

Gururaj. a few days and he says, seeing as we have the sun, can't we just all go out after Satsang and so that he could take some shots with his movie camera, is it? Yah. Would you all like that? I'll do anything you say. (General laughter)

Aide. Ajee wanted to tell us something about last night.

Gururaj. Ah please, please tell us?

Ajee. There was this guy on the telephone this morning and he will be coming by about quarter to one. He'll be just coming in the room here. He said that on, I think it was on Friday, he had just simply bent over a bookcase and just got extreme pain in his foot, all the way up his leg to the base of his spine. And when he woke up yesterday he was he was just in, he was in a great deal of pain. He said at six o'clock last night during meditation something happened which he can perhaps tell us about. Something visual happened to him and at six o'clock last night all the pain ceased completely. And he wasn't aware of anything happening at about ten forty five last night, which was when the healing was taking place and now he is completely recovered from this and he is feeling marvellous. I'm just wondering what the time difference is.

Aide. Remember sometime ago, this was about two or three advance lectures ago in Porchester Hall, I gave a lecture on space, time and transcending, and we talked about the fact that when you're dealing within, we talked about several different subtle energy structures that makes up the whole individual and we talked about the Manoinayakosha as representing one level which is the mental and emotional body. And from this level, you know, there was a certain degree of flexibility with respect to space and time, that is, there were more dimensions of space and time than there are on the physical plane. So you might, I don't know how many, but maybe there were six or seven, but that's not important. The point is that there are some more dimensions of space and time available. And this meant that space, time and causality on that plane doesn't work exactly the same way as it works according to our time. Now, in addition, when you're dealing with the deep spiritual bodies like what we call the Vignana Mayakosha, the spiritual intuition and spiritual love aspects, that there you're dealing with unlimited numbers of dimensions of space and time.

And so if, if Divinity operates from that level as channelled through a teacher, through a guru or through a group of meditators sitting like that, if Divinity operates from that level and the impulse of healing starts from that level and then manifests itself later on the level of the mental emotional body and later on the level of the physical body, then time doesn't have to go in one direction or causality doesn't have to go in one direction the way it does purely on the physical plane so that the associated event, that is, our sitting here and meditating together and Gururaj doing what he explained

that he did last night, it doesn't have to follow that this takes place first by our time and then the result of it takes place say at the same time or later by our time. It can very easily be reversed when you're dealing with forces that act at that level. So space and time from that level are just different than they are from the physical level and they are not comparable. Okay. You can only make analogies from the physical plane level.

Gururaj. It's very difficult to explain. It's very difficult to explain because our conception is entirely upon our dimensions only. But the dimensions we work upon can affect other dimensions, so there is no such thing as time and space. I'm here now in July, July nineteen seventy seven, but in another dimension I might be here in the year AD 01. If you will understand that, you will understand everything. Good. Questions?

Questioner. Do you want teaching questions or philosophical questions?

Gururaj. Philosophical questions. The teaching questions we're going to leave for the last session. There are certain various aspects of teaching and how it is, all the various finer points and anyone that wants any explanations on them. We will leave that for the last session which will be a very important session. And as a matter of fact I've got a whole big bag there with me filled with injections.

Questioner. Guruji, it reads in Yogananda's Autobiography how his guru, Sri Yukteswar, returns to tell his chela very comprehensively the nature of the soul's journey to self-realisation through the physical, astral and causal worlds. Could you comment on this and throw more light on the statements you have made that we can all attain self realisation in this lifetime with a little effort?

Gururaj. Yes. That is very true. Now, because Yukteswarananda needed to come to explain the various processes of self realisation to Yogananda, this happened. Good. Now it never happened because Yukteswarananda explained it. The process is taking all the time and the process takes place consciously or unconsciously. Many of us feel disappointed that we might not be evolving. But that is not true. Every breath we take, every experience we have in life is for the purpose of evolution. And as I said in other lectures that we are propelled in this force and there is nothing we could do to stop that force. So we are forever moving onward. Good. But what happens is that in that movement onward, there might come a time where we are not proceeding vertically. There might be a time when we are just on the horizontal plane and because of our actions we are not moving to the next step. Now for example, to self realisation, if there are ten steps, good, now, those steps all require some time to be on. Now you can remain in standard one for one

year. You can remain in standard one for one month and the teacher finds that this child is very brilliant and he should be promoted to standard two. Fine. So from standard one you can go to standard two within one month or one year or you might have to spend three years in standard one. But that does not mean retrogression. In evolution there is always progression. In other words, we believe in progressive evolution. Fine.

