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Questioner. (Cont'd). In view of the increasing violence in the world today, do you think this will increase and what can we do about it?

Gururaj. Fine, good. I could tackle quite a few questions at the same time. If I had another one, it would be nice. Anyone?

Questioner. I have two which were handed in.

Gururaj. Good. Fine.

Questioner. Even though we do our practices regularly, sometimes we go through arid periods when we feel nothing is happening. How can we best cope with this?

Gururaj. Good. Fine. I'll tackle the two. Fine. In view of the increasing violence today, what can we do about it and will it increase? Globally speaking it will increase because man's mind today is so befuddled and those that are feeling and thinking people, feel this. I personally feel if I could take all the violence in one big bag and throw it away in the ocean, this world would be better. But this has been an impossibility. So many Reformers have come and gone, Krishna, Buddha, Christ, and even in spite of their profound teachings, human beings have still remained the same. There is still the same amount of greed and lust and avarice and all the other negative qualities that go with it. Human beings have not really changed, and they will not change collectively but they can change individually. And the only way for an individual to change, is to dive deep within himself. We observe in the world today that people are more and more materialistically minded. And because they are materialistically minded, they go in for greater and greater technology. And much of the technology could be very destructive, such as the Nuclear Energy we have all over the world. Last year I was invited to Boston in America, at the World Peace Conference on how to bypass the nuclear threat. And they had the best brains of the world around there - it was sort of a think trust. - and we could come to no solution because the Governments of the world have billions and billions of dollars and pounds invested in Nuclear Energy, and they are not just going to throw it

aside. It would be very hard to use that energy totally for peaceful means. Just only a fraction of it could be used for peaceful means.

We, in the world, have a population of four thousand million people and according to calculations made at this Conference I was at, that there is thirteen thousand pounds of Nuclear Energy for every single person living in the world. So you see the destruction that could come about. We tried so many angles including economic pressure upon the various Governments concerned. But that could not work either because the Governments control the economy, do you see? And those in big business, the great financiers, they welcome this so that they could fill their coffers. A vicious circle, so every one is just out to make that fast penny. And that is why throughout ages if you study history, you would find that violence is increasing all the time. If you read our newspapers that are published, you will find nothing much more than violence and violence and sex and murders and rapes and - it's sickening. You look at television - it is said that in America, every child, they worked out the time that a child watches TV, round about three, three and a half hours a day, and in that period over a year, every child is subjected to thirteen thousand killings. Look at the impressions that are cast upon a very susceptible mind. So naturally crime increases, violence increases. And I was in Los Angeles once and it was headline news in the papers where little youngsters of twelve years, thirteen years, would beat up their teachers. They would go round in cars and just anyone in the street, they would pull out the gun and shoot. What is happening to humanity?

Now I know one thing for sure, and a scientist has agreed with me, I've been saying this for the past fifteen years, - Linus Pauling for example who won the Nobel Prize twice for Physics and things like that, - and he agrees with me, that round about the year two thousand and fifty, a great calamity can occur because the tendencies are such. And it will not only destroy the world but will also have a great effect upon the entire solar systems. There is life on other Planets and they are trying very hard to communicate with us, to preserve peace. But all this news is so suppressed by the Governments are concerned, so as not to produce panic amongst the people. So the only solution there, is not to aim at world peace now, but to aim at peace within yourselves. 'Seek Ye first the Kingdom of Heaven within', true, reach the Peace that passeth all understanding.

