

Gururaj. Are we all comfortable? I'm very comfortable up here covered up in blankets and Doctor Ken Heaton has been so kind to look after me so well. He has gone to a lot of trouble, for which I wish to thank him. I feel as if I have let you down by not being able to appear at Satsang this morning, but I'm sure we could make that up. Good. Shall we start with questions?

Questioner. Guruji, first of all on behalf of all of us, I hope you are feeling much better this evening.

Gururaj. Oh, it's just a little flu.

Questioner. I should like to ask you a question, the question is this. What is the nature of personal reality?

Gururaj. Oh, wow. What is the nature of personal reality? Now here you have to know what nature is. You have to know what personal reality is. And by knowing what personal reality is, you also have to know what goes with personal reality because if there is a personal reality then there also has to be an impersonal reality, for personal reality could never exist without the impersonal reality. Now how does one relate personal reality to impersonal reality? What is reality? Is reality that which we perceive with our five senses or does personal reality have within its folds something far greater than the five senses? And if there is something far greater than the five senses, what can they be?

Now everyone of us feel that we are real. Why do we feel we are real? Why don't we just think that we are part of a dream, a cosmic dream and if we are part of a cosmic dream, is that dream real or not? I wish to say that even in that dream world, if it be so, is totally real. When people think of themselves, that this is just a passing phase, there is some truth in it that, it is not the totality of truth, for within this passing phase there are levels of reality. You see, feel, touch, know, etc and these things are real. You have the flu for example and you find reality in it so that you can't go to your Satsang. So there is this personal reality but the question is, what lies behind this personal reality to make this reality really personal.

Now this depends so much on the conditioning of the mind, the patterning of one's mind where one finds oneself within circumstances, where one finds oneself in an environment where your personal identity or reality is lost. What is the reason for losing this reality? What is the reason why you are swallowed up in the environment and the circumstances, so that you do not remain yourself anymore? You do not remain yourself anymore because of a lack of strength within yourself. Good. Now when this strength is gained, when this strength is gained by spiritual practices, then

one knows what personal reality is all about. Now personal reality is not necessarily composed of the sufferings, the joy and sorrows and the miseries that a person goes through. It is a matter of emphasis. The personal reality that you have built around yourself is totally governed by the thought processes. Now people have a habit of thinking of things but they do not think of the process, while the entire universe is nothing else but a process. There is no thing such as 'a thing'. Things can be illusory and being illusory, it could lose all its power of reality. Now when it loses its power of reality and you are governed by environment and circumstances, then be sure to know that you have lost your personal reality. Now by losing one's personal reality, you have lost individuality.

Now individuality although it is not the end and aim of life and not the goal of life, it is still part of the process in the scheme of evolution. And in the scheme of evolution, in this process, individuality has to be maintained. But in the maintenance of this individuality, there has to be the real personal identity with each, where the so-called personal reality can be identified. So here we are bringing to ourselves, through spiritual practices, that which is real in you to that which is seemingly real, because things might seem real to different people at different times and in different circumstances, yet it might have no foundation or basis whatsoever.

Now, so the nature of personal reality should encompass not only your perceptions and conceptions, not only the environmental factors or circumstances which govern your life but also that stability which is within you. And when you find that stability which is within you, then you will know the nature of personal reality. What do we mean by nature? Nature in other words means a process. There is nothing else but a process and nature itself is a process. Nature itself is a process. In nature there are no such things as things. It is always in a state of flux where the Gunas, Rajas, Sattva, Tamas are forever trying to find an equilibrium. And the reason why it tries to find an equilibrium, because at its very foundation, at its very basis, there is an inherent quality of equilibrium but because of electromagnetic fields operating throughout the universe and the universe being in a state of flux, the equilibrium has been lost. Now what happens in the macrocosm, has to happen in the microcosm. So whatever is happening within you, is happening in the universe. There is no difference whatsoever. And as the saying goes that if you know the nature of one grain of sand, you know the nature of the entire universe.