What happens is that by our thoughts and actions, thought, word and deed we might just run around in that particular stage. Good. And those experiences are necessary too, necessary to pass over to the next stage. If the child fails standard one, then the next year in standard one, he will be gaining more experience and learning more so that he could at last pass. But one thing is sure that once he has reached standard one he is not going back to kindergarten. So evolution is always progressive. There are certain beliefs or religions, like the Hindu people, they believe if you live a bad life, you'd be reincarnated as a dog or a cat or a mouse or whatever, in a lower form, in a lower species. Good. This I do not agree with because every experience in life, be it conducive to our environment and to ourselves or be it not conducive or pleasant, it is still an experience whereby certain things are gained.

Good. Now when Yukteswarananda appeared to Yogananda, he had to impart certain teachings. Now certain teachings have to be imparted personally. Good. The child is stuck for a few years in a particular standard and that child requires a special attention, special attention from the teacher to push it on. The teacher knows the weaknesses and the teacher knows how to show the pupil the way to overcome the weaknesses. But then that applies in some cases and it is not a necessary must that that little push is required because the momentum that is generated by our experiences, the very momentum plus the force of evolution plus that propulsion, momentum and propulsion, carries us forward to the next stage. Therefore theology will tell you that no hope is ever lost. Now we understand that. We are hopeful. Life itself is hope and everyone always hopes for the better. Everyone hopes for the better because there is that inner something, there is that power that always generates hope. Now if hope was not generated then the whole concept of evolution or progression would be nullified. That is why man has hope. Good.

But then we find circumstances where things seem hopeless, where things seem hopeless. Why do things seem hopeless to us is because our minds are telling us that things are hopeless. Now what is the mind or who is the mind to dictate this? Good. If one can touch the core of his being, he would not take notice of what the mind says. Good. And if he does take notice, he would have the ability to discard the things which the mind says are hopeless and accept the things that would foster the hope. And with the qualities of hope, so many other virtues are added. So these things are parts and parcel of the process of evolution and it is the path to self realisation. Every man is a Divine entity within

himself. Therefore our Movement, we don't call it spiritual development. The spirit does not require developing. It is there. Every being is a realised being within himself because Divinity is there in its entirety. I use the word 'its entirety' because it is neither he nor she. And if we symbolise Divinity in the masculine or the feminine, that is a conception of the mind. It is a force, a power, a energy, whatever label you wish to put on it. It is there and it is within us in its fullest form. What we have to do is to unfold. Spiritually we don't develop, but spiritually we go through a process of unfoldment and the unfoldment is the path to self-realisation. Good.

What is self-realisation? Self-realisation is when a person's mind, body and spirit work in unison; work as an integrated entity; work as a totality. That is self-realisation. Now when a person functions as a totality, you will find that the spiritual self will dominate more. It will dominate mostly because every action performed by the mind and the body will be enforced or stimulated or empowered or engendered by the spiritual value within us. Good. So we reach, we reach that Divinity within us and what we do, we bring Divinity down back to practical living and that is a person who is called a Jivanmukta, free, free of life and yet living. That is Jivanmukti. That is the highest aspiration man can have is to live a normal simple life, enjoy life to its fullest and yet in that fullness, we experience the fullness of our real selves. Many people talk of annihilating the ego. What is the necessity to annihilate the ego? What is the necessity to destroy the ego? No, keep the ego, keep the ego by all means but let the ego be permeated with the higher self in us so that two things happen, we uplift the ego towards Divinity and we bring down Divinity to the ego. Two-way process and that makes it simpler. Good.

A self-realised man is not a person who walks around six feet six inches above the ground. Good. Then he is not a self-realised man. He's just a magician. Yeah. A self-realised man, as he reaches greater and greater levels of his spirituality, the more and more simple he becomes. The more and more simple he becomes. He becomes so ordinary that if you should pass him in the street, if we should pass him in the street with our grossness of mind, we might not even recognise him. If Christ is sitting here in this room for example in human form, how many of us would have the insight to recognise him? The blinkers are on our eyes. The veils are created by our minds.

