

Gururaj: So if being is omnipresent, meaning existing everywhere, then the centre is everywhere. Where else can the centre be? Although it could also be said -- although it also could be said that as the wheel turns on an axle so the centre is the axle upon which the wheel rotates. So in the external field of life or the relative field of life, we normally observe the periphery or the rim of the wheel and as you know, the wheel would have so many spokes that radiates from the centre to the periphery and yet all the motion in the universe that we find is in the rim supported by that which we know as the centre, the axle. But that centre, when it comes to spiritual qualities, that centre is everywhere. For example, if you would say, "Where does my soul reside?" -- Do you think you need this a bit louder? I'm not getting the feel of it. Perhaps further up. -- Yeah, but in the spiritual aspect of life, the centre is everywhere. If you should ask a person, "Where is your soul? Is there a place in your body where the soul exists?" No, you are the soul. You are the spirit and you are the mind. And when I say you, I mean the body, the mind and the spirit; it is just but a oneness. People, the biggest mistake they've made is to separate the three aspects of that oneness, the body, mind and spirit. Now what does this bring about? By the separation or concept of separation, it brings about fragmentation and not integration and a fragmented person cannot act in daily living holistically. One thought pulls this way and the other that way and the body reacts in a different manner although the body is supported by the mind in all its actions.

Now as I said before, it is a concept where these three things are a part. Where does the concept comes from? The concept comes from the mind. What is the reality of the mind? How real is the mind? For anything which is real is never changing while the mind is forever changing and because it ever changes, it goes through all the various turbulences of life. But if one could find the foundation, the basis which is never changing, then the ever-changing relative existence of daily life would not be as harmful, hurtful or suffering. There would be no misery and yet if there is, because we are placed in certain circumstances, if there is a misery inflicted upon us, we could be strong enough to face it, because we are functioning holistically. Mind, body and spirit functions in oneness and this functioning in oneness is called integration. So man, through spiritual practices and meditations, is led from fragmentation to integration. Now that is the sole purpose of life. For each and every one is seeking but one thing, is seeking for happiness. But his search has become so external that he suffers the illusions of happiness and also the illusions of misery while his real nature is pure joy. For everyone is divine, just veiled over by the various concepts of the mind which if looked at from a different angle would seem just a superimposition upon one's real self. So here unreality is superimposed upon reality. But because we do not recognise that reality, because we do not realise and recognise the reality, people go through sufferings and misery and yet the desire is so strong within them, "I want to be happy -- I want to be happy -- I want to be happy" and happiness alludes them and the reason why it alludes them is because they do nothing at all in finding integration. And the best way to find

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that integration is to do spiritual practices where you are led beyond the workings of the mind, the turbulence of the mind and when you are led in a very scientific manner, to that area beyond the mind, then you can look at the mind objectively.

You're so involved in the mind, totally involved in the mind that all side of that deeper self, the kingdom of heaven within is lost and when that is lost and not conceived or find no recognition at all, not an intellectual recognition, but a realisation, it is a condition which is experiential and you bubble over with joy, joy and joy. And yet you would go through life with all its ups and downs. You are having being embodied, you will have these things, contractions and expansions will always be there, that's the law of nature and you cannot deny the law of nature, for without the contractions and expansions, this universe will not exist and if relativity, the universe's relativity, then relativity, if relativity disappears, the absoluteness would also disappear. If you are non-existent, then god would become non-existent. If God is non-existent, then you are non-existent. So you start from the standpoint of duality, "I and thou." As Jesus would have said, "Worship thy father in heaven, pray to thy father in heaven," that is dualism. He said that to the masses who could not -- the peasants who could not understand the deeper truths of unity consciousness. But to the close ones that understood him, he would say, "I and my father are one." So where is the separation? So all separations are but misconceptions manufactured by the mind. Now why does the mind manufacture these misconceptions? It has a lot to do with one's culture, background, upbringing and it might even extend to lives lived before this life, if you believe in that. And all these various experiences have left impressions upon your mind. In Sanskrit they call it samskaras and it is the workings of these samskaras that filter through from the sub-conscious level of the mind which is the repository of these impressions and they filter through the conscious level of the mind and make you act the way you act or think the way you think.