It reminds me of a preacher and a bishop was passing through the little town, and this man was giving a long sermon, just carrying on and on. And then he found out that the Bishop of Canterbury was in the church, he didn't know, he was travelling incognito type of thing. So when he found out and of course the pastor would say goodbye to his flock as they left the church and he asked the bishop, 'Did you like my sermon, Sir?' So the bishop replied 'Oh it was like peace

and mercy, because your sermon was such that it was like the Lord's peace that passeth all understanding, and it was like mercy, which is eternal, and I thought it would go on for ever.' (Gururaj laughs)

So man's first duty and according to our Scriptures, it does not say 'Know God'. No. It says 'Man, know thyself'. For in knowing thyself, you will know everything around you, and you will know God too. For if we take one step towards Him, He takes ten towards us. Now how do we go about knowing ourselves? Psychiatrists fail, psychology has failed, and the entire medical fraternity has failed. The ministers have failed, our church ministers, our reverends, and we revere them, we respect them, of course we should. Good. They have failed because they do not impart anything to you. They go through these various sermons parrot-like, ninety nine percent of them, but there is no spiritual force in them that they could really impart to you, whereby your entire being, your inner being could be changed or stimulated to pursue so that you could experience. This is what I said at a Press Conference in London a few years ago, that what our churches need, is for ministers attending theological colleges must be rigorously put through meditational practices, so that by finding that integration within themselves, they could impart this to others. Because you can only give if you have, if you have not you cannot give. Fine. Because it is no good gaining a whole lot of intellectual knowledge which does not become totally practical in your life. Because we don't want a conceptual God, for conceptions differ from theologies to theologies. One theology might believe in a God with four arms, another theology would believe in a God sitting somewhere up there in Heaven, with a long beard. Do you see? So theologies would differ in their conceptions, but experience won't differ. So if experience is imparted in the churches to people of their inner selves then the churches would be more well attended instead of getting emptier. What's happening today, because of the public media and the influences thrown upon our younger generation, is that the churches are getting empty and the disco clubs are getting full. Do you see? Now this is a tragedy.

Now, how to find that integration? Man essentially is so fragmented, as he is today. The mind and thoughts pull this way and that way, and the body behaves in a different way. And of course the spiritual self, the real you, the real self is totally neglected and covered over with the dirt and dust of the mind that is so much in conflict all the time. So therefore we do spiritual practices and meditations to bring about that integration. Through a very systematic manner, we dive deep within ourselves, we use the conscious level of the mind, and through that, we go to the finer and finer levels, traversing the various layers of the subconscious mind and reaching the area of the superconscious mind. That is where the stillness lies. That is where the clarity lies. And that is the area through which the light of Divinity shines through in its full glory. I always use the analogy, that if you put a strong light behind a pane of glass, the light shines through and you would feel as if there's no pane of glass there at all, because the light is powerful. And that is brought again through the

various layers of the subconscious mind and then into the conscious mind, which is the mind of analysis and thought. And through that, it guides all our actions because all our actions are but the grosser product of the subtler thought that is in our minds. And so the quality of life can be improved on an individual basis. But this is not the only thing it does. It also improves the environment, because you emanate that radiance and that beauty and that love. And when you emanate that and live that and, as you all would know, Love is God and God is Love, so you'd be living God, instead of believing In God. Because belief, belief systems are limited to the thinking mind, while that which is, the Divinity which is, is beyond the levels of the thinking mind. Do you see?

So man has all the capacity within him to reach those deep levels within oneself and then you will truly realize that saying in the Scriptures 'Be still and know that I am God.' And when you know that, life could become better, better in the sense that you will love your neighbour as yourself. For realizing that Divinity, which is the core of your personality, the Kingdom of Heaven within, and being so in touch with it and demonstrating it in our daily living, you can not just help loving. Loving or love is not something which is created by the mind, but it is a happening. All the time it happens. It does not require any stimulus at all. It's like a river that is dammed up and break down those barriers and the water just flows automatically, without pushing the water. It flows. It is the nature of the water to flow, and it is the nature of love to flow. So when you know yourself, 'Man know thyself', and you can only do that when you become integrated and reach deeper levels of yourself through spiritual practices, that all this can become possible. And when the water of love flows, then truly can you understand the meaning of 'Love thy neighbour as thyself', for that injunction is very closely associated, actually its part and parcel, or a different aspect, when we say 'Do unto others that you would expect to be done unto thee'. For if you love another then naturally you will only do to them which you would expect to be done to yourself.

