

Gururaj. Try and synchronise your feeling with mine. You'll find a cool relaxation coming over you. Om Shanti, Shanti, Shanti. Open your eyes slowly. Good. What shall we talk about today?

Questioner. I have a question I have difficulty understanding why we spend so many lifetimes trying to reach the joy of enlightenment and then have relatively little time to be of service from that level (inaudible) this little drop of water which has now joined the ocean. Can one, serve individually in some way in the beyond or two are there other cycles, and if so, is this lifetime an integral part of it?

Gururaj. Yes, there are other cycles of life, but the supreme cycle is to merge away into Divinity. Now merging away into Divinity does not mean that you are losing your individuality, but that you are being individual as well as universal, because the qualities of the drop of water which you are, does not disappear in the ocean, it becomes one with the ocean. And as an individual drop you'll only enjoy the limitations of the individual drop, but when you get merged with that vast ocean you enjoy the joy of the entire ocean because there is no difference between the drop of water and the ocean, it is composed of the same substance. So, you'd know that if you take a fine atom, it will have more power if it is split, than a two thousand ton bomb. A two thousand ton bomb thrown somewhere will only create a big hole, but if an atom is split, it will destroy the entire Victoria, for example. So it is not the drop that is so important, but the energy in the drop that is important, and when that energy combines with universal energy, then you find the full joy of it, the bliss of it, the bliss of Divinity. You see.

Now when we talk of cycles, the entire universe operates in cycles. One cycle begins and then it goes into quietude, which in Sanskrit we could call Pralaya, where the Gunas or the substances which run this world, Sattva which is goodness and light, Tamas which is inertia and darkness, then the balancing force, or the activating factor is Rajas. So this universe is forever in motion because of these three factors and none of them can be removed as long as you stay away from the ocean. For the ocean is beyond Sattva, Rajas and Tamas. If you read the Gita, it says, Chapter two, Verse fortytwo I think it is, it says, 'Rise above the Gunas' which is Sattva, Rajas and Tamas, 'Rise above them and then perform action'. So you do not need to wait until you merge away into that vast ocean.

You can achieve that balance, that activating force in this very lifetime and then that does not mean being inactive. It means being totally active, for as you are now you're active, you think you are sitting still, but you are not. There are billions and billions and billions of cells operating in a systematic manner in your system as you sit there, so everything below Divinity is action all the time. Now to make this life happy, what one has to do is proceed from Tamas, darkness to

Sattva which is light Tamas.. .Tamas asato sad.gamaya. 'Lead me from darkness to light'. And even in that beautiful hymn which I'm very fond of, it says, 'Lead thou me on kindly light', and I'm not going to be impatient, one step at a time is enough for me. But if I want to sit still and not take the step, I'm going to reach nowhere. And yet, I might have said this before somewhere that if you analyse the word 'nowhere', just shift the two words, it becomes 'now here'. Shift the W to the right, now here, so you are now here. And that is the realisation man has gained, not the past, it's gone. Forget it and neither the future, that might never come, but now here to enjoy this moment to its fullest, here and now. That is the secret of eternity.

Eternity cannot be measure in time, there's no linear measurements there where you proceed from A to B, and if there is no time, there can't be any space, because space as any scientist will tell you is dependent upon time and time is dependent upon space. That from here, if you want to go to the city, central Victoria, it will take you time because you've got to cover that space, do you see, but this area of merging away into that infinity of that ocean, there is no time. It does not proceed from a horizontal level, it does not work on horizontal levels. It works on a vertical level. It is one line, one line which is total unity all the time. That line is fine, thin so therefore the same goes that the path to Divinity is like walking on a razor's edge. It is so fine yet the path is so beautiful that you do not cut yourself with a razor. It is sharp and yet not harmful.

So, many people worry about losing their individuality. What is your individuality? Have you examined that? That I'm John or Joe or Jack, or whatever that I call myself to be 'me'. I start comparing that 'me' with my circumstances around me. I try and dive deep into my subconscious mind and find comparisons of the outer experiences that I am gaining. Now, it is only when you dive to the subconscious level of the mind that you will find comparisons. If you see a dog on the road, you will not know it is to be a dog unless you have seen a dog before. So that impression of the dog is there existent in the subconscious mind which has billions of cubby holes that would give you the experience. For example if you go to some remote country and have never eaten their kind of food, it will be very, very strange to you because you have not had experience of that kind of food. So our problem lies in this, that we want to preserve individuality. We have made such a mistake in thinking that I am the centre of the universe. It is I, George or John that is important and the whole universe centres around me. So the very importance that I'm attaching to myself is the basis of ego and it's the ego that wants to preserve itself. The inner part of yourself that goes beyond the subconscious and superconscious levels does not require to be preserved. It is and will always be there and that is what we mean by eternity and infinity.

