

Special announcement this morning, it is Dorothy's birthday, and so it is the birthday of Barbara, Baldev's wife. Where is she? Oh, there she is - well - Happy Birthday to you both and may you see many more. You could - Happy Birthday - if you want to sing it. I don't mind.

(Group sings 'Happy Birthday' and Gururaj joins in). Hip hip, hip hip, and once more, hip. Okay, lovely.

What shall we talk about this morning?

Questioner. Gururaj, I have in several places read of a barrier on the spiritual path in the form of a state, when the chela fully believes he has reached enlightenment and is conscious of all sorts of blissful sensations and beatific visions. At least one writer has called it 'Pseudo-Nirvana'. Yet at some point the disciple has to break out of this state and progress onward. The following stage is spoken of, as often being accompanied by acute mental and physical distress before full enlightenment finally dawns. Is there anyway to avoid this pitfall, maybe by trying to avoid viewing enlightenment as a goal or is it a necessary stage of development?

Gururaj. Yes. Next question. (Gururaj laughs). Yes. People misunderstand Nirvana or Enlightenment. When you pass through a garden, you'll see beautiful flowers, but you have not reached the end yet, you still got to reach the end of the path to be enlightened. So all these various visions, sounds and things you hear, tinkling of bells, I've gone through this all I know, the roaring of the ocean, music of the Vina, all these sounds you hear, you see wonderful visions and things, but that is not enlightenment. It is a psychic phenomenon. Good. So when you go far deeper than the conscious level of the mind, you would find the sights and scenes and the greatest obstacle to enlightenment, is a spiritual pride. I do find, I mean amongst thousands and thousands of people in the world, wherever I travel around, you know people have these experiences, and then they develop a spiritual pride. And that in itself proves that you are far from enlightenment, because when you are really enlightened, there is no such thing as pride. Pride goes away, you become humble as we spoke about last night, I think.

Now, obstacles there would be on the spiritual path. To quote Vivekananda, he says that 'The spiritual path is a path for heroes', people with determination, that would persevere. And the obstacles and the barriers that come on the path are very necessary. That is a cleansing process, for example, the housewife would cook, the pot is dirty, she has to use a wire scourer to get it clean. So, spiritual practices are scourers, where you are cleaning yourself - of what? Of the impressions you have in your sub-conscious mind. All those samskaras that are embedded there, they must be cleared

away, until you reach a stage of total mental clarity and unification with the spirit. Then you are enlightened; otherwise not.

What are the characteristics of enlightenment then? The characteristics are, some of them, that you feel entirely joyful, blissful all the time, and whatever obstacles appear in your path, you, within yourself, feel so still. Normally now, say someone says some nasty word to you, or any angry word to you, you'd get upset, but when a person is enlightened, the whole mountains could topple down and it won't affect him at all because he is so still and at peace within himself, because he has become that peace. He has uncovered the veils and found the peace that is already there.

Everybody here is an enlightened person. Spirituality is not something that you would gain from outside, or you can buy at Woolworth's Bazaars. It is there already. What is required is the unfoldment, taking away the veils one by one, until you feel and experience and live that peace. And when you live that peace, then you are living God. You are not believing in God anymore because to believe in God is just a mental conception and you find the conceptions vary. Some Hindus would believe in a God with six arms, and some believe in God as a man sitting on a throne, somewhere up there with a long beard, and someone else might have other conceptions of God. So that goes to show that they are nothing but conceptions. You see? But when you experience that Divine force, and by experiencing that Divine force, you live it twenty four hours a day. Even in your sleep, you can live God. I tell you of my experience. We had some tests done at Saint Thomas's Hospital here, and the Professor Fennick, he is one of our Meditators, and then in South Africa at the Groot Schoor Hospital, which is very famous for its heart transplants - you must have heard the name. And then we have sleep laboratories, where, for the sake of experimentation, they wired me up, connected me to various electrical machines, and they found me fast asleep, in a very deep state of sleep, and yet I was aware of everything around me, which I described to them; what one Doctor said to another, what Nurse came in and who came in, what they were doing, and everything. So even in sleep, you could be totally aware and that awareness of Divinity is a twenty four hour business. You're just aware. And sometimes it seems as if you've got eyes behind your head, and see what's happening behind you. You are aware. There are no eyes behind, but the inner eye that you have, which they call the Ajna Chakra, picks up like a radio would the broadcasts of stations around the world, be they from the east or from the west, so you become aware. By developing that awareness, you also develop the awareness of the Universe and everything that constitutes the Universe. For example, I can pick up a stone, and I could feel the pulsation in the stone. It has life. Even a stone has life and you are made of the same molecular structure as a stone is made of, perhaps a bit more evolved, but yet there is life.