Now the conscious level of the mind is very – very small in comparison to the vastness of the mind, for there is only one mind, the first manifestation from the manifestor was that universal mind, but we would say, "Oh my mind." There is no truth in saying my mind. It is like bubbles on a pond and when we look at the bubbles, we say, "Oh this bubble is a big one and that bubble is a small one and this bubble is that or that." But after all it is all but water of the pond and because of the various elements and the currents in the water; these bubbles come into being by themselves. So it is not a creation of bubbles. So in other words, that which we call divinity has not created this universe, but this universe is a manifestation. Fire does not create heat. It is the nature of fire to give off heat. The flower does not create fragrance; it is the nature of the flower to give off fragrance. In that way, this universe came into existence. So the centre is everywhere. Existence does not require a pivotal point for that divine force or divine grace or that energy is existent in every atom, in every bit of sub-atomic matter. So existence is everywhere. So when you experience this divine joy

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within yourself through realisation, through the unification with you and that which you call your father, you'll find that I'm non-separated from him. What separates me from him is my conceptions and my conceptions guide my perceptions of life as it is lived by us in happiness or in misery. You see, so these conceptions being creations of the individual mind could be termed an illusion, that is the greatest illusion man has to overcome and once, through spiritual practices that illusion is overcome and you feel that omnipresence within yourself, you could embrace the entire universe in your arms, for you are not apart from the universe, you are at one with the universe. Now these are realisations and not rationalisations.

Now through meditational and spiritual practices, you'd combine the left hemisphere of the brain with the right hemisphere where there would be a greater synaptic flow, a greater harmony, because the left hemisphere of the brain is – does rather, thinking, rationalising, verbalising, symbolising, while the right hemisphere of the brain is the one that is more connected to the intuitive level of oneself. So through spiritual practices, when there's a greater coordination between the left and the right hemispheres of the brain, then all your actions become right actions and spontaneously you do not force yourself to perform certain actions, for forcing your mind to perform certain actions, what you are doing is just shifting around in a gist. You cure a headache and find yourself getting a toe-ache. You see, so when there's a greater coordination between the hemispheres of the brain, then every action is spontaneously done and in that spontaneity, every action is a right action. But people misinterpret this, people could see a situation and they could not understand the situation and interpret it according to their own minds. Reminds me of a story, there were two nuns who got stuck without gas, petrol we call it in England, the car and they needed gas and the garage was half a mile away. So they had to have a container, so the only thing – rummaging through the car, the only thing they could find was a chamber pot, do you call it that here? Chamber pot? So they took the chamber pot to the garage and filled it up and brought it to the car and start pouring in the gas. Meanwhile at that time two G.I.s were passing, two soldiers, so they stared and looked at the nuns what they were doing, so after a while they could contain themselves no longer and so the one says to the nun, "Madam, I don't think this will work, but I sure do admire your faith." (Laughs)

You see, you see what the G.I. saw and what was in reality. In the same way, because of our mental patterning's, we see things in our own way. If there is an accident and there are four witness and they are brought to court, each and every witness will give a different kind of evidence and we'd be lost, because of fragmentation. So once there is a coordination then fragmentation gradually becomes lessened and an integration occurs and that integration gives you strength. So in a systematic process, you delve to the deeper and deeper layers of your mind, deeper and deeper layers. And as you go to the subtler and subtler layers, the mind

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assumes far greater strength. The conscious mind, or the brain in its entirety, I was saying yesterday at a talk in Seattle, has 12 billion cells – 12 billion cells in this two and a half or three pound brain and we are only using 1 millionth part of it and science has proved this. So as the other cells are awakened, the more and more of the universal mind can flow, then there would arise, not conceptions or perceptions, but an awareness, an awareness so vast as Blake would say, “Capture eternity in an hour.” I say, “Capture eternity in a moment.” For what is important is this moment, not the past and neither the future and because of mental patterning, if you study your thinking, if you observe your thinking, what are you really doing? Remembering the past and swirling it around in your mind all the time or Aunt Mary said a bad word to me three weeks ago so here it is still happening in my mind. Or if not that, then we are projecting a past happening into the future, but never living in the present, for the present is eternity. You see.

