

Questioner. Firstly, welcome, Gururaj, it's nice to see you again. The question is, when we are in the presence of someone such as yourself, or any spiritually developed person, it's like there's a light there, and it's like being suddenly woken up, but almost without realising it, it's as if we fall asleep again. What I'd like to ask you to do is, can you give us some pointers as to how to stay more awake and less asleep?

Gururaj. Don't sleep. (Gururaj laughs) Yes. Now, this comes about by training. The person must not feel towards his guru a sense of awe, because within awe, there is a certain element of fear that is involved. Now, fear is a thing that produces so much anxiety in a person, and this anxiety stems from the factor of one's own personal inadequacy. Now, when you feel inadequate in front of the teacher, it would have a tendency to numb the mind, because the human mind always wants to escape and it escapes into a certain kind of dormancy. (That's fine. I think this will work well.) Good.

Now, when the mind goes into this kind of dormant stupor, then the functionings cease. Now, when the functioning ceases and if it is turned into a kind of love, instead of awe, because in awe there is love, by all means, there is great respect, but there is also that fear. But now, if this can be changed into just pure love, then you do not fall asleep. Fine. I would still like to meet two lovers gazing into each other's eyes and falling asleep. They fall asleep afterwards, yes, don't they? Love becomes such an invigorating factor that you do not fall asleep.

Now, by sleep what Rick meant for that moment, in the company of the holy - I have just been to India recently for three-and-a-half months, and in the company of the holy, you become sometimes overwhelmed, and then at that moment, you feel uplifted. Your soul rises, the spirit within you shines through because a real teacher takes you away from your mind. When I say it takes you away from the mind, it does not take you away from consciousness. It uplifts you to a higher state of consciousness, but it takes you away from the mundane things that the mind is forever involved in, thinking about this and thinking about that. And the mind is forever running away, away, away, trying to escape from itself, trying to escape from the bondage, which it has brought into itself. Now this is a natural function of the mind, because every mind yearns for, be it consciously or unconsciously, every mind yearns for freedom, it wants to be free from the shackles that it has bound itself in. And this bondage is caused by various forms of thought processes.

Now, people have negative thoughts that are very binding, and people have positive thoughts that, too, are binding. Now, this is not what Norman Vincent Peel will tell you, but there is definitely a bondage there, for the mind is so involved in negativity which is pain producing, which can bring about misery, and positive thinking is pleasure-producing, and

uplifting to a certain state but it does not produce freedom. It does not produce freedom. How does one reach the state of freedom? The state of freedom is not to be in the bondage of the mind, that means, in turn, that one rises above the mind. I was telling someone earlier this evening, that, when man becomes an observer of the mind, then only would the mind assume its proper function; only then. Now, who observes the mind and what observes the mind? The mind is observed by the mind. But now, I have said this many times before in many talks, that the mind has certain facets, sections, if you'd like to call it, conscious mind, sub-conscious mind, superconscious mind, which is the deepest and purest level of the mind, although within its limitations. And the superconscious mind is connected to the Divinity that is within man. Being of that pure level, it could reflect that light of the Spirit, it could reflect the Kingdom of Heaven that is within. And that is the purpose of all life.

Now, when so much light is there, how can you sleep? That is the meaning of the word 'GU-RU' - 'GU' means darkness, 'RU' means light - he that takes one from darkness to that light. And that light is so powerful, so invigorating, that it does not lull one into sleep, and here is meant the old grooves, the old channels. But what happens with everyone to-day? What happens with everyone to-day that, while in certain circumstances, in certain company, the light is felt, the light is felt but as soon as one turns one's back, then the light disappears and you fall asleep and back into the old grooves, the old channels. So here, what is required is constancy, a continual habit, call it habit, of being in the company of holy people, spiritual people. And when you are in the company of spiritual people, you feel fine, but that is not possible. That is not possible every day to all the people. Some of them can live in Ashrams, where they can be near their teacher, fine but that is not possible for all the people, so what does one do, then? One reads good uplifting books, for example, written by great spiritual people, a constant reminder. In my little shrine and in the house, I have pictures all around me of Buddha, of Krishna, of Christ, of all the great personages whose teachings I have studied, and, when I look at these pictures which I constantly do, I am reminded of their teachings. And whenever I am reminded of their teachings, Christ is near me, with me, in me, Krishna is near me, with me, in me. How can I fall asleep? How can I fall asleep when that light is there with you, near you, in you all the time?

