your mind. So these mass promotions and – and just a certain path for masses could not be beneficial to people, for everyone is a unique person. There's no one bottle of medicine that could cure all diseases or ailments. So on the spiritual path, on the path to peace, the word spiritual has been so misaligned now a days that the path to peace, the peace that passeth understanding, that integration within one self, that relaxation of calm mind and body, how to get rid of the stress and strain of daily living, because the world today is very stressful and therefore I started teaching since '75 around the world, how one can cope with the stress, you can change yourself, you can't change the world.

So like the poem "If" can't remember the exact words, but the gist is this that the whole world go mad around you and you keep your still and that is true, for the scripture say that also, "Be still and know that I am god." Yes, you see, so we have individualised

spiritual practises and everyone is individually taught with the prescription that they do require, the kind of medicines that they require. So in other words the spiritual practices, because no two people are alike, like no fingerprints are alike, the spiritual practices given to one would not be the same as the spiritual practices given to the other. There are methods of doing this and we have teachers throughout the world who are taught how to teach, meanwhile the – like a doctor, I do the prescriptions and our teachers are like the pharmacists that dispense the prescription or make up the medicines for you, you see and that is the way through an individual basis great beauty could be appreciated, great love could flow and it enhances joy within yourself and not only within yourself, but also because everything emanates something all the time. You are emanating that joy and love to others spontaneously. My favourite analogy as some of you have listened to some of my talks before, it's like a flower, the nature of a flower is to be beautiful, that's not the only thing it does, it also enhances the beauty of the garden. So your environment improves, your relationships improves with your husband or wife, girlfriend – boyfriend, your friends, your job situation, whatever you are doing, you look at things from a different perspective.

There are two men digging holes in the road, so a passerby asked the one, "Why are you digging that hole?" He says, "I'm digging here a grave, so as he went on further, there was another man digging and asks, "Why are you digging there?" so the man replies, "I'm digging for the foundation of a cathedral." So dig deep within your heart, not for the grave but for that magnificent cathedral of love that goes beyond all the trials and tribulations of daily living and the first place you will realise how unreal they are and when you start realising that, you do not get affected by it where you become non-attached to it, then you will truly understand the meaning of the biblical injunction, "To live in the world and yet not of the world." So these are some of the teachings spoken for nearly hour and a half, so what we'll do is have a ten minutes break if you like, and then we'll start again and this time the second half which won't last an hour and a half of course, Umm for an hour – an hour or so, rapid fire question and answer and you can ask me any question you like, as I have said before, even how to bake a cake, anything – anything – anything. Good. Fine, the second half will be interesting, will be full of fun and humour and – okay, so see you in a few minutes. Good. Let's forget that –

Good, shall we meditate for a moment or so? Just to settle down.--<chants prayer> -- open your eyes slowly –good, let's hear some questions. Yes.

Public:<0:59:44.5>

Gururaj: Um-hmm, yeah as a matter of fact, there are three things, concentration, contemplation and meditation. Concentration is when you use all the energies of your mind and become centred on one point, that is concentration and in our spiritual practices you are taught how to focus all the energies of your mind to a point without concentrating. Because that requires concentration, requires lot of energy which is mis-spent when they are ways where we could have really concentrated mind without making any effort. So concentration is required because the difference between success or failure in any – in any undertaking depends upon concentration. Now contemplation is something different. Contemplation is taking a thought from A to Z without any break in between. It's like pouring oil from one vessel into another without a break. That is contemplation. While meditation is something that leads you beyond the mind, where the mind is not used at all, it is used as an impetus only where you are led beyond the mind in that region where which we could call the storehouse of energy and draw there from. Like the energy I love using is, if you go and spend half an hour in a perfume factory, you will definitely smell like perfume. So that's meditation when – where you rise above the mind and you do not come back empty handed, so you have concentration, contemplation and meditation. The word meditation, because of some societies that were very very prevalent in the sixties and early seventies and associated with those rock and roll, Beatles, all those things, you know the – the word meditation has assumed not a very good meaning to it. It has been so misaligned, so a true meditation is something very – very different for when you come out of that 20 minutes of meditation, you feel so invigorated, you feel like a new person and there one hour of meditation is not all that is just switching on with just an impetus. It's how you feel the 23 hours of the day that is important. You sleep better because your mind is calmer, more relaxed. Your daily work, you become more efficient in it and all the problems that are there, for example you work for a boss and he could be a terrible fellow and everyday you feel like punching him in the nose, but if you are a meditator, you have the stability within yourself that you just don't take notice of that or those that are under you, you know they might not be doing their work well so you don't get harassed and flustered, you call the person into your office, have a nice chat and it'll make him a better person too by performing his duty well because he will feel that he is being understood and he's just not been trodden down.