So by knowing nature, we do not only observe trees and flowers and birds and bees, that is not the reality of nature. The reality of nature lies in being and becoming all the time. It is being and becoming all the time. So that means that nature is nothing else but a process and in this process, various things happen, various forms are assumed by the same

substance and because of that strange forms, we give it different names. So the true value of nature lies in its essence which is never, ever differentiated. Now when nature is never, ever differentiated, it naturally means it has stable quality.

So when we talk of the nature of personal reality, we have to take into consideration that which is stable within us. So here you'd have the body functioning and the mind functioning in its various forms and ways and we give it names that this is that and this is the other but in essence, it is all the same. I said this before that a lump of gold can be turned into so many different ornaments, a bracelet, a necklace, bangles, rings but yet what is it in the end, just but gold. It is just but gold. So the nature of your personal reality is that stability and being away from that stableness, which is the inherent character of man, one feels all these miseries and sorrows. One is plunged into polarities. Wherever there is pain, there will be pleasure and vice versa. So the idea of personal reality is to find that the opposites are also true. There is no difference between pain and pleasure. There is no difference between misery and sorrow. It is just a manipulation of the energy that is within us. For it is the same energy that works in the law of opposites.

So when man can bring unto himself the opposites into oneness, then he will not have pleasure and he will not have pain. But he will have bliss where you stand still amidst all the storms of life, strong as a rock in the rough sea. When you can stand firm as a rock, the sea in spite of its roughness will not seem rough to you. It will seem so beautiful so that its very roughness will seem like a symphony or seem like a dance, the dance of the waters and the music it imparts. But the stillness has to be found within ourselves first and that stillness is personal reality. So when we achieve this state which is not difficult to achieve, it is not far away. It is here and now. It is not of yesterday and it is not of tomorrow. It is of now. So when a person knows the now-ness of life, where every moment is a joyful moment, where every moment bubbles and bubbles and bubbles in ecstasy, then we enjoy now-ness.

So to find true reality, to find that personal reality, we do not delve into the yesterdays of life or what tomorrows will bring for there has never been a yesterday and there will never be a tomorrow. There is only now. Man measures time in a linear fashion and he thinks of age and yesterdays and tomorrow, but he remains the same. Twenty, thirty, fifty years ago, you were an infant. Today you are in your middle age, young age and later you'd become old. What has changed? You are still you. You have not changed. The body has changed because the body is governed by the laws of so-called nature. You have not changed at all. You are still the same. You are still John, Jack, Jean and Joan. You are the same person. The same, same person. Sometimes I wish that people had remained in that infant stage, that lovely innocence, uncluttered by the influences of the environment, uncluttered by circumstances, uncluttered by lust and greed and all the

negativities that surrounds one that produces in us these negativities for which we have to pay. For that is the law of Karma. For whatever you sow, that shall you reap. It is unavoidable. It is unavoidable.

So what we have to do is neutralise this Karma and by neutralising this Karma, you know what personal reality is. Personality reality as you see today, is not really your personal reality. All the joys and sorrows are superimpositions upon you, that have patterned your mind. And all the sufferings you might have, is not you in reality that is suffering, but the patterning is suffering. Your real self, your inner self is never affected. It remains pure, always pure, untouched. And as the Gita would say 'Water cannot wet it, fire cannot burn it' etc.

So when it comes to miseries and sufferings which you identify as your personal reality is untrue. It is a fallacy. What is suffering is the patternings, the conditionings. And because of these conditionings intermixing with each other, produces greater conditionings. So what man has to do today is not to learn, what man has to do today, is to unlearn. And when you unlearn, you become again as innocent as the child. For only that innocence is your passport to what some might call Heaven. My interpretation of Heaven is that pure uncluttered bliss. And that is your personal reality. So what has man done? He has moved away from his personal reality through erroneous thinking, through various types of dogmas, through various types of indoctrinations, such as eternal damnation etc. It is a contradiction of terms because the soul within you, the spirit within you, can never be damned. It's a total contradiction of terms. So your personal reality is that spirit within you and the rest is a superimposition upon that personal reality. So what do we have to do, so simple, what you have to do is get rid of the superimposition, for that superimposition is a patterning created by natural forces which you have attracted to your self. No one is responsible for it except you, you and you. Good.