So the entire Universe is teeming with life all the time. There is no death, there is only life. When you truly become aware of life, of the entire Universal life, then you can say 'I am enlightened'. Right. And an enlightened man does not act any differently; a true enlightened man, not these sham gurus that would want to sit up on pedestals and be far away from people. No. Jesus was an enlightened man, and he used to mix with everyone. Wine and dine with the Pharisees and money-lenders, and all these things he used to do. That is a sign of humility, because an enlightened man does not find any difference between himself and you, because he sees that Divine spirit in you. That is where his entire focus is. He'll see the exterior as well. When you are driving a car, your full focus is on the road, or it should be, but yet you are aware of the scenes you are passing by. Do you see? That is the how an enlightened man behaves.

I'm sure you know that old Zen story, the disciple asks the Master before he became enlightened, - the story is very well known really, but some might have not heard it, so I'll repeat it. 'Before you became enlightened, what did you do?' He said 'I used to draw water from the well. I used to cook, I used to eat, I used to sleep, I used to chop wood'. 'And after you became enlightened, what did you do?' He says, 'I make fire, I draw water, I eat, I chop wood, I sleep'. See. Ah, but what a great difference in that sameness. To you that plant is a plant; to me it is part of me. I am the plant and the plant is me, that is the difference. So the Zen Master that when he replied that he does the same things he did before, there is a great difference in it. Now he could feel the pulsation of the water that he is drawing from the well. He feels it alive. He feels the aliveness of the fire he makes, the food he cooks; he feels the aliveness in it. And when he eats the food, before it used to be food, but now its not food anymore.

Now a person eats food for its physical sustenance, but you identify yourself with food, that the food is God, that I am taking God and putting it into God. Do you see? And then a lot of his tastes disappear. People would hanker, and say "Oh, I'd like to have a nice barbecued steak or something'. An enlightened man doesn't. He can be given a dry piece of bread and he can be given a banquet, a King's feast, to him it would be the same. He would not feel disappointed if there's only a dry piece of bread. But if he has a choice between the banquet and the dry piece of bread, he will naturally choice the banquet, which is his right to do, but there is no hankering, there is no craving. And all the problems in life stem from craving. We are always craving for one thing or the other and that is why the mind remains dissatisfied all the time. And the dissatisfaction is the opposite of contentment.

So the enlightened man is a very contented man, come what may, but he feels that deep contentment within himself. Even when he gets angry, he gets angry for a purpose, but that anger does not go down deep, it is only surface level, to teach. That's his main job. He teaches in many, many different ways. I know my guru in the Himalayas - I woke

up fifteen minutes late one morning, I was supposed to be up at four. So he comes round with a cane and slaps my backside with the cane and woke me up, and tells me 'You are fifteen minutes late. Where is the discipline?' You see? There was no anger in his heart, but he showed anger, and he was an enlightened man. As a matter of fact, I've got some photographs of him in my room and perhaps this evening I'll bring it down. Some of you might have not seen my guru's picture; you ought to see it. Okay, we'll do that this evening. Please remind me, one of you, to bring it down. Thank you.

So the enlightened man is something like the poem 'If' of Rudyard Kipling - the whole world can turn topsy-turvy and go mad, and yet you can stand still. To the enlightened man there is nothing ugly nor beautiful. Everything is the same, because he does not look at the surface value of things. He looks deep inside, automatically, that is his nature, he looks deeply inside the person. For show me any person on this earth that has not a bit of good in him, everyone has. And that is what he looks at, see that good. Generally people always look at the bad things. An enlightened person always looks at the good things. Like Shakespeare's poem, no, it wasn't a poem, it was in one of his plays, where he said 'Man's good deeds we write on water, and his bad deeds we write on brass.' And yet on the other hand, we call ourselves Christians or Buddhists or Hindus or whatever, and all of these religions say 'Judge ye not that ye be judged'. And yet here we form judgements, all the time, all the time. All the time judgements are formed which is wrong. What qualification have we got to judge another human being or his spirit?