So in every way of life, you get angry in the morning because your wife burnt the toast and you won't get angry after that or so well, you're busy with something and you forgot the toaster, so what? Doesn't matter. So you develop that very –very positive attitude towards life and you have the – the courage to do that. Strength that is built up within yourself brings you courage. It's like the story of three admirals, they met on this very vast big air craft carrier, there was a Russian admiral, a German admiral and a Canadian admiral. So the Russian admiral says, "We have the greatest navy in the world," so he calls one of his chaps something of a **-vitz** -- whatever and he says, "Look, you climb up the mast and dive down into the water, swim around the battle ship and come and

report to me.” And this was duly done and the Russian admiral says, “You see, brave men, courageous men we have.” So of course the German would not be outdone, so he calls one of his “<1:05:55.8> come here,” so Henry comes, you know, “Yes sir, hail Hitler,” and before I finish the story, Hitler went to a fortune teller and he asked the fortune teller, “When am I going to die? Can you give me the date of my death?” So the fortune teller looks into the crystal ball and he says, “Yes sir I can tell you when you're going to die, you're going to die on a Jewish holiday, for the day when – so the day when Hitler died, it must be a Jewish holiday” after exterminating 6 million Jews. Good, so the – the German called Henry and says “Look you jump down the mast and you swim twice around the ship and come back and report to me.” So he says, “You see how brave you know the German navy is?” Of course then the Canadian had to show his turn so he calls, “Davidson, come here,” and Davidson came along, “Hi Ad,” Davidson says back to an admiral, he says, “Davidson what I want you to do is this, you shin up this ruddy mast, go up there and you dive down and you swim seven times round this aircraft carrier and come and report to me.” So this guy said, Davidson he says, he says, “Ad, you mean to say I must shin up that mast and then dive down and swim seven times around the aircraft and come and report to you? You must be <1:07:52.3>” says this man to the admiral. “Why don't you do it yourself?” So the Canadian admiral says, “You see this is supreme courage if you can speak like this to an admiral.” (Laughs) Good. Next question, yes?

Public: Do you have anything to say about the siddhis? About potentially and <1:08:20.6> anyway?

Gururaj: No, we don't teach siddhis at all. As a matter of fact if you study the lives of Ramakrishna, Vivekananda, <1:08:36.4> Raman Maharshi, Jesus, Buddha, Christ and they said very – very explicitly, “Do not get involved in Siddhis,” for those that don't know, Siddhis means certain occult powers and you do not get involved in them because that will be a stumbling block you know on your path to divinity. It would be a stumbling block and because – for example, if you're leaving your front door and you want to go to the garden gate to get out on the road to your car or whatever, and you have beautiful lawn and flowers and rockeries in your garden, naturally as you pass them by, you admire the flowers, but you do not forget the goal of reaching there and what is the sense of putting all your energies in cultivating these siddhis? This if you read Patanjali's Yogasutras, you will find that there -- there've been other organisations that charge about 3 -- 4000 dollars and teach – teaches you to levitate and I with my travels around the world, I've not yet found anyone levitating yet and yet I have little young girls in our organisation in Cape Town, 16 –17 year old girls that would sit in a lotus position and jump, you know they leap, but that's not levitation and neither is it flying. Yeah, there's a beautiful little article which I enjoy it so much in one of the South African newspapers, there was little girl up in the air, you know and the photograph was taken and the caption was something like, is this girl levitating? So the article went on in a humorous

vein and then it ended by saying that she is the under 16 South African Trampoline Champion. So you see these people you know and it's very easy and with the fast cameras we have today one thousandth of a second so you hop up and get pictured and I believe this organisation the – the head of it, Maharishi Maheshyogi, I know him very well. As a matter of fact he wanted me to take over the movement of TM in '74 and I said, "I'm very sorry because I do not agree with your principles, you're a very commercial organisation, you have a list of 16 mantras which you dish out on age basis which has no value whatsoever, that's not a mantra." He uses the seed mantras called Beej mantras which you can find in any tantric work, they're all there. I could repeat them all to you now.

