

Gururaj. Shall we meditate for a moment? Let's get rid of some of the toxins by doing Bastric Pranayama, which means the bellow. Just breathing out and in. I'll show you how it's done and you all join in, okay? (Gururaj starts panting) You would feel lighter. Try and do it if you can, every morning. It's very good. And what is the meaning of goodness? Goodness means whatever is beneficial to you. Now, with the Bastric Pranayama, when you get rid of the toxins that builds up within your sleep, you just let it out. It's just like brushing your teeth, really. (Panting) And then you will feel yourself letting yourself go, and the day starts so beautifully, like this beautiful day we have today. So, be it rain or shine, every day in our lives must assume that beauty, because we are developing the consciousness of beauty within ourselves.

So life flows by, and just letting it flow away, you lose the quality of the beauty which constitutes your life. And to be able to see the beauty around us, we can enjoy life, and every day becomes a new day. It does not become a monotony. So every day with its newness all the time, we are taking a little walk in the garden now, and they seem to me newer than what I saw them yesterday. It is not the flowers that have become newer, but I have renewed myself so I could observe everything around me in its newness from day to day. Most people they get up in the morning and of course they brush their teeth and have their shower and the shave and they do all the 'S's'. And then they trudge along to their jobs, feeling 'Oh, another day, doing the same old thing all over and over again'. But you're not doing the same thing all over and over again. If you can be observant, you'll find even at your office or factory or job or whatever you do, you'll find everything to be new all the time, and that newness is the spice of life. And that is what brings us the enjoyment of the joy which is really you, your inherent self. Good.

What shall we talk about today? Did you work out your question on a computer - he's a computer expert, this guy from America.

Questioner. No, this has been in the back of my mind for a while

Gururaj. In the back of your mind - bring it to the front!

Questioner. (Cont'd). Yes, I will. Guruji, you once said that you were, quote 'An individual at a certain stage of evolution.' You also said that the progress of unfoldment for you in this life began when you attained enlightenment in your 'teens with your master, Pavitrananda. Please tell us what further unfoldment is possible for one who attains enlightenment which we tend to think of as the ultimate goal possible in this or any other life.

Gururaj. Once you are enlightened, what further goal do you want? Once you are enlightened, you pass on the experiences that you have gone through to others so they too can benefit. We don't only teach by words, but by being a living example of the words that we teach. Now this can only come about with the experiences you have gone through. And those experiences according to your own personal natures, would assume different forms, but in reality it is the one form diversifying itself until you become formless. There's never been a true Spiritual Master that did not have to discover himself. We can take the example of Krishna and Buddha and Christ and Mahavir and Zoroastra and all these people, they had to go through various experiences in their life, and most of the teachings of theirs started when they were round about thirty-ish. For, coming from that vast sphere of universality, they had to encapsule themselves in this little frame of a body. So all the experiences in their lives were so necessary and they were for one purpose only, to really know themselves. And in spite of the realisation of themselves, they had to bring it out in practicality. So experience and the practicality of life was the aim and the goal of them, so that they could communicate with each and every one.

That is how love just flows. And in that love, the teachings, eternal truths, just bubble out of them. And it is the very bubbling that we hear when they speak. That bubbling is nothing else but an expression of their internal joy, which is forever eternal. So, at the age of about fifteen I was with my guru, I was trudging along meeting this guru and that guru and that guru, and learning from them all. You can only learn from others if you have an open mind. So you pick up the bits and pieces of the jigsaw puzzle of life. But I've invented another kind on jigsaw, it's in one piece. We do not need to put pieces together, it comes in one piece. And that one piece, P I E C E develops itself into another kind of peace, P E A C E. You know the last part of the word peace is A C E, you become the ace, hearts or clubs, what's the other thing? Diamonds. And that is what we aim for, don't we? To become the ace in the peace. So all the Spiritual Masters have to find that inner peace that draws them out, makes them realise themselves, and they become the ace. And when they become the ace, they know the pace of how to lead on those on the path to the real goal of life, because they have known and experienced the real goal of life themselves. Anyone who's a true Spiritual Master would only speak from what he has realised within himself. So he does not speak from books - leave that to the Professors. And all those Professors of philosophy and metaphysics, what have you, are more mixed up that you and I. Because all their studies of which they talk about, becomes befuddling and muddling in their own minds. So what could they give? Book-knowledge only. But the true master. And with all their muddlings and befuddlings, they are more mixed up. Throughout all the hundreds and thousands of philosophy professors in the world, surely they would be self-realised but they are not.