There were two Buddhist monks and of course they are not allowed to touch a woman, this is an old Tibetan story I think it is. So these two Tibetan monks were about to cross a river and they found a young lady there who was trying to cross the river. And so one of the monks picked her up and took her across the river. So the two monks went on further to their destination and after – after a while the one monk says to the other, he says, “You know you’ve done a bad thing, you picked up that woman and carried her across. You’re not supposed to touch a woman,” so the other monk replies that, “No, when I dropped her, she was dropped on the other side of the river, but you are still carrying her in your mind.” You see, the greatest gift divinity has given man is the ability to forget. And I do not mean loss of memory, but I mean, living in the moment, in the here and now and when you live in the here and now, then you would know the essence of being and the centre, the centre is here and now. So now, the mind, I call it a cunning animal, does all these funny tricks with us, because it is patterned, conditioned. So what is the answer? How can we get away from this conditioning if you have to work out these conditionings of the mind which is there since the beginning of this cycle of the universe which we might call creation, since the time of The Big Bang, then all those experiences, through the mineral, plant and animal kingdoms are still there. And to get away from all those experiences, you have killed, perhaps in past human lives or as an animal, those impressions are still there. The impressions for lust and power and what have you? Greed, avarice, covetousness, all those things you’ve been through, they’re still there and now and then external objective or subjective circumstances bring it to the fore and your actions and thought processes are dependent upon it for thought is also a thing in a subtle form. So that is the area of the subconscious mind which translates its impressions to the conscious layer of the mind and that’s just as far as modern psychology goes, and yet they haven’t touched the fringes of the various layers and sub-layers of the sub-conscious, but beyond that there is the super conscious mind which is still and at peace being at the highest level of relativity and that level man can reach.

Now a person would think, "What about all these impressions? What about all my actions?" For we know the law of karma that whatever you sow, that shall ye reap. That is the law of karma if you just live ordinarily, if you just pass through life, waste life in mundane matters, but the super-conscious level of the mind can be reached through meditation and spiritual practices, it can definitely be reached. There is a hotline from the conscious mind to the super-conscious level of the mind and by activating that hotline, by dialling, you can reach the super-conscious level, but you just don't dial. How can it ring on the other side? Do you see? So one could, through a systematic method reach the super-conscious level of the mind and from that vast storehouse of energy, bring it forth into the conscious level of the mind and modify the patterns of the sub-conscious mind at the same time, for what you are drawing is at divine energy which we could call light and the darkness in the sub-conscious mind could never exist in the power of that light. So although there is great truth in the saying that whatever you sow, that shall ye reap, there is truth in that, but that truth is just on the relative, small relative level. But yet there's a higher level where you can overcome this by a systematic, personalised practice of meditation.

So by reaching the super-conscious level that is within oneself, it would be like going to a perfume factory. You spend half an hour in a perfume factory; you're not going to come back empty-handed. When you spend half an hour in a perfume factory, you come out smelling like perfume. You see, so life is enriched, life becomes better and by better I mean life becomes transformed without even trying to transform it. And the methods are very simple, at first you gain some intellectual understanding and with the understanding certain practices which brings about this integration and then you go beyond the understanding, you reach the area of peace which passeth all understanding. For understanding could differ from day to day. This boy of 14 was telling his pal, "Oh my father knows nothing," but when the boy reached 21 he says, "Oh my father does know something." Who has learnt? The father or the boy? You see, so it brings about a greater maturity within us, a greater stability within us. 99.99% of the world's people are insane, yes (laughs) the sane person, the fully integrated person is just that point nil nil one, .001 so people lack that total integration which is called self-realisation. Some are on a higher rank of the ladder in evolution and some are still on a lower rank, but all are proceeding consciously or unconsciously to that which is divine, to that which brings peace and joy and that's what we all want and that is the centre, the centre of the universe is not here or there or anywhere in particular, the centre is everywhere. The centre is where your attention is. If your centre -- if your attention is on misery, then that is your centre of the universe, of your universe, if your attention is on joy, then that is your centre of the universe. That is your centre of being. So being does not reside in my fingers or my toes or my heart or -- it resides everywhere. I am the immortal spirit and from day to day as I change my clothes, I

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change my bodies, even here, now in this lifetime, in every 17 days your entire blood system is changed. In other words, 17 days ago you were somebody else.