And I think I might have told you this before, that this little two and a half pound brain contains twelve billion cells, and we are using only one millionth part of twelve billion cells. Now if all the other cells, we are only using one millionth, and all those other millions and millions, millions and millions, right, are dormant, how much of the Universal mind, which is one, can come through? Very little. A fraction of the universal mind comes through, and with that fraction of a little brain, you try and make judgements upon others? Do you see how stupid it is, really? So if, using only one millionth part of the brain and the whole rest lies dormant, then are we not asleep? We are asleep, we are sleeping, we are dreaming. That is why great Sages say, that 'This life is nothing but a dream'. You dream you're placed in circumstances and when you wake up, the circumstances are not there. It was a dream, but while you're in the dream, you regard it to be real. Those dreams are so necessary, really, that is a great gift from God. It's a release valve, because all the things that you experience in dream, if you had to experience it in a waking state, you won't be able to live. Life would become absolutely miserable. It is a release valve. So sometimes people come to me and say 'Look, Guruji, I have nightmares'. I say 'Good, have more, get rid of the dirt, throw it off'.

And you cannot annihilate the impressions that are in your mind or karma in your mind, or your karma really, you cannot annihilate them, and neither can you sublimate them. That is another fallacy, perpetrated upon people by various Eastern teachers. Sublimate your thoughts, you can't, but what you can do is discard them. Thoughts are indestructible, but you can discard them, and they will reach where they will have to go to. As the saying goes, 'Birds of a feather flock together'. Right. So they will reach a person, if you're having negative thought and you discard it, then it will go to a person who has a similar type of negative thought. And if you have a joyous thought and you discard that, it will go to a person who has a joyous, joyous thoughts. So whatever we think, it gets strengthened either negatively or positively, and this does not apply to the enlightened man. He will think but he is not reliant on his mind at all. He uses the mind as an instrument, he uses the brain as an instrument. He flows from inside here all the time. He needs the mind, he needs the vocal chords to express himself which is natural. I mean anything requires a machine, so the brain and the vocal chords, these are machineries, instruments through which the enlightened man pours himself forth. Do you see? And any thought that the enlightened man would think, will not become a karma, or it will not lead him into any kind of bondage, because it is just there on the surface and chucked out. So he remains free.

So in other words, it means that an enlightened man is a liberated man, in Sanskrit, the word is Mochska. You reach that state of Mochsa, while you are still living in this body. An enlightened man is a fearless man. He fears nothing, because the greatest fear everyone has, consciously or subconsciously is the one of death. All the other fears stem from it. Why the fear of death? Because it is the fear of the unknown and once you lose the fear of the unknown and realise within yourself that I am immortal, there is no death, none whatsoever. Even when you shed this body, you think the body is dying, or the body is dead. No, it's not. You bury the body and it will do so many things. The water in your system will go, mix with the moisture in the earth, and its alive. Your flesh will go into the stomachs of termites or insects, and keep them alive. And every part of you, every part of you remains alive, because there is nothing that could ever, ever be destroyed. Everything is indestructible, including your very thoughts. And thought is substance, thought is matter. Therefore, the old saying goes 'Mind over matter.' There's no such thing. Mind is matter and matter is mind. Sometimes the mind doesn't matter. (Gururaj laughs). Yah.

So these are the characteristics of an enlightened man. I said the other day, I don't know where it was, that if Christ should pass down the road, you won't recognise him, and most probably he'll get arrested for vagrancy in his tattered clothes. Why would you not recognise a Buddha or a Christ or a Krishna walking down the road? Because you have to reach that stage before you can recognise. And if you have not reached that stage, you cannot recognise. And the usual

analogy I use, that if you want to look at the roof, on the roof of a ten-storey building, if you stand down here, you won't see it. You've got to climb up another ten-storey building to be able to see the roof of the other ten-storey building.

