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Gururaj: Those of you who are not accustomed to this form of greeting, it means that with thought, word and deed, I salute the divinity within you, for everyone is divine. Not only potentially divine, but divine as you are, every cell in your body is divine. For all that comes from divinity must be divine. Good. Now as a rule, I never prepare a talk or a lecture, I leave it to the audience and the best way to do it is for you to ask me a question, I'd speak an hour or two hours or as long as you like to sit to listen to me. Fine, so let me hear some of your most profound philosophical questions. The silence before the storm. Yes.

Public: Gururaj, do you speak on man's condition – conditioning of mind?

Gururaj: Aha, very beautiful, anymore? I can handle half a dozen questions at the same time. Yeah?

Public: <0:01:55.2>

Gururaj: What are the --?

Public: <0:01:59.8>

Gururaj: Beautiful, we'll start with that meanwhile. Your question is?

Public: Man's conditioning – how we are conditioned.

Gururaj: Man's – man's conditioning. Now we've got to realise – we've got to define the meaning of conditioning and once we define the meaning of conditioning, what do we mean by conditioning? Every person on earth walking this earth is conditioned to a certain extent. The only person that is not conditioned is the self-realised man. Now how does man get conditioned? Now conditioning could also mean patterning or a man flowing in certain moves. His life is moulded by his thought forces. Where do thoughts come from? Now individuality is only gained by his personal method of thinking or conditioning, for all thoughts have to translate to themselves into action and that action determines how he lives. For thought is a thing, thought is subtle matter which is brought to its grosser level by the actions you perform. So the mind that produces the thoughts is but the subtle form of the grosser body. In other words, the mind is a continuum of the grosser body, but there in the mind what section of the mind are you using that

translates itself into action? You're using a very small portion of the conscious level of the mind which is not total consciousness because it is the very patterning's or conditionings that gives man the ability or the power to do what he does and man does not act in totality because his entire mind is not used, a very small portion.

They say that Einstein only used 8% of his brain, now the brain contains 2 billion cells and we are using 1 millionth of the 2 billion cells. So that goes to show how little we use of the brain. So through meditation and spiritual practices, we activate the cells of the brain so that the greater flow of the mind can come through for there is only one mind, there is only one universal mind and what you regard to be your mind could be compared to a bubble in a big pond. So that little bubble is the individuality in the universality of that pond. So the bigger the bubble, the more air and water it would contain or more of the currents of the pond. So what is the difference between the individual mind or and the universal mind is just form – name and form, we call it a bubble, the other we call a pond and it is because of the name and form that man suffers from so many illusions and delusions which causes most of the patternings. I was saying in Seattle the other day that 99.9 % of the people of the world are insane. True sanity comes about by using the totality of oneself. Now the conditioning and the patternings we have is because of all the turmoil and the turbulence that is in the sub-conscious level of the mind. The sub-conscious level of the mind is a memory box, a store house of impressions of all the experiences you've gained in this lifetime or in previous lifetimes, if you believe in that. So from the time of the Big Bang, which is a present cycle of this universe, through the various kingdoms of the mineral, plant, animal to the stage of primitive man and to the so-called civilised man now, all those impressions are stored in your memory box. So this means that you are the sum-totality of your entire past and that is the conditioning.

Now if anything is conditioned, it has to be unconditioned. One has to reach one's real self. That which we regard to be the real-self referring to the body or the mind is not your real self. The mind is but a super-imposition upon reality. A super imposition though eternal, it is forever changing upon the screen which is changeless. It's like a cinema screen and all the things are happening there, the story is going on and you're moved from scene to scene, from incident to incident and yet you go near the screen, they seem so real, the people there, but you go nearer and you touch and what do you touch? You touch the screen and not the people that are reflected on the screen. So from the manifestor comes this manifestation and the manifestation too is real in the relative sense, but it is not the totality of reality. What I teach is how to draw from within oneself and bring down the manifestation into – bring down the manifestor into the manifestation which we see around us. And that is where the process begins of unconditioning ourselves. Now this, as I said before, is done through meditation and spiritual practices where through a very systematic and scientific manner we

lead the conscious mind through the various layers of the sub-conscious. Unfortunately science does not know very much about the mind that it just touched the fringe – fringes of the ocean, they're still on the seashore dipping their little toes. For it is so vast, as vast as the universe. For everything that happens in the universe is happening in you and you are totally inseparable from the universe. There is no separation. If you are sitting there and I'm sitting here, do you think we are apart? We are not. If you have a strong enough microscope, you'd find millions and millions and billions of atoms connecting everyone to each other. There is no emptiness for full fulfillment comes only from fullness.