One day it happened where I – you know we initiated a group of university students about – about 30 of them and one day they must have gone into the bar and – and one of them might have had a beer too many, so he bloated out his mantra and they all found, because being in the same age group, they all found that they had the same mantra. You see, so I do not encourage any siddhis, but in your practice of meditation and going to the deeper layers of the mind, you would be able to use vaster and vaster and more refined and therefore stronger energies as I always say, if you throw down a 2000 tonne bomb, it will only make a big hole, but if you split it a minute atom which the eyes cannot even see, you can blow up the whole city. Yes, I do not encourage siddhis at all, although I know and wherever I go wonderful things of my people that are here will tell you, wonderful things happened around me, happened – happens around me, even speaking to you tonight it's not only the wisdom that is conveyed, but there is a spiritual force that is conveyed to you that enters directly into your heart for its unfoldment. It's up to you to do the other part to learn to meditate in a proper systematic individualised way whereby you could activate and keep what has been activated in you tonight to keep it in force and develop unfold further. So I'm in total disagreement with any form of siddhis.

Umm, Yogi Bajand, I believe he's quite well known, Yogi Bajand, he has an ashram in a little town in the States, New Mexico somewhere, and his nearest airport is Albuquerque and he's been inviting me but I never had the time, I have no time to do visiting. I come out for work and everyday is occupied with some programme and he – he was in London once when I was there and he invited me to his house, he's got a home there in London for dinner, so I went. Had a few people with me and he told me that maharishi he wanted to invest 6 million dollars in publicity promotion, 6 million dollars to get return of 9 billion dollars and of course this was told to me by yogi Bajand and I knew he had his facts straight. So we're not interested in money making. I'm the poorest guru in the world, for example this hall tonight cost \$200.00 and I don't think we've taken in \$50.00 or \$100.00 you see, we are not money orientated at all, although the local organisations in every country asks when they want to learn to meditate for a donation,

because they got to cover expenses, their lights and telephones and travelling petrol, you call it gas, gas and oil and what have you? Stationary, some <1:15:33.6> expenses, so donation is asked for and if there's a person who cannot afford to give any donation he is never turned away. Yes, do you see, so do not embark on the practices of siddhi, do not if things happen naturally.

In Preston England a lady was in, in an armchair -- wheelchair for 13 years, she couldn't walk and I saw something within her and I just touched her in front of a few hundred people, she started walking. Here in America near Chicago I conducted, under medical supervision there was a psychologist and physicist and physician and members of the various branches of medicine, here one woman was deaf since childhood and through the power of divinity, I'm only an instrument, I'm like a flute he blows through it for the world to hear his divine melodies. I'm just a piece of wood. So through the grace of divinity, this woman could start hearing. Could give you many -- many examples like this. So because you're so deeply living in your real self, the spiritual self, still in the world very simple, I eat, I go to the bathroom, I do this, I do that, like any ordinary person and yet there behind, at the back of it all, that stability, that stableness of divinity is always there. The psychiatrist in Spain, Ramon Carballo he was in a field where -- and I was thousands, 12,000 miles away he was in a field where a whole lot of dogs that were trained, vicious dogs trained to kill and started attacking him and he didn't know what to do, psychiatrist by profession and a very well known one in Spain, Madrid and so the only thing he could do was think of me and shouted Gururaj, Gururaj, Gururaj, he shouted and the dogs just slink down, turn around and run away. You see the force of divinity. So if our lives are really truthful and sincere, sincerity of purpose and things and all these powers come but we don't attach anything and that is why Jesus used to say, "Thy faith heal thee," he never said, "I heal thee." "Thy faith heal thee." These are things like that, through my travels around the world, it keeps on happening and in your spiritual practices if you find these powers coming to you through the grace of god, use them in a good way without the want of any name, fame or gain and that is the way you'd lose those powers. You see, so these are the things that I would never advise anyone to go in for. No one to go in for, no it's a blockage, it will stop you. See if we can't find another joke -- another joke or so.

