

Gururaj. Good. What shall we talk about tonight? Yes.

Questioner. Beloved Gururaj, what is this ocean of endless, incredible beauty which overwhelms and robs one of breath and thought?

Gururaj. That robs - this ocean of endless beauty that robs one of breath and thought.

Do not just observe the ocean, and its beauty, but dive in it, drown in it, and then you'd experience the beauty more. You become the beauty. What I mean by drowning in it is to drown one's little self, the little self of the ego, the small 'I', that causes all this trouble on dry land. So when the ego self is drowned in that beauty, then the ego self would merge into the beauty and you would go through a period of total forgetfulness of your little self. For then, to you, although you function with the little self and do the daily chores, the daily things of life, and yet while functioning in the body, you remain submerged in that beautiful ocean of utter, utter bliss.

How do we go about doing this? For as we have said before that this ego self is nothing else but thought formations that gives you a personality. And, that is the ego. But you do need a personality to live in this world. How can you live in this world without any personality? So you have a, everyone has a particular kind of personality. But the man who is drowned, submerged in that ocean of beauty, in his personality he incorporates the personalities of all. All the personalities of the entire world, the entire universe, rocks, flowers, plants, animals, all is absorbed within him for he is submerged in that ocean of beauty. So his personality is not annihilated but his personality is expanded, embracing everything that there is, and by embracing all that there is, he experiences the 'Is-ness' of the vast ocean of beauty.

So, this cannot come about by just a mental assumption or by intellectual rationalisation. Mentally you might say, 'I am my brother's keeper, my brother and I are one'. But, with that conscious analysis, lurking in the dark shadows of the subconscious mind, you find a separation. You might love your brother very much, you might love someone very much, very dearly, but if something good happens to that brother, are you going to feel elated? Generally not. Ninety nine percent of the world's population would not. In him would develop an envy, that why did he win a million dollars in the lottery and not me. But envy would be there so what is the value of that love? There is no value at all, for in the first place it was not a love. But if you have assimilated the other person right within yourself, in your heart of hearts, then you would feel elated just by a thought that, he has been given a million pounds. It is the same as I have been given a million pounds. So you would wish all the good wishes for him to enjoy what he has gained.

Now, the million pounds gained by this man, it's not accident. There is no such thing as luck. He has done something to get that. We call it luck because on the surface level he has not worked for it. But yet he got it, so we call it luck. It is no luck. Perhaps he was owed that. Perhaps the doings of his past life created a credit balance for him and he got it in this life. So by having this understanding, we would say that he is deserving of it and who should feel envious of anyone that really deserves it? So, to find that beauty and be submerged in the ocean, envy disappears. Wanting to accumulate is nothing else but building walls around you, building a wall so high that you cannot see, never mind being submerged in the ocean of beauty, but you cannot even see the ocean. And that is produced by greed, by accumulation, and what do you accumulate? You accumulate possessions, material possessions which are none other than an illusion.

A man can only eat one meal at a time. He can only sleep in one bed at a time. And he can only drive one car at a time, although he might have a dozen cars. So those are his necessities. But people do not think in that fashion that let me just have my necessities in order to keep alive, to keep this body going, or to do the work I have to do. They feel that by having a bank balance of millions or whatever wealth and possession, they feel that that will give me security. But it is not so. It does not give you security. Those thoughts of accumulation which is accompanied by greed could never give you security.

The most insecure people I have met in this world have been multi millionaires. First they work hard to make the millions and they work harder still to look after the millions. You see the vicious circle, and yet there is nothing wrong in having something. Nothing wrong in having, possessing an umbrella on a rainy day like this. Why must you get wet when an umbrella is available? But when - here comes the question again of attachment. How much as I attached to a worldly possessions? And if we don't get rid of the idea of greed and accumulation, we will always be attached. As I said you can only eat one meal at a time, and drive one car at a time and after all, what is the difference between a small mini, Volkswagen or a Roll Royce? They both take you from point A to B. That is the purpose of a car. So you can go with the Volkswagen or with the Rolls Royce. You still reach where you want to reach. But, having the Rolls Royce, you are building up your ego. It's a status symbol. When you drive down the road you say, 'There goes Mr. Rockefeller', and you salute him because - why do you salute him? Why do you salute that rich man? Because it is an inner desire of yours, a subconscious desire to have what he has. So, both are in trouble, the poor man and the rich man. One wants to accumulate, and has the greed and the yearning for it, and the other has the possessions and so attached to it that in both the people, the poor and the rich, they are ego bound. They have the sense of I, I, I. As I said you sleep in one bed at a time - reminds me of a story of a Jewish man.