So if divinity is regarded to be omnipresent, then he is present everywhere and being present everywhere, there is no space for emptiness. So therefore you are totally full, you're totally full. You do not need spiritual development, you only need spiritual unfoldment for you are fully developed as you are, you are divine. And the conditioning that takes place is because of the impressions that are logged within your mind, in your sub-conscious mind which translates itself because everything is finding expression, it has to find expression. Everything is in motion and it is that very motion that activates the universe. So likewise, the sub-conscious mind also has to express itself and its only vehicle would be the conscious mind which in turn is translated through thought forms and thoughts are interpreted in actions and that is why we find different people behaving differently according to their conditioning. Now what can we do about it? That is the question. How can I – how can we get away from this conditioning? And this conditioning is one of the root causes of the law of karma, I'm sure you know the word. One of its interpretations is, "Whatever you sow, that shall ye reap." Now this is very very true in the relative sense, but there is a way out. If you have killed 10 people, that does not mean you will be killed 10 times, save the lives of 11 people and you have one in the credit balance. So the law of karma operates a balance sheet so that instead of being in the red, you are in the black. Such as thoughts, for five seconds you are thinking a negative thought, then with a little effort, with a bit of awareness for the next 6 seconds you think of positive thought. One in the credit balance. Next 10 seconds a negative thought, then a positive thought for 12 seconds, three in the credit balance and like that throughout the waking state of life, as you go on throughout the day you will sleep better at night and times that by 365 days, times that by three score years in ten which is supposed to be the normal lifespan of man and then you'd be leaving this world, shedding this body a better person than what you came. You see, and that is a mark of evolution. That is a mark of unfoldment and this can only be done on an individual basis.

Great reformers like Krishna, Buddha, Mahavir and Christ has come, but they could not reform the masses but the individual in his personal capacity can be reformed or transformed rather, where he, through the systematic process, scientific process of spiritual

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practices can lead his mind, this conscious little mind through the various layers of the sub-conscious mind to that which I call the super-conscious level of the mind which is as – at its greatest stillness and yet in motion because it is at the finest level of relativity. It is like a top which children play. When it is – when it is spun very fast, it seems to be standing still and yet there's fast movement there, it is spinning. Now that level of the super-conscious mind which each and every one can reach, there is stillness and then he will realise the true meaning of the scriptural injunction, "Be still and know that I am God." You see and yet there is motion. Good. Now we do not need to worry so much about all the impressions that are in the sub-conscious mind, people are very worried, "I've done this, I've done that and I am going to suffer for it." No, you don't need to suffer. The world's greatest disease today is not cancer and neither heart troubles, the world's greatest disease is the sense of guilt. They feel guilty about things, why do they feel guilty about things is because they live in the past. Auntie Matilda said something last week and you're still living it today thinking about that and hurting yourself over and over again and then if we do not live in the past, we take the occurrences of the past and project it into the future. So we either live in the past or we live in the future but never here and now. And this here and now is the eternity.

I've said this morning in a radio broadcast that quoting Blake where he says "Eternity in an hour," I say "Eternity in a moment," for it is only the moment that is important, the fullness of life is in this moment and to know the secret of the moment, one has to be aware and we lack awareness, our awareness is very limited. The awareness should be such that you can embrace the entire universe, embrace it in your arms, for you are the universe. The entire universe is in you and you'd only find this world and the universe according to what you firmly believe and all these various belief systems add onto to greater and greater conditioning. There is one religion in the world that teaches you that you shall not partake of wine or women and things like that and if you lead an abstemious life, when you pass over to the other side, there'll be rivers or wine flowing and howries hoories I don't know how you pronounce that, pretty damsels to look after you. So this man comes to me and asks me, "Gururaj, is this true? Will I get that on the other side?" I say, "Yes, you will get whatever you believe in. you will experience on the other side whatever thing which is deeply planted in your mind." So it just means that you create your heavens and you create your hells and you yourself creates various plains of existences which are all illusory because they are projections of a conditioned mind and religions have been so misinterpreted today, they've been so watered down.