Let us say an infant grows into a boy, the boy, adolescence and then manhood, still the same person, no different person. He is still John or Jack or Jim. So on the spiritual path, we develop from that infancy to maturity and when one has found that inner maturity, then one finds stability. Then one finds a meaning to life. Then one finds a purpose to life instead of just drifting along and all these comes about because you operate from a firm foundation. Your boat now has a radar, it is not radar less, tossed and turned – tossed about on the waves of the ocean, and yet when the radar is there, your boat can go in the direction you want it to go although the waves might be turbulent. Those -- the turbulences of the waves are accepted for by diving to the deeper layers of the mind as you dive just slightly below the waves of the ocean, you find the calmness. Isn't that what we want? To find that calmness? I think I might have a joke or two here, can't make you think too much.

Oh yes, this minister was talking in his sermon about intemperance and he says he wished that all the liquor in the world would be poured into the river, and then after the sermon he says, "Now let us sing a hymn, open up to page 94," and the hymn was, Let us all gather at the river. (Laughs) This one guru dropped into a saloon, a bar, he was thirsty and he wanted a glass of milk. So the bar tender made a mistake and put some punch into the milk. So the minister drank it – the guru drank it and after a few moments, he looks up to the heavens and he says, "Oh lord, what a cow!" (Laughs)

You see, so what we really require requires no effort at all. To gain new perspectives of life, by listening to wisdom of sages, great men, and also putting into practice the practices that are given, individually prescribed and life becomes smoother, you become radiant, sparkling, joyful and then you stop being the living dead, you live for we believe in one thing, life, laugh and laughter. Yes, for everything around you is laughing, everything around you is laughing. Can you see this flower laughing? If you walk outside the blades of grass are dancing, the breeze is blowing its symphony, playing its symphony in the leaves of the trees, everything is swaying in such beautiful rhythm, only the hill is unrhythmic and then they blame everyone else. They blame the wives or they blame their friends, they blame their children. Then if not that, when the wife says, oh come come shut up, then they blame the guru and they can't finish by blaming the guru, then they blame the god, but not themselves. Because we do – we do not have the strength to face ourselves in the mirror. And this is what spiritual practices teach you. To face yourself in the mirror squarely and say, "I John, am I John just exterior? Is this my real self? Or is there another reality?" And the psychologists talk of altered states of

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consciousness. Consciousness can never be altered and it's neither a state, it just is. What they might be talking about is the small little conscious level of the mind and they want to alter that, then they start off with psychedelic drugs and all kinds of nonsense. Everything is there in you, it's inbuilt.

You know there was this one man who used to visit a cafeteria and what he used to do is order one of those cans of soft drinks and the first day he went there, the shopkeeper served him with a can, he sat down at the table and took out a can-opener from his pocket and he opened the can and had his soft drink and every morning he used to drop in there for the soft drink. So a few weeks go by and the shopkeeper, his curiosity could not hold him that why should this man use a can-opener when there's that little thing on the can that will pull and the can get opened and you have your soft drink. So the shopkeeper asked him, "Excuse me sir, but there is this little thing that opens the can, why do you use a can-opener?" So this man replies that that little thing is there for people who do not have a can-opener. (Laughs) So everything is inbuilt, everything is there within you, everything is there within you, but we just fail to use it, and therefore the need for spiritual masters to come along remind you of it and show you how to use the tools that you already have, how to change the perspectives, how to look at life and the world from a different angle by developing some understanding. We have teachers and teachers and teachers in the world, but there are some perhaps who could actually impart a spiritual force apart from the teachings that would transform your life and make you find your own centre. You see.