Now, how many of us here do that? You have a picture of Christ in your living room, of Krishna, or any spiritual person? How many times have you consciously drawn your attention to that picture? Very little, ask yourself. It is so. It becomes like a furniture. How many you know, you install beautiful furniture in your home, beautiful lounge suite, for the first few weeks, you say 'Ah. Lovely, lovely'. Afterwards, you don't even notice it. You don't. You buy a brand new car, and for the first couple of weeks, it's so fine, and after a while, you just drive it because you've got to get from point A to point B. That's all. And the same thing happens with a picture on your wall of Guruji, of anyone, it just becomes a fixture.

Now, practice is required here not to fall asleep, how to stay awake. So, just for a few seconds, while passing in the house, your eyes go to Krishna or Christ and just one little thought of his that you have heard or read is brought to mind. You wake up refreshed because the teachings of these great men, these wise men, are not dead words. Lecturers, you find plenty; teachers, very few. For the true teaching comes, not from the mind and from the lips, that's not teaching anyone could do that. Anyone could read four to five books on a certain subject and give a highly intellectual talk on it. Everyone can do that, but the true teacher is he who does not talk from the mind, although the mind and the mouth has to be used, but he talks from a spiritual depth which he has experienced himself. So what he is conveying to you so that your mind can grasp it is wisdom that comes from within. But that is not enough, that's not all, with every word a certain spiritual force is sent forth. And that spiritual force is what awakens the light within you, activates the spirit within you. Without Gurushakti, or Grace, all your techniques are of no use I was telling someone to-day. Every mantra that you practise or meditate upon or any other practice, the Preparatory Practice, all of them is only of value if it is given by one that knows his business. For, with sending that practice, the teacher is sending his heart, his whole heart and soul and spirit, pouring it and it comes with such force and power. That is the grace that is intermingling every practice you do, so how can you fall asleep? You fall asleep because you don't do it. That's the answer. Good. Fine.

Now man is a creature of habit, all kinds of habits are formed in life. Good things are done, so-called bad things are done, according to the laws of so-called moralities, and things like that, and most of them are done by habit. Most of them are done by habit. So have habits - you must have habits, or else you won't be human but have the habit of leading the end to Divinity. Good habit, Divine habit, good and bad, those are human terms, Divine habit, for the very thought of Divinity is Divinity itself. This is a new proposition I am putting to you to-night, the very thought of Divinity is Divinity itself. Ah so where did that thought originate? Within yourself, yes. For Divinity is within yourself, is nowhere outside to be found. So what does the pictures of these great men, spiritual men do to you, is to awaken your real Divine self. In Sanskrit you'd say, 'Brahmas mee', I am Brahma. In Christianity you would say, 'I and my Father are one'. I am not apart from Divinity. Why must I separate myself from my beloved? Divinity is not someone I fear. Divinity is someone I love. Ah, how can I be separate? I am at one. And when a person is at one with Divinity, you find that through an external form first, but you are led by an external form to find that internally, within yourself, so when the mind is merged into the inner self. And by that very mergence, it flows out in thought again. Then thought is Divinity's thought. Who are you to think? Can you really think? You think that you think. You don't think, they're just grooves, patterns, habits. When you really can think, then know Divinity's thinking, not you, not your limited mind, but the superconscious mind is used as a vehicle for the Spirit to shine through, and that is Divine thought. How can you sleep? So simple, so simple.

Like that, like that man proceeds, progresses on. What is the benefit? Why? It is for the freedom that you are seeking, not to be in bondage, performing all actions, and yet, apart, an observer of those actions. So here the superconscious mind, lit up by Divinity is now appreciating everything that happens around you or to you. Now the great benefit of that is this, that you develop an attitude, a positive attitude, if you want to call it, that nothing affects you, nothing affects you. You are then in the world and yet not of the world. So, you are in the world, you eat, you drink, you sleep, you go to the toilet, you do everything because your body is constructed as such, and it has its own particular needs. But, you become the observer of all that happens around you, and when you are the observer, nothing affects you. For that observer, its nature is joy. When you are joyous and joyful, what can affect you? Nothing. And that you can call positive thinking, if you like, although it's not the right word. Psychologists and Psychiatrists they know too much, they think they know too much.