This young lady that was working in office, she was eating cottage cheese sandwich, so friends that works in the same office happened to drop into the restaurant and she says, "Umm, Maria are you on a calorie diet?" So Maria replies, "No, I'm on a salary diet." (Laughs) Yes, that's how much the office goers get paid nowadays. Let's find another one. This husband and wife were going on a holiday and they reached the airport, so they start checking the baggage while those three cases that set is yours and this -- that one is mine and this is mine and that's mine, had we got all our baggage together. So the husband says, "you know, we should've brought the kitchen table with," the wife says, "Why the kitchen table? What do you want to do with the kitchen table?" He

says, "Because the tickets were on them." (Laughs) Good. Next question. There's one at the back there, shall we take her's first? I think her hand went up first, okay?

Public: Gururaj, I have a question regarding the path on -- in the eastern world, I understand <1:21:05.0> in the western world, if you don't know, we don't have that choice but you said that your master lit the pathway so you could see <1:21:16.9>

Gururaj: He lived the path.

Public: Lit – light the path.

Gururaj: Lit – lit the –

Public: So you can see the pathway so you won't stumble and you could – you know what your goal was and the pathway <1:21:31.2>

Gururaj: Yes, yes in the western world what happens, many people say what do I need a guru for? But if they examine their lives, they will find that when they are children, they go to school, you need a teacher, a guru is just about a teacher, a spiritual teacher. When you go to school you need a teacher to teach you ABCD and word formation so the child learns to read by himself or herself. When the child learns, can read by himself, he does not need the teacher anymore. Like that if you go to <1:22:13.2> over there, who is one of our teachers here in Vancouver; he is a concert pianist and also a teacher of the piano, a music teacher. I'm sure he would be able to tell you that when you have a new people you know pring pring pring prong, the tonic solfa or whatever. Then afterwards when the people becomes accomplished and people would be able to play Mozart, Bach, Beethoven whatever, so easily and spontaneously. So in everything in life everything teaches us something. If the sun gives light to the whole world, a little lamp can at least give light to a little room. So everything I have found by practical experience is a teacher to me. But a true spiritual master can sum you up, he can see your emotional state by the radiation that emanates from you, he can see your spiritual state, he can see your emotional state, he can see your physical state and guides you, gives you the proper kinds of practices, the proper medicine in other words, so that your progress can be expedited. What is the sense of having a shelf full of all kinds of different medicines and pills and you try and experiment with one bottle after the other? It could be fatal or detrimental. But if you have a

doctor present who knows exactly which pill is suitable for you, then naturally you'd be taking the right medication instead of experimenting. You see, even if you're lost in a path somewhere and you stop your car and you ask a passerby, how do I – you might be battling up against a mountain there and you know, "How could I reach the sea?" Then he will say, "Lady you turn to the right and turn left and right again and you will reach the sea." At that moment that person guiding you is your guru. If you go travelling on a long trip and you do not know the territory, you use the map, the map is your guru. You see, so I've said this many times over and over again and has been published in all our newsletters and every centre throughout the world send out newsletters and the sub-centres send out their newsletters and then we have the national newsletters and they've quoted me many – many times that the purpose of the external guru is to awaken the internal guru within you for the divinity that is within me is the same divinity that is within you, all I make you do his realised and experienced that divinity with wisdom and practices and according to your needs and necessities. So you do not need to go on pilgrimages or go and visit holy temples or shrines, it is all inside here, filled there. That's all we have to go to.

You know this burglar had a son and of course he must have inherited the characteristics of the father who was a burglar. So one day the father caught him stealing jam in the kitchen, so he gave the son a spanking, so the son said afterwards, "But dad I know what kind of work you do, and why did you spank me?" He says, the father replies, he says, "I did not spank you for stealing the jam, but I spanked you for leaving your fingerprints." (Laughs) Next question. You know the little grandson came to visit his grandparents in Vancouver so there's a very busy cathedral here somewhere where they have three services a day, one at 10:00 O'clock, one at 1:00 O'clock and the third service at 4:00 O'clock. Meanwhile as they approached the cathedral up the steps, there was a beautiful bronze plaque those names written in alphabetical order. So this young lad, the grandson asked grandpa, he says, "Grandpa, what's that supposed to be?" so the grandpa explains that this is a plaque, a memorial plague for the men who died in service. So the grandson asks, "Which service? The 10:00 O'clock, 1:00 O'clock or the 4:00 O'clock?" (Laughs) good next question. We believe in one thing, life, love and laughter and you're okay. Oh yes of course lady, you – you – you're after – don't tell me you forgotten the question.