Now how do we get rid of the superimpositions? What to do? How do you do it? Now superimposition - imposition necessarily implies imposing and who imposes, an impostor. So get rid of that impostor that has pervaded your mind. How do you get rid of it, rid of him, not by pushing him out of the door, he will come again, but by creating the conditions in the mind where the impostor will automatically leave. When the seeds of karma are discarded from your mind, then the impostor will leave and this impostor has really been 'super' up to now - superimposition. Now the best way and the easiest way, I do not need to repeat this more often, although that the only word I could really say is, do your meditational practices and by creating the light within yourself, you will automatically banish the darkness. For here is the direct line to your personal reality. It will bypass all the various stratas of the subconscious mind where these gnomes are residing. And these so-called demons that have been created by yourself, have to be got rid of, by yourselves. No one can do it for you. A guru can help. He shows the path. He is the guide. But that is all. You have to make that effort. If you want to

do body building, you cannot do it by proxy. You cannot ask someone else to do the weightlifting or the dumbbells and you develop the muscles.

There's a lovely story in the Mahabaratha - which is a great epic, one of the greatest epics that could be compared to the Iliad, etc by Homer - now here there was one character called Bhima. Now Bhima had an insatiable appetite. He loved eating. But his trouble was that he had to run to the 'Loo' so many times. So he prayed to the Gods and appeased the Gods and because of his deep penances and austerities, the God appeared to him. Of course, remember this is mythological. The God appeared to him and said "You have been such a great devotee, ask any boon you like." So Bhima says, "Lord I love eating and I would like to eat as much as I can but the trouble is I want to stop going to the 'Loo'. So could you arrange for someone else to go to the 'Loo', meanwhile I can eat as much as I like." (Gururaj laughs) Yes.

Now this is fine, there is some symbolic meaning there. But the point we are trying to make is this, that you have to pay for your own karma. But this, is easily done, easily done in the sense that and I've said this before, that if you have committed ten acts of violence, then do ten, eleven rather, acts of kindness. What matters most is the balance and you have one in the credit balance. So that is how, that is how you cannot get rid of your karma but you can overcome your karma. So what happens to the karmas, the actions - that is what the word really means - the actions that you have performed throughout your life, what happens to them? They can never be annihilated, for there is nothing in this universe that is destructible. You cannot add on a single ounce of energy to this universe and you cannot detract from it a single ounce, either.

So when you shed off the karmas, what happens is this that they go back to their original elements. So if there is bad karma, then they will float around in the atmosphere, not necessarily on this planet but elsewhere too, they will float around and be attracted to those of similar karma. So therefore it is so necessary to have right thinking because when a person thinks rightly, he draws to himself, from the atmosphere, right thoughts. And when he draws to him right thoughts, then his thinking improves. Yeah.

So if you have bad thinking, then you draw to yourself bad thoughts that have originated perhaps millions and millions of miles away from here, so many, many, many light years away from here and you attract those thoughts because you become a magnet to those thoughts. So bad thoughts bring about more bad thoughts. Good thoughts bring about more good thoughts and that is how life is lived. I cannot stop emphasising the fact that, think right, act right and do your spiritual practices by which you could gain the strength to act rightly and think rightly and thereby you will know the

nature of your personal reality. For your personal reality is none different than the universal reality. And once reaching the point of universal reality, you still go beyond into impersonal reality, where you merge away into that which we know as Divinity.

You know a thought strikes me now, we'll have to end up just now. Good. Ten past nine. A thought strikes me now that I joked with some people saying that 'I'd really like to give a Satsang in my pyjamas' and today I've done it. But nevertheless I will be up and about tomorrow morning. I'm feeling so, so much better and thanks to Dr Ken Heaton and all the people around me here, they've been so, so kind, feeding me with orange juice and all kinds of things. It is so lovely of them.

But I shall say Namaste and see you in the morning. Have a good night. Sleep well. All Blessings.

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