So when a person dwells within this joy, immersed in this joy, becomes an observer, then nothing can affect, because that joy is so great within himself that it encompasses everything and in that encompassing, it produces compassion. That's what Buddha is all about, compassion. So that joy it's second nature, its other aspect is compassion. And compassion's other name is love, and you love everything, for everything is looked upon with an equal eye. To me, the robber, the thief, the murderer, the rapist, I love them just as much. Why? Because whatever I see, or whatever anyone sees, is nothing else but the reflection of his or her own mind. Therefore the old saying 'Beauty lies in the eyes of the beholder'. Do you see how simple it is? So whatever I see, well, whatever actions I see of another, to me, it becomes a holy act, because, if you see with holiness, you can only observe holiness. And when you observe holiness, you are projecting your love, then nothing is wrong. To take a little common example, a boy loves a girl, he sees no fault in her, because love sees, he does not see. He does not see with his eyes, he does not see with his mind, but his heart sees. In other words, it feels. Same thing applies, girl loves boy - she looks at him if there's love, she looks at him with different eyes, sees no fault.

So what is important in life is love. For life is love, true life is love, so how can you sleep? Now, by constant re-kindling this flame, through the words of wise men, and we are all students of life, through the words of wise men, reading the writings of wise men, doing the practices that draws grace to us, we can never sleep. We can never fall back into the rut. For do not care of the interpretations of others, care with what eyes you can see. And man reaches a stage where he sees no separation between himself and another. Someone does something wrong to the holy man, you'd feel that I am doing wrong, because that person is a part of himself, of herself. Husband is naughty, sometimes, he ill-treats his wife.

Then the wife sees that, 'Ah, that is a projection of myself', objectified, of course. What is functioning there? Is my mind functioning, or is my heart functioning? For if my heart is functioning properly, then, all those wrongs become rights because it is me, part of me. The entire universe, you come to the realisation then, that the entire universe is nothing but a projection of myself. Without my mind, nothing exists. This world doesn't exist. Although the mind has not total reality, it is still functional in the relative field of life. But how about infusing the Absolute into the relative? Then the relative assumes a different form.

Husband gets wild with wife. My wife doesn't do this, she doesn't do that. She burnt the toast this morning, she didn't give me a hanky. Is that something really to, to worry about? Perhaps you have put her into that state where she has forgotten to give you the handkerchief or burned the toast. What's so important? After all, everything is so temporary. Everything is so temporary, and even the sleep that man goes through, the non-awakening, is also temporary. For you got to reach the goal, you got to reach back where you have come from. You are of Divinity and that is where you shall go. But the veils of the various thought processes in our minds, those are the veils, and they are the obstacle which prevents us from seeing that everything is Divine. The worst act of a sinner, too, is Divine. This entire universe cannot exist without polarities. Where there's heat, there must be cold. Where there's rain, there must be sunshine. Look at these lovely days we are having. Must be that. But remember it's going to rain after this Course is over. Now, if it does rain after this Course is over, what are you going to say? What are you going to say? Oh, bad weather. No, it's not bad weather. When the sun shines, the Gods are smiling and when it rains, the Gods are sending showers of blessing.

Do you see how you can look at things? And without the spiritual awareness, without this awareness of the mind, without infusing the mind with the spiritual light, then you can't think that way. So everything is a blessing. Bad weather? How can you call it bad weather, because you're feeling cold? Is it bad weather for the grass and the flowers and the trees and the food that you eat, that stimulates your body and your mind, to think that way? And yet you take this Divinity with you, within you caused by the rain, which you call bad, bad weather, that grows the lovely food that eats and sustains you, and then you still complain, bad weather. So even after putting Divinity within you, you objectify the exterior as bad. You see? The human mind, I have always been saying this, is a very cunning animal. And whenever it can find an excuse to project its imbalance on to anything exterior, be it man, animal, or whatever, it will not miss the chance of doing that. And that is the sleep, not when we go to bed. You need that rest. For hasn't Shakespeare said that 'Sleep is the best nourishment in life's feast'. It gives relaxation to your mind. It gives relaxation to the body, and that is important. Because without having that relaxation, you cannot proceed further. Everything moves in cycles, day and night, sleep and

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waking. It is all. As I said, those polarities have to be there, but not to get too involved in the polarities, so that they affect you. To be non-affected is the true sign of anyone's spirituality, any sign of spirituality. Good.

