

Gururaj. Now those few people that are new here, you might wonder why I greet you in this way. It means that with thought, word and deed I salute the divinity within you. Good. Now let me hear some of your most profound philosophical, metaphysical, psychological questions.

Questioner. What is mysticism? That is one question. Another one. (Inaudible) a meeting ground between science and religion.

Gururaj. Is that chapter one? What about chapter two? Science and religion does find a meeting point but the approach they take is a wrong approach. One tries to measure, the scientist, while the mystic or the religionist tries to experience. Now science has not been successful in measuring speed for example. If there's a particle moving from one end to the other, they would not get it proper velocity because as soon as they go through to that particular particle, it has moved somewhat away. While in mysticism you do not move away, you become still. So here we could say, that science is motion and the study of motion, while mysticism is a study of still and yet one could combine the two so very well where you could experience motion as well as stillness. How can this be done? It can only be explained through analogy. You take a top that the children play with and if it's spun at a very high speed, it will seem to be standing still. So here in that stillness motion is found and in the motion, stillness is found.

Now we that live on this planet or in this universe are a product of motion and there will always be motion and when there is motion you become involved in emotion and that is where the problem begins. Because through that motion of the various psychological factors that operate within you, emotions are created and emotions be they pleasant or unpleasant is always conflicting. So, as I said the other day, I don't know where, here or somewhere else, that where you have pain you will experience pleasure and where you experience pleasure you will experience pain. Because there is a conflict between the two. The law of polarity as scientists would call it, like two ends of one stick. They say this is the left end and that is the right end. But the mystic, he operates in a totally different way altogether. He goes to the centre although he's aware, totally aware of both end of the stick, but his entire focus is in the centre. Are you feeling well, Charlene? Come sit here, don't be shy. I'm your Father, come, come, don't be shy. Good. So you come, that's it, sit here nearby me. That's better. I saw some tears in your eyes. Therefore, good.

So scientists look at polarities and they miss the centre. In other words scientists would look at things peripherally while the mystic looks at the centre. Now if you take the analogy of a cartwheel, the axle is standing still all the time, only the wheel that is turning. And if the axle, the centre was not there, there would be no way for the wheel to turn. But now

to make up this when you need the spokes and you need the rim, so that is how the centre can be combined with the periphery, where you are aware, not only of the periphery but also of the centre. That is the secret of life and that is where your unfoldment occurs. Now is the centre aware of the periphery or the movement of the wheel? It is aware of it, it is aware of it because the wheel revolves around the centre. So the centre must have a certain force, an energy that would be there. The trouble with people and all the emotional problems, while they go through all the motions in life, is that the wheels are buckled. Is that the word you use when the wheel is not straight, buckled, buckled, yes. Yes, for example, the bicycle has an accident and the wheel is not totally round, it is buckled that's English.

You know the Canadians speak a different kind of English - you know warped, another word? - square, square wheel. Very good. Very good. I could give you this course on a square wheel. Right. Now the trouble with human beings is this that the wheel is warped so the cart does not run smooth. What makes it warped is that the spokes are not well balanced. It might have had a knock and it has bent giving less pressure to those spokes that are warped than the others that are straight. So we human beings are warped people, ha, ha. Yes. Now of course analysis alone is not good enough. What to do about it, and as you all know I've done over three thousand talks around the world and as you know those of you that have attended previous Satsangs, that all theory must be brought down to its practical level. Otherwise all these philosophies and metaphysics and psychologies and humanities and what have you are of no use. What do we do when our wheel is warped? Where does the wheel reside? The wheel resides in the head. That is why everyone's head is always whirling around, even if they are total tee-totallers, their heads are whirling. Right.

So science is of the head but the axle is of the heart. So join that axle to the wheel of the mind and you bring out, bring a balance and then the mind can work at a far greater speed with far greater efficiency. And as you would know perhaps that a human being uses only one millionth of the twelve billion cells that are in this brain box. This brain is not the mind, it is only a vehicle for the mind. It's an organ, as other organs, hands, feet etc. etc, they're organs. So if these twelve billion cells minus one million is lying dormant, how much of the mind can penetrate through? Because that mind is a universal mind and because of our lack of development of the brain, our lack of bringing the universal mind to the conscious level, the mind is warped and the external signs of the mind being warped is our daily action, our feelings, our emotions, how we act and how we react to people relationships, circumstances. Can anyone here say that for twenty four hours of the day their mind has been filled with totally positive thoughts? None can. The minds are not because as soon as you think of a positive thought, a negative thought arises. A negative thought arises. Today I'm so hopeful that my business will take in a thousand pounds, thousand dollars because I need to take it to the bank tomorrow morning. But at

the same time when you think that you're going to take that thousand dollars in your business today to bank it because, or else the Bank Manager he knows what to do to you. He'll use his foot on the right side of your anatomy.