And then you progress further and further, still deeper, where no difference would exist. There won't be any 'You' and 'I' anymore, because it is the 'You' and the 'I' that causes all conflicts. With the whole conception of the 'I', the small 'i', the ego 'I', the ego 'i' only thinks of 'Me' and 'Mine'. That's all what the ego 'i' thinks of. Just I, I, I. Do you see? And 'You' do not matter as long as 'i' am okay. Then alright is okay. It is not. And the thing is, that these things can not be cultivated by the thinking process or thinking processes, for they would be superficial, because you can think one thing today and tomorrow you will think something totally opposite. Today you'd say 'Oh, Auntie Mary, she's nice, she's lovely', that's your thought today. But next week Auntie Mary might just say a slightly harsh word, and then you'll say 'Oh, Auntie Mary, oh, no good.' Today she's good, next week she's no good. See, that is what a thought does. But if there's love welling up, and love does not come from the mind, it comes from deep within, and when that wells up, all the faults of Auntie Mary would not be seen in the light of love. Because anything negative you see is nescience, its darkness. But if

that darkness is flooded with the light of love, then darkness naturally disappears. When two people love each other, a young man and a young woman, they do not see the faults in each other. Because why do they not see faults is because love is there, God is there.

Before I could see you, I am first seeing God. That has to be realized. Because it is the power that makes me see you. And what other power is there but except God? On the one hand, we say He's omnipresent, He is present everywhere in every atom, in this chair, this microphone, this everything. And on the other hand, that force or energy, you can use the word God, you can use any word you like, these are just labels. The Hindus would call him Bhagwan, you know Moslems would call him Allah, these are just names and labels. But it is this one eternal, infinite energy that is within you. And when through spiritual practices and meditation you feel that energy permeating every cell of your blood, then you would be a living God on earth. Then you emanate that radiance of love so that wherever you go, people around you just feel that love and you do not even need to open your mouth. You do not need to say a word. And that is how you can make your environment more peaceful because you're emanating that. A very favourite analogy of mine is this, that it is the nature of a flower to be beautiful, but that is not the only thing a flower does, it also enhances the beauty of the garden. Do you see?

Now these things are so logical, I mean to any reasonably understanding mind, thinking mind, it could be appreciated. But appreciation is not enough. It has to be put into practice. Now you cannot force anything upon yourself. You cannot force yourself to love, you cannot force yourself to hate either. You can force yourself into doing nothing really, because you are a creature of patternings, as everyone is. So if the patternings are twisted or wrong, then naturally your actions, your feelings, your thoughts will not be conducive to the flow of nature but will be against it. And that is where the conflicts come from. That is where misery comes from. That's where all suffering comes from. Man is not born to suffer. It is erroneous to think that man is born to suffer. We come into this world with a burden and the burden stems from our past deeds, and through spiritual practices, we lighten that burden. It is thrown off. It is discarded. You do not need to carry that weight around. For every person in this lifetime has the capacity to know his inner self. You do not need to wait for millions of years. Life is pure joy. It is pure, pure joy. If Divinity is omnipresent and Divinity is joy, then you should be joy but what comes in between, is this cunning animal called the mind. I always call it a cunning animal. It leads you this way and that and that and that. But through spiritual practices and meditation, you go beyond the mind, into the realms that are so deep within yourself, that you experience that joy. And the more you experience that joy, the more you want of it, until you become so stabilised in it, that it becomes your second nature.

Many people would meditate or have started to meditate and they have not reached that yet, that joy, yet. Why? That is your question. Why? Because firstly, are they meditating properly? Are they doing it regularly? And do they expect a magic wand to change their lives overnight? No. It can't be done. People think that, because the mind is so orientated to instant pudding and instant coffee and instant illumination and instant happiness. It doesn't work that way. For example, if you catch just a simple cold, you got to stay a few days in bed before the cold goes. Just a simple thing like that. Now do you expect all those psychological impressions that are in your mind, all those patternings, millions of them, through lifetimes and lifetimes perhaps, if you believe in that, since the time of the Big Bang, the Primal Explosion and through its evolutionary force that you are here now of what you are, and you are composed and made of all those experiences that you have gained, and they are all there in your mind in impression form.

