

Gururaj. You hear one person coughing and then the next one will start and the other start. I'm sure Dr. Sybil will verify that. Good. If you go to a cinema next time, just watch. If one person lights a cigarette, you'll find fifty lighting it. So you see how suggestible the human mind is. And as we gain greater strength through our meditation and spiritual practices, we would find the suggestibility lessening because here what happens is this, that you are subjected to the environment, in other words you are not standing on your own feet. And being subjected to the environment, naturally you would suffer the consequences of the environment. Fine.

Well, shall we start with questions? Good. Meanwhile, this morning, just let me mention this in passing, someone was passing me this morning who was very interested in auras and tells me, 'I like to gaze at auras.' I say, 'Oh good.' So I told this person, I says, 'He, who gazes too much at auras or stares too much in the mirror, gets pain in neck'. (Gururaj laughs) Good. Fine.

Questioner. Gururaj, it's about awareness. Most of the hours that I seem to be awake, I'm deeply asleep, thinking of the past and wondering about the future. At times, by repeated efforts, I bring myself for short times into awareness of how I am now. Just occasionally, like a gift and without any effort, perception suddenly expands and deepens into what seems like a timeless reality. Please will you speak of awareness and how we may work during our waking hours to increase our perception.

Gururaj. Now, what is awareness and what is perception? And what are the waking hours? Are we really awake? Or are we asleep? Because, without full awareness you are not fully awake. It stands to reason that if the mind is clouded, then you are in a semi-sleep and that is the reason why only a very small percentage of the mind functions in the so-called waking state of life. For, if you are fully awake then you'd have full awareness and the entirety of the mind is enlivened in that wakefulness. Now, how do we judge this? How am I to know, 'Am I awake or not?' How am I to know? Now, the criteria people put on it, including Psychologists and Psychiatrists is the perception by the senses. If they can see, if they can feel, if they can touch, if they can smell - the five senses - if they can hear, then they think that they are awake. Now, what part of them is thinking that they are awake? It is only ten percent conscious mind. Are you sitting comfortably? Okay. Good.

Now, it is only the cognition by the ten percent of the conscious mind that tells you that you are awake and that ten percent is totally dependent upon your five senses. Now how good a judge of your wakefulness are your five senses? That is the question. The senses can deceive you. Seeing can deceive you. Hearing can deceive you. You might have

been to a magical show where the magician performs all kinds of things and your eyes see it really happening. So, are your eyes perceiving the truth? No, it is not. It is not. An illusion has been created by the magician which your eyes perceive and in turn, the little mind, the conscious ten percent, as we always say, accepts it. But if a far greater amount of awareness is reached then that seeming reality will seem an illusion to you because you will see behind the woman put into a box and sawn in half. It seems so real but if the awareness is more widened you will know, you will see through the box, to see that there is a concave there and the saw does not even touch or else they will have two women in there, one with the head sticking out one way and the legs the other end. Do you see?

So our perceptions are subjected to illusions all the time. Many times we hear things and we hear it wrong and this is one of the greatest problems in married life. We hear wrong. The wife might say something or the husband might say something and you hear wrong and therefore you misinterpret it. That's the cause of a lot of household problems. So there too, hearing but you cannot call it a means of perception but a very limited perception, limited to that small little mind again. The same thing applies to smelling and all these things. Now, to widen perception is to widen awareness because your perception is dependent totally on how much you are aware. And to develop the awareness, we have our spiritual practices where gradually deeper and deeper layers of the mind are fathomed, brought awake. So, as awareness grows, you become more wakeful and you perceive more truthfully. Now, when you perceive more truthfully, the entire perspective of the waking state of life changes. At first you might see an object as a certain thing and as your awareness develops, your perception of the object becomes entirely different. It is like standing in front of a building and you just see the front wall, but as you climb higher up, as you gather a greater awareness, you'll see different aspects of the building. You'll see the sides, you'll see the roof, you'll see the front, so there is a holistic perception involved there. Before, there was perception in seeing the front of the building, which is partial and because our little minds are so conditioned, that we regard that partial perception to be total perception. It is not so. When we look at a person, we try to observe the exterior of the person. And if we are limited then naturally only we would perceive the exterior, not the interior. With widened awareness, there is a flow where you flow into the mind of the person, where you flow into the heart of the person, and that requires wakefulness. So perception, awareness and wakefulness are totally interrelated.

