

Gururaj sings "Aum nahmo bagvadeva sudeva " ..... (continues)

Gururaj. Good. What shall we talk about tonight? Questions.

Aide. Guruji, this is a question from an anonymous questioner. Sometimes, the more we meditate, the greater seem our imperfections. When we stop meditating, we revert to our previous imperfections. Why has Divinity laid such a complicated path to enlightenment?

Gururaj. Beautiful. Anymore? I could cover half a dozen in one Satsang.

Aide. There are several really.

Gururaj. Yes, sure. Carry on. Carry on, carry on.

Aide. Katherine Bunyan asks, 'Please could you tell us something about the origins of spiritual knowledge in India. Did it come from Atlantis or the Murea or in some other way?'

Gururaj. Right. Next.

Aide. I've already covered that one. You have said that we are following the royal road of Raja Yoga. Could you show how Karma, Bhakti, Hatha and Jnana Yogas fit into this road for the householder?

Gururaj. Good. Next.

Aide. How could the householder's path lead to enlightenment when householding brings so many responsibilities, diversions and attachments, which appear to hold back real progress and does not follow the examples set by the Masters?

Gururaj. Next.

Aide. In this month's 'Yoga Today', Sai Baba has been likened to Christ and has apparently performed many so-called miracles. Could you give us your thoughts on Sai Baba and his miracles and tell us why Christ performed miracles, if they were in fact Siddhis?

Gururaj. Next.

Aide. You have said that when incarnated on earth, Christ had the power to balance the tamasic forces of the whole of mankind. To what extent did he succeed in taking on the sins of the world?

TM meditators in Skelmersdale believe that seven hundred and sixty meditators can balance the negativity in Britain. Is it possible for a relatively small number of unified people to balance the present negativity in the world?  
(General laughter)

Gururaj. Okay. Karma can never be removed by anyone. There could be no Buddha, no Krishna, no Christ that could take your Karma away from you. You have to remove it yourself. But the guide, the teacher, the spiritual master as I have said before, can make you pay off the karma not in cash but by an easy payment plan. I have told you this before. Negativities are brought about, upon you, by whom? By you. And what is negativity? Can anyone ever answer the question, as we could ask Ted who is a professional photographer that without the negative, how can you produce the positive? So the negative and the positive coexists and this is the meaning of Tamas and Sattva and the activating force of Rajas in between. But yet, they are all so necessary. Without the negative, how can you have the positive? If you take a portrait, a photograph, you have to do it in your camera which produces the negative and from the negative you produce the positive. Right.

So what is man doing? Man - why the hell does this thing shake? What is man doing? Man is progressing from the negative, which is so unclear, to the positive which is clear to himself. And in meditational practices, you will come across difficulties. Good. Have more difficulties and the more difficulties you have, the greater your progress. So what does guru do? He puts the mirror to your face, so that you can face yourself. Can your eyes see themselves? No. You need a mirror and by looking at yourself in the mirror, you would find your strengths but moreso your weaknesses. And proper diagnosis is half the cure. We do not want to admit our weaknesses. We think we are all so great and um! We are not. Yet the Divinity is there within you, which is so great and so almighty and so powerful beyond all comparison, because how can you compare Divinity without having an object of comparison when there is only one Divinity. You see.

So in meditation, you face yourself in the mirror. And when you face yourself in the mirror and see yourself and see the complexities and the negativities that is contained within yourself, you will do something about it. But if you don't know of those negativities or positivities or problems, how are you going to deal with them, if you don't know of them. So, it goes again back to recognising the shortcomings that is within ourselves. And those shortcomings are only from the mind because within, deep within yourself, in your spiritual level, it is so untouched, so pure, unstained. Water cannot wet it; fire cannot burn it, that's what the Gita says. So what are you really facing? You're facing your mind. And what is your mind? Just a collection of faults and impressions which in Sanskrit is called samskaras. So you can't escape these samskaras and most people try to do that. Can anyone here in this hall tell me that they are not escapists, because in some way or the other, they are trying to escape from themselves, because they can't face themselves, because they cannot look at themselves in the mirror. You see.

Now meditation and spiritual practices teaches you, how to look at yourself in the mirror and face yourself face to face, and say, 'Well, this is my shortcoming, this is my weakness, this is what I need to do. These are the problems I have got to face'. And realising the factors of the problems that one is confronted with, you can, through your spiritual practices, find the strength to tackle those problems. Man is always dwelling in miseries because he does not want to face himself. True spiritual teaching means only one thing, face yourself, know yourself. I have said this before 'Man know thyself' and knowing thyself means facing thyself. So in spiritual practices, you're facing yourself and you need the mirror. And what is the mirror? Your guru, he is the mirror. Look in the mirror and you will see the blemishes on your skin or face or wherever, for it is his duty not to pat you on the back and say 'Ah, my beautiful sweetheart, oh lovey ducks'. That's bull. The true guru will pat you when required and the true guru will shit you out when required too. You see. You see.