Public: No, I was going to ask if you're encouraging practice of yoga along with meditation or whether they are <1:28:09.0>

Gururaj:I didn't get that – if you have the courage --

Public: No, no, no, do you encourage --

Gururaj: Encourage.

Public:<1:28:18.0>

Gururaj: Oh yes, oh yes, yes if you inclined for hatha yoga that is what you are referring to because yoga is a very wide term and it includes many many things. The other word of yoga as you would know is the union between man and – and his god, the union between the finite or the infinite, that is yoga. Now hatha yoga are a set of exercises that are very helpful to the physical body and for example physical exercises would stimulate the muscles of the body while the yoga postures are more aimed at the massage of the internal organs – pardon me – the glandular system, the endocrinal system and all that and it helps to rejuvenate ones innards. So it is not a must to find self realisation or integration, but if you love to do yoga, by all means its good exercise, yeah like you love to do jogging that does not mean you must not meditate, you love to play a few sets of tennis, doesn't mean you must stop playing tennis. Yeah by all means carry on with yoga, nothing wrong with it, it can't do you any harm and then slowly as you carry on with your yoga practices, you could make the mind and the body flow in total harmony, that is one of the important aspects of hatha yoga, but it is not the end and aim of all, it is not the criteria or the panacea or whatever you want to call it, but it is good if you do it, by all means, do carry on. It's fine.

You know this editor, young man came to him and brought him a poem. So the editor reads the poem, so he asks this young man, "You wrote this?" he says, "Yes, I did sir." So the editor got up and shook his hand, "I'm glad to meet you Mr Shakespeare, I thought you were dead 300 years ago." (Laughs) Yeah, more questions. Oh yes, this bandit he was robbing a bank and he – you know takes out his -- you know we see these in movies on tele – takes out his gun and he tells the teller, quick – quick give me all your money because I've got – my parking meter has only given me 10 minutes." Questions? Um-hmm.

Public:<1:31:27.3>

Gururaj: No, there are thousands of forms of meditation as there are thousands of different medicines. Now we do not have one particular path of meditation, but as a doctor knowing the thousands of different kinds of medicine, we prescribe for you personally

a particular kind, therefore what Jane would be meditating upon would not be the same kind of meditation which Jean would meditate upon. So there are thousands of different kinds of meditation practices, but each individual, as I said a while ago, that no two people are alike, and if a person has a headache, you give him aspirin, you don't give him a penicillin shot and so meditational practices are given on an individual basis so there are thousands and thousands of them.

Public:<1:32:45.9>

Gururaj: Yes, naturally there are only 16, so how can you tell another person your mantra because his mantra could be the same as yours if you're in the age group, but the real – but the real reason, I would tell you, if I should give you a mantra based upon your vibration. Now this is how it works, you fill in a form giving details of age and address and telephone number and any particular requirement in your life, any particular long term illness or any defect or whatever, this little form you fill in and you send your photograph to me, you know on that form via our teachers here, our meditation is taught in two stages, first you get the preparatory practice which explains itself, it prepares you for the full practices and then these forms are sent to me wherever I am and I go into deep meditation using your photograph – focal point – and going into that deep state of super-consciousness which is beyond the time and space, I make direct contact with you and I would evaluate your spiritual state of evolution, your emotional, physical, biological, all those states and you hear, I would hear a sound because everything is vibration, you are nothing else but vibration, this table is nothing else but vibration and if you can reach the super conscious state, you could hear the vibration of everything because they are functioning at different frequencies. This table you think it's standing still but it is not, there are millions of molecules swirling and swirling around in it, there's motion and motion produces sound. It's the same word the bible says, "First was the word and the word was with god and the word is god." So we get to that – I get to that level and if it has to be a mantra, or perhaps you might not even get a mantra depending what you require, and then from that very sound I pick up that very subtle level, I bring that subtle sound to a grosser level where it becomes speakable and audible and then you're shown methods, if it is a mantra on how to use that mantra and – and then you get other practices with it which is done during the day without interfering with your work but you too require for the mantra meditations some other kinds of meditation, you require one hour a day, half an hour in the morning, half an hour in the evening and your 23 hours during the day becomes richer, do you see?