It's only the true Master that gives of his heart, portrays those experiences of himself, the realisations of himself that, of himself, that does not only appeal to the mind that goes so, so straight to the heart. And it is the heart that requires unfolding. You do not need any depth of knowledge. Of course you do need guide-lines, that is understood. But what one really needs is that inner unfoldment where your heart becomes bare, bare to universal truths. And then you'll find realisations automatically dawn upon you. You don't know where they come from, you don't know where they go to, but they enter here so that you could realise to yourself that this heart is a universal heart. And there's no differentiation between this little heart - by heart I do not mean the physical organ, I mean the core of your personality - and that heart of yours intermixes, entwines with the universal heart. If you could stand apart from this Universe, you'll find there is a pulsation all the time. Pulsating, pulsating, pulsating. And that is your heart combined to the Universal Heart, forever pulsating in a rhythm. It becomes very rhythmic so that you could enjoy and feel yourself in total expansion with the entire universe. And that is the meaning of realisation, where you realise yourself not to be a non-entity. You realise yourself through the core of your own being that you are entirely the Entity that is, was and will be.

So we start off with the limited self and start realising who we really are. And as I said before, Krishna and Christ, all of those guys had to do it. How do I know this? Because I lived in those bodies. There's only one Consciousness. And I at will can go back into those bodies of thousands of years ago. And I at will could go back into those bodies in which I have lived before, for that pure consciousness is forever existing. It has to formulate itself in a physical form so that they could make contact with others of a physical form. So I think - I don't know if I said it on this Course - it is only the concrete that could approach the concreteness of others. That is why this pure consciousness has always to embody itself from time to time. When greater and greater imbalances occur, they have to take on the bodily form to make contact with other bodies and bring them to the realisation that there is nothing apart from them. They're totally one with the universe. So here is a question of duality merging slowly away in that unity. Duality is the first step that one goes through - as I might have told you, I never remember what I talk about, it's just a flow - duality is the first step where we have the concept of I and Thou. But then later you come more and more together and you say that 'I am the branches, the leaves of that one tree, I am a part of the tree'. And as you progress still further, you will say 'I am the tree', for how can the tree exist without me when I am the tree itself. Then we find a negation of belief systems, the you and I, and I am a part of you. It all goes away, and you reach that inner self, where you find that I and you are never apart - Inoo, stop crying, here's a hankie - that you and I are never apart. We've always been together.

Now just think, you know we have Meditators here since we began in England and started off the British Meditation Society, ten years or so ago, Peter? Yeah, about that. Oh, it's an anniversary actually. Charlie, you were saying

something like that - ten years today. Oh, where's all the bloomin' champagne? I think we better send someone out to get a couple of cases of it. I rather prefer Scotch. Do you see? There is no apartness. Remember now those that are Meditators of long standing, ten years ago, I never knew you, you never knew me, you never knew that incarnation of pure consciousness existed in this world, in bodily form. And I never knew my children were here. And yet today, look how we find that togetherness. Birds of a feather flock together, always. There is this magnetic pull, pull, as you'd call it. Never mind where you are, for the seekers of truth will always find themselves together, and we call it our beautiful family filled with love, sympathy, compassion. Say for example, anyone has a headache, not feeling well, the whole crowd will rush to help, because it is in them.

Now, these are the qualities which I am trying so hard to draw out of you, because it is there and just requires drawing out. If I can't do it from there, I'll do it from the bottom. And these things are important, where you can learn to be yourself, as we have said some other time to be yourself. And when you are Self, everyone else becomes yourself. I loved a woman so, so much, very, very deeply, but I could not, living the life that I do live as a guru, I could not provide her a home. And of course she wanted a home life, a family life, to have children, like every normal human being would want. By the way I am subnormal, or is it supernormal? I don't know. Who cares in any case? And so the supreme sacrifice was this, you go your way, my love, find yourself someone good, get married, be happy, fulfil the desire you have in your heart of having a home and children and being settled. Do that, and you have all the blessings possible from me to you, for your happiness. Do you see? That is how life has to be lived in the total joy of sacrificing, of loving, where you would give away even your underpants when you feel that the person needs the underpants to support his mmmmm, whatever.

That is the meaning of life, and the self-realised man is doing it all the time. Now you will ask what is self-realisation. You are in self-realisation, but you have realised only the little self, and not the bigger Self that is indwelling within you. So, it's a matter of changing the emphasis. But which self do you want to live in? That little puny stupid idiotic little body with its five senses, is forever making a demand upon your mind. You're seeing, touching, tasting, smelling, hearing - is that all that is there in life? No, there must be more. Now tasting, we eat food, and I think I might have told this to you before or somewhere, I don't know, I can never remember things I talk about - ah, you know your mind works, I'm going to have a steakburger or you know, a T-bone something like that. Right, I'm going to have a 'bried' chicken or roasted chicken, your mind is working on it. And how many minutes or hours you spend in those thoughts. Then you sit down eating for the taste. But do you know the taste is just from here to there. About four inches, I suppose. And it's gone. Because once it goes further down, what does it become? Hah hah! Yes. So you spend hours thinking of this meal. You've been planning 'I'm going to have prawns or shrimps' or whatever and these four inches lasting for less than,

four minutes, reduces your ideation and expectation of the dinner you are going to have which will only result in evacuation. Shit! Do you see? Right, that's one of the senses, and the same principle of course applies to seeing and feeling, touching. Say you're lying in bed with your beloved, your wife, fine, and you put your arms around her and you might fondle her breasts. And funny enough when you start fondling them, the nipple becomes a bit stiffer. See there's a direct connection between that and the other organs of the body. And how long is that going to last? Well, look I take about an hour - but most people in two minutes, and then you turn your back and you fall asleep.