Now, being totally interrelated, we've got to find totality in all these aspects. Where do we start in improving our awareness and our perception of things? For, if these things are improved, then with the change of perception, all aspects will seem totally different and we would develop a new perspective through greater awareness and a more clarified perception. So, what we are seeking is clarity of mind. Now we cannot use the mind alone to clear up the dirt. We can't use the dirt on the floor alone to clear it away, we need a broom. So, what are the tools? We have to rely on an

outside source, or rather a higher source, which is inside. Perhaps through objectifying the outerness, we find the innerness. It works both ways, from in to out and out to in, and finally there is no in or no out. It is all now. You see.

So, perceptions and our belief systems are dependent so much on past experiences. Now remember that past experiences are limited, as the present experiences are also limited to one who has not reached that stage. So we are using past limitations to govern our lives in the present in its own limited value. So, you are using limitations to eliminate limitations. Then what do we do when the limitations of the past cannot eliminate the present limitations? Then we look to the future limitations which we today believe is unlimited. Good. Yet the path of limitations can only lead to limitations. It can't lead anywhere further. Today you might like apples and tomorrow you might like bananas. But, what is the essence? You still like fruit. What has changed? Only the taste has changed but the essence has not changed. Today you like eating meat, beef and tomorrow you'd want to eat mutton. What has changed? It's still meat. Meat is meat. Perhaps one is heavier, one is lighter. Fine.

So what are we really changing in this path of life, on this journey of life, by using past limitations to alter present limitations and then that to influence that which is in future and you can be guaranteed that it will too, be limited? Good. So, now, limitations we have seen cannot remove limitations. We have to use that inner source, that infinite energy. And dwelling on the past is not going to help the present. Now it is so easy to say, 'Forget the past', you know, 'Don't think about that and don't think about this.' But the more you try not to think about it, the more you will think about it. Now that, that is the process of psychoanalysis, where you try and dig deep down into the past and try and find causes that is affecting the present. Finding the causes does not eliminate the problem. What happens there is, there might be a seeming elimination of the problem but what you are actually doing is just shifting energies, shifting energies from one point to another point but no change has come about. Nothing has been healed. And we want wholeness. So instead of shifting energies from one point to another point, we should rather eliminate the negative energies or energies, energy's one or energies that have not been fruitful or conducive to a harmonious life. And to bring that harmony where there is disharmony, we have to use the power of harmony and that which is within is harmonious.

So you see how great a part theologies and various religions of the world have played, that they talk of harmony. Many religions have been so, so, misinterpreted with threats of eternal damnation, which is a contradiction of terms because if there is eternal damnation where is there going to be eternal salvation? And have all great Masters of the world not promised us eternal salvation and immortality, infinity? So where does eternal damnation exist? So, because of the misinterpretation of all these religious precepts of all different theologies, man's mind has become conditioned, to think

that, I have been such a sinner in the past, how can my problems be overcome now? You see? So, what we have to do is remove the conditioning, not by re-conditioning or, as I said just now, by shifting energies from one place to another place. We have to draw upon that inner source, that inner pureness, inner purity, pure energy to eliminate the problems of today.

Now, if I suffer of migraine, - I've been suffering of it for eighteen years, twenty years, twenty five years, good, - now, if the mind is going to dwell on that migraine all the time, you will not lessen the migraine. But, now if the pain turns up, what are you going to do? Now, when the pain turns up and you start an opposite thought, anti-pain thought, it is not going to help you at that time. Do not try and use that thought of migraine at the time when you have the migraine. No. But at other times when you don't have the migraine, that's the time you must think. That's the time thought force must be brought forth which is anti-migraine and you shift the migraine away until it vanishes. You see the secret? It is so simple! Now, in meditation you feel very, very troubled, so you run to your room and lock yourself up and start meditating with your mantra and Gurushakti. But that's not the time it's going to help you. No, not when you're troubled and - no. But it's not for the moment. You're looking for an instant cure. 'Oh, I'm feeling troubled and terrible inside, so I'll just down and meditate and - Bang!' You get banged. Yeah, yeah. But it is to have, it is to have the preparation beforehand for the prevention of today's troubles.