This Jewish man was talking to a very intimate friend of his. He says, 'I like to sleep alone'. So the friend asks, 'What about your wife?' He says, 'Oh, since we were married we slept in separate bedrooms'. So this friend, being an intimate friend, they, friends discuss anything when they are very intimate. He says, 'But what happens during the night, you feel like a bit of cuddling, then what do you do?' He says 'Then I whistle. My wife comes to my room'. This friend was very astounded by this but then he asks this man, he says, 'What would happen if your wife feels like a bit of a cuddle, then what?' So this man explains, she comes to my door and taps, and says, 'Ikey, did you whistle?' (Laughter) Oh yes, life is so, so funny. Life is so funny. Even man and wife live in separate bedrooms. Your small 'I' and the real 'I' within you live in separate bedrooms. Aren't you closely married in oneness with the real self within you? Why must you put the little 'I' into a separate bedroom? You see.

So all these qualities of accumulation etc. etc. builds that wall around you so you cannot see the vastness, the beauty of the ocean. And yet, being behind this high wall, you can still smell the ocean. Is, would that not be proof enough that behind this wall, there is an ocean, because you get the smell of the salty ocean? If that is not enough to make you break down the wall that separates you from the ocean then how can you enjoy the beauty of the ocean? How can you swim in the ocean? You see.

So, the main principle is this, that we have to expand the ego. You could never annihilate the ego, for annihilation of the ego will make you totally insensible because in the ego self is contained thought because it is made of thought. It contains rationalisations - the left hemisphere of the brain is working. You need that otherwise you could never live a worldly life. You can never be in the world and yet not of the world and that is one of the basis of our teachings. So to find greater clarity, and take off those dark glasses to see the world as it really is, one has to expand the ego and embrace it. Many philosophies talk of sublimating the ego. You cannot do it. You cannot sublimate the ego. You can only clarify the ego by getting rid of greed, hate, avarice, covetousness, and the idea of sacrifice, and more than that, the inner feeling that this little outer 'me' is not the real 'me' for there is no 'me' and there is no 'mine'. It is all but one. And once that idea is firmly established within oneself, then you enjoy the beauty of the ocean. They you dive deep into the ocean and not only experience the surface waves, that are rising high and low but deeper down the beautiful calm. So it becomes one existence but also at the same time a co-existence between materiality and spirituality for both could be well blended and you find the sweetness.

Like tea, I just had a cup now. You put in a teaspoon of sugar and the sugar dissolves, you do not see the sugar. But the tea becomes sweet. Without the sugar, the tea is bitter. And the bitter tea is that little ego self. So by adding that

one teaspoon of Divinity, dissolving it within the ego and the ego being dissolved in the higher self of us, we live a life of total combination of fullness and of fulfilment.

I said many times in some talks that man is already fulfilled. Now as a matter of fact, his cup is running, his cup floweth over. But we put a lid on it, the lid of the ego self. So when these qualities of avarice, greed, covetousness, envy, hatred, when these qualities are removed, you can't remain a vacuum. Something gets filled into you? What is that something? Love, Love, where you could view the saint and the sinner with an equal eye, with one eye. It is the most glorious, the most beautiful, the most beautiful experience any man can have. And this can be done very easily by bringing ourselves to a state of integration. It is only the integrated man that could really love from within himself. I'm incorporating in his question, the question you asked the other day which we postponed. So it is the only, Charlie, you remember? So, it is only the integrated man that could really experience love, for his love is all encompassing. Yet, one thing happens, I was telling someone last night, that, in this worldly life that we live, even the self realised man requires a point of devotion. Ramakrishna had Kali, the Goddess Kali, as his point of devotion. Vivekananda had Margaret Noble who was known as Sister Nirvidita, as his point of devotion. Krishna had his Rada as his point of devotion who was really another man's wife, but the love was so pure that it was not adulterous. So, the mechanics are these, that through that one point of devotion you extend, through that channel, your love to the entire universe. Yes. And that devotion could assume many forms. It could be your mother, your father. It must be total, in the sense of total non attachment, for then only devotion works, for if there is attachment then that devotion is only on the surface level and not welling up from the depth of the ocean of beauty. So, your point of devotion could be your mother, your father, your beloved, your lover, your Guru, anything, this flower, anything.

So that is where we start, and, a sense of sacrifice begins. What are you really sacrificing in that devotion that you have for another? You are sacrificing your ego-self, and sacrificing the littleness of it so that it could become big and it could expand, it could become more clear. Now do not make the mistake in thinking that you must have a bigger ego. No. There is a difference between a big ego and an expanded ego, a clear ego, so expanded that the entire universe is there in your arms. And that is the beauty, and everyone has the right. Everyone has it inbuilt in him. You know my story of the soft drink can so I won't repeat it. All of you have heard it. Everything is in-built. Do you see? But, to people, life just becomes a business, the business of living, profiting, making a profit. The real profit is to swim, dive deep down in that ocean of bliss and love, not the profit that we go and put in the bank.

