
Gururaj. Now why don't you put it down here, right on the heart chakra. Now there's a loud ticking clock in this room, don't worry about that. While you were meditating for a few moments, how many of you heard the tick far away in the distance? Good. Good. Right. What shall we talk about today?

Questioner.live in the presenceexperience.... (Inaudible)

Gururaj. Oh, that was chapter one - is there chapter two? Yes. How to live in the presence, that's the main part of the question. And you can only live in the presence if your mind is not wandering in the past or neither in the future. For that is a common experience of man that he lives in his memories and projects them, as I said yesterday, into the future and that brings about various conflicts. To live in the moment is to become totally oblivious of the past. And what is the past? The past is only memories, and the more we remember happenings of the past, the more we feel it now, here.

Now those memories could be pleasurable or painful but they stop you from being here. William Blake said, 'Eternity within an hour', I say, 'Eternity within a moment'. And that is living in the present. The past might never come or might never be there. We only think of the past and the future because we measure life in a linear manner proceeding from A to B to C or one, two, three, four, five, six. For the secret would be to live, not horizontally, but to live vertically and in that vertical line you are in the presence and in the present rather, you feel the presence of a power which is totally beyond you. For example I'm talking to you now, and as most of the meditators know, if you ask me what I was talking about, half an hour later, I wouldn't know. Because I'm here just in the present and as I would say, that, living linearly, one is mixed up with time and space. You might be thinking now that next week you've got to go to a party and what dress are you going to wear? The party is only next week or the week after but you are thinking about what dress you are going to wear now. Now thinking of that, you want to look at your best, and don't be surprised that the dress you choose, five others might have the same dress at the party.

So now using the mind in that way thinking today what is going to happen in a few weeks time in the future can only bring anxiety upon you. Now anxiety has a lot of blood brothers. Anxiety can make you feel nervous, it can make you feel very tense, stress. So why not have the attitude that when the day of the party comes I'll see what I am going to wear. Why think about it now? Now that is how the ordinary average human mind functions and they leave the beauty of the presence. How many times when you are doing something your mind is wandering? It's wandering somewhere else. How many times don't you wash the dishes ten times in your mind before you actually wash the dishes? So it means you have washed the dishes eleven times. That creates extra stress and extra loss of energy. Now by living in the present all

your energies are preserved and by these various projections, a tremendous energy is lost. A tremendous amount of stress is created which is not beneficial and the reason being that the mind is scattered, fragmented, it is not concentrated.

Now to find the reality of life one has to take, bring the mind together, a concentrated mind and therefore a lot of you do the practice of Tratak which without concentrating and just by a certain kind of focus which our teachers teach you, you automatically become concentrated. And when you become concentrated, you become one-pointed. The difference between failure and success is only one, the fact of concentration. The less concentrated you are the more would you fail in whatever you are doing and the more concentrated you are, one-pointed the greater the success would come. So therefore for every one Spiritual Practices are so necessary. The disturbance is not from the environment, all disturbances are within ourselves. Now I think I asked Hugh if a blackboard could be arranged. Then I'd like to explain you how the mind works. How you have the Manas, that is governed by sensory input. Then you have the Chitta which is the memory box or the subconscious, then you have the Anka which is the ego self, and then you have the Buddhi and underlying all that, how that spiritual energy works. The idea is to tap into it and there are various individualised practices that are given to meditators which they are for themselves. For there are now two people alike. Each and every person is unique.

So, by doing these practices without effort one learns to live in the present. For every moment is the present. And the entirety of eternity is in this moment. There is nothing else at all. The rest is an illusion. Your memories are an illusion. For example someone said a nasty word to you three weeks ago, you're still mulling over it and feeling bad. So, one has to learn to manage oneself. We try to manage the world but first manage oneself and then the world will automatically become managed in such a beautiful way. Everything would be conducive to you. At every moment every aspect of nature is supportive to you but if you build that thick wall around you then naturally that support is lost. So, if you want that inner calm, inner peace and any doctor will tell you today that all diseases manifest itself first from the mind, are in the mind and then they translate themselves into organic diseases.

So if the mind become concentrated and with proper thinking, listening to Holy men, reading good books, doing Spiritual Practices the mind would become concentrated and then nothing can disturb you. For example if this door slams many would shudder, would get a shock. For me if you have any mountains around here it could collapse or an atom bomb could explode and I won't be disturbed because you do not think of the consequences. And by thinking of the consequences you are yourself at that moment and not living in the projection of the mind. Some might say be like Christ,

be like Buddha, be like this one or that one. I say no be yourself. And when you learn to be yourself then you will find that so much wanted togetherness in yourself. And this, you do not require a great intellect for it really, because it's so simple. I always say 'It is so difficult' - what's that saying of mine, remind me? Yes. 'It is so simple to be happy, but so difficult to be simple'. So difficult to be simple and to be here and now requires simplicity. It requires simplicity and with simplicity there is humility. Devotion develops in that simplicity. You don't become simplistic but you become simple. And once that quality is assumed your whole life is transformed and the mind as though being a cunning animal can also be the most useful tool but it has to be used in its proper way.