So what do we do in the circumstances. We have to transcend the ego. Now you can use a lot of analysis on how to transcend or go beyond the ego. But remember it is the ego working on the ego, and the ego is nothing but mind, thought formations all collected together. So you're working with the mind on the mind and you're not going beyond it. So the secret of joy is to be able to go beyond and that is why we meditate to go beyond those experiences that we have had and by going beyond you can view them. If you stand down here you won't see these beautiful trees in its fullness, or this lovely panoramic view, but if you go to the upper floor, or – I don't know how many floors this building has, but then you can look around you and you will enjoy the panoramic view. Now the view has not changed, you have changed because you are looking at it from a totally, totally different angle.

So what stops us mostly from enjoying Divinity is our ego self, that narrow little self that's filled with experiences and Samskaras and we are dwelling upon it all the time naturally you can't go beyond it. If you are in a river and start studying the various waves and things in the river you'll still be in the river. The idea is to get out of the river and view the river. So it is a matter of perspective. It is a matter of where we stand and this requires strength. For those millions of years of experiences you have gained cannot be thrown off in one moment, it cannot be. Certain experiences can be pierced through, they can be circumvented but they cannot be destroyed. They can be thrown off by using this inner energy by bringing forth into our lives this light, the darkness will automatically disappear. Do you see? So many people will tell you that what you sow you will reap. Now that is very true, but it is very true on the relative, mundane level. But there is a way where you can go beyond all those experiences that you've had, good or bad. There is a direct hot line as I would say from the conscious level, the thinking level of the mind, through the subconscious level of experiences and impressions and direct to that area of the finest relativity, the superconscious level. And when you reach there, you can look at yourself. You can in one moment once glance, see all your experiences and impressions of a lifetime or thousands, millions of lifetimes and having seen these experiences, having found the meaning by observing those experiences, you will have a different view of it. And when you develop a different view of it, you will say to yourself, well these experiences were necessary perhaps. I created them and no one else created them for me. I am not a creature of circumstances. I am never a creature of circumstances but circumstances are created by me. So I am responsible, and I accept that.

Now, when this analysis takes place from the vantage point of the superconscious level, you can discard those experiences and if you do not discard them, you can bring its true value into the conscious level of life which in turn governs your daily actions. And that is how the quality of life improves. That is how greater joy is found in this world, for there is nothing else but joy, depends on how you look at it. Like the old saying which is such a favourite of mine, I've

said it a million times 'Two men behind prison bars, one saw mud, the other saw stars'. Both in the same circumstances, but one could see the glory of God and one see the dirt, the mud. One has reached the stage when he can view everything as wholeness and the wholeness is all contained in your subconscious. Your mind has a memory box that covers the entire universe. Every experience in the universe is there in your mind, which you can tap upon and use at will. What do you mean by will? Not only the conscious will by which we think that this is light, and this is a glass and this is a table, not that will, but that will like the drop of water has merged into the ocean of the Divine will and when I am merged into the Divine will to mean the discrimination between chairs and table and me and you, just ceases because I would see beyond just the outer form of things. I would see into its very structure and by seeing into its very structure I would find that all is but one and I am none different from the little ant that crawls on the floor. It's the same life force that is there. I might have developed more in the process of evolution, a greater amount of consciousness. But how much is that consciousness helping me? That is the main question. Am I using that consciousness in a negative way or am I using that consciousness in a positive way? Now, you are conscious of a sharp blade - give that to a loafer and he will go and kill someone with it, but the same blade, give it to a Surgeon and he will save someone's life with it. So the matter is the same. The knife or the blade is the same but how are we using it? That is the question. Our minds have a tendency, because of past experiences, of always looking at the negative side of things. We're looking at the painful negative side means the painful side of things, but never at the pleasurable side of things. We don't do that. Our minds have become patterned and habituated by the forces that we have created within ourselves.

So this law, whatever you sow you will reap, can be transcended to a higher level, where you can plant potatoes and say look I want onions to grow, it will grow, because you have known the sameness, the same light, the same energy, that's in the potato or an onion. So your consciousness is so powerful if it is combined, your little will or little consciousness, if it is combined to Divine will or Divine consciousness, then there's no such thing as impossible or any impossibility. So you can plant potatoes, have onions grow. You see.