Some people get angry with me, when I tell them home truths, when I show them the truths of themselves, not for my gain but for theirs. So in meditation, when we go through our practices and we say - oh, this running eyes and running nose, ah dash it - when we say, oh meditation has brought me certain discomforts, that is totally wrong. You are feeling discomforted because you are being made to show yourself face to face in the mirror. And I could show you how to project your mind outside yourself and look at yourself, very easy. I can teach it to you in two days. And do you know one thing, what an ugly sight you will see! Yeah. For you will be seeing only the body and only the workings and the dirt and the dross of the mind, for you will not be seeing the spirit because it is not the spirit that is brought out of yourself but is the mind that is projected out of yourself and the mind will interpret from that level to the conscious level and you'd feel

very, very terrible, seeing yourself, as you are. Oh it's nice to put on lipstick and powder and rouge and whatever other; but facing yourself is to know the inner workings of yourself. And when you know the inner workings of yourself, you will know the Divinity that is within yourself.

So, what do you project, the mind, the body? This is very easy to do, but project that Divinity and let Divinity look upon Divinity, for Divinity does not require seeing Divinity, it is a oneness. And all projection ceases, knowing that oneness. It is only the mind that projects. It is only the body that projects but the spirit remains totally unprojected. It remains unprojected because it just is. Divinity does not require reflecting itself in the mirror. No. For Divinity is the mirror itself, as well as you. And there's that oneness in it. But what requires and what does project, is the mind. And the mind being so confused with all various kinds of thoughts, assumptions, thinks that it thinks and yet the mind is incapable of thinking. Can anyone at this moment tell me that I am thinking. So many false philosophies has been perpetrated on to this world, like Descartes, he says 'I think, therefore I am.' I say rubbish - 'I am, therefore I think.' You see.

Now what do I have to do? I have to remove the thinking process from the 'I am-ness, that am I.' Now that does not mean thoughtlessness. We could do it in a moment, just give me a mallet here and I'll bump your head and you'll become unconscious and you can't think. No. The process is for your inner self which you find through spiritual practices, to be able to observe the workings of the mind. And by being able to observe the workings of the mind, you become separated from the temporariness of the mind and live with the permanence of the spirit. For that is what you really are. That is what you are, my beloveds, that is what you are. You are Divine, Divine, Divine.

Then you talk of problems. Where does the problem arise? Has the spirit, immortal, spirit eternal, spirit within you, any problems, it has not, not, not. It has no problems. So, it is the mind that has the problems. And if you realise the temporariness of the mind then you will not attach so much importance to the problems, for all this too must pass. Do you see the beauty that is life and life does not need to be devoid of mind. Life is comprised of body, mind and spirit but where are you attaching the greater importance, there is the question. To what are you attaching the greatest importance, to the spirit that is within you or to the thinking, cunning animal called the mind, or to the body? And yet everything can be made so beautiful. The body can be made so beautiful. The mind can be made so beautiful. The spirit is beautiful itself. Don't you worry about that, that's my part of the job. The body can be made beautiful in action. And how we act and react to the circumstances of life, therein lies the beauty of life. You can take something like say lovemaking and it could become so beautiful, not lustful. If you can infuse within that body, that spiritual self of yours, then even the act of lovemaking becomes a joy. Even the act of lovemaking could become a meditation. That's the body. Now the mind -

every thought that the mind thinks, it might think it is hurtful but turn round the coin and see the other side of it and you'll find that in that very hurt there is joy combined. For hurt, pain and pleasure are inseparable. You cannot separate them. But where is your attention directed to, to the pain or to the pleasure? That is as far as the mind goes, that knows of pain and pleasure.

But let us go a step beyond, beyond the realms of pain and pleasure into that superconscious level that I have talked of many times, where there is joy and bliss, where there is Krishna Ananda, Mary Ananda, Christos Ananda, Buddha Ananda, all the Anandas, Bliss. And every one has the ability within themselves to be there. Why they don't damn well, hell, reach there, is something which puzzles and baffles my mind. It's so simple, so simple. Just change the direction, change the direction from the body. Change the direction from the mind and you will find the eternal spirit forever there. You see? So, you are all drunkards, you are all alcoholics, that you will drink compulsively and you cannot help escaping from the body and the mind. Just move away slightly through your spiritual practices from the body and the mind and there, the spirit is there. When the clouds are dispersed in rain, the sky is there. You are not creating the sky, the sky is already there, but you are obscuring the sky by your mind's thoughts and by your body's actions.

They asked me to keep this talk short because they are having a Concert and a Counsellors' Meeting and good. So, oh well, we have done about forty five minutes, I think. More or less. Good. Thank you.

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