Talking about the right side of the anatomy, do you know where most Indians sit on? I've always been asked why I sit this way. It is very relaxing. Try it, it is sort of a semi-lotus and you'll find the weight of the body being equally distributed and your legs are tired or whatever, you become relaxed. It's an aid to relaxation. And now to come back, do you know where most of the Indians sit on? On their brain. (Laughter) Yes. So we lack balance. We lack the balance between the heart and the brain box, the mind and through our Spiritual Practices open up more and more of these billions of brain cells, the more and more the mind can penetrate through. And when more and more of the mind penetrates through to our conscious level of life we develop a greater awareness.

Now, this very activation of the brain cells is the job of the mystic. But it can be scientifically combined. Science today, unfortunately, and I work with a lot of scientists. I get called in as a Consultant to various Physicians and Psychiatrists and all kinds of things and of course I get called in, especially people with cardiac problems and these are things I teach. If you want the stillness inside, if you want that peace inside, wishful thinking is not going to bring it about, fine. So with our Spiritual Practices, more and more of the brain cells open to allow that universal mind to flow through so that you become more aware and as you become more aware the more the heart expands. Do you see? If you become more aware of the circumstances around you, you would understand the position. For example, Auntie Mary, she says a bad word to you, ordinarily you would react to it, 'Oh that bloody fool said this to me', that kind of reaction. Oh by the way the word bloody is a good word. What does it mean again, Vidya? It was used in England by Mary, so it came down to bloody, something like that. I forget also. My mind is not fully developed

Voice By our lady,

Gururaj. By our lady. That's it. That's it. He's a teacher of English. So through Spiritual Practices as the mind becomes more and more imbued with that universal force, with the force of the universe so the heart expands. Now it works in cycles. As the heart expands more, the more would the mind expand, so awareness of the mind, through the mind is so connected to the heart. Right. Now Auntie Mary said a bad word, normally you'll mope over it for a whole week. You might have a sleepless night, you know she said this to me and I got insulted and this, that and you could go on like that. But if the awareness was there, you would immediately look into the heart and mind of Auntie Mary. You would immediately analyse that, 'Look she said this word to me, what is behind it, what made her do this, or say this to me?' 'Is

it my fault or is it her fault and if it is my fault why should I worry about it?' And if it is her fault then she is going through some emotional state some kind of crisis. And I would have the awareness to recognise that and I would not be concerned about it and I would sleep peacefully and then I will say, 'Well if it is her fault' I'll say, 'Oh Lord give greater strength and forgive her'. And if I find it is my fault then I will say, 'Hey wait a minute, I took this so seriously, let me do something to better myself'. You see how awareness combined with the unfoldment of the heart can make us into better human beings.

To new-comers here, if you're a Christian I want you to become a better Christian and if you're a Muslim, a better Muslim, a Hindu, a better Hindu. But foremost of all and the right thing is to become a better human being. But unfortunately, we are just human beans, b-e-a-n-s. Yes and that is why being beans, are you smiling now? Good. (Laughter) Good. And if we should cease to be beans, we will save a lot of water in the bathroom. (Laughter) You got it? Yes.

So now this is what Spiritual Practice does. It makes us more aware of our surroundings. We walk through life blindly and without awareness. How many of us would walk through the garden up there and listen to the rustle of the leaves? What a Divine symphony? How many of us would walk through the same garden and see the leaves swaying in an eternal dance? How many of us would look at a flower in its true essence? What makes the flower? What brings out the beauty in the flower? It could be red, white, blue, pink whatever it would be. What brings out the essence of that flower? There's something invisible there. It's not only the ground, it's not only the petals, it's not only the leaves and the colours, but there is a, a sap, an invisible sap that makes that flower grow, makes that flower bloom and open up into its grandeur, into its beauty. Now that is what the mystic does, he finds the sap, the meaning and the essence of life, while the scientist just looks at the outward form of the flower. But the mystic looks at the outward form and yet also tries to penetrate that flower and find that invisible sap which is unseen by the human eye, but known by the unfoldment of the heart and the awareness of the mind. You see?