So it is only when we reach a certain state of evolution, that we can recognise an enlightened man, oh yes. And when that recognition comes, you are enlightened too. You see how it goes. Before I used to say, always and it used to be in our Newsletters as well here in England, that my job as a guru is to awaken the guru in you, and then you discard me. That was a bit of a white lie, yes, because I can't shock you all of a sudden. I'll lead you up to it. The truth is this, that my job is to awaken the inner guru in you, and when that inner guru in you is awakened, you cannot discard me, because you will find your inner guru and this guru to be same, one spirit, no differentiation. So it is impossible to discard them. Do you see? You form this beautiful oneness, that's a bond a spiritual bond. It does not need to be a physical bond, because the body is here today and gone tomorrow, as we would say. Do you see? So that is the mark of the enlightened man. He does not only have sight, he has hind-sight and in-sight. And an enlightened man, he has sense, common sense and a whole lot of nonsense. (Gururaj laughs). Mind, it is good to have nonsense, yes, that 'non' is just a negation of sense.

So in other words, everything in this world must have its opposites, everything works in polarity. If you have black, you must have white. If you have sun, you must have rain. If you have this, you must have its opposite. And that is how this entire Universe functions. And because of the polarities, a motion is created, contraction and expansion. That motion is always there and without that motion, this Universe could never exist. We are sitting here; do you think we are sitting at the same place in Hayes? We call it the Hayes, right, but we are travelling, hurtling through space all the time. All the time we are hurtling through space. This Hayes was here, this England is here now, and in seconds this England is going to be somewhere else in the Universe, you see - motion, motion, motion. It is there all the time. While the enlightened man, although he is involved in motion, he is like a spinning top at high speed, at a very high vibratory rate, and you must have seen children, or you yourself have played with a top, and when the top is spinning fast, you think it is standing still, and yet it's in terrific motion all the time. And that is the stillness that one has to gain. As the Bible says 'Be still and know that I am God'. The very act of knowing is motion, so how can you be still? But what is really meant is, that get all your Chakras and what have you at a very high rate of vibration, that you would seem still, standing still. And then you can be totally aware of everything around you.

So you'll find enlightened men acting in so many different ways, that you would say 'What the devil is this?' Like this old story where a guru was sitting round a fire, with his chelas. And he took out a burning stick, and pressed it to the

arm of one of his favourite chelas. Everyone was shocked. Everyone was shocked. They said 'Guruji, what are you doing? You burnt your most closest, beloved chela'. So the guru replies that 'His destiny was to be burnt alive', - that he would be in such circumstances, perhaps in a burning house where he could not escape from or whatever, 'He was supposed to be burnt alive and I have averted that'. Do you see? So gurus are funny people, stupid asses. Yes. So the way how to deal with a guru is very simple. Try and understand the words he says, so you have some mental satisfaction. And I have been told by many of you here that 'Guruji, when we listen to a tape of yours four or five years ago and we listen to the same tape today, it holds a totally different meaning to us. Why? You know there was a child of fourteen and he used to tell friends 'You know my father is very stupid'. And then when this child of fourteen reached the age of twenty-one, he said 'No, my father does know something'. Who has developed? Not the father. The child has developed to be able to appreciate what the father is saying. Do you see? And that's the way it goes on. Where first you start with gaining some mental understanding. And our principles could be applied to everyone and anyone, because we reach or go right down to the basic facts. I've had this experience lecturing around the world, that if a Hindu sits and listens to me, he'd say 'Oh, he's speaking about Hinduism'. If a Buddhist sits and listens to me, he'll say 'Ah, he is speaking about Buddhism.' Or a Christian sits and listens to me, he'll say 'Ah, he is talking of Christianity'. Do you see? Because we speak of basic truths, that is why. And basic truths as our emblem would show you, is in every religion. The basis is the same.