An Irish schoolmaster, do you have Irish people here? Good. So an Irish schoolmaster, or of Irish origin rather. So this Irish schoolmaster asked his class a question and offered a prize. He said, he asked, who are the three greatest men that lived in the world? So one boy got up and he said 'Christopher Columbus'. Another boy got up and said 'George Washington'. So then a little Jewish boy shouted out, this was in Ireland, a little Jewish boy shouted out, 'Saint Patrick'. And the schoolmaster gave this Jewish boy the prize. So afterwards, the schoolmaster asks this boy, he says, 'What made you say Saint Patrick?' So this boy replies, he says, 'In my heart I knew that one of the greatest man that lived was Moses but business is business'. (Laughter)

So we try to gain. The boy wanted the prize and he knew when he was in Ireland and his schoolmaster was Irish, so he would say something that would please the schoolmaster, and he got the prize. You see the scheming. And this is done by all. They scheme and scheme and scheme to win the prize of wealth or name or fame. But how long does it last? You shed this body, you have shed everything. Take it this way, say for example an international personality might be known by hundreds of thousands of people. Take the ordinary man. How many people does he really know? Maybe he is involved in some society. He might know four, five hundred people. Just knowing them. How many people does he really know or are intimate with? Perhaps ten or twelve. That's all. That's the average. So, he tries to have symbol statuses, beautiful Rolls Royce, swimming pool you know and mansion-like house. Who is he showing off to? Those ten or twelve people. Four thousand million people living in this world, they don't even know that you exist. Do you see? They don't know you exist. Only those few that know you knows that, 'Ah, there is Tom and there is Jack and there is John and there is Mary and there is', Do you see? Do you see the whole falsity of it that the entire structure is built without any foundation whatsoever?

A lady goes into a shop, and I was in that shop. This happened about twenty five, twenty seven years ago. And this lady comes into the shop. I went, those years I used to, when I came to South Africa, I started life as an accountant because I was trained as an accountant. And of course I had to go and see this client of mine, and I was in his shop. That time in South Africa we never had Rands and cents, we had pounds, shillings and pence. So this woman comes in and asks, she says, 'Have you got any perfumes?' So the shopkeeper brought out a bottle of perfume, three and six pence. So this lady says, 'Haven't you got something more expensive than this?' So he says, 'Yes Maam, I'll get it for you'. So he goes to the back, brings the same perfume in a differently shaped bottle and said 'Madam, this is little more expensive, it's two pounds, three shillings and six pence', and she bought it. Same perfume in a different bottle. Why did she buy that? For three and six penny perfume, in any case you don't need perfume. Natural smells are far better than perfumes. Right. If I sleep next to my wife and if she's smelling of perfume, no I want to smell her, feel her, be together

with her, merge into that oneness. You see. But because she thought that I will smell better with a more expensive perfume, so she spent two pounds more, and got the same stuff. And that is what happens in every day's living. It happens with everyone. You pay more because you find that you are going to be better.

I am never critical of anyone, but, cosmetics, for example, seeing we're talking of perfumes. That is multi-billion dollar industry today, catering to people's vanity. In India, especially the villages, India is composed of twenty percent cities and eighty percent villages, the people, the peasants are so simple. You look at their skins, they are so, so soft, so clear, so beautiful. What do we do here in the West? Buy all the most expensive kinds of powders and rouges and creams and, all those chemicals that spoil our skins. It does. So what you have to do is buy more and more of those cosmetics to look nice, to cover up the damage that has been done, by the chemicals, and more damage gets done. Do you see? Why? Vanity? And where does vanity come from? From the ego that stops you from swimming in the vast ocean of beauty.

Shampoos. People buy the most expensive kind of shampoos. If you hear the name of Pierre Cardin, mention a couple other names, the ladies would know. All those big French names? Fine. Worthless, but because of the name, you pay a fortune for it, all those various shampoos. In India, in the village, do you know how women wash their hair? They go to the river and get mud, a very dark mud. They rub their head with the mud and then of course wash it off, and their hair is like silk and it costs nothing. Silk, shiny, bright, this lustre, do you see? Do you see the faults, what I'm trying to point out, and this applies to men as well. I'm sorry if I'm just taking examples from women but I could give you another hundred examples of men. Vanity.