So now our main problem is that little ego self and how to preserve the ego self. Now in trying to preserve the ego self you are only creating greater and greater misery for yourself. This misery for yourself comes from bondage, because you are so attached to the little ego self that you are bound by it, while the path to Divinity should bring about freedom, freedom from one's thoughts, freedom from idea of possession, all kinds of attachment. And yet even if you are non-attached to the things, it does not mean that you discard the world. As they say 'In the world but yet not of the world'. And then when you are not of the world, then you can enjoy what's in the world. How beautiful it is. You can never enjoy what's in the world unless, until you go beyond it. Because once you're in the world you'll be in that whirlpool all the time

and you would just shift around energies. Today you're so happy, tomorrow the opposite occurs and it's the same energy and the energy fluctuates up and down because all energy has motion. It's like a pendulum, when it swings to the left it must by its own momentum swing to the right. But there is one factor, which is beautiful when that pendulum swings to the right, it has that moment's pause before it swings to the left and that moment's pause is what we have to capture. For there, in spite of the motion from left to right, that pause gives it the momentum. And if man can live in that pause, you have known eternity

So now can we control the ego self? We can't, no one can. Even the most realised man, and this will include Krishna, Christ, Buddha, everyone, will have two percent ego in him always because without that two percent of 'I-ness', he will not be able to live in the world. He will just disintegrate, he won't be able to do any of his biological functions. He wouldn't be able to eat, he wouldn't be able to take a bath, and things like that. So, that two percent of 'I-ness' will remain, before the drop of water sinks into the ocean and that two percent of that individual drop will disappear when it merges into the ocean, and there is no ego self left. There is no small I left but the big 'I' of the universe, the big 'I' not only of the universe but the big 'I' of that Divine force, that Divine energy, only that is left. And from there you view the entire universe. You view the entire motion of how the universe is functioning. So, we do not pursue in engendering or keeping up the little ego self. The more we can get away from the ego self, the greater happiness will we have. This does not mean that you must not look after your family, throw them away or go and live in the forest or jungles. It doesn't mean that. Live in beautiful mansions, everything and have half a dozen motor cars or whatever you want to do. Buy lovely diamonds, do whatever you want to. But you're not attached to it, you're not attached to it. And when you find that non attachment to it then nothing can hurt you. Because you are beyond hurt, you're non-attached. Your little child falls down the stairs (I beg your pardon) - we're using an analogy. Your little child falls down the stairs, you will be hurt because the child has hurt itself, but I'm talking of the ordinary person not a highly evolved person like you. But if someone else's child falls down the stairs, you won't be hurt much. You'd say 'Oh poor child, I feel so sorry it's hurt itself'. But if it's your child the hurt will be a thousand fold greater because you are attached to the child.

Now if you have developed non-attachment, then whichever child falls down the stairs you'd have the same amount of feeling, sympathy, empathy and love for that child. All these problems in this world, all this hatred, the cruelties, the wars, hot wars and cold wars, all this is created by this just one sense of ego. Now you have an ego of the city, you have a personal ego, then you have an ego of the city, my beautiful Victoria. Fine. After you have the ego of the city then you say, 'Ah, my wonderful British Columbia', and then you say, 'Ah my beautiful Canada'. Now this you want to preserve all the time. And that's what America's doing, that's what Russia is doing, to preserve when actually there are no divisions at

all. You look at the map there are no divisions at all. It's all one mass. There is water in between and all those demarcations that you would find are made by man. They are not made by any Divine agency. No. So, we create these divisions including ourselves our little ego selves and that is why we suffer because we divide up the indivisible whole. There is only one, without a second and that one is Divinity and we with our little minds try to divide that which cannot be dividable. Now this is the whole problem with the ego self and this is the cause with the ego self because its main characteristic is attachment. It attaches itself to things. I might have told you this story before where this old man was dying, a very old man, he was just on the verge of death and so his family gathers around him. So he asks his wife, he was an old man of about eighty four, eighty five. He asked his wife where is John, so she said John is standing on the right side of the bed. Where is Jack? He is standing on the left side of the bed. Where is Jean she is standing at the foot of the bed and suddenly he got a bit of strength to sit up and he says, 'If all of you are here who is minding the store?' And this we are doing every day, every day. Here a man is just about to take his last breath and yet he is worried about his shop. Do you see? He could take his shop with him by the way yes, into another dimension. Oh definitely, you can take your house away with you into a different dimension when you die, but are you strong enough to do that? And Meditation and Spiritual Practices gives you that strength. Because all that you see and observe around you is nothing else but a mental projection and if that mental projection is strong enough in you, you will find what you want to in the other dimension. You will. Because it is all thought forms. You see? And so when you pass away, those thought forms empowered by your spiritual self goes with you and those forms can be made to act and react. So if a person tells you that you can't take anything with you don't believe it. I have tried it many times and I have taken many things on the other side and brought them back because I need them here. (Laughter). You see?