Now this is one of the things I told Maharishi, it's this that if you give someone a mantra, now that mantra based on Beej mantra, seed sounds like Ram, Sham <1:36:23.8> nevertheless it might be a sound that does not – would not be in harmony with the

vortexes of energies that is within your body. They call it chakras. So you hammer a foreign sound which is not conducive to you and you keep on hammering it, what will happen is this that it could be very harmful to you. Yeah so when I went – when he invited me in '74, I found many – if I don't say this in disparaging words, I'm too – and I never criticize anyone, I don't condemn and I don't condone but this I'm telling you of an observation. I saw people walking around there like zombies, totally spaced out instead of becoming integrated. The purpose of meditation or spiritual practices rather is to become integrated and not spaced out or fragment. So that is the difference and that is why I refused maharishi, I said, "I'm very sorry I do not agree with your principles and your methods and I'm not prepared to take on your movement." He told me he was getting old and he wants me to be around with him for a few years so I would take over the movement. So after a while, I said no in the beginning, after more chats for a few days I say "Yes, okay I'll take it over but on one condition, I'll change the entire system around," so he says, "No, you got to follow and teach the system which I have been teaching. I said, "No, sorry not interested." You see, so that is a generalised thing but ours is totally individualised. For example if you do get a mantra and if you need the mantra, I mean according to my assessment, it will be a mantra which no one else will have and not only that, but with that mantra goes a deep spiritual force directed to you which is experienced by you. That is important and that is also another necessity why a guru is needed, because he does not only impart wisdom, knowledge and shows the path, but he also imparts his spiritual force, because everything emanates and because of that, he directs the spiritual force to you which is enlightening. It's like a balm on a terrible sore. It heals, soothes and makes you feel better. Spurs you on further. Good.

This fellow came from Italy and he went into a restaurant to have a meal so what he did, he took the table napkin and shoved it down his collar and here in Canada we Canadians don't allow that, you put a napkin on your legs, fine. So the manager thought to himself, look this does not look nice in my high class restaurant so he called over one of his best waiters and he says, "Look you must be very tactful and asked the man to remove that napkin from his neck, but you must be very tactful because we don't want to lose him as a customer and he – he spends well whenever he comes," so the waiter goes up to this man and he says, "Sir, what would you like? A shave or a haircut?" (Laughs) Questions? Let's find another couple of jokes here. The father wanted to test his son who had just qualified as a lawyer so by that time the clock had just struck 1:00 so the father asked the son trying to catch him out, the son the lawyer. He says, "Look if I take a hammer and smash this clock, would I be arrested?" So the son says, "Definitely not, you will not be arrested, because it is self defence, the clock struck first."(Laughs) Good, anymore questions? Yes, sir.

Public: Guruji, why do some people <1:41:47.6> why are there other people that would like to accept that <1:41:55.8>

Gururaj: Yes, that is very true. If I knew how to remove the block, then I would make this world into a totally different place filled – you know that is filled now with so much strain and tension and suffering and misery. Sometimes I feel if it was like a boulder sitting on the world's chest and I could just pick it up and throw it away in the sea. People have these blocks because of their upbringing, the impressions deeply imbedded in their sub-conscious mind, then the ego selves that are patterned into a believe system and old patterns are very – very difficult to get rid of, sometimes like a dog, if his tail is curly you can put the tail in an iron bar for a whole year to make it straight, but when you take the iron bar out, the tail would still curl up. So people are like that unfortunately so, they are missing the beauty of life and they have these blocks self created by the ego self thinking well what I think is right. What that guy Gururaj says you know made sense, but nevertheless you know I'm right and some people are just not ready and some people are. So that's how it goes, to me if someone accepts or does not accept, I don't mind. The gardener goes on planting seeds some fall on barren ground where they don't take fruit, some on fertile ground and some on the rocks and the birds of the air feed on them, but what is the duty of the gardener? He must keep on planting, keep on sowing and even if it sprouts in some little fertile patch, he has done his duty, for he is a gardener and he tends the flowers with care and love. <1:44:30.7> true teacher does not want to convert anyone, businessmen do, not spiritual masters. He gives them the wisdom, the knowledge, the tools and says, "He is it," you don't that's your loss perhaps, who knows. But through personal experience with a thousands of people around the world who are meditating and they have been given individualised practices and they have gained fantastically well, their lives have become smoother and so I can say, "The proof of the pudding lies in the eating." If you don't like the taste, chuck it away but when the pudding is prepared by master chef, you're sure to love it.