So, I've, in this talk, I've been pointing out all the various things that builds up our ego. In other words we are nothing else but show-offs. And who are we showing off to, is the ten or twelve people that knows us personally. And because of that, the primal quality that is already in us, simplicity, that is lost, and life becomes complex, and then we say, 'Oh, all these troubles on my head'. We have created the troubles. We have created the complexities of life. And we call ourselves high intellectual people, highly thinking people. We've got brains.

So this Canadian man meets a Jew, and is chatting to the Jew and he says, 'You know, you fellas are real cute. You make a lot of money. Could you tell me the secret of it? I'm just a poor Canadian and I'd also like to be rich like you'. So the Jew says, 'You know, we Jews eat a lot of fish, and fish gives us brains. It's a brain food. So when the brain works well, you can make a lot of money'. So this young man asks, 'Can you get me some fish? Is it a special kind of

fish?' So the Jewish man says, 'Yes. I can send you some fish. Give me twenty dollars, I'll send you the fish'. So a little, few days later, a box was delivered to this young man's house. When he opens the box, there were three small fishes in there. Twenty bucks. So, some time later he met this Jewish man again and he says, 'Thank you very much for the fish, but, three small fishes for twenty dollars, isn't that too much?' So the Jew replies, 'Ah, you see, it has started working. Your brain has started working'. (Laughter)

If our brains can only start working in a direction that could lead us to that infinite ocean of Divinity. I see a little child cry, tears rolling down the cheeks. To me, that very drop of tears, is the entire ocean, the entire universe. Have you watched a child really crying? Have you watched the expression on the child's face? That innocence, the beauty. Aah! So man seeks always for outer beauty, outer beauty. Nothing wrong. Nothing wrong. But he does not seem to realise that finding the inner beauty, it will enhance our perception of the outer beauty. And everything would become more beautiful. You, all of you might have read a little biographical sketch about me, but, to repeat something from it, when I as fifteen year old that was the first time I entered into the state of Nirvikalpa Samadhi, merging in that ocean of beauty. I was away for two hours but when I came out of the meditation it seemed like two minutes, I had just gone in and out, but two hours had passed. When I opened my eyes, everything seemed so much more beautiful, and everything covered in gold, a golden haze that still persists with me right up to now, now, now, just gold, gold, gold all around. Does that not make things more beautiful for me? Is it not worth living then as a householder instead of as a monk or an ascetic? Experience the joy inside and bring it to a conscious perceptive level and the whole value of life is changed. And when you are established within yourself then the actions you perform will be right actions. You can have millions in the bank, you can have mansions, you can have all your expensive motorcars and yachts, enjoy them. Why not? You have brains like in the story of the Jew, where he made twenty dollars with three little fishes. Enjoy it all. Enjoy it all. But at the same time, when you look at the car, or the mansion, or the beautiful antique furniture in your houses, just have that in mind, when you are truly established within yourself then you will always have it in your mind that this is the beauty of God. This is the beauty of God. For Divinity expresses itself in a myriad forms. In every form there is Divinity.

This world is like the car. It has all the mechanisms in it, the gears and the brakes and the engine and the pistons and the carburettor and what have you. Yet the car won't go without the gas. Divinity is the gas that makes the car go and Divinity at the same time has given you the free will to take the car wherever you want to take it. You can drive to Seattle or you can drive to Vancouver. Free will He has given you and yet at the same time He empowers you to drive in spite of your free will. You can't life a hand without that energy. The car won't run without that energy of the gas. So all is energy. All is energy. So enjoy it, but, remember, that all the material things are composed of the energy, for matter

and energy are not two things apart. It's the same thing. Fine energy that becomes more and more condensed becomes matter. Like the old example I give, water vapour is very fine, you can hardly see it. That could be condensed into water, liquid, and the very liquid can be put into the freezer and made into a block of ice, yet the underlying principle between the vapour, the gaseous matter and the water and the block of ice, all has the principle, H₂O. Oh. You see.

So we got to break down the barriers by expansion of the ego. And when we break down the barriers then the ego itself merges away into that Divinity, into that vast ocean of beauty. And when you dive into that vast ocean of beauty, you come out being beauty yourself, for now you have experienced it, you have embraced it, and you and the ocean are but one. Your mind is flooded with that joy. Your heart is opened with that love. Your brain sends out signals to the environment, making the environment love you for there is one great truth, if you take one step towards Divinity, Divinity takes ten steps toward you. If you give one cent, ten cents come back to you. That's an infallible law. It comes back to you in some form or the other. The giver is always the gainer.

You haven't got that one poem of mine, have you, 'Life is made to give?' Oh, will it take you long? No, fine. Let's see if we can find another joke here.