And today most religions have been so watered down, it reminds me of a story, this Mullah Nasserudin he heard a knock on the door and this man came there and brought this mullah a lot of vegetables. The mullah thanked him and the mullah thought, "What would I do with all these vegetables now? I will make a pot of soup." So he made a pot of soup and he helped himself as much as he can, a little while later, there was another knock at the door and the man said, "I'm a friend of the person who brought you the vegetable." So the mullah invited him in, that's an Eastern custom, you always offer something. So he gave him some soup and then the second knock, third knock came and the fourth knock came and the person said, "I'm the friend of the friend of the friend who brought you the vegetables." So the mullah gave him some soup as well, meanwhile the soup was getting less and less so the mullah was adding a bit and bit of more water to the pot. Right, so the fifth and the sixth and the seventh and the eighth and the ninth knock came and this fellow says that, "Mullah, I'm the friend of the friend of the friend of the friend of the friend of the friend of the friend who brought you the vegetables." And then mullah offered him a bowl of soup, so this man says, "Mullah, this is not soup, this is just water." So the mullah replies, he says, "Seeing that you are the friend of the friend of the friend of the friend of the friend of the friend, this is the soup of the soup of the soup of the soup of the soup." (Laughs) And that is what has happened to all these

age old ancient teachings, so profound, so deep, so the true spiritual master comes to revive the truth, the real soup and not the watered down soup so that you can find your centre. That is the purpose of a spiritual master. And as the Gita says that when evil rises in the world and a great imbalance occurs, I take birth from age to age to revive eternal truths.

I need eyes to see and understand. That is the trouble really. Do we really have eyes to see? What do we see? We only see things that befit us or are advantageous to us. We forget the benefits of others, we are self-centred – self-centred with the little ego sense we have, but that is not the censoring centring we want, we want to be centred in reality, in being. You see, that's the beauty of life and life is joyous, beautiful beyond measure. Man is not made for suffering, and when we can not annihilate but expand, clarify the little ego self, then we can really see the truth. What I teach of is not of any religion, I teach of truth. Religion today has just become trappings and the truth is lost, so mixed up in its mythologies and ritualism's and what have you? There is nothing wrong with it, they're good for some people, yes, everything is good, everything is perfect. How can there be any imperfection? From the good can only come good. If the manifestor is perfect, then his manifestation is also perfect. Everything is perfect and all opposites are true. Yes, depends how you look at it. So through spiritual practices when one develops that awareness, then you have a panoramic view of life and not just a small section of life where you think, the ego thinks that you are the centre of the universe and the whole world revolves around me. You are the centre of the universe, but not from the level of the ego, but from the level of being. Good. I think that's an hour now. Good, we'll have a little break and then we'll have a rapid fire, question and answer session. Good. Seems to – good, shall we just meditate for a few seconds, few moments to settle down-- <chants prayer> open your eyes slowly. Good, questions? Yes?

Public: <0:51:53.9> I'm not – I don't know if I understand it right but I wonder if you think that your Christian religion is a kind of not – not –is not enough with the – the kind of <0:52:11.1>

Gururaj: I know what you mean. I could see the thought flowing above your head. All religions including Christianity are good religions. They were created at a time when man needed those teachings most. But those teachings at the same time are eternal and the failure is not of the religion, the failure is of man understanding the religion. Christianity contains the greatest truths. What greater truth can there be than by saying "I and my father are one?" That shows you of unity consciousness, but man has taken as an average religion, man has taken words literally and not it's deeper meaning because the understanding is not there. The understanding is not there is because the awareness is not there. So I've said this many -- many times over and over again that I



would like to see a Christian become a better Christian, a Hindu a better Hindu, a Buddhist a better Buddhist, in other words, man must be transformed. So whatever religion he believes in, I support, I want man to become a better man. I teach of humanity, let man become really human, let him really live in the image of god. That is it.