I don't, - if I said in a talk here on previous trips that I would challenge Vincent Peelle at any time on any public platform. He says 'If you have a negative thought in the mind you replace it with a positive thought'. It is impossible. If there is a negative thought in the mind that is what I would say is to first through a little practice bring the mind to a neutrality and then introduce a positive thought and then it works. Otherwise here you are creating a conflict between negativity and positivity and that conflict brings more problems and because of the problems it would verge more to the negative self.

So, to be here and now. Now I have said this before, now here put the words together nowhere. But if you take nowhere and separate the words it is now here. Do you see? Now what's the difference between nowhere and now here. Because now here is nowhere. Where are you now? Do you think we are sitting in this room so still, but really speaking we are hurtling through space. Five minutes ago we were in a different place in the solar system and the entire solar system is five minutes ago was in a certain place and five minutes later it's in a different part of the galaxy. So motion rules life and the mind is filled with motion. If the mind is quietened and stilled by our Spiritual Practices the entire universe disappears. For everything around us is a creation of the mind, be it positive or negative. But what the realised man does, he rises above all positivity and negativity because the two have to exist. One cannot exist alone without the other. Sometimes a greater attention is upon one and lesser attention upon the other. Yes. But like pain and pleasure they have to exist. If you have one week of a high as they say, pleasure, be sure the following week you are going to have pain but rise above it. You've heard of Milarepa, he wrote that 'When I was ignorant I did black deeds and when I grew up and gained some more knowledge I did white deeds, and now I do neither'. Now that is the state one has to reach to be in the present where you do neither. Am I speaking to you? No, I'm not and if I should that I am speaking to you then I'd be involving my ego self. And the ego self is conditioned, patterned. So by doing neither, one is not influenced by the ego self. And when one is not influenced by the ego self, you realise the meaning of reality. Then you are real because you have then transcended, gone beyond all the pettinesses of life. Because life is petty according to

the way we live it. We live in fear that does not make us live in the present and the basic fear which you might consciously have or subconsciously is the fear of death. And why do you fear death because you feel that you're losing your ego self. But what are you really losing, the ego self is just a conditioning. It has no reality of its own. It is there in the manifestation, kept alive by that Divine energy.

So one does not annihilate the ego self, it is impossible. Because without the ego you cannot live at all. You got to have, even the self realised man must have that little two per cent of the 'I' sense the ego sense or otherwise it would be totally non-functional. He wouldn't even be able to do his biological functions. But what can one do with our Spiritual Practices is to expand the ego so that it would, like a piece of rubber it would lose its opaqueness and become transparent, so that Divine energy which is within everyone shines through in its fullness to clarify the ego, to clarify the mind and when that light shines through in its fullness then you are in the present. Otherwise you are in the past or in the future. So to repeat it's not a matter of annihilation it's a matter of expanding so that the opaqueness disappears from the ego and its clarity is there and in this clarity which is of course a rarity, but everyone can achieve it, undoubtedly.

Today you find Psychologists, Vidya is one, they scratch the surface level, they churn up all the problems you have in your mind. What does it help by churning up all those problems? You are not going to eradicate them. What could also happen is this that by mulling over your problems all the time they would come more deeply imbedded in your subconscious mind which will naturally rear its ugly head later. And then if one problem goes another problem starts. So, according to modern psychoanalysis, you can take Adler, Freud, Yung the lot of them, they will cure a toe ache and give you a head ache or vice versa. But what we do is forget the surface self and through meditation reach the inner self and from inwardly we push out that which is troubling on the surface. So that is the basis, the inner self, but people are so externally orientated that the inner self is totally forgotten while that should have the greatest importance. It is the inner self that activates the entirety of what we call a life. So to be in the present, one has to lose all fear. Leap into the unknown and fears are of many kinds but they all stem from the fear of losing oneself. Do the Scriptures not say 'Die before you can find life'. That is what is meant. To lose oneself and not be wrapped up in their own personal feelings and emotions. Because that makes you what we call negative. And yet if you do not experience negativity, you will never experience positivity. So everything has its relative value. For example if you take a photograph what do you get first, the negative and that is transferred to the positive.