So now, so now here we come to the crux of the matter that your ego self is also a mental projection. Do you see? Do you see the falsity of it and the non-endurability of it because it's all but mental projections all the time and whatever you think happens, oh yes it materialises itself, everything. Just when you get up in the morning just think 'Oh I am feeling so ill, so ill, so ill' and you are going to feel ill. That is for sure. And if you are ill and you wake up in the morning say 'I am feeling better, and better, and better' and you will feel better. You see? So, that proves that everything is a mental projection and once we realise that it's all mental projections, then we will see the value of the mental projection. Now mental projections are important if they are egoless. If they are selfless these mental projections are important. You can project beautiful thoughts to the world around you, bring so much peace and joy to others. You can enter the hearts of people and open them and unfold them and that's what I do every day. Last year in eighty three I was nine months out of twelve on the road teaching, teaching, teaching. Yeah. Project that from your inner self, from your spiritual self so that

people that you are with would feel uplifted, they'd find some little peace, maybe they'd carry on with their Spiritual Practices that peace will continue. Otherwise like everything else even the most fairest flower fades away. You see?

So if there has to be mental projections then let them be positive for selfless reasons and you'll find that they will come back to you a hundred fold. I have observed the life, I always like to speak of experience, I have observed the life of thousands of people whose lives are totally transformed, totally transformed in every way you can imagine, health-wise, economically, but first become deserving before you demand. That is the secret of it. Once you have that, you will find that whatever your heart desires without selfishness, it will come to pass and you will gain it all back because you have been selfless. If you put say, you have cents here, don't you? Dollars and cents right. If you put ten cents in a poor box I promise it will come back to you in some way or the other. You see? Because here you are being selfish. Don't do it because you are feeling sorry, no, then this ego again, 'I am sorry, I am sorry'. Do it for the sake of doing it, finish. You would have that little sorrow for the poor man who might be blind or crippled sitting begging on the road, you might feel sorry, but that should not be the main idea behind it. He needs it, so let his needs be fulfilled to buy a loaf of bread, and I am not doing it, I am the instrument of Him that is doing it. That means selflessness. So that is how when mental projections or thoughts if you wish to put it that way become more and more selfless then your ego will diminish. And when the ego diminishes, it is replaced by greater joy. For nothing in this world can remain a vacuum, nothing. Even in this room you think there's empty space there. It's not, there are billions and billions of atoms all floating around there. Nothing can remain a vacuum and neither can your mind remain a vacuum.

Do you know what's between a Scotsman's two ears? Fresh air. And that's also energy. Let there be fresh air instead of stale air. I'm going to get you today Hugh. Oh I'm going to get you, I've got a lot of Scottish jokes.

You know what is the most difficult job in the world? The most difficult job in the world is to explain a Canadian joke to a Scotsman. (Laughter) Ah yeah. Let's see if we can find a few more?

Do you know why the English wear Bowler hats? To protect their heads from woodpeckers. (Laughter)

You know this one Scotsman got bankrupt and he had to go to the bankruptcy court. So he hired a taxi and after he reached the Court he invited the taxi-man to come into the Court and say you become one of my creditors.

You know in England at the moment you have this coalminers strike. I'm sure you must be reading it in your local newspapers and they have develop a new signature tune that 'We are so busy doing nothing'. Yes and look at all the troubles in the world today people striking unnecessarily for a few pennies extra and destroying the entire economy of the country which is not beneficial to anyone in the long run. That's for sure.

You know, and then there was this other Scottish chap that had a shop and on the counter he had a box, and on the box was written 'For the blind'. So naturally customers would come into the shop and drop a few coins in the box and then when the box was full the Scotsman opened the box and bought a blind for his shop window. (Laughter) It was for the blind. Very good.

You know what's harder than a diamond, is to get a pound note of a Scottish man's fist. (Laughter)

Wait 'til I start on the Canadians.

And then of course I don't know if you know that that you know the Scots like to be constipated. The Scots like to be constipated, yes the Scots like to be constipated.because they cannot part with anything. (Laughter)

Oh well, I don't want to stretch your brains too much. We'll start in the evening.

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