Many people choose different paths, and nothing wrong with it. If a Christian, become a better Christian, a Hindu, a better Hindu, a Buddhist, a better Buddhist, but become a better human being. At the present moment we are not human beings, we are human beans - 'B E A N S.' But even if you are a bean, please sprout. Do you see? And you'll be doing some service to the world. So you started with your guru by understanding what he's trying to say. And then the second stage is, you develop a love, not a physical love. You can love him physically too, why not? But it could be very, very pure, brother, sisterly love, whatever. Right. Then you develop the love. With the love, some devotion comes about, not worship no, no, no, devotion is something else. You can be very devoted to a friend, oh yes, you don't need to worship the friend, you can become very devoted. And that is how understanding, love and devotion helps to strengthen you. And the most important part is this, that when you form this spiritual bond, when you form this connection; you can draw all the Gurushakti of the Universe, through your guru to you. You see how systematically it works, and how simply it works?

And I have said this before, that no man has the right to talk about God if he has not become one with God, has not known God. Think about him okay, but don't talk about him or preach about him like most of our pastors and ministers

and Imans, and priests and all of them. They just talk, talk, talk, talk, talk, book knowledge, not personal experience. And that is why our Churches are getting emptier and emptier, and the Disco Clubs getting fuller and fuller, because they could relate to the Disco. Have you ever been to a Disco Club? Right. Do one thing, close your ears, so you don't hear the music, and you'd think here's a whole bunch of lunatics moving their bodies around in all kinds of fashions. Yeah. Try it, you'll see. Yes.

So those are some of the standards upon which an enlightened man operates. On the spiritual path, to repeat again, there would be obstacles. It is like looking into a mirror and facing yourself, because without you truly facing yourself, you will not be able to get rid of Samskaras. Everything you have to do by your self and for yourself. The guru helps with the Shakti that he imparts to you. He gives you the tools, he will give you legs to walk on but you've still got to walk. He can't walk for you. He will give you the tools, give you the legs to walk. Do you see? So that is how even the presence of a true Master is beneficial. As I explained the other day that everyone is emanating an energy, and you can bathe in that energy, spiritual energy. It uplifts one. You know I have done over three thousand Satsangs up to now, I'm even losing count, and there has never been a Course anywhere in the world, where people have not left uplifted. But the trouble is, that it doesn't last. After a few weeks time, they are back in the rut again, because they don't do their Practices regularly, that's why. Right.

So regularity in practice is very important. It is very important. It's for yourself. Half an hour in the morning, half an hour in the evening, that's all, that's all you need and its not that one hour that you spend in meditation that's so important, but the other twenty three hours, how the quality of one's life improves. That is important. A chap came to me one day he said, 'Guruji', - hey that's a G, - a chap comes to me one day, he says 'I'm meditating for a whole year and nothing seems to be happening. Am I doing anything wrong?' And then of course you know I told the girl to bring a cup of tea and chatted, drew him out. Those are my ways so they don't feel stiff, you know be there when they are with me very, very friendly, so they could empty their hearts. And that's important. Even the very talk itself is a therapy in itself. So I start questioning him. We started with his work. I say 'How are things at work and this and that?' So he tells me, he says 'You know before I used to feel every day as if I could punch my boss on the nose'. Now his job is a Sales Manager and he's got quite a big staff under him. 'So now I don't feel like punching my boss on the nose anymore'. And I say, 'What about all these people that work under you?' He had a lot Salesmen under him. He says 'Before I used to give them a piece of my mind', not that he had much mind, but still, 'I used to give them a piece of my mind'. 'And what do you do now?' He says 'Now I call them to the office and have a nice chat with them, encourage them, how to improve their sales, if they're down on their quota, you know. The next month they bring in better results'.

I said 'What about home?' He says 'You know that old girl of mine at home, now and then, you know we have these quarrels and this and that. But now if she says something, you know I laugh about it and I put my arms around her and kiss her and there's no more quarrel left in her. It's gone'. Right. 'And your children?' And he says 'Oh Gor Blimey.' he says 'You know nowadays these teenagers they have the record players, all that tang alang, alang, alang music, yeah, and they put it on so loud.' He says 'When I reach home, I get mad, a tiring day at the office and then to listen to all that'. But he says 'Now I don't even hear it'. Because I don't put my mind there to the music. Before my mind used to be driven to that noise. Now its not'. So then I asked him, 'Hasn't meditation done anything for you? The quality of your life has improved. Your work conditions with your superiors and your inferiors, your home life has improved. Your relationships with your children, all that has improved'.