So, the process to self-realisation is so, so simple because man is already self-realised. Man is already self-realised. The only thing that is required is a little cleaning process. That is all. And the cleaning process involves not annihilating the ego, or not even subduing the ego but allowing the ego to be permeated by the higher self of man and that is self-realisation. Now when the higher self of man permeates our minds and bodies, good, then the body becomes godly, the mind becomes godly and it is always, it is always the powerful thing that overpowers. Survival of the fittest as

Darwin would say, but he said it in a different sense. But the spirit, being so powerful, the spirit, being so powerful that it would override, it would override the discrepancies of the mind and body. Good. Now a person would think, say a person has ten faults within him. Good. Now he would think that I will have to work on each and every particular fault one at a time. He will think that I will have to lift the veil one at a time to find self-realisation. Now that is not true. There are only two things, negativity and positivity. If you gain some control over greed, you will automatically gain some control over lust. If you gain some control over possessiveness, over possessiveness or say, in any organisation, wanting to fill your own pockets, or something which is not just right, something which is supposed to be a dedication ceases to be a dedication and things done instead of selflessly, one does selfishly for one's own need. Right. And those needs could be false. Good.

So I am trying to point out certain weak areas. But now you don't need, you don't need to eradicate those weak areas one by one. That will take many, many millions of years. Good. If we concentrate on just one area of our lives. Say we have excessive greed. We work on that area of greed, we analyse that area, why am I greedy, what is it going to benefit me? I will amass two million but do I know that I am going to die tomorrow? As some Scriptures say, 'If man lives as if every moment is his last moment then his life becomes better', because one is only greedy thinking of the future and not living today. And yet you are not sure of the future. So why plan with greed? There are sensible plannings too which are anti-greed but with greed we plan for the future which is totally uncertain, totally unfulfilling. Now by that what happens is that we suffer. No one else suffers. We suffer by having those thoughts.

Now, to get back to the point, if we just concentrate on one area of our weakness and strengthen that area, then automatically all the other negativities that are blood brothers of that weakness becomes strengthened. So, to recap, when we have our weaknesses, we don't need to work on them one at a time. It is not necessary. Work on one major weakness and the rest takes care of itself. Good. So that speeds up the path towards self-realisation. When we say man can achieve self-realisation in one lifetime, it means strengthen one weakness and when that one weakness is strengthened, the other strengths automatically appear to eradicate the weaknesses of the other parts of our life. Good. If you have a pimple on your foot and, because of that pimple, the whole body feels pain and uncomfortable. The whole body is uncomfortable. The major pain would be where that boil or pimple is but yet because of that, the whole body is uncomfortable. Now to remove the discomfort of the whole body, we treat the pimple and if the pimple or boil is treated and healed then the discomfort of the entire organism disappears.

Like that, like that if we face, come face to face with our major weakness and the major weakness is only to be discovered by us. If I tell you that this is your major weakness, it might have some impact upon you but when you discover your major weakness by yourself it has the greatest impact because it has an inbuilt factor. Discovering the major weakness of yourself by yourself has the inbuilt factor of wanting to be rid of that major weakness. So that does not come as knowledge but comes as realisation. If someone tells me this is my weakness, I will listen to their logic and accept it with the mind. But when I discover the weakness myself then I realise that this is my weakness. So the difference is between acquired knowledge and realised knowledge and when we realise a thing to ourselves, and that is basically what a teacher has to do, is to make man realise himself, what his weaknesses are. Fine. The teacher gives practices whereby the person could gain enough strength and courage to look at himself in the mirror as we always say and, looking at himself, looking at himself in the mirror, he is not seeing the teacher's face, he is seeing his own face. He's facing up to himself and then the effort that our friend mentioned is required to eradicate that weakness.

So the path to self-realisation is a pathless path. Man is already self-realised within him because the Divinity within him is forever there. Divinity is forever there and, by removing one weakness, the major one, all else is removed and there the light shines in its glory. Good. There's a lovely story in the works of Vivekananda which you might know. A lion cub was somehow abandoned. Something happened and the cub was brought up among a flock of sheep. Good. Being brought up in that environment and with the sheep, the lion cub started bleating. It bleated like the sheep. It thought it was a sheep. And one day a lion came along and saw this, and saw this and explained to this sheep-lion that you are not a sheep, you are a lion. Of course, being conditioned as a sheep, it wouldn't be convinced. We don't get convinced of things because we are conditioned. The same thing like the sheep. A lot of us are sheep. Good. So the lion took this cub which had now grown to the water and said look at your reflection. Is it not the same as mine? So immediately the sheep-lion looked and he saw, 'Ah, I'm a lion' and when that realisation dawned, it started roaring like a lion. Good.