There were these three Admirals on this big, the biggest battleship, one of the biggest battleships. And the Admirals, one was a German, one was a Russian and one was a Canadian. So while they were chatting, the Russian Admiral steps forth, he says, 'Russia has the greatest navy in the world. And we have - 'We are talking about courage, that we have got to have the courage to expand the ego, 'Russia has the greatest navy in the world, and our sailors are the bravest men'. So he shouts, 'Ivan Ivanovich, come here'. So Ivan Ivanovich came there and he saluted. And he says, 'You climb right on top of that mast, and you dive down into the sea and swim around the ship and come back and report to me'. So Ivan Ivanovich climbed up the mast, dived down, swam around this large ship, one of the biggest and reported back. So he says, 'You see how wonderful our sailors are. Brave. They've got courage.' So the German said, 'Well, I must show something'. So he calls one of his sailors, Jurgens. So he tells the - he says, 'Jurgens, you climb up that mast and jump down and swim three times around the ship and report back'. So Jurgens did that. Now the Admiral, the Canadian Admiral, he would not be let down. You know we Canadians are brave people. Yes. So he calls his man, Dickinson. 'Dickinson'. Dickinson comes, he says, 'Hi Ad', not 'Yes Sir', 'Hello Admiral', 'Hi Ad'. So he says, 'Dickinson, you shin up to the mast and from there you dive down and swim seven times around this ship and come back and report'. So Dickinson says, 'I must climb up that mast and swim seven times around this large ship and come back and report to you?' He says, 'Ad, you must be barmy! Why don't you bloody hell do it yourself?' So then the Canadian Admiral says,

'You see, here is an example of supreme courage'. (Laughter) For who'd speak to an Admiral like that? That's supreme courage.

Let me recite a poem to you. Next time, you have a tape you know, perhaps some of our meditators would like - we're talking about giving.

Let my love be measured by giving and not by gain
For if gain I sought this life lived would be in vain.

Love then yourself to lose, I say again and again
For the giver can only give as clouds disperse in rain.

Filled and full as a teardrop on maiden cheek without stain
For heaving breasts heave, but to give all, all to her swain.

The blushing bride can blush no more, wheat becomes floured grain
Sweetness of the sugar comes from crushed giving of the cane.

Let my love be measured by giving and not by gain
For flowers too, their fragrance give, let me sing forever this refrain.

Yah. That is the meaning and purpose of life. Here as in this poem of mine, it is the crushing of the cane that it gives off its sweetness. It is the crushing of the wheat that gives us the grain so that we eat bread. That is sacrifice. So, as we go through this life, and we do our Meditations and Spiritual Practices regularly then these qualities will come unto thee. Yes. If you say to yourself a million times a day that, I love, I love, I love, I love, I love, it won't work. If there is dirty water in a jar, you do not, you cannot empty the jar, using it as an analogy of course. But just put that jar under a faucet and let water run. Automatically the dirty water will be replaced by clean water. Do you see?

So you say want to love the entire universe. You want to swim in this ocean of beauty. The only way to do this is the expansion of the ego by getting rid of the things we have talked about this evening. But for that you need courage and you need strength, and Spiritual Practices and Meditation gives you the strength to rid yourself, to rid your jar of the dirty

water and be filled with the clean water, fresh water of love. So swim, dive in it, it's nice. I guarantee that. And I will always be there in my little rowboat, watching you, in case you drown I'll pull you out and don't be afraid. Leap. Leap.

Now, see what we've got here. A father had a son who qualified as a lawyer, and one day he said 'Let me catch him out on a legal point'. So the clock had just struck one. So he asks his lawyer son, he says, 'If I smash this clock would I be arrested for killing time?' So the lawyer son says, 'No, you won't be arrested. It will be self-defence because the clock struck first'. (Laughter)

You know one day a chap came to me and he was given the task of being one of the after dinner speakers. So he comes to me and says, 'Guruji, you know you have given about three thousand Satsangs and this, that and you know, you've spoken, spoken, spoken so much, so give me a few tips because this is the first time I would have to get up and speak', and he was feeling very nervous. 'So give me some tips'. So I told him, I says, 'When you get up for the after dinner speech, when you get up to speak and in ten minutes if you don't strike oil then stop boring'. (Laughter) Think about it, think about it. The penny will drop.

Yes and then, this, talking of speakers, this one speaker in his speech was blood and thunder. 'Let us get rid of all this isms. Let's get rid of capitalism and communism and colonialism and all the isms we must get rid of'. So there was an old lady sitting behind in the room and she shouted, 'How about also adding in rheumatism!' (Laughter)

Well, it's been a lovely evening. Good.

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