So these things will always be there and I think I said yesterday, I was reminded this morning, you know you got to observe yourself, to observe yourself and you can be a part of yourself. There is that super level conscious of the mind

that could stand aside and watch the doings of the conscious and subconscious self. But remember one thing that it is an illusion. It is Maya as far as Maya or illusion, as far as the superconscious myth is concerned but it is real for the conscious. And once we reach that level of superconsciousness through our Spiritual Practices, the conscious mind will function. It would be like sitting at the seashore and watching the waves playing. That's the surface level of the waves but deep down as you would know the ocean is calm. Now if the waves are there and we can't get rid of the waves, become a surfer and enjoy the waves, surfing on them. So any problem can also be made enjoyable if you realise the oneness of all things. For how can the ocean exist without the waves. So let me use the waves by becoming a surfer and yet at the same time you are totally conscious of the calmness of the ocean just a bit deeper down than the waves.

So we lose our sense of proportion by only watching the turbulent waves and then how can we be in the present because waves has the nature of moving, moving, moving all the time. But the surfer for example, while he is on the waves and because of the enjoyment he finds in surfing, lose the consciousness of the turbulence. He would say let the waves be more higher, let there be more turbulence on the surface so I could enjoy my surfing even more. Do you see? So people always say that how can I lose myself because I have so many desires. Nothing wrong with that. There are certain Philosophers that would say have no desire. It is impossible because the mind will be there and even after you leave this physical frame, the mind will still exist until it takes on another bodily form according to his merital demerit to evolve further.

So therefore there is hope always. It is not thinking how can I be in the present. The whole idea that we have talked about is, let us create the conditions so that we can be in the present. The housewife makes a nice bowl of soup, like Bina did so enjoyable yesterday. Now you need all the ingredients which you put together to make the soup and once you put all the ingredients together the soup is there. So although we have the end sight in mind that I want to reach Divinity and be in the present and find eternity, that the end aim is to make soup but I have to concentrate more on the ingredients that go into the soup. Do you see?

So to be in the present is something that one cannot achieve by waving a magic wand. Because to have that ability just to be in the present all the time is to be one with God. And if anyone tells you that I will show you God in two hours or two years or three years, please run away, far away he can't. And you have such teachers in this world fake ones, unfortunately. People having so many troubles sometimes clutch like a drowning man even on to a straw. You have to achieve it for yourself. The true Guru only shows you the way, the method. He gives you the tools, he gives you the understanding, but you have to walk with your own feet. Even if a person has a false leg like you had one runner here,

running right across Canada, seventeen hundred kilometres, seven thousand is it? Yeah. Now although the doctors fitted on an artificial leg for him which was required, he had to do the running himself. No one ran for him. Likewise we have to do things ourselves. And if we don't nothing can be achieved. Therefore I am always saying, be regular, be regular, be regular in your Spiritual Practices that were given to you and they are all totally unique to you yourself because you are a unique person. They are tailored made. If you wear a size thirty six suit you cannot wear a size forty two or a thirty two, it has to be thirty six tailored made. And that is how a real Masters give Practices to their Chelas and believe you me you will learn very easily to be in the present. It depends how much you put in.

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Now this does not mean that you have to sit from morning 'til night in meditation. No. Too much of it is no good you would get crazy. So the true Master will tell you, studying your personal needs that this is the amount of meditation you must do. These are the kinds of practices you have to do. Some might get a mantra, some might get something else, something else, there are so many and some might get a combination of practices. So the true Master is like a doctor that tries to cure you and gives you the medicines but really speaking you are curing yourself. He only gives the tools to cure yourself. If a person wants to develop a big muscular body its no good reading up all Charles Atlas's books. You got to exercise yourself. Do you see? Now all these things would lead you to the..... Good. Eternity in a moment. And it's not so difficult as it sounds. Its the simplest thing because you are Divine yourself, you do not need to go and look for it. It is just unfolding yourself. It is not something you have to achieve because you are Divine yourself. Everything is Divine. Everything you see around you is Divine nothing else but Divinity. There is no difference, and I have said this before, there is no difference between me and this table. We are made of the same molecular structure but in a different format a different form. This table here is alive. You can see the light in it, you can feel the light in it how millions and billions of molecules are in motion there and motion is life. So this table is living as you are living. The greatest gift given to man is the ability to forget. If you could remember all the happenings of your lifetime, the bad ones mostly life would become unbearable today. So we learn to forget. We learn to forget by clarifying the mind more and more and then all of a sudden you find yourself centred and that centering is being in the present.

So all these intellectual exercises and things are necessary along the path. All knowledge is necessary for those along the path gaining knowledge is necessary. But we reach a stage where in the present, when we live in the present no knowledge is necessary nothing needs to be acquired because you become it all. You are knowledge yourself. You are Ananda, bliss yourself. You are absolute. There is nothing wrong with you. All the things you find wrong with you are

just in your mind nowhere else. So we culture the mind and by culturing the mind we unclutter the mind and when we achieve as we achieve more and more cleaning of the mind, the uncluttering of the mind the more happier, and happier and happier we become. Your nervous tension will go. It becomes less, less, less, less, less, you wouldn't need all your Librium and Valiums. And you feel calm just in a moment. It is so important. You know I was telling someone the other day that in Cape Town where I come from there is a very, very wealthy area called Seapoint and the main road is a mile and a half long and in that mile and a half there are twenty eight chemist shops, pharmacists. So I spoke to one of the pharmacists one day, a friend of mine a meditator. I said what is your biggest sale? He says Valiums and Librium called as tranquilisers.