Public: Yeah that said Jesus is suffer <0:54:31.0>

Gururaj: Um-hmm, 'cause Jesus always said, "Be of good cheer," if he was not of good cheer, he would've never preached that, but his suffering, the things he suffered, the way I do suffer is not my own suffering. When I look around and see the sadness and the unhappiness's on people's faces, I pierce their hearts and see their feelings, and that makes me suffer that "Lord, you have given me so much joy, I bubble over in joyousness every moment of the day and here my brothers and sisters who are really myself, why must they suffer? Why can't they develop a greater understanding so that suffering becomes an offering?" You see, so that was the suffering of Jesus. Meanwhile he was a jolly good old chap, cheerful he was.

Public: Oh do you think that taking some -- understand it from a different religions and together and make your own<0:55:56.6>

Gururaj: Yes, you could do that, you could definitely do that, but as you go on doing that, you can start from there, but as you go on doing that, you will find that the basis of all religions is the same. The outer methods might differ according to different cultures, different backgrounds, but that is not important. The basis of truth is the same. Emblem, you'll find – you must've seen on the – the brochure, you'll find all the religions are on there, all the major religions are on there, Christianity, Hinduism, Buddhism, Zoroastrianism, Confucianism, Islam, all religions are there and then there's one symbol which is the eternal spiral, that represents the religions that are not reflected on the emblem because we can't get all in, because a person might have his own personal religion. There is no atheist in the world, there is a theist. You see, so therefore you can formulate your own ideas and as you go on formulating your own ideas, you will come to the basis that all is one and what we are after is the truth which we have -- <audio skips> -- light upon the path so that you do not stumble and fall, but you have to walk the path yourself and I encourage you do that. You see, it is so beautiful. Good. One must have that desire to find that peace, people don't really have a burning desire, they only indulge in wishful thinking and that gets you nowhere, got to have determination, perseverance to find that peace. And once a person becomes integrated, then all the emotional problems disappear, there's a balance, balance is created, but then of course I

feel sorry for the psychologists and psychiatrists, they won't make a living. You see, so that is the goal and aim of life. Whatever path you follow, it's not important. See, if I can find another joke for you.

Ah! There was this man, he was a great football fan and he goes to his minister and says, "Look sir, you speak to god every day, would you ask him if there's football in heaven?" So the minister says, "Look come back in a week's time and I'll see what there is," so this man went back in a week's time and he says, "Sir – reverend have you spoken to god and found the answer for me?" so the reverend says, "Yes, that there is football in heaven and they've reserved a front row seat for you in next week's big match." (Laughs) Good, next question. Anyone else? Let's find another one while you're thinking. See this one man was very – he was very close to – to god and he ascended right up to heaven to be with god and so the time came for lunch and god served a small bowl of soup to him and for himself. So then from that high point they could see everything happening on the other levels and this man saw at other levels of enjoying great feast, roasts and I don't know what all they have in feasts, you know all the goodies were there. So this man complained that there were tonnes of other people on other levels enjoying these vast feasts, so this man complains to god, he says "Look at those people at such a lower level having all these great feasts and here you and with I just a bowl of soup, very thin soup also, no substance in it. So god says, "Look, it's just you and I, so why bother cooking a big meal?" (Laughs) Next question.

Public: <1:01:46.5> I'm sorry, I forget.

Gururaj: You forget, you see, lack of concentration. Now through spiritual practices, your concentration increases where without concentrating, all the energies of your mind become focused. So you must learn to meditate.

Public: <1:02:26.8> consciousness or?