Do you see, all the desires you have in your mind is never long-lasting? They're so temporary - like eating we spoke about and lovemaking we spoke about, touching. Seeing - you walk through this lovely garden out there, you see those flowers and you pass by. But have you ever thought what the flower has registered in you? Has it registered its beauty? No, it hasn't. You pass by and you've forgotten it. You see how temporary? The smelling you smell, the very lovely fragrant flower, how long is that fragrance going to last? You've just smelt it as well. So nothing of these things has any validity of permanency. So we lead ourselves on from the temporal, the physical, sensual self to that which is for everlasting. And that everlasting thing, which could never ever be destroyed, lies within you. Life. And once this realisation comes, you find yourself not to be temporal or temporary anymore, you find yourself becoming immortal.

These were the lessons I learned from my guru, Swami Pavitranandaji is to be able to move away from the temporary self and to find that eternal self within you. And yet you come back to enjoy the temporary-ness of life as well, to be in the world, yet not of the world. It's a lovely combination. One can combine the earth and the heaven, - they've splitten the terms, labels of course, it's all one - one can really learn to combine earth and heaven together and live them both simultaneously. It's only our thought forces that creates hell because there's no such place as hell. There's only this world and that world - but you bring in between that other world, which we call hell, and as a result of that, you just torture yourself and go through all kinds of mental hell. Do you see?

So to be happy, it's not really difficult. If you really want to be happy, put on your nappy, diaper. Even if you wet it sometimes, doesn't matter. It means become childlike, filled with the innocence and the joy of a little child. And as the Scriptures would say, 'You first have to become as a child to reach the Kingdom of Heaven'. All Scriptures say that. So what are you going to do when you reach the Kingdom of Heaven? You're going to do nothing. You just become your primal self, your original self which is really you. I don't want to be anyone else. I just want to be me, and why not? Wasn't I born into this world just to be me? Ask yourself that question - were you born into this world to be someone else?

No? You're only born to be yourself, and your self is filled with that great, great beauty, great joy, that love, that communication that you could find as I have found with my self and my guru, Swami Pavitranandaji.

It was on an English Course - I don't know if you remember, Peter - when a telegram came, yeah it was on an English Course, when he passed over, he was eighty-four. And the telegram came to England that Swamiji has passed over. And before coming to England, I think it was just about ten days or so before that, I went to India to visit him, and he said to me that 'I'm so glad you came, you've come to release me from this body, which is getting old now. I need a change. I need a change of clothes, that's all it means, nothing more'. Some while before that, those days I used to be a very, very wealthy person, I must have mentioned to you before I was a millionaire three times over. Threw it away. Fine, and I offered him, I said 'Swamiji, can I build you an Ashram? We can gather more and more students and teach them the things that you are teaching me'. And he tells me, he says 'No. I don't want an Ashram. I've just come to this earth for one purpose and that purpose is you. I only want one chela. For I know who you are and my job is to make you realise who you are'. You see? So here a man, Swamiji, sacrificed his entire life for me, to make me realise who I really am, the Incarnation of pure consciousness.

For example, I have a young lady in my room, she helps me with a lot of work, she's somewhere in the hall, sitting somewhere. Right, and I don't let a minute go by without doing anything, always dictating to her to write down something or send a note here, there, and she runs around doing this, running up to Tony or to Peter or to Raju, what have you. And she stays around with me all the time, but I have not even touched her. And she's so beautiful and pretty. For someone else it, they would do, I don't know what - neither do I want to know what. These thoughts don't enter your mind at all because you are pure consciousness and purity itself. And if you have not that purity, how can you impart purity to others.

So my teaching is not only by words, my teachings are my life, this life, our life. As the old saying goes, 'You first practise and then you preach'. I practise, but I don't preach. I only share my practical experiences of life. And that is why I don't need to make notes and things to talk from. I just flow, flow with love. And the words just bubble and bubble and bubble, taking away all the trouble. Do that. It works beautifully. Is that true, Rachel? Good.

(Gururaj starts singing) So we travel along, singing this song of you, my dear Lord. We travel along, singing this song of you, my Lord. For every moment is filled with your love, does it come from inside or does it come from above? I wouldn't care where it comes from. From below or above, but I know it is there. (Gururaj singing) So I travel along, forever singing your love's song. So I travel, travel, travel along with your song.

Ah, there's more than an hour. Creativity is forever produced when the heart is pure. Creativity, originality is always there, for the roots are in the origin of your self. So do not care about the orifice but the origin. I don't know how many got that. Enjoy your lunch. Did you want to do a video now? Can't we, can't we do it?

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