That is what realisation is all about. That is what realisation is all about, is to know, really know and really experience that 'I am Divine', that 'I am Divine'. If God is omnipresent He is present in every cell of my body. All the trillions of cells in the body is permeated by this Divinity and this mind that plays funny tricks is also a manifestation of Divinity. Good. Divinity manifests itself in so many different ways. Good. There is no such thing as sin. When we speak in the presence of certain theological people, we have to speak in the terms that they can understand or else it would be above their understanding, but in reality there is no sin. There is this expression and, as I said last night, that what we regard to be sin is only a relative measure by a relative mind, a conception of the relative mind of relative things and how they interact between each other for a happier humanity. That's all. It is just for us around here for these few years we

live. But in the larger context of things, in the larger context, in the fullest context, there is no sin. It is an invention of man. Good. If Divinity is omnipresent and present everywhere, where is the place for the devil? It is a contradiction of terms.

Now I'm speaking philosophically not theologically. Some people have to be given the concept of God and the devil to make them, to explain to them the forces that work within man, the conflicts which man creates within himself. 'Shall I go to Guruji's Satsang or shall I go to the pub?' that's conflict. See. Right. So one we call the Satan and one we call good, God, whatever. Fine. So, in order to explain these conflicts that happens in a man's mind on the relative level we bring in devils, personified forces. Yes. We bring in these things. But in the larger context of things there is no sin, there is no evil and all is good. And when we reach self-realisation or when we come nearer and nearer to self-realisation then we see this goodness more and more. Then we see this goodness more and more. Did Christ not have such love for even the lowest prostitute? The prostitute to worldly people was a great sinner but to Christ? No, no. Did he not say that those that are faultless or sinless in our talk, those that are faultless, cast the first stone? He was talking on the relative level. He was talking to the people at their standard of what they understood between right and wrong. So terminology, this kind of language was used but in the larger context everything is Divine. And the process to self-realisation is to realise this, to realise this that there is no sin, there is no evil, there is only God. And how we come to this realisation is not through a mental process of thought because the thought will always show you pros and cons and this is good and that is bad, will always show you the law of opposites. So good and bad is within the confines of the law of opposites. It is only when we transcend, go beyond the law of opposites, there we find the area of Divinity which is beyond the law of opposites. And when we find that then we are self-realised. Good.

Now self-realisation must not only remain an experience to ourselves. Self-realisation must not only remain an experience to ourselves. We too have to express it. And we express it through our thought, word and deed where every breath we take, every exhalation is the exhalation of the Divine. And every inhalation is the inhalation of the Divine and where the universal pulsation becomes unified in the small little entity, in the small little entity. I said last time that the chemical value of this physical body is one shilling and four pence and then there was something about inflation. (General laughter) Now, the whole idea is to give those couple of pounds the fullest value of all the wealth in the universe. That is self-realisation. So we don't discard our egos. We don't discard our bodies to be self-realised. We don't discard our minds to be self-realised. We keep them. We enjoy them. We have fun with them. We play with them. Good. Yes. Yes. And the play becomes so beautiful when that Divinity within us is permeated into it. Then it really becomes a play. Life now is a drudgery. But when life becomes a play then self-realisation. That is why for example in

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Eastern scriptures, the doings of Krishna, it was his 'Lila'. That's the word that is used, play, expression. It's the same thing as play, you express yourself, you're playing, it's fun, love your wife more, love your husband more, love deeply, bring that Divinity out into that love.

Someone this morning while I was walking down asked me about celibacy. I said the Sanskrit word for celibacy is Brahmacharya, a man who practices Brahmacharya is a Brahmachari. Fine. Now celibacy is not the real translation of Brahmacharya. Right. Brahmachari is a person, 'achar' means action, to live like Brahma the Lord, to live like Divinity. That is the real meaning of Brahmachari, to live in accordance to the Lord. So in a householder's life, the Lord has given one all these various faculties of procreation for one. Use them. Why not? Yes. Yeah. The fullness, the totalness of that Divinity can be expressed through that and that was the gist of the question of someone who talked about Tantra last night, I think it was. Someone asked a question of, about Bhagwan Rajneesh. Yes. Something. That was the gist of it and this is the answer to it is to enjoy everything to its fullest, right, lovingly and not lustfully, that's the difference because lust is only of the body, fine, while to make love, to make love is to bring out the fullness of oneself into that love. We say we make love but we don't really make love, we merge in love. That is the secret and that is Brahmachari, that is celibacy where the body acts, the body acts but in the action of the body, Divinity is so forcefully portrayed that the body is lost and one is not attached. One is in total non-attachment to the action and yet enjoying the action. To be totally non-attached to the action and yet enjoying the action to its fullest value and that is Brahmacharya, living according to the laws of Brahman. That is Brahmacharya. So people talk of being a celibate and Brahmacharya and making a mess of themselves. No we are householders. Live a householder's life, right, not in lust but in love. That is the secret of it.