There is a story from Ramakrishna, and Ramakrishna was talking about a whole group of students that went to a mango orchard and there the students started getting busy counting how many leaves there are on the tree and how many branches there are. But there's one student, what he did, he plucked a mango and went to sit in the corner and enjoyed the mango. So the scientists study the leaves and the branches while the mystic enjoys the sweetness of the mango. It is good to have both, especially in this technological age where science is necessary. But science has done more harm to the world that good, that I promise. It has made people lazy. It has left less time for people to dive into their

inner self. Let's use an analogy which housewives won't like. Good. Now you need a dishwashing machine, fine, you get one. Then you need this appliance and that appliance and that appliance and all kinds of appliances, I don't know what appliances are really needed. I only know about eating and enjoying the mango. Right. So now all these things are bought on the instalment plan, so the poor woman what she has to do, is got to go to work, she's forced to, to supplement the husband's income so that they could pay these instalments. But in the first place, if one's needs and necessities and without competing with the Jones's, one lived a simple life that lady would not need to go out to work. She would be more attentive at home, she'd look after the home well. She'd look after the children well and no one could ever tell me that a nanny could look after your children better than the mother. That is true.

So we bring the circumstances upon us. Now another thing happens. The wife comes home from work, she's very tired, the husband comes home from work, he's very tired. So the one says to the other darling, 'I am so tired I don't feel like cooking, let's go and eat out'. Right. So they go to a restaurant and eat out, a wife and two children and you know what it is, it's easily thirty, forty bucks, fifty bucks. Fine. And what are you eating? I very seldom go to a restaurant, only when I go on trips would I do, why not, but if you see some of the kitchens! You know I was giving a Course in Spain, in Madrid and eighty miles from Madrid, there's a place called Segovia, you know where the Romans built a wall. I don't know if any of you have been to Madrid and the chef is the most famous chef in Segovia in the whole of Spain and the whole wall of the restaurant was covered with pictures of Kings and Queens and all dignitaries. Now with me I had a friend that accompanied me to Madrid, Charles Shaw, I don't know if any of you met him, Vidya knows him and I think Larry, you know him as well and of course Chetanji and quite a few of you know him. He is in the catering business. So after the dinner Charles Shaw, being a catering man, he asked the Chef 'Could we see your kitchen'. So we were given a tour of the kitchen and when I came out, well, Cor Blimey!! (Laughter)! Well that happens. Now that very meal for the husband, wife and two kids that cost fifty bucks as you call it here, right, could have been done at home for ten bucks and do you think the chefs and what have you put love into the cooking. No. They just work and they wait 'til closing time so they can go home. Everything is dressed very well of course, but your wife at home would cook with her love, so lovingly and the greatest ingredients in any food is not all the stuff that goes into it, but love. I could never eat any meal that is not prepared with love. Because what happens to me I get stomach aches and I become gaseous. So the main ingredient is love.

So now we create an artificial society by the influence of science. We create unnecessary needs and then we work our blocks off to meet the payments. So science has done a lot of harm. Meanwhile, science has done a lot of good as well, yes. For me to come to Canada from South Africa, on the other side of the world, if it was not for the aeroplanes, it

would have taken me a month of travelling on a donkey cart or whatever. So, it has done a lot of good. Same thing with religion and people have forgotten the meaning of religion. Religion means to bind back. What do you bind yourself back to, to that inner self, to Divinity.

Now religion too has done more good in the world than anything else and more harm in the world than anything else. If you study the history of religions you will find that Islam arose with the power of the sword. If they could convert you to become a Muslim you are definitely promised by the Scriptures that you will go to heaven. Right. Let us take Christianity, you remember the Crusades - rivers of blood have flowed during the time of the Crusaders' religion. You take the history of the Hindus, more wars have been fought on religious grounds and even up to today with religious clashes between the Hindus and Muslims and what have you. So, so much bloodshed and yet they teach love thy neighbour as thyself. But I suppose in brackets they would add on, love thy neighbour as thyself, if they believe in what you do. They say do unto others, that which you would expect to be done unto yourself. Those are the two greatest statements in the Bible. Don't read the rest of the Bible, just those two, love thy neighbour as thyself and do unto others that you'd expect to be done unto you and you have captured what religion truly means. And this is not only said in the Bible but it is said in every religion and I can quote them to you in Arabic, in Sanskrit and the works. Do you see? Now we have forgotten that, love thy neighbour as thyself but if you don't know yourself, how can you love the neighbour as yourself? Do you see.