This school teacher skipped a red traffic light and was hold in front of court. The judge was there and the judge had a tough time with his school teacher when he was a young boy. So the accused says, that school teacher, he said, "Sir I'd be glad if you could finish my case first quickly so I could go back to my class, the children are waiting. So the judge says, "Oh I see, you're a school teacher. I've been wanting to have a school teacher in my courtroom for many years and at last I've found one. So now you sit down right at that table and you start writing 500 lines, I shall not go across a red light again." (Laughs) You know this man went to a doctor and he complained about snoring, he says, "You know as soon as I fall asleep I start snoring," so the doctor asked, "Does it disturb your wife?" So the man says, "Oh not only my wife but – but the whole congregation." (Laughs) These two friends they lived in a cabin in the mountain cutting logs or whatever, his friend says, "Harish, why don't you ever get married?" So he says, "Well, you know it didn't work out. The first girl I met, she was a red head and I took her home and introduced her to my mother, but my

mother didn't like her, didn't like the way she talked. So the second girl I met was a pretty blonde and who sang hillbilly songs and things like that and I took her and introduced her to my mother and mother doesn't seem to – to like her because she didn't like the way she behaved. You know the hillbilly kind of thing, right and then I decided" – Harish says that "Let me try and find a girl who is something like my mother." So he found this girl and he took her home and she walked like her mother, nearly looked like her mother, talked like her mother, so the mother says, "Ah yes, this girl would be good for you." Then his friend asked, "Well if that was the case, why didn't you get married? What was the trouble?" He says, "Well, the trouble was this that my dad could not stand the sight of her." (Laughs) There's an old one which I said last night, there was these two nuns who ran out of gas and the garage was half a mile away. So they rummage through the car and the only container – you got to have a container to bring gas. The only container they could find was a chamber pot – you know a chamber pot, fine. So they took this chamber pot and went to the garage, filled it up with petrol gas, you call it gas we call it petrol, filled it up with gas and they were filling the tank with the gas. Now here two soldiers were passing by and they stood there looking at these nuns putting in the gas. So the one couldn't help himself and he said, respectfully of course, said "Madam I don't think this will work, but I sure do admire your faith." (Laughs)

Well, it's half past 10, we've got more than an hour's drive to do and I'm staying in Aldergrove with our friend <1:50:23.3> who's one of our teachers here and he's a retired businessman, semi-retired, he lives in a farm that's a peaceful place in Aldergrove and he's got his offices in town still, and then of course we have <1:50:40.3> the concert pianist I've mentioned, he's one of our teachers here and so he stayed with his lovely wife Carolyn Janas, she is a Bachelor of Arts in music and other fields of teaching and she teaches the flute, she is an expert flute player. As a matter of fact all these videotapes that are being done of my stay here, the month's tour of Canada, the music would be included in the – the front, what do you call that? Where the titles and things are put on of the subject that's discussed and she's composing some lovely set for it with her husband of course. We have these teachers here those of you that are from Victoria perhaps, we have teachers there as well. <1:51:39.1> with a very – he's got a very top government position as a civil engineer and his wife Barbara is also a teacher and we have <1:51:49.8 Larry Owens> who's a high school master and responsible people so why point this out is that do not think that this organisation is just filled with a bunch of weirdoes, because we discourage that. We have stable self-respecting and respected people in the organisation.

Well, thank you it's been so so nice being with you and hope to see you soon, this is my last talk in Vancouver, I done two at the planetarium and one at the Unitarian church and tonight here for public talks and had a course at UBS, is that what you call it? I'm holding a two day intensive starting from 9:00 o'clock till 6:00 O'clock and it will be intensive. So if you can't become a better person

in two days, a lot can be changed. Oh yes. For example the communion practice which we do is when I go into the highest state of Samadhi, Samadhi means the highest state of meditation, you do nothing, you just sit back and relax and just pay attention and most people go through various kinds of experiences because in that Samadhi a terrific spiritual force is generated and in that Samadhi you become one with divinity so naturally a very great spiritual force is generated, so for two days I'll be there, Saturday and Sunday, <1:53:38.2> 23rd 24th is it? Yeah so any of you that could spare, it's a Saturday and Sunday so it's your off work and if you could spare the time, it's to be held at --

Public: University of Victoria, it's on the itinerary.

Gururaj: University of Victoria, it's on the itinerary.