There was this Mullah Nasseruddin and someone knocked on his door and brought him a lot of vegetables. So this mullah thought, "What shall I do with the vegetables? Let me make a nice pot of soup." So he made a pot of soup and had some himself and there

was another knock on the door and he says, "I'm the friend of the person who brought you the vegetables." So mullah invited him in, it's an Eastern custom always to offer something to a guest and gave this person a bowl of soup. Then later another knock came and he said, "I'm the friend of the friend who brought you the vegetables," and of course he too was given a bowl of soup and the third person came and the fourth person and the fifth person, mind you there the soup was getting less and less so the mullah had to keep on adding some more and more water because anyone that came to the door, it was his duty to offer something. So when the seventh and the eighth and the ninth knock came and this man says, "Mullah, I'm the friend of the friend of the friend of the friend of the friend of the friend who brought you the vegetables." He says, "Please come in sit down," gave him a bowl of soup, so when this man started eating the soup, he says, "Oh Mullahji, this is not soup, this is water." So the mullah replies, "Seeing that you are the friend of the friend of the friend of the friend of the friend, this is the soup of the soup of the soup of the soup." (Laughs) So like that – like that all religions, theologies and philosophies have been so --so watered down.

My teaching is based upon one principle. I move away from all the trappings and rituals which are necessary for many people at their stage of evolution which are necessary, nothing wrong with them, and it brings about devotion, it's good. But my main idea is to find the basis, the truth that underlies all religion and after having studied and meditated in the Himalayas over a number of years trudging from guru to guru, from teacher to teacher and learning and learning and yearning and searching, I found that the basis of all these religions is but one. If you understand Christianity well, you will understand Hinduism well. If you understand Hinduism well, you will understand Buddhism well. Like that, so therefore I always say that if you are a Christian I want you to become a better Christian. If you are a Hindu, a better Hindu, if you are a Muslim a better Muslim. You see the truth is one. If you look on your folders we have a picture of our emblem there and you will find all the major religions portrayed on the cover, yes and they are mounted and there is one that has the eternal spiral which stands for all the other religions and belief systems, personalised belief systems perhaps that could not be included on that emblem. The emblem is mounted on five lines which we use in musical notation denoting harmony. So I would say that let there be harmony amongst all belief systems, all theologies, all religions, for one purpose – to be led to the light within, therefore you have the flame in the centre. For it is only the light within that matters, the scriptures would say, "Seek ye first the kingdom of heaven within and all else shall be added unto thee." See, so whatever path is taken by a person, that is not important for as Ramakrishna would say, "Rivers coming from different directions become one in the same ocean." So what is the purpose of it all? Do we want to find god? How many people really want to find god? Because god, to most people is an abstract concept. It's an abstract concept. The Hindus do believe in a god with four arms for example. Others might believe a god sitting up there in heaven with an old man on a throne with a long beard with few dozen bookkeepers sitting there

taking notes, “Oh John has done this today and Jill has done this today and Jane or James has done this.” Oh no, no, no, it is all within you, for god will always remain a concept of the mind until you come to a realisation. It is a matter of self-realisation. It is nothing – it has nothing to do with the left hemisphere of the brain which is analytical and rational, it has more to do with the right hemisphere of the brain which is intuitional. So self-realisation, god-realisation or unity consciousness is a matter of experience. It is experiential and you all have the quality. You have the potential to experience that whatever I could achieve, you can achieve. So this is just a sharing, sharing. You have all the qualities inbuilt in you to reach and man is searching not so much for god, but he is searching for happiness consciously or unconsciously he seeks for happiness and you have all the tools.

There was this one man who used to go to a cafeteria and order – and ordered a tin of soft-drinks – tin of soft drinks. So the shopkeeper served him, he sat down at the table and he took out a can-opener from his pocket and opened the can and he drank the soft drink. Next day he came again, he did the same and the shopkeeper was watching him that why does this man use a can opener. So a few weeks passed and the shopkeeper could stand it no longer, he was very curious. He says, “Let me ask this man why he uses a can opener.” So he goes to this man, he says, “Excuse me sir, but you know that tin of soft-drinks has that little thingy bob there which you pull and you can drink your soft drink.” So the man replies that “That thingy bob there is for people that do not have a can-opener.” (Laughs) You see, with all the tools inbuilt in you, we are not using it.