So, where does the past come in? The past is non-existent. The past is non-existent and whatever impressions the past might have made upon your little mind, the ten percent section, that can be eradicated by the activation of the ninety percent dormant section and that is done through meditation and spiritual practices. So, you have the preparation beforehand to avert that which is coming. Prevention is better than cure always, always. So, therefore, in quiet moments when you're feeling really nice, that's the time we meditate. That's the time we meditate. When a person goes to the loo, you don't go and look for paper that time. Let's be practical. (Gururaj laughs) You have your toilet roll there in the bathroom. You don't go and hunt for the toilet roll when you have to run to the loo. It's silly. And that is exactly what people are doing in their daily lives. When the trouble arises then they run for this, that or the other. So, what does this mean now, what does this mean? That the future you bring into the past. Remember this principle. It's very important. The future you bring into the past so that it could govern your present. You see? This is actually a new proposition. Good. Now when I say you bring the future into the past that does not mean that you're going to worry or concerned about the future but just right thinking, a little bit of planning. A little bit of planning, a little bit of planning. For you know the trend of your life. You know the tendencies. You know that two and two will make five, four. You see? So that is how the present can be controlled. That is the value of awareness, where I know that on a busy road there's a traffic

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lights are coming on and I know that I must approach it slowly, because it might turn red, so I slow down. The future event you are bringing into the now, now.

So, now this is a kind of awareness, a very simple one. We are talking of deeper levels now at this moment, the very simple awareness that there is, the traffic lights are going to change, that I must not speed at a hundred miles an hour. That is also awareness in a very simplified form. Good. That has also to do with perception because you have perceived the road ahead of you. You have perceived the road ahead of you. Good. And to be able to perceive that, you are awake. So, you see, awareness, perception, is so interrelated in the wakefulness of life. So, now, to produce this awareness, we have to be regular in our meditation practices and we have to encourage the people we have taught to be regular. The time will come in the not very distant future for our teachers where they will learn to actually perceive the problems of those that come to them without the person even speaking a word. There are many of you here that has that, just that little latch to be turned, that's all, that's all. But this can only come about, if you teach, teach and teach. No preach, preach. Teach, teach, teach. Yeah. Teach and then preach. Okay. We accept that.

So, being a Teachers' Course, I'm always referring to teachers, understandable, right. So, the more we teach, the more aware we become. Now, in teaching, an intimacy develops with the person that is taught. Intimacy. A mental intimacy develops, a rapport gets established and when that rapport gets established, you gain so much by being able to attune your mind with the mind of another. Now, when that attunement comes, what happens is this, that the person you teach, is helping you and you are helping that person because that attunement or rapport is conducive to the widening of your own awareness. So, as I said just now, the time will come where even before the person says a word, you will know. You'll just feel because the awareness has expanded and awareness is so interconnected with intuition, where intuitively you just feel and with that you perceive, and its not only your five senses that are now involved in perception but a deeper quality within you is also now activated and that deeper quality cannot be deluded. No magician can delude that. So, automatically a greater spontaneity comes in life. And with this spontaneity, the entire world is yours. You can see round the corners, yeah, round the corners of peoples' minds. And when you see round the corners of people's minds, love develops. And in that love, you serve. So, you see, awareness, wakefulness and perception has with it and carries with it the seeds of all the greatest virtues in life. Yes.

Now we meditate and we teach meditation. So here we have - we are tackling the question of awareness from both angles, not only our meditation but imparting the knowledge to others is a gain to you more than the person who is the recipient. For life is made to give and not to take. And funnily enough when we have that principle in mind then you get

so much more. The giver always receives much more than what he gives. That is in the spiritual path. And we are on a spiritual path. We are a path that will lead us to Divinity, that will make us become one with Divinity. And that is how we activate grace because awareness cannot develop without grace. Good. So, what we use, these various meditational practices are just but tools, tools for the activation of grace and grace is the goal and the path to that Divine-ness. See? Now, as our awareness expands through our practices and through our teachings and the good we could do others, - right thinking, right action, a kind word here, a kind word there. Do you know, just a simple word can transform a person's life? A person comes to you to learn.

Now most people that come to you to learn are not people that are really seeking for God. No, they come to you with many troubles, emotional, psychological, mental, physical, whatever, and while teaching, a little chat, a word or two here, there, it is comforting to the heart. And when the heart is comforted, then only can it open. For if there is no comfort in the heart, it gets more squeezed and tighter and tighter and tighter. So, what are you? Heart openers! Ah! Beautiful! Heart openers! Not can openers! Yes, yes, yes. So what a great job it is!

So, so, you are not only expanding or developing your own awareness but by the expansion of your awareness, you are also expanding the awareness of those you teach. And with that expanded awareness, a greater perception dawns on the value of life and what life is all about, what life really is. We can talk about what life is all about, but to know what life really is requires that awareness and that awareness is translated into perception in our waking state of life. Now, when we don't have all that, we are fast asleep really. We are fast asleep, just going through this dream of life - up in the morning, breakfast, go to work, have a couple of fights with the boss, home at night, supper, go to bed - single bed or double bed, whatever, and up in the morning again. That's not life. That's just passing time.