So to expect to get rid of all that, overnight, it is not possible. So it is a gradual process but you will find so many changes taking place within you. Firstly, when you start meditation or spiritual practices, - the word meditation has been so mis-used by the so called gurus that just teach things to fatten their bank balances and they're all afraid of me really. Because when I go, yeah, when I go visit the Maharishi Mahesh Yogi of the TM, he says 'Oh, that guy has come!' because I sock it to them. Yah. Muktananda, well he's passed away last year, I go and visit him. Or Satchitananda, or that so-called boy guru, he's only 47. And like these, so many, many of them, they'll come and visit me, Swami Inishwitanasananda, Venkadessananda, all these people, and I don't pull any punches. I tell them 'What are you here for? To make money? Why didn't you start some kind of business? Go and start a barber's shop or a shoemaker's shop or a factory or a, whatever'. Don't - like, for example Maharishi, in 'nineteen seventy eight, I saw the balance sheet, he took in forty million dollars in America alone. Yah, that's right. I said 'Look, if you want to make money, go into some kind of business, but don't try and make money in the name of God. Look you are entitled to make a living. You are entitled to have a roof over your head and support your family and have a plate of food - if you can't get three plates, okay, one plate is good enough, and live reasonably, you know with dignity, as any human being would live. Don't go round dressing like a hippie, or walk round naked. Put on decent clothes and things like that. And teach whatever wisdom you have, if you have any. Because if you had, you wouldn't go in for money-making'. Fine. Yah.

Nevertheless, so these Teachers, gurus are guides. Whenever a person promises you, 'I will show you God', please run far away. If ever a person tells you 'Oh, you know, I will teach you all spiritual practices, it will cost you five hundred dollars', please run far away. Because they can't. You only, can find truth. You only, by yourself, can find God. A Spiritual Master can only guide you. Therefore people ask me 'Will you show me God?' I say 'Look, I see God.' And a young man in a Satsang one day, which means - Satsang means to get together for the purpose of truth, that's what a

Satsang means, to be in the company of the holy or whatever, fine - and so this young man was sitting there, he had a blue jersey on, and says 'Can you show me God?' I say 'Yes, there he is sitting over there' and I pointed to him. The one with the blue jersey, he is God'. I see it in you. I see that Divinity in you, but do you see that in yourself? And that is what I have come here to teach how you can see that Divinity within yourself. In other words I can only put you on the path, guide you on the path. I do not shine the light upon you, I shine the light on the path so that you don't stumble and fall. Because the light is not needed on you, the light is needed on the path because you have to walk the path with your own feet. Your guru can't do that for you. Do you see?

So as Vivekananda has said at the turn of the century, that the spiritual path is the path of heroes. You open up a religious organisation and just down the road, you open up a night club - and I don't know what all they do here, - I have seen some terrible things in London, with really ugly pictures all plastered up attracting people in, - and you open up those two places and you will find, pardon, a hundred percent more people going down the road to those places than to the religious organisation. Do you see? So it's a path of heroes, people with determination, perseverance. And I do promise you that as you progress along the path, your life will assume a different meaning. You'd become happier and happier, because in meditation what we are actually doing, is taking a bath. We have come through ages and ages in the process of evolution and have gathered a lot of dirt in the mind and with meditation we are cleaning off gradually, gradually, gradually, we are getting rid of the dirt. And everything requires a bit of scrubbing. For example a housewife, she washes the dishes, oily, fatty, whatever, and she has to scrub them.