Gururaj: No, there is so above so below, there's no heaven out there and there's no hell out there. It is all within you, your states of consciousness. For example, if you suffer misery, it is through your mind and that is hell and if you have suffered joy, that is heaven. Like one man was telling his friend, he says, "I'm definitely going to heaven when I die," So this friend asks, "How can you be so sure you're going to heaven?" So he says, "Well, I'm having hell here." (Laughs) Yes, it's a state of consciousness, yeah, and as the ego becomes more clarified and as one allows that energy in its full force to shine through, then life becomes a heaven and

this idea of heaven and hell on the other side was perpetrated upon man for certain reasons at certain times. And for example, the Islamic religion tells you that you must not drink wine and all these various things, they forbid you, thou shalt not this this this, but they say if you live a good life, then on the other side, there'll be rivers of wine flowing and there'll be howries, pretty damsels to look after you and all this and that, after you die. So this man asks me, "What is the truth in it?" So I told him, "Do you really believe that? Do you have total faith in that? Then you will find that after you're dead because the heavens and hells are created by your own mind, the entire universe is a projection of your own mind." And funny enough they always promises goodies after you're dead. There are two organisations that do that, the insurance companies and the churches. The insurance companies promise you a large sum of money after you're dead and the churches promise you all the pleasures of heaven after you're dead. I want you to enjoy the heaven here and now while you are alive.

Public: <1:05:39.2>

Gururaj: Subject of karma? Um-hmm, it is a very long subject. I won't be able to cover it in just a short answer, but karma is a relative thing. Relative in the sense that whatever you do here, you would have to pay for it. That is for sure. Whatever you sow you shall reap as I said earlier, but that can be avoided. Karma can be overcome, it is not a hard and fast law. I was saying, as a matter of fact, that say for five seconds you have a negative thought, then make some effort for the next six seconds to have a positive thought, one in the credit balance. For the next 10 seconds a negative thought, then 12 seconds a good thought. Then you have 3 in the credit balance. And like that if your day goes on and you go to sleep at night, you will sleep so well that you have so much in the credit balance and you times that by 365 days, and then again you times that by three score in ten years or whatever you might live, and then you can truly say it to yourself that I am leaving this world better than I came for we are just passing by here, this little life is nothing in the concept of eternity. It is nothing. There was this Canadian student of a great Rabi in Israel, so this Rabi wrote a lot of books and this Canadian man read them all, he was his favourite author, the Rabi, so one day when he – when he went to Israel and he was passing the village where the Rabi lived and he went in there and introduced himself so the Rabi welcomed him and he said, "I'm very sorry sir, but it's a middle East and Eastern custom where if you go to a holy man, you always go with a gift even if it's just a flower or a petal of a flower, it's an offering, it's a mark of respect. So he says, saying that "I was just passing by I brought no offering for you sir," he tells the Rabi. So after the talking, talking, talking the Canadian looked around and he saw the room totally bare, they were sitting in the floor, so he asked the Rabi, "Sir why is your room so totally bare?" So the Rabi replies, "I am also just passing by." We're all passing by and the best we can do is to better ourselves for any scripture does not say, "You

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must know god.” It says, “Man know thyself.” By knowing thyself, you will know the centre of yourself and the centre of yourself is divinity itself. You see. Next?

Public: Define the little sense on your – your ego and do you have to <1:09:26.6>

Gururaj: No, remember yourself. Do not forget yourself. Why must you forget yourself? If you forget yourself totally, you won't be able to exist in this world, but what I would say that at the same time of remembering yourself, remember yourself to be divine and that you are one with divinity and that comes through self-integration. It is not self-forgetfulness or annihilation of the ego, it is clarifying the ego through spiritual practices so that you do not forget yourself and neither will you forget divinity. You live life on both levels at the same time. I talk of myself, every word I would say to you is of personal experience, but I live on both levels, I live as an ordinary man, laughing, joking, having fun, and at the same time I feel within myself the divine force all the time just there.

Public: There is the lack of self-confidence and you came into a situation when we are in doubt.

Gururaj: We are in doubts we come into the situation –

Public: <1:11:06.5>

Gururaj: Um-hmm, lack of self-confidence is a sign of one's personal weakness because no one needs to lack self-confidence. It is a lack of not being able to accept things as it is. Lack of self-confidence comes because of a projection of the mind that you expect something or you think something is far greater than you and you feel insecure and inadequate and you develop a sense of guilt. So by becoming more and more integrated through spiritual practices, you become more confident and you will say as in that Star Wars, “You are not alone,” something like that – something like that yeah. This minister was posting a bible to one of his parishioners, made a nice parcel and he went to the post office. So the man behind the counter asks, “Sir, is there anything breakable in this parcel?” so the minister replies, “Yes, only the Ten Commandments.” (Laughs)

Public: This is a question from a personal experience. I was meditating in the afternoon when I had tuberculosis and I used to meditate every afternoon --

Gururaj: Before you carry on, what system are you meditating? On our systems? No.