So, we have to develop our awareness and the two methods for teachers especially, is their own personal practices and teaching of others which enhances your personal practice, because when you're teaching the Prep, for example and you're putting the person through the various breathing etc, etc, etc, - right, that person draws to himself or herself a certain force, a certain energy. Through whom, does that person draw that energy? There has to be a channel and you are a channel. Do you see? You are the channel. So you benefit the greater force of that power before it reaches the initiate. See how valuable it is! Like I always say, when you water the garden, the water cleans the hose first before it reaches the flowers. I always say that. So that's also a method of developing awareness. So here, how many things are involved? Just imagine, just imagine helping someone, taking someone on the path to Divinity, you are serving someone. And by serving humanity, you are serving God. Right. You are the greater recipient of the force that is generated in the

room. Right. Then you are teaching with love or otherwise you can't teach. It must not become a chore, rather not teach. You are teaching with love. Look at all the good benefits. Look at all the benefits in teaching. So is there any reason why your own awareness cannot expand? All these reasons are conducive to the expansion of your awareness and then of course aided by your spiritual practices, the awareness expands faster.

Now the expansion of awareness means one thing, that you are gaining a wider and wider and wider perspective of life, where you don't only rely on your five senses for perception but a greater force permeates your five senses and enhances what you hear, or what you see, what you taste or. Have you ever tried this? After a good meditation, sit down to eat. That food is going to taste nicer. Just try it. Try it today. Yeah, it does. It does. Because there's a greater activation, a greater permeation of that inner power coming through your senses and that is called expansion of perception. And as we progress, you'll find that the perception becomes so vast that the perceiver and that which is perceived is but one. No differentiation exists. When you teach now you'd find, 'I'm teaching John or Jean,' and you're apart from John or Jean, okay, but, as time goes on and with more and more teaching, more and more teaching, you'll find that you and John or you and Jean are but one. For the spirit is one. Where is there differentiation? These little bubbles in the pond, they do not differentiate the pond or separate one section of water from another section. No, they don't, they don't, they don't. But the trouble with these bubbles is the air in them. People are full of gas, yeah, yeah. The gas of the ego that blows them up out of proportion so that their perception is clouded and their awareness comes to a standstill, it is blocked. So all - look at the benefits. Look at the benefits, where here, with greater and greater awareness our egos, - I have said before, we do not need to annihilate the ego but we need to expand the ego, it becomes more and more transparent for the inner light to shine through.

So that is all part and parcel of awareness, until you reach the stage where you become totally aware. And total awareness means the total activation of the brain and the mind rather. Total activation of the mind, and the total activation of the mind means to perceive the entire universe. Look at the scope we have. Oh! Cor blimey! Look at the scope we have. And when the entire universe is perceived, first apart from you, and then totally one with you, for you are the universe. You are the music that is transmitted from the transmitting station. At the moment you are receiving it through different radio sets, millions of them, but the transmission is one, and what matters? Not the millions of receiving sets, the beautiful symphony of the transmission. Ah, then you know love. You see now, Sybil, how these things are so interrelated? Don't cry. Have I spoken for an hour? Nearly an hour. I see.

So, awareness, perception, to be lived in the waking state of life is, could be called the goal of humanity, could be called your personal goal so that you are fully awake to the entire universe. You are fully awake to the explosion of the seed in the ground for without that explosion, that plant, flower or tree will not grow. So you have to explode within yourself with the determination that, 'I am going to do - do or die.' That's the wrong thing because we are dead. We are dead, the way we live. But to do, for ourselves, for greater awareness, for ... (inaudible). Yes, for our own awareness by which we will have the perception of the entire universe. And when we have the perception of the entire universe then we do not need to love, we become that love, for all is but love and in teaching, what are you doing, expressing that love, perhaps in a small way, in small way. But all the little drops the ocean makes, and that's how we gather momentum. Day by day, we gather momentum. If every person for example, every teacher just teaches one person a day, you'd have such a beautiful day. If you teach in the evening, the next day's going to be super because you have shared, you have expressed something, expressed a Divinity that is within you and within that person too. You have shared and combined through the power of grace which, through grace, also the guru can send the grace. So I too act through grace as a channel, so there's no difference, no difference, no difference at all.

Thank you. Namaste.

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