Now spiritual practices and meditation has nothing to do with your believe systems. Can be of any religion, this is a scientific method whereby you use your little conscious mind and there's a hotline to the super-conscious level of the mind bypassing that memory box, penetrating through, boring through that memory box, boring through all that dirt of adverse experiences and pleasant experiences perhaps and painful experiences. So man has the ability to use the hotline but he just does not want to dial so how can it ring up there? You see, so through a systematic process of meditation which is personally given by a true guru, not a wholesale mantra or what have you supermarket, which is given personalised – studying the person, well that's a different subject where I would go into meditation and would reach from the super-conscious level of the mind, I could measure your emotional state, physical state, your state of evolution and as a doctor would prescribe a certain kind of medicine for a patient, so a system of meditation is prescribed for the particular individual because there are no two people alike, everyone has his own personal needs, everyone has his own conditionings so therefore you cannot reform the masses, you start with the individual. For it is the units that form the whole -- improve the units and the whole will take care of itself. Do you see?

So the process for unconditioning is very simple. It's very simple. If you go to a psychologist who might be using so many different methods, <0:32:38.5> method, Adler's or – or Freud, psychoanalysis, but that does not go deep enough, it only scratches the surface. What happens there at best is the energies contained in the mind are just moved around which will manifest itself in a different form. In other words, you remove the headache and later you come up with a toe ache. So it's a movement of energies from one section to the other. But what we talk about is how to balance the energies. Now the three major energies within man is Tamas, Rajas and Sattva, these are Sanskrit terms. Tamas means inertia and darkness, Sattva means light and knowledge wisdom and the activating force between them is Rajas. So these forces to a person who is not an integrated person, these forces are forever in conflict. There's always a contraction and an expansion all the time and it is this very conflict of what we call the gunas, these qualities that causes the patternings of the mind, the conditionings of the mind so through spiritual practices, I'm just coming over this because it is a vast subject and those of you that come to the intensive or the nine day course, we'd go far -- far deeper into details. We would not have the time to go very deep into it, because each of these things is a – is a book on its own. So through spiritual practices we bring about an equilibrium then we are no more on a sea – on a sea-shore. For be sure to know if you have a high you must have a low. That is the law of opposites that if you can bring yourself to the centre of the seashore, you will be standing still and in that stillness, as the scriptures would say, "Be still and know that I am god." For he is you. God or energy or whatever you'd like to term it, these are labels and languages – language is very limited, so whatever you want to call it is you, within you, outside you, everywhere, one unified whole.

Einstein attempted the unified field theory, he was partly successful. So it's one total wholeness and it is for man to realise that wholeness and if you know that you and everything around you are not apart from each other, then how can you hate yourself? If you regard everything to be you and you to be everything? In Sanskrit they would say "Tat Tvam Asi" thou art that, then they go further to say, "Bhramasmi" I am Brahman, I am divine, I am divinity. Christianity says the same, to the illiterate peasants he used to preach, "Pray to thy father in heaven," there was this duality and then to those that were more advanced he would say, "You are a part of god," and then to his closest ones who could understand him well he would say, "I and my father are one." That is the unified. So people believe in god, I say, "No believe to that starting point." From believe you go to faith and from faith you reach the area of knowingness. If you tell me that there is a fire in the next room, then I believe what you say and as I approach nearer the fire and feel the heat coming, then I develop faith that "Ah there is heat," but when I become one with the fire, then I know. So man has the ability of living life in a state of knowingness. So every action that one performs is always a right action and not a deliberate action, but a spontaneous action. Life just flows with nature and not against nature. By flowing against nature further conflicts are

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created. So it's a great matter of interpretation and who interprets? The real self in you is beyond all interpretation and it does not interpret anything. It is the little mind that starts interpreting and sitting in judgement and yet all the theologies would say, "Judge ye not that ye be judged." So interpretation.

There were two nuns going on a journey and they got stuck without petrol, you call it gas don't you? And the garage was about half a mile away. So they had to find a container to bring the gas to the car, so they rummaged through the car and they could only find a chamber pot, do you call it that? Chamber pot? Good. The only thing they could find was a chamber pot so they took the chamber pot to the garage, filled it up with gas and brought it to the car and while they were pouring it in, two G.I.s were passing, soldiers G.I.s, yes soldiers were passing. So they watched these two nuns pouring in the gas, so the one G.I. says, "Excuse me madam, I don't think that is going to work, but I do admire your faith." (Laughs) The real thing was being poured into the gas tank, but this G.I., just seeing the container and the colour thought of something else. He interpret it. Do you see?