Public: No, I was -- <1:13:12.5> and this particular afternoon I felt at that point that the trees, the flowers, the sky, everything that I <1:13:40.8>with my eyes was part of me, that we were one.

Gururaj: Beautiful -- beautiful.

Public: And I was wondering how you could increase such harmony within your being?

Gururaj: That's right. Now what you had was just a glimpse, it's like an overcast sky and there's a chink in the clouds and the sun just shines through and then the clouds close up again. Now if you are put on a personalised system of meditation as we do, see there are no two people alike in the world and you can't have one generalised method for everyone. So in our systems we have personalised techniques for the individual. There are no two people alike. You can't just have one bottle of medicine that would cure all diseases. So in our system what I do, you get a form you had to fill in with some simple questions and you attach your photograph to it and then from throughout the world where we have our organisations, while Canadian Meditation Society has just started, but in other countries established for many years and a photograph is attached to the form and as soon as I get that in South Africa where I live, I go into deep meditation using the photograph as a focal point and going in that meditation, I reach that super conscious level and contact you, although there's no time and space in that region of the super conscious. I contact you and I evaluate your emotional state, your stage of evolution and it's a sort of a diagnosis and from that particular system of meditation is worked out for you, based upon your vibrations and quite a lot of things involved, it's very long, take too long to explain and then I work out the special forms of meditation for you and then our teachers here would teach it over to you because they are taught how to teach. In other words, I'm the physician and the teachers here are the dispensers, the pharmacists, they dispense and they teach you how to do the practice that you reach the goal quicker being personalised. So you'd be working with your own vibrations and what is more harmonious than your own vibrations? And you work with that and you'd find you systematically going to the deeper and deeper and deeper layers of the mind and beyond the mind where you become the observer of life. You become non-attached to life which means not being running away from life, but like the bible would say, "To be in the world and yet not of the world." Life becomes joyous, beautiful. Hmm, Ten to Ten? -- You know you talk of meditation, this one man went to a real estate agent and he

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says, "I want to buy a house, but the house must be at least a mile away from other houses, at least a mile away. So can you find a house like that for me which is totally quiet?" So this real estate agent was a meditator so he asked, "Do you want a lonely place to meditate?" So this man replies, "No, I want to practice my saxophone." (Laughs) Mr Waltz has just been pointing out the time to me, they close at 10 and the equipment has to be packed. So thank you very very much, it's been so nice meeting you. Um-hmm, quickie – let's have a quickie.

Public: Okay you were talking of centering, being here and now is love and joy and happiness , I believe that totally and we should forget the past and don't think of the future? Okay in the past, I mean what if someone comes out to you and tries to invite you and you don't want to. I mean you have to know it – how you –

Gururaj: Oh no, then then all the happenings of the past someone comes along and reminds you, you view it objectively. You view it objectively, you view it as an experience which is – which was necessary for you at that time to bring you to the level that you are experiencing the here and now, now.

Public: No they talk about it, you just bring it out and talk about it more at all times?

Gururaj: Yes, let them talk about it, it's okay. Okay let – let –

Public: <1:19:00.2>

Gururaj: Let the world remind you of it, it only becomes damaging if you start mudding over it, but if you observe it as if you're sitting in a cinema and watching the screen, and all the happenings there on the screen you – you can't change it. If the man does this that or whatever goes and robs the bank, you can't change the situation on the screen, but you know at the same time that you are not involved with what's happening in the screen, you're sitting there as an observer. So you become an observer and even the thoughts in the mind, you look at them objectively as an observer so that you do not feel the sufferings. <1:19:47.3> Good.