So this is part of the process and the first thing spiritual practices make you do is to face yourself squarely in the mirror. How many of you whenever you look into the mirror really look at yourselves? Very few people. The man you know, looks at his mirror and he shaves, and he'll feel 'Is it smooth enough or not?' The woman would check her rouge and powder and lipstick. That's what they look in, - that is true - that is what they look into a mirror for, to see how pretty they are. And let me tell you, every person thinks he's more handsomer or prettier than what he really is or she is. But on the spiritual path, when I say it makes you look into the mirror, it means that it makes you face yourself. It makes you find your faults and frailties. And you know the old saying that 'Proper diagnosis is half the cure'. Like this we are in a whirlpool all the time, not recognizing our faults and frailties, not recognizing our weaknesses. So through meditational practices, we start recognizing our weaknesses and then once we recognize them, we do something about them. Like a man limping down the road, and he wonders why he's limping. And then he realizes that there's a pebble in his shoe. So he pulls off his shoe and chucks out the pebble and then doesn't need to limp any more.

Or like this Professor, he left his home, and he was limping. So on the way to the University, he did not live too far away from the University, so he meets a friend, and he says, 'Oh hullo', this man says 'Oh, hullo Professor'. So the Professor looks up 'Oh, yes, yes. Oh yes John. Hullo John', - absent minded, fine. So he says 'John, I don't know why I'm limping today, must have slipped badly or something, rheumatism, or caught a draught or whatever'. So John says 'Professor, have you tried one thing? Either walk with both feet on the street, or with both feet on the pavement'. See. So John was the mirror for the Professor, that look, you are walking with one foot on the pavement. In America they call it sidewalk. Is that true? So with one foot on the pavement and one foot on the road, so naturally he would limp. Until John pointed out to him, 'Professor, either walk on the road or on the pavement'. Now you see that's what a guru does, makes you face yourself in a mirror. And he shows you, he says, 'Look, you don't need to limp'.

So essentially - you don't mind if I carry on a bit more -

Voice. Okay, that's alright, Gururaj.

Gururaj. Is it okay? Good. Fine. So essentially man is Divine. Man does not need to suffer. That is what Christ taught. Did He not say over and over again 'Be of good cheer?' Now how can you be of good cheer with all that muck and debris and dirt within oneself? Now we clean it. And if you try to force yourself into something, what will happen is this, you'd be creating inhibitions and repressions within your mind. In other words, you'll remove a headache and create a stomach ache because it's just a shifting around of mental energies from one corner to the other. But in meditation that does not happen. meditation dissolves the dirt, it dissolves it, it gets rid of it, it throws it off, without creating inhibitions and repressions, which of course take you into greater problems, greater conflicts in life.

Well this is a subject, I can go on for hours about conflicts and how the mind is constituted and what happens in the mind. You must really ask, some of those that are meditators or non-meditators, we have a catalogue with Tapes and Dave, of course, he handles that. And on any subject, the mind for example. I gave a talk on the mechanics of a child's mind, a child that cannot speak or a child under the age of two/three that cannot explain itself, and how the child's mind works and how rapport between mother and child, or anyone and a child could be established in such a way. Try and get those Tapes. If you ask Dave, he will give you a Catalogue and you can pick out. So it's so difficult to go into the entire philosophy of life at one sitting or what have you. It's impossible.

So some of you that have not come to Courses, I'll be back in England in May. From here I'm going to Spain and after doing Spain, I'm going to do America. I was in America just about three or four weeks ago. Quite an expensive tour. As a matter of fact, this year I have been nine months on the road lecturing and three months at home. But it is a joy, it is a pleasure. It's to serve mankind with whatever little I have gained through experience over perhaps many, many lifetimes, who knows and to impart that spiritual force to people, awakening a mental understanding of life. Good.

So to recap on a few points. The problems in the world has a tendency to get worse, the violence has that tendency. But on an individual basis if we do our duty, by meditating and doing spiritual practices, we become better human beings, more loving and loveable human beings. And that, it's like the fragrance of the flower, it spreads around and everyone enjoys that fragrance - at the end of a sentence. Oh yes. So we can really do something ourselves and thereby help because the units form the whole and in our own way if we do that then one day when we leave this body, we can say 'Well lived this life, well lived'. In other words we do and must always strive to leave this world a better person than what we came into it. You see? And as far as spiritual practices are concerned, naturally a lot of cleaning up is required so that gradually you start gaining the true experience of life and there are many people that don't experience anything and by experience, what I mean is the flashy experiences. Some wants to see lights and stars. There's an easier way to do that, use a baseball bat - bang. (General laughter) Yes. Yes. But a meditator can be spotted off a mile away. In the beginning as you start meditating, those of you that have not, you'll find your friends recognising that in you, even before you recognise it. It's like meeting a friend, say after six months and he's picked up weight. Now he himself does not realise that he has gained weight, but the person that sees him after six months says 'Hey, you've gone a bit fat', you know like that.