Many people have such misconceptions of things, misconceptions and our job as teachers is to rid these misinterpretations and misconceptions, to teach people to be good loving householders and to give vent to the fullness that is within themselves. They don't need to hunt for it or look for it outside. Some people might believe in a God sitting up there in the clouds on a throne, long beard. No. Some one might believe someone is sitting up there with a stick and just waiting for you to turn up. (General laughter) No. No, it's not there. There are certain faiths in this world, there are certain religions in this world that tell you, you must not drink, right but they promise you that if you don't drink here and you live a good life you will go to a heaven, where there are rivers of wine and all the Haris are there to pander to you, to pander to your lust. Oh, oh, oh. You see so many religions or many theologies lead a person on by promises, promises and promises that they cannot prove to exist. What we want to do is experience all those Haris and all those rivers of wine and everything here and now and not in the hereafter. Someone asked me the other day he says, 'Guruji when I sit down to eat, I like my little glass of wine. You know do you think I should?' I said, 'Do what you feel like doing and as you

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find greater refinement within yourself perhaps you might not need that. In any case it's a cool drink. And the day you will reach the stage where that touching your lips will turn to nectar'.

There are other faiths also in this world that say that, that the religious head of this particular movement does all these things but when it touches his lips, it turns to nectar. Ah, they work upon the gullibility of human beings. A lot of these so-called faiths, so called cults, work upon the gullibility of the human being. Because a human being is gullible. He is trying to find, he is trying to find, he is seeking, seeking, seeking if not consciously, then unconsciously he is seeking and these charlatans come along and promises heaven. It is here and now and it is for us to find it here and now. Yes. Because it is already within us. All those heavens that are promised is here. It is within us. And by just doing our practices that bring us to a certain stage of strength and tranquillity we can experience what is promised to us not by others but by ourselves. The real promise must begin within ourself. We promise ourselves that. I promise myself that I am going to find Heaven in this life and I am going to do everything in my power, Gururaj or no Gururaj. I am going to do everything within my power to find that Heaven within myself. And once we have that determination self-realisation can be had in this one lifetime. Oh yes.

Quarter to one we must go for lunch. I can still carry on talking. Okay. So, I mean the answer to the question is that it can be done in one lifetime. The only thing we have to face the truth, face ourselves, face ourselves with courage. Sometimes we have to take bitter pills. Yeah. If Sybil, Dr. Aldridge, you know, gives you medicine, it might be bitter but she knows that quinine is very bitter but good for fever if you have fever. Don't expect just sweet medicines all the time. Bitterness too is required if it's helpful. Ah. Aqua. You see that is how life works. That is how life works. There are ups and downs and what have you as far as our relative minds are concerned. There are ups and downs but if we face them with an understanding, if we face them with strength that is gained through our practices, then those ups and downs really seem like nothing. Really sometimes, as I told you the other day, a hill might seem so steep but once you start climbing it, it is not so really steep.

Like a friend of mine, he has a lot of work to do. He is a very busy man and when he sees in the morning the whole stack of files on his desk, just looking at them he gets tired. He gets tired just looking at them that I have got to go through all this. You see it's the mind. It's the mind. He will finish the same work during the day but seeing that alone, seeing the big hill there, you know, makes him tired and says 'Oh. Who wants to climb this now?' And then he goes to play golf! Right. So we were discussing it one day, we were discussing it one day and he tells me, 'Gururaj, what to do? When I see these files there in the morning when I walk into my office, I get tired already, just looking at them'. You see the mind

is resisting that work. So I said, 'Look, the idea is very simple. What you do is this. You tell your secretary not to pile up your desk. Yeah. What she must do, is bring half a dozen files at a time. Good. So you only see the half a dozen. Finish them and then let her slip in another half a dozen to you. Yeah. And like that and you'll get through that whole lot and yet not realise that you have gone through fifty files for the day. Because you did it half a dozen at a time. You never tackled the fifty at once'.

Now that is what we do in life. We know that we can't tackle all the fifty problems at the same time but yet, just the idea of it makes the molehill into a mountain. Step by step. Lead thou me on, one at a time. So simple really. Let's all be happy. Why must we suffer? I don't know. Okay.

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