So through Spiritual Practices and Meditation you start knowing yourself, and I would repeat this a million times over and over again that from the fragmentation that we are going through, we are led into integration and it is integration that makes you know thyself. And as I said during the week here, that religion doesn't say 'Know God', religion says 'Man know thyself', and by knowing thyself, you know God. Because we regard Divinity to be omnipresent, meaning present everywhere. So He cannot be away from a single cell of your body. He's in this wood, He's in this glass. He's in this light. He's just everywhere and when one's inner eyes are opened, you will find Him to be everywhere and you just can't help but love and love and love. You see. The expression is of God, as He is indefinable, His expression is also indefinable because He expresses himself in love and love is indefinable. I might have said this before if a boy asks a girl, 'Why do you love me?' And she says 'Because you are handsome and you have a pretty nose and what have you'. It is not love, she's forming an ideal of him of her own mental conception and then when that fades away in that familiarity and togetherness and then there's problems, there are troubles and where is the love? Do you see? Love is an inner feeling, love is God, love is an inner experience, where I can experience my beloved totally within me.

What's happening to my watch, what's the time, eight thirty six. So life should be experienced, more than thought about. We find most of our problems because we think of life, that life should be this way and life should be that way. Right. And I must have a certain kind of lounge suite and that will make my life happier. I must have a certain kind of car, I must have this, I must have that. I must have that and these are all just conceptions of the mind. You can be just as happy sitting comfortably in a chair which you can buy at the auction mart for ten pounds and have it covered for another twenty instead of going to pay five hundred at the shop.

What does all this boil down to, this inner satisfaction, inner contentment and not just to be a show off to the world. My house is better than the Jones's, my car is better than his and as we spoke about this morning, it is just ego building which detracts from you, takes away your joy, destroys you, destroys your inner self while to build your real inner self, you would find that contentment. And to repeat again it does not come from wishful thinking, it comes from doing something about it. It comes by activating those brain cells and unfolding the heart and the royal road is through Meditation and Spiritual Practices and then things become smooth. I was here last year less than a year ago and I met many meditators and I can see on their faces there is a great calm, there's a greater peace. I could notice on their faces and I thank Divinity for it for making me an instrument to bring his message of love and peace. Many teachers have come that have taught of love and peace, Love thy neighbour, love this, love that, love that, but you've got to have the tools and that is my mission in this life, is not only to teach you love and peace but also to give you tools on an individual basis that you can use. You might say to your workmen knock in the nail in that wall, but give him the hammer. So that is what we need. So Spiritual Masters come from time to time to fulfil man's spiritual needs as they are required. Good.

So I don't want to stretch your brains too much. See if I can find something here.

You know this Englishman went to a Scottish doctor, you know that Hugh knows perhaps, and he asked the doctor, what must I do with the liver? So the doctor sells him a pound of onions. (Laughter).

Do you know a Scot sounds like when he's sober? Nobody knows. (Laughter). I'm really getting Hugh. Wait 'til I start on the Canadians, (Laughter) ah dear me. Let's see if I can find another one here?

You know this Canadian was speaking to this Englishman and this Englishman was in a bit of a temper and he says, 'Show me one thing that's wrong with England?' So the Canadian replied 'The one thing wrong with England is that you are above sea level'. (Laughter)

I don't know if I told you about this one. This other Scot, ah, he was in a hurry to raise five hundred pounds and he needed it badly. So what he did, he returned, he went to the bottle store and returned all the empties to get his deposit back. This I think it is just as difficult to explain Scottish jokes to Canadians. (Laughter) There might be another one or two here.

Ah that one is no good. Yeah this one about how to keep Britain tidy, sink Northern Ireland and the IRA. (Laughter)

Well now, you know travelling with these aeroplanes and with the pressurised air you have in the planes it affects my eyes, they are very sensitive.

You know God is one, fine. The Hindus call him by the name of Ishvara, the Moslems call him by the name of Allah and Christians call him by the name of Christos, Christ. So would you like to sing this little hymn with me? I've just counted I've blown my nose seven and a half times.

Jay Ram, Jay Ram, Jaya, Jaya Ram
Jay Ram, Jay Ram, Jaya, Jaya Ram
Jay Ram, Jay Ram, Jaya, Jaya Ram
Jay Ram, Jay Ram, Jaya, Jaya Ram
Jay Ram, Jay Ram, Jaya, Jaya Ram
Ishvara, Allah, Christos Dayranaam
Ishvara, Allah, Christos Dayranaam
Jay Ram, Jay Ram, Jaya, Jaya Ram
Jay Ram, Jay Ram, Jaya, Jaya Ram
Jay Ram, Jay Ram, Jaya, Jaya Ram

Ram means Lord and though people call Him by different names, He's still the same Lord. Okay then.

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