What time do you go for lunch?

Voice. I think finish about twenty to one.

Gururaj. Oh yes fine. Let's have a few jokes - not to be serious all the time.

You know this Vicar was driving up and down Glastonbury trying to find parking space for his car and he couldn't and he was in a bit of a hurry. So he parked where there was no parking and he wrote a little note and put it on the windshield wiper, is that what you call it? Good, to say that 'Look, I've tried so hard to find parking space and I couldn't

find it, so forgive us our trespasses'. Good. So a few minutes later a traffic policeman, do you have traffic policemen here?

Voice. Wardens.

Gururaj. Traffic warden came along and saw this note and he wrote another note. He says 'My Sergeant will be around here in about five minutes, so lead us not into temptation'. (General laughter)

And of course this Bishop was walking through the gardens and looking around, it's really beautiful. And he says 'What wonderful work this is of our Lord'. So there was a monk nearby working. So the monk says, 'Sir, you should have seen it before he had a hand in it, you see, when he had a hand in it himself'. So I mean the moral of the story is this that God only helps those that help themselves. The Lord provides all the energies to you, the sun and the heat and the rain and the minerals in the ground but you still have to work. You still have to tend the garden. Fine.

Now this Minister of one of your churches here in Glastonbury, he had a small parish and he was offered a job at a big Cathedral in London and naturally the bigger the Cathedral, the bigger the pay. So this Minister was so fond of his parishioners and he thought to himself, 'How can I leave these people here?' And he says 'I must pray'. Meanwhile the job there in London, the salary was about ten times more, being a large Cathedral. So he says 'I must pray' and he prayed and he prayed and he prayed. So they had a six year old daughter. So one day a visitor comes along and speaks to the little daughter and says 'What has your Dad decided about going to the new job?' So the little daughter says, 'Oh, my father is still praying and my mother has started packing'.

You know we were talking about traffic wardens. A lady was driving down the road somewhere near here and while she was driving, she was knitting. Yes. So the traffic warden saw that and got on to his bike or whatever and got along side her. So the Warden says, 'Pullover'. She says 'No. Socks'. (General laughter)

This little girl, I mean you know we English people are very decent and we teach our children the right things. So this little girl was collecting for the church and she knocks on the door. I think it was school funds rather than the church, and this gentleman opened the door, a very kindly man and he says 'Come in young lady'. So she went in and he took out a pound note and put it on one side and a twopence piece and put it on the other side. And he tells this young girl, 'Now you can choose whichever you like'. So she says to this old gentleman, she says 'My mother has always taught me

to take the smallest'. So she picked up the twopence piece and then she said 'I might as well take this piece of paper' also meaning the pound note 'to wrap it in'. (General laughter)

And oh, yes in England they go crazy for football I believe. So this football fan goes to the Minister and says 'Sir, seeing that you speak to God always, will you do me a favour. Do they have football in Heaven?' So the Minister says 'Look, come back next week I'll have to communicate with the old chap up there. Come back next week and I'll give you the answer'. So very eagerly this football fan waited until the week was over and he went to the Minister and he say 'Sir, have you got my answer for me?' So the Minister says, 'Yes. I've got the answer for you that they do have football in heaven and the other thing is this, that you've been reserved the frontline seat in next week's match'. (General laughter).

Well we've got so much more but we'll leave some for the afternoon. Enjoy your lunch and are we still going for that walk? Hopefully yes, fine. I'll see you all later.

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