There was this King, his name was Aggbar and he had a very wise Prime Minister called Birabel. Good. So, one day the King wanted to find the most non-affected person in the world. Now, the non-affected person is the most happiest person, you see? It means the same thing. To be non-affected is to be happy. So this King wanted to find the person that is totally happy. So he sent out all his armies and the first thing they thought of was going to very wealthy people, rich people, and everyone had some problem. Wherever they went, there was some problem, everyone they interviewed they had some problem. So, in desperation, the King had to send out his Prime Minister, to find the happiest man on earth and he sent Birabel. Birabel went everywhere and on his way back home, also in desperation, he has not found a non-affected person, the happy person, so on his way home, he had to cross a river. So there in the distance, a man was sitting on the rock, and splashing water with his feet, and just singing away, and there was genuine joy and happiness on his face. So Birabel approached him and asked him of his problems and this. So he says 'I got no problems, what problems are there? There's no such thing'. And then Birabel found out that this man did not even possess a shirt on his back. Do you see? That is real awaking, real waking. Now not to have a shirt - this is a fable - not to have a shirt on one's back, what is meant here was non-attachment to the various things of life.

Enjoy everything, but be non-attached. That is waking, to be totally non-attached. The greater you are non-attached, the more happier you are. Do you see? Because it is the very sense of possession and attachment that produces unhappiness. I possess my wife - so what do you bring in its wake? You bring about jealousy. And that brings about something else. And so on and on in a vicious circle it goes, because you possess your wife. You possess the chair, the armchair, you possess. You get some of this at home, and the child climbs up into the beautiful arm-chair, or someone accidentally spills something on it. And though you don't show it because of politeness, 'Oh, don't worry, don't worry, fine' but inside, you feel hurt. 'Oh, my beautiful arm-chair, it is going to be stained'. Why? Because you are possessing that arm-chair. You regard it to be your possession, when in reality you possess nothing. If you did possess it, then why don't you take it away with you when you go on the other side? You don't possess it. It is a commodity, and all things are like commodities to be used in its proper way. So, if you are non-attached to that beautiful settee or arm-chair, that little spillage on it won't hurt you. You won't be affected by it. You will say, 'Oh, let's clean it up, and if a mark remains, after all it just happened, it can't be helped'. It's not going to hurt you. Like that in human relationships. There's one great poet that said, 'Lord, if you want to give me attachment, let me be attached to Thee and nothing else. Let me

be attached to Thee, my Lord, and not to anything else. Because the very attachment I have to You, my Lord, will make me non-attached here'.

If you are attached to the Absolute, then the relative means nothing. Just an end, a necessity, to live in life, like money. Money's not the end and aim of life. But without it, you can do nothing, so you must have it. You must have it. Good. So now if that is the attitude forever in one's mind, then, how can you sleep? Ah, the attachment towards Divinity.

There's a lovely Hindi Bhajan - (Gururaj sings) 'Lagane la gaymusay .....' 'I have that yearning, that attachment to you, my Lord. Beautiful, beautiful. So then you attach yourself to the light, then you can't sleep. You're in your bedroom, and there is a chink in the curtain and the street light shines through. It will worry you so much, you can't sleep, because you're used to sleeping in darkness. But if your curtains are left open, and the morning sun shines through, you wake up, because you love darkness, you've fallen in love, you fell in love with darkness. Sleep then. Fall in love with the light. Be attached to light'.

So constantly to listen to the words of holy men, and this is preached in all cultures and in all Scriptures, keep the men, keep the company of holy people, for then in their company, you will not be thinking of all kinds of things that are not conducive to the natural way of life. Listen to their talks on tape or read their books, and let things be around you, in your home, or wherever you are, that could be constant reminders, that would give you constant remembrance of that which is Divine. And then you will never sleep. You'll never fall back into the old grooves. You are constantly awake, constantly awake, constantly awake to the Divinities of life, yes, constantly awake. Everything should be regarded to be great.

This one holy man went into a saloon. What do you call them here? Pubs? He was passing by, so this holy man went into this pub and he asked for a glass of milk. So by mistake, they gave him milk punch. He drank it and while he was drinking it, he looked up to heaven, and he said 'Oh, God, what a cow'. (Gururaj laughs)

Well, in the same vein, there was this preacher, there was this preacher and he preached in church against all forms of Intemperance. He says, 'Lord, I wish that they would take all the liquor in the world, and throw it down the river, throw it in the river.' Then after his sermon, he says, 'Now open your Psalm books, your Hymn books, and let's turn to page, - to Hymn ninety four.' Everyone in the congregation had to smile, for the hymn was, 'Let us gather at the river'. (Gururaj laughs)

I think that's about an hour. It's fine. I don't want to tax your minds too much, you must have been travelling from distances. Well, I myself had twenty-five hours of travelling. I left my home at ten and I arrived at Heathrow at ten, somewhere past ten. So do have a very nice sleep. Think of holy thoughts before going to bed, loving thoughts, very good, you'll sleep well. And tomorrow we can go into very deeper, more deeper questions. Okay, then. Namaste.

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