So sitting down for that half an hour and drawing upon you that energy, and to become permeated through meditation with that energy, you'll find the quality of life definitely improving. Do you see? You might not notice it but others would. Like Charles asked me this morning, 'Don't I look more handsomer today than yesterday?' So I don't know, 'You look ten times more handsomer than yesterday and if you're not careful you'll regress in age until you become a boy like twenty one'. I tease him a lot, you know. Yes.

So those are the signs of a man of enlightenment. And as you progress on the path, you'll have various kinds of experiences. But do not dwell too much on those experiences. Enjoy them, by all means enjoy them. Many times myself, I would sit down, I'd get such a beautiful perfume smell. There's no perfume, no incense sticks, nothing burning, I would get that. Sometimes I'm driving my car and I would hear a celestial choir as if they're were a hundred thousand voices singing. You hear all kinds of things. You have all these experiences but you don't get stuck there. And no true Master will tell you and I could mention names like Ramakrishna, Raman Maharshi, Vivekananda and all these people, that, 'Do not go in for occultism because these are just occultic phenomena and they add nothing to your spiritual progress'. Actually they block it, because you get so involved in them. Oh I close my eyes and I can see everything. I become clairvoyant or clairaudient or psychomotrist or whatever. Become an Ophthalmologist and see inside. That would be good. Or even if you don't want to become an Ophthalmologist, at least become Optometrist and see inside with the inner eye. Great beauty is there and you feel it, you feel the joy and the peace.

Sometimes I walk down the street and everything is so, so beautiful that I feel like going up to everyone and hugging them and eating them up. Expression of joy. Do you see? And the awareness develops. Many times people

walk down a street, what do they see? Really nothing. No. They'll see some shop windows or there might be a nice dress in one window and their eyes might linger there for a few minutes, more in wishful thinking, 'Oh I wish I had that two hundred and fifty pound dress'. Something like that. But no, when you become aware, everything around you becomes alive and nothing passes your attention. Nothing passes your attention, because you're aware. You become awareness itself because you are non apart from the entire Universe. You can just close your eyes; you can float away to anywhere. You can float away to Venus to Mars or to Pars. (Gururaj laughs) Yes. See what we got in stock today?

You know you're talking about God. This man you know he said, he's an atheist and he used to proclaim, 'I am an Atheist, thank God'. (General laughter).

This one fellow had to have an operation and he was postponing it, postponing, postponing it for a few years and then at last he had to go to hospital. So the first thing they did was put him in the bath, gave him a bath. And when he came out of the bath, he said 'Oh dear me, I didn't know it was so easy an operation.' (General laughter) Yeah.

And this other chap had a dog. It was an Irishman. He had a dog and he thought that his dog was a mathematical genius. So he asked the dog 'Five minus three, and minus two, how much?' And the dog said nothing. (General laughter)

So this one guy goes to the pub, another Irishman, he goes to the pub and he orders a bottle of Scotch. And he drinks every drop of the Scotch, drank the whole bottle. Then he starts walking away. So the bartender said, 'Hey Mister, how about paying for the Scotch that you drank?' So this fellow asks the bartender, 'Did you pay for it?' So the barman said 'Yes, I did'. So he says 'Now, what's the sense in two of us paying for the same thing?'

And then of course there was this Welsh guy in and he always fancied himself to be so strong you know. He said 'You know, when I was a child I could lift up the pram with me sitting in it'.

And then of course you know nowadays, especially in America, it has become quite a thing where they have TV dinners. Do you get that here in England as well? A TV dinner is on a plate with, you know, you can buy anything you like, it's there and what you normally do is shove it in the oven and then when it's warm, you take it out and sit at the TV, watch TV while you're eating. So this fellow he wanted a TV dinner, so he took the TV set and put it in the oven.

Oh and this woman, this woman had one arm longer than the other, so she took on a job as a shorthand typist.
(General laughter)

And then this other fellow he tells his pal, he tells Jamie, he says, 'You know my uncle died on a tight rope'. You know what a tight rope is in a circus where a person walks on it. Right. So his friend answers, Jamie, he says 'I didn't know that your uncle worked in a circus'. So he replies, he said 'No, he didn't work in a circus, he was hung'.

Well I think we did more than an hour. That's fine. Good. Good. Good.

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