Oh by the way in America we have -- under The International Foundation of Spiritual Unfoldment we have organisations throughout the world. In Canada we call it the Canadian Meditation Society, in America the American Meditation, in Spain the Spanish, Denmark the Danish, Germany the German Meditation Society, in England the English – etc. etc. Fine and our motto is always life, love and laughter. Yes, so man's search is for happiness. Now he thinks that he can find joy and happiness by external things and today's modern technology tends to lead him towards external things, everything with switch button, things like that, but the time has come that man is getting tired of external things and he is more and more diving deeper and deeper within himself and that is – there is the area where joy lies and when he find the depth of himself, the kingdom of heaven within, then because of that inner joy, because of that inner stability and tranquilly and peace that peace that passeth all understanding, he would find that peace all around him and finding that peace around him, he becomes more harmonious with his environment, his home, his family, his friends, his work, his world and he becomes to that atone-ment, he's atoned, atonement, at one-ment with the world around him.

I said this morning that it is the nature of a flower to be beautiful, but that's not the only thing it does, the flower does, it also enhances the beauty of the garden. So therefore progress has to be on the individual level and it never could be – could never be mass – dock-- indoctrination into happiness and all the people that went in for mass indoctrination have never come out on top, they'd done the world more harm so much harm, indescribable harm. Like Hitler for example, Hitler went to a fortune teller one day and he asks the fortune teller, "Can you tell me the day I'm going to die?" So the fortune teller gazed into the crystal ball and after a



few minutes says, "Yes Hail Hitler, I can tell you. You will die on a Jewish holiday," for the day when Hitler died it would be a Jewish holiday. Thank god (Laughs). Yeah, you see so the masses can never be transformed, but the individual can be transformed. Now I would not shine the light of truth upon you, no. I shine the light of truth upon the path so that you do not stumble and fall. I tell you that you are divine, the entire world around you is celebrating, but you are not. Look at the flowers, the beautiful plants in their growing they are celebrating the fragrance of the flowers is just but a celebration of the flower itself. The blades of grass swaying in the wind, what a divine dance! Look at – listen to the wind as it blows through the trees, the leaves, what a beautiful symphony, a total celebration and then why are you unhappy? You that are made of joy, why are you unhappy? The conditioning is an illusion and we have to get rid of that illusion. But wishful thinking is not going to help, it will create a greater illusion or a different illusion where wishful thinking would mean that you're living in the future.

Now I do not say get away from materiality, if you have a five-roomed house, have a ten-roomed house. If you have a Volkswagen, have a Rolls Royce, enjoy – enjoy, but do not be too attached to it. Enjoy it for what it is, for you came with nothing, as I was saying the other day and you go with nothing and all that's in between is a gift. Enjoy it without attachment. Now there's a difference between detachment and non-attachment. Detachment would mean you're running away, escaping. I've met many swamis and monks and yogis in the Himalayas and I found, after questioning them – that they were escaping the world, they couldn't stand the responsibility. But not attachment is something different. It means to be in the world and yet not of the world. So enjoy everything without being attached to it. Myself, if you serve me a dry piece of bread or a king's feast, as my hosts are so kindly serving me, **Barbara and Hue**, beautiful dinners, right. I enjoy it, but if I was served with a dry piece of bread, I would enjoy it just as much. I wouldn't say, "Oh this dry piece of bread, why not a big meal?" No, see that is non-attachment. You're not attached to your senses, seeing, hearing, touching, smelling, you do not need to be stomach orientated, of course if the choice is there you choose the best, why not, enjoy it. But non-attachment so that you do not suffer disappointment for expectation is the mother of disappointment. So why have an appointment with disappointment? Not necessary. There was this man, he was on the verge of death, old man lying in bed and he was nearly going so his wife was there and he asks his wife, "Where's John?" So the wife says, "He's standing on your left-hand side," and he asks "Where's Peter?" "He's standing on your left-hand side," "Where's James?" "He's standing at the feet of your bed," and at this moment when he heard this, some strength came into this dying old man and he sat up a bit, he says, "If all of you are here, who's minding the store?" Here a man is dying, he's got a few moments to go and he's worrying about the store. You see, that is attachment.

So I think we've done an hour, so now what we do is this, we'll have a ten minute break for whatever you want to do, stretