

Gururaj. Good. What shall we speak about this morning?

Questioner. Guruji, it appears that traditionally the path of the householder has been distinct and separate from the path of the serious spiritual seeker. Now, it seems to be a challenge of this age for us to try and bring these two together. How can one fulfil one's responsibilities to both areas successfully so that neither suffers?

Gururaj. Now, firstly the statement is not true. You cannot differentiate between the path of the householder from the path of the spiritual seeker because house-holding in itself is a spiritual path. Now, what do we mean by a spiritual seeker? Basically it means that one who is on the path to achieve that total integration within himself. And by total integration we mean where the mind, body and spirit function in unison, in oneness. Now, to become a spiritual seeker does not mean you have to be away from this world, you have to indulge in any form of escapism, for, as I have said before, that so-called spiritual seekers that want to find that Divinity and run away from this world might not do so because they are seeking something higher than themselves. For if they were seeking something higher than themselves, then that highness or that Divinity is all pervading. It is everywhere and if it is everywhere, why not can it be in the path of the householder.

So, in spiritual seeking you don't need to become a recluse. Some believe that by being a recluse, you could focus all your attention in that search. Now, that is very true. Now, how about taking, looking at it from a different angle where all that concentration could be in the householder's path and the householder's path is the most easiest path. You can ask any Psychiatrist that a person if he has not the temperament of being a recluse and if he locks himself up in a cave, he could very well become demented. I have come across many such seekers who thought that by just going away, away from it all that they would find what they are seeking but this has very, very seldom worked out, because firstly they are deprived of what they have been used to. They are thrown into a kind of loneliness and they would indulge in certain practices, for which their nervous systems are not ready and this could really drive one to insanity. Now, we people that live in the world have certain patterns in life and it is those very patterns that makes you and me what we are. So we have to begin, we have to begin from where we are and where we are, is on the householder's path. We have our responsibilities, wife, children, whatever. Good.

Now, the first step in the search is to accept that responsibility and if any responsibility is carried out to its fullest and done to the best of our ability, then automatically that becomes a stepping stone to stir up that which is within us. For in the responsibility of life, you meet very many challenges and without challenges there could be no search, you

become complacent. So, when we have challenges in life and we attack them responsibly, then automatically we also develop the quality of acceptance. Now when we accept our present position and being responsible, then to alter the adverse circumstances, we start doing something. We start acting, acting in a way that would alter the circumstances and we try and find opportunity in every adversity. Now I would wish that for people to progress faster, they must have more adversities. What a nice wish, but let me add on to that, let me qualify that to have adversities and view them in their proper perspective, for really speaking it is not an adversity. For example, you have a job and you earn one thousand pounds a month. (General laughter) Right, right. So you earn a thousand pounds a month, so what going to do, it might be a lot of money. So you will have nights out at various restaurants and all the kinds of so-called mundane, temporary, pleasure-giving enjoyments. Now you come into a position where you lose the job. The job becomes redundant, not because you have not the ability, but the job becomes redundant. So you find another job. Now, you have responsibility, wife and kids at home, so in order to make do, you take on a job for five hundred pounds. Now, what a blessing that is. It is a blessing because in that blessing and making do with five hundred pounds, you are developing discipline that you are going to budget now, all those nightclubs are going to be forgotten and you won't have a hangover the next morning. (Gururaj laughs).

So, responsibility, acceptance and discipline comes about. Now, you discipline yourself, you discipline your mode of life in such a way that it automatically becomes a search. For these are the pre-requisites on the spiritual path, a sense of responsibility, a sense of acceptance. Like the Serenity Prayer that you all know - 'Give me the courage to change, you tell me that which needs to be changed and the ability to accept what can't be changed'. Now, how does this help you? By exercising that discipline, you are altering the patterns of your mind, altering the old grooves that have been taking you downhill and by this discipline you are going up, up, up. That's a spiritual search in itself perhaps couched in other words. You don't need to sit in a cave cross-legged and 'Rama, Rama, Rama, Rama, Rama, Rama, Rama, Rama'. Ah! Idle repetition. So, when life becomes regulated, you will find that a lot of physiological and biological and psychological changes will take place in you. Before, because of that lot of money, you used to eat junk foods, now you will balance out by eating nutritional foods. No more of those restaurants which are a waste of time, you see, you really don't know what goes on in the kitchens. Fine. So here you are forced now to cook at home. You are forced to cook at home and you will see that for your family, you would get the most nutritional food at a quarter of the cost which the restaurants would charge, or even less. And so it helps you physiologically and that of course is connected to the biological self of yourselves.

You have developed now an attitude of service to your family. Before, when the money was plentiful that service to the family was not there. It was, superficially, but it never came from inside. Now you say "I make do for my family". You are a householder, remember that. And by doing that, what a great psychological reward you are receiving, that I am doing something. Now, when you start doing for your family and your environment in the householder's path, and the surest way to achieve anything is by doing, because to think of something would leave impressions on the mind but by doing something, those impressions are strengthened in the mind. And, with that sense of service, and by doing, you develop a greater closeness in your family. And by developing that greater closeness in the family, greater love is expressed. Now, is love not spiritual path? So, now you start loving more, there is a greater togetherness in the family. So here, what we thought was an adversity from losing a job of a thousand pounds and coming down to five hundred pounds - look at the opportunity - that is the householder's way of life. Good. Now when this love develops then we become dutiful, we observe all our duties to our wives, to our husbands, to our children. Like, for example before, the woman would go out to Harrods - that's one of your shops here - right, and buy a suit for the little boy and pay fifty pounds for it. Now you will buy a piece of material and have the suit done for half the price, which is even better because all the profits of the wholesaler and the retailer, all that is cut out and yet you are deprived of nothing. That is the householder's path.

Now, embarking on the householder's path, you become a Karma Yogi. So as responsibility, acceptance, duty, love, all that increases, then you reach a stage where you act for the sake of action. You do for the sake of doing and as you progress further, you want no reward for what you do. Now, this is in the family life at home but it is like throwing a pebble in a pond and the ripples expand, expand, expand and expand to your neighbourhood where you are serviceful. The neighbour's car is stuck in the morning in this lovely cold English weather, so you are not going to ride past, you are going to stop and help push him. But when you had that pride of all that money, you'd need no one.

I used to know a businessman in Pretoria, he had a beautiful limousine and his driver used to drive him. I think Shoki should know this man because he comes from Pretoria. And he sat at the back and he never used to look left and neither right. He just used to look ahead of him or perhaps read the paper. But when he lost all that, when he lost his business in Princely Street - large business - now he takes a walk, and everyone he passes 'Hello Mr. So and so'. 'Good Morning Mrs. So and so.' Right. Look at the advantages, look how his heart has opened.

So, what I am trying to tell you is this, that in the householder's path there might be difficulties, but those difficulties are to our advantage because by developing these qualities, we have a change of heart and a change of attitude towards

life. Then we start living. Now, if you recluse yourself as a spiritual seeker, you'd be missing all this. Look how much you are losing? And I tell you in this age, we don't need these Yogis or these Saddhus roaming around the streets without doing any hard work and living off the fat of the land by other people's charity. We need workers, we need people to do and that will bring about a greater sanity in this world because their minds are occupied, fully occupied in all these various aspects I have talked about. There is no time for madness, there is no time for psychiatric hospitals. If you want to get mad or go on the verge of schizophrenia or any kind of these mental aberrations, then I'll show you a very simple way - just do nothing, just do nothing. And you'll see how your mind and body will deteriorate. All kinds of physical and mental diseases will come about.

Now, this does not mean that while you are performing your duties that you do not have higher thoughts, good thoughts, uplifting thoughts, because every thought you think is forever emanating a force and that force is so powerful that it affects the whole environment. You come from home, you come from work, come home in a terrible state of mind, you are going to make everyone feel awkward in the house without even saying a word because the atmosphere that you have built up around you is not conducive to peace. So here consciously we try and think uplifting thoughts, we read good books, we read, we listen to words of wisdom, over which we mull. Now there is something there. First you hear, then you mull over it and then you practise it. In Sanskrit it is said 'schravum' - to hear, 'manun' to mull over it, to think over it and 'adidiasun' - to put it into practice.

So, in living the householder's life, this can very easily be combined. This can very easily be combined, you can even do it on the football field while Liverpool is playing - what's the name - right, Arsenal. (General Laughter) Who is on top of the log at the moment? You can do it on the football field, you can do it in the toilet. That is where I do my best thinking. (General laughter) Yes, yes, yes. So the mind can, what I am trying to say is, the mind can be completely occupied with good thoughts, uplifting thoughts wherever you are. Good. Is that not the spiritual path? Spiritual path is nothing unusual if you separate the spiritual path from your daily active life, then it is not a spiritual path.

So, daily activity with the introversion of meditational and spiritual practices, there has to be that extro-version, because you build up a great amount of energy within yourselves, you are drawing deep within a powerful force which has to be expressed. If you keep on filling the bottle with gas all the time, the bottle will bust. So it requires release and there is no greater release than activity and even the hospitals are doing this all the time where they give you certain therapies for activity. So when the mind is troubled in daily living, as the old saying goes, 'Go and chop a log of wood'. It is very true. It is very true and it works. So the spiritual path is not devoid of daily practical living and you can be very serious

about it but not so serious that it becomes an obsession. I have known of people that would neglect all their duties, the soup on the stove would burn up while they are busy meditating. It is not necessary. Making that soup could become a meditation because you are pouring your entirety into the soup - must be vegetarian soup. (Gururaj laughs) It must.

So meditation is not only the half an hour in the morning and half an hour at night, that only refuels you, recharges the batteries. But daily activity, daily living and with conscious effort to live in such a manner that the apparent adversities are done away with, where the path is smoothened and smoothening the path of life is the spiritual path. After all what are we seeking? We are seeking for happiness, aren't we? The man that goes, sits in the cave what is he seeking? He is also seeking for that joy to become one with Divinity. But I personally would not like to become one with Divinity alone. Let me become one with Divinity amongst a crowd. How nice, how beautiful.

So, when we practise these very simple injunctions, which all the theologies of the world have been teaching, you are practising Karma Yoga and Karma Yoga does not mean it is serious or not serious, it is the medium between both. There is a seriousness, there is a yearning to find that which is within. There is this aim to find totality in one's life. There is this aim to find that joy and that joy can be found as a householder. You know, I have been saying this over and over again that I am a guru for the householder. I am not a guru for monks. Right. So to live well and to live well does not mean you deprive yourself, that you go on severe austerities, it does not mean that. Enjoy everything but enjoy it in such a way that that very enjoyment becomes goodly and godly. Now what do we mean by that? So the wifey cooks a nice meal at home, you sit down to a lovely dinner, enjoy the dinner but always have that consciousness, that thought deep down within, that this is an offering, an offering through me to the Divine and that food will taste much nicer. Oh yes, it will taste much nicer. Because there is that touch of Divinity in there, in there. So if you regard that food to be divine and you know that Divinity is within you, so here Divinity in its dualistic forms assumes a oneness, the Divine to the Divine.

I was at a temple one day in India, so this person - naturally in the temples you have those idols of Buddha and Krishna and Rama and all that - so they normally take flowers - so this person went to the garden and picked some flowers to offer at the feet of the Deity. So, being a good friend of mine, I spoke to him, I said 'You are taking the flowers from God to offer it to God. What are you doing?' He says 'Well, this is tradition and you know that we normally do that'. I said 'The flowers growing there is more closer to Divinity than putting them at the statue or the idol because the flower there is in its natural state. It is in the ground, it is rooted with all that with which the earth is composed of and then you pick it from there and you put it at the feet of this'. He says 'Well I don't know, they have been doing it for thousands of years and I do it'. So I told him, I said 'Let me tell you what this really means. I do not deny that you must do this or not

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do this, take the flowers and offer them there, but what is happening here is your devotion. That is what has to be taken into consideration. The devotion you have of offering flowers to your Deity. Now think on the lines not of the ritual but think on the lines of the devotion that is brought into you. Now if you do this mechanically, it is of no value, whatsoever. If you do it just because it has been done for thousands of years, it has no value whatsoever. But how devoted do you feel at that moment of plucking the flowers to put them at the feet of your Deity, that is what counts.'

So in the householder's life, you develop that devotion as well. Now, this devotion does not go as far as temples. I have met the most finest, religious people that don't even go to churches but just live a good, honest, sincere, devoted life. And yet you find people that go to churches who are the biggest hypocrites. You do find that. This happens everywhere throughout the world, in all religions and everywhere. It is the motivation, the devotion that counts, how you feel inside. Now, as that devotion increases and you are performing the act with devotion either to your Deity, or your wife, or your husband, or your children, that is what will open your heart. Now, in the householder's path you have all these opportunities of opening the heart, the core of your personality. And by strengthening the core of your personality, you change your personality and from a so-called unholy person, you become a holy person and yet so ordinary, so ordinary, no robes and no paraphernalia. You don't need that, you don't need that. You need this change of heart, the opening, the expansion of heart to become closer and closer to the core of our personality where that Divine force resides. And then, and then the bodies are strengthened, the mind is strengthened, becomes whole, you are healed. You are healed by yourself. Therefore, when Jesus was asked, he said 'Thy faith has healed thee', and this is what it means in the daily art of living, in the daily art of living, for life is an art, and art always expresses itself. Art always blossoms on and on, in its greater and greater glory. Now is that not a spiritual path? That is Karma Yoga, a spiritual path.

So, for this now, to achieve all this we require a certain amount of alertness. Now how do you develop this alertness? One could start in the beginning with blind faith and by conscious effort in the art of living, with conscious effort in the art of living. As you see your personality changing, as you see the changes occurring within you by your own effort, then that blind faith becomes faith. It does not remain blind anymore, the bandages are taken off. Then as that faith grows because you have seen the changes in yourself. Many people rely on the guru - he must wave a wand you know and change. Ah yes, meditation practices are good, fine, but that is only thirty percent, but that little ten percent that I always talk of, that's your business. So, by a little conscious effort, when these various areas of life are changed, then you see, you are encouraged by the changes. Those are the signposts that we spoke about last night and with that encouragement, you progress faster and faster.

We are all little children, all little children. When a child is in class, a good teacher will encourage the child. The child does something good, you encourage the child and because of that encouragement, the child will feel happy and in that happiness will try and do more. So like that, when we have these little encouragements in life by our own efforts, backed up by the meditational practices and the grace we draw because of the meditational practices, the Gurushakti, then our path is expedited, we go faster, we progress faster. And as we progress faster, we come nearer and nearer to where our real home is. And that is what all religion is all about, that is what it is all about, so, so simple, so, so simple. If we have any fault or frailty and if we do resolve 'Look, I am going to change this', you can change it. And as the little will is exercised, that will is strengthened and the strengthening of that will, greater and greater results are achieved.

So, so the real seeker for spiritual enlightenment does not consciously feel that he is a seeker, because here the very purpose, the very idea of seeking involves a certain kind of mental activity whereby you are seeking results and as soon as you seek those results, those results go far away from you. Why do you want enlightenment, what for? You don't need it. You don't need to seek for it - go out with a torch in the dark streets. No, that comes on its own. You cannot force it but you can do something by living a good householder's life and these things just come. The other day I used an analogy which I will use again because it conveys a message that while I was sitting in a garden meditating, you remember, there were beautiful flowers in the garden and I came to the realisation when I saw the beautiful butterflies there that the beautiful butterflies only come where there are beautiful flowers. So let our garden of life be beautiful and those beautiful butterflies automatically come, automatically they come. You don't need to call them. You don't need to call for enlightenment, it comes automatically. Do you see? The whole idea is to live a life to its fullest and yet in it's most proper, moral and ethical values. This morning's talk has been more on morality and ethics. But, starting off from that small little point, you see how all these virtues get added unto you and they come, they come, they come, they snowball all the time.

So, there you are, a true seeker, although there is the idea in the mind that I am searching for home, I am searching for that which is Divine within me, that is my goal, but I have to act to reach the goal. If you want to drive to The Hayes, you have the idea in mind that you are going to The Hayes. Okay, but you are not going to think at every foot of the way or every mile of the way 'Hayes, Hayes, Hayes, Hayes, Hayes.' No, no. You have set your course, you are on the path, keep on driving and you must reach there. The Hayes is not going to run away, it is there. You see. It's not going to run away. Divinity is there within you, it's not going to run away, as long as we act in the way we should. And you have the

Scriptures to tell you these things. You have some of the good gurus telling you these things - that makes me good. (Gururaj laughs) So, there we are.

So being a householder, one can also be a seeker but don't let the idea of seeking be so dominant that it spoils your daily life. I have known of a young man, I don't know if I have told you this before, he used to sit from morning 'til night studying various Scriptures. He used to read all the various philosophies, yet his wife and children were starving. What kind of search is that? He is escaping into his books. By all means set an hour or two aside for your studies, to read those Spiritual books, but take care of your responsibility first, that's the idea. So you can be a householder and a seeker and your very search lies in the actions you perform. That is not a mental search but a practical search. It works beautifully, I know, it does! Okay.

Gururaj. Aha, acqua!

Questioner. Gururaj, you have said that there will be no Age of Enlightenment, that the universe will always exist on a balance of good and evil forces, so any expansive or creative impulse will then be balanced by a contracting or destructive impulse, so what does improving ourselves, the environment or the world imply? Can things be improved or do we merely shift the headache to the toe-ache until enlightenment arrives?

Gururaj. Very good, very good. Tell me one thing before you go, what accent is that? (General laughter).

Questioner. Scottish.