Like here you have the secret within yourself of how to tranquilise yourself and then they use drugs. And many of these Psychiatrists when they can't understand a problem what do they give you? Tranquilisers. But the true Guru gives you other kinds of tranquilisers where your mind becomes still, quiet, loving and yet you can be so, for I never speak of morality or your doings, I speak of purity and there is a great difference between morality and purity. Naturally a person must be moral to preserve a certain form of equilibrium perhaps in society, but purity comes from within the heart. For any action then performed with a tranquil mind would be a pure action, non motivated, not seeking any reward but performing all actions in life for the purpose of the performance, to act just because you have to act and not the rewards thereof. That's of course quoting from the Gita, the Bhagavad Gita. Most of you must have read that.

So, we come back to the present. Now that can be achieved through our Spiritual Practices where you feel that you are present and it can also come by knowing that I am just a bubble in the ocean, present in that moment to merge away. The bubble bursts to merge away in that which is all present and it can also come by knowing that I am just a bubble in the ocean present in that moment to merge away the bubble bursts to merge away in that which is all present. That is the aim and secret of life. So you see how easy it is? So if you are not meditating if you do not have any of your personalised practices do try it out even for a few weeks. The proof of the pudding lies in the eating. If you don't like the pudding throw it away. Our organisation never ties you down to anything it gives you total freedom because we talk of freedom. The only thing is do your practices sincerely and regularly and you find the benefits and you feel the present. And funny enough as I said earlier when you are in the present moment you feel as if you are everywhere at the same time. You're in the trees, you're in the flowers, you're in the light you have captured the entire universe within yourself and all friction then ceases. Because if you are me, then how there be any friction at all. It is only the sense of duality that causes friction but when through the knowledge or the experience of the present when the sense of duality is lost and then you really have what we call

Unity consciousness, which is beyond God consciousness. God consciousness is when you say he is somewhere else and I am here. Unity consciousness is ah He is me and I am him. We are one.

So for many it could be a long path and for many it is just there. Take these lights here for example it must have taken the electricians and the manufacturers and this that so many months and months and months of work and yet if we want to put on the lights we flick it on in a second. So all this is just preparation for the moment of illumination and it just comes like that a new illumination light for all is light. I am the light as it is said in all theologies. Who is the 'I'? You yourself is the I in that unity consciousness no darkness. Good.

Do you know this very rich guy with his Rolls Royce goes to a money lender and he asks the money lender for five dollars a loan. So the money lender says you got to have some collateral some security for me to lend you five dollars. So he says look I've got my Rolls Royce there you can park it in your garage and here are the keys. Fine after two weeks this man comes back and brings the five dollars and he says well here is your five dollars and you can give me my car back. But this money lender asked the question, excuse me Sir you are such a wealthy person and driving a gold plated Rolls Royce and you came to borrow five dollars. So this man replies that where the very busy streets of Victoria can I park my car for two weeks for five dollars. (Laughter)

And then this one man goes to a restaurant, you know a very high class one and he orders his soup and he shouts to the waiter, look I can't eat the soup so the waiter says Sir we make the best soup and this is our speciality. So then the waiter calls the head waiter who came to explain Sir do you know that even Royalty and Aristocrats and heads of State come here to this restaurant just to have our soup. This chap insisted that he just can't eat that soup and then later he asked, did you give them a spoon? (laughter) How can you eat soup without a spoon.

So then Harry meets Ruben and Rueben invites Harry to his home. And he said do come home but when you come to my place you press the life you call it elevator, you press the door with your left elbow and push the door open of the elevator with your right elbow and when you reach my floor you do the same, use your elbows and then when you come to my door you ring the bell with the left elbow and push you know the door open with the right elbow. So Harry asks what's this elbow business left elbow and right elbow and this that. So Reuben replies well you're going to come empty handed are you. (Laughter).

And of course you know you always have trouble with shoe makers. So this man was in gaol for five years and when he came out of gaol he found the cobblers ticket in his pocket. So he goes to the cobbler for his shoes. So the cobbler says it will be ready on Friday. Five years gone by and that's what we do really. Things just go by and by and every moment is so important. But here this man goes to fetch his shoes after five years and it was still not ready. It will be ready next Friday. Good.

And so of course this other fellow fell into an upholstering machine and he came out fully recovered. That's what we have to do fall into an upholstery machine and come out recovered like new. Good.

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