Gururaj. Scottish? Oh. Yes, this is a subject on which I have spoken many times and so I will just do it briefly. They have promised, some Teachers have promised an Age of Enlightenment where the entire world will be enlightened. Now, if we study known history, this has not happened so far but these Teachers that say that there will be an Age of Enlightenment, has not told us in how many million years. There can never be a collective Age of Enlightenment but there can be enlightenment for the individual. Our perspective or our view of the continuity and this continuum of the universe is very limited. Now, in the process of evolution, as the highly evolved beings pass off from this little section we are looking at, as they pass off, there are lower beings or people at a lower stage of enlightenment, lower stage of evolution rather, coming in this spectrum. Okay. So it is a continuous flow and this continuous flow has to be there, because an Age of Enlightenment on this planet earth would mean a stagnation and this entire universe will collapse. There forever has to



be motion to keep this universe going, for everything is motion. The entire universe, as I have said many times before is nothing but vibration and vibration is motion.

So those of us who reach enlightenment will pass this little sector onto another sector but, from the other end, there would be entering those that require the development and the evolution that those few that have reached and passed across. So therefore in this very motion, in this very cycle, with all these various forms of energies entering from one end at a grosser level and leaving at the other end at a finer level, will forever continue.

So enlightenment is there but it can be achieved on the individual scale and not collectively where the entire population of the world will become enlightened beings. Now, there will be a lot of technological progress, still much, much more but that has nothing to do with enlightenment. Enlightenment means becoming one with Divinity and becoming one with Divinity, you assume the form of Divinity and up to now this little planet has never contained all Gods. So this cycle will forever exist. Now in this energy, according to the Sanskritists, there are three Gunas, Tamas, Rajas and Sattva. Tamas - inertia, darkness, Rajas, the activating force, and Sattva that which is light. This can also be termed as the conscious mind, the subconscious mind and the superconscious mind. So, the duty of man on his individual way is to reach from the little conscious, through the subconscious to the superconscious which is at the finest relative level of existence. So, when he reaches the finest relative level of existence, then he passes to that which is beyond relativity, meaning the absolute.

So, it is a fallacy to believe that this world will become enlightened in totality. There have been great men, Mahavir, Mohammed, Buddha, Krishna, Christ, Incarnations on earth, if you wish to call them that, for they were that and yet they could not transform this entire world and bring it to an Age of Enlightenment. Do you think they did not have the power to do that, a real incarnation represented in an embodied form, a representation of the entirety, of the universe? Could they not achieve that? But, even incarnations cannot go against the laws of nature. They can give it a bit of a push, fine, but they cannot go against the laws of nature, because the universe has to function within its laws and there are laws within laws within laws, cycles within cycles within cycles. So to assume that this entire world will be enlightened is not true. But man on his individual level can achieve full enlightenment and become one with the Absolute. And not only that, whilst still in an embodied form, he can experience all the levels of existence from the mundane, conscious, sensuous or sensual level to, right through the subconscious and the superconscious and infuse all that with the Absolute, the Absolute existence, that Absolute energy. So he can do that, but that happens in an individual level.

Now, when a person reaches that stage, he will automatically draw to himself those that are of like mind. A very highly evolved person will always draw to himself those that are also evolved to a certain measure - that you can be very, very sure of. There is a saying in one of the Eastern languages 'Jaissa guru, aissa chela.' It means that the guru will only have chelas according to what the guru is like. So you have some gurus, sham gurus, in this world, racketeers, businessmen, yes, money-makers and they draw to themselves like people. Birds of a feather flock together, that's an old saying. Right, so what is the point here? The point here is this, that if one person reaches enlightenment, he will draw to himself people that may not be enlightened but that are on the path and fairly near. They are well on the path or grounded, let us say that. And, so the enlightened man helps those. Did Jesus not have the power to have the entire world as his followers at that time when he was alive? Did he not have the power? Why did he only have five hundred very, very devoted chelas? Because those five hundred had a certain evolutionary status, so that they could be near him. And this happens, happened with all the great incarnations in the world, all the true Teachers in the world, you see?

So, when a person reaches enlightenment, it does not mean that the entire world will be enlightened. It is an impossibility. But those that are attracted to that particular personage with love and devotion are those that are somewhat ready for a higher stage, somewhat ready for a higher stage and such a personage has to pay personal attention to each and every one that is attracted to him. And this attraction is not a mental attraction, it's a spark that comes from within. It's a spark that comes from within that you cannot help. The filings cannot help being attracted to the magnet, it's a natural force. You see. So, let us forget the idea of the whole world becoming enlightened at one time, that will never happen. That can never happen, or else the entire continuum will break, everything will be shattered, all the laws of nature would be destroyed and they are indestructible. So, we think of ourselves, how far can I progress in my life? That is the aim and in my progress, let me help those others that will progress too. Okay.

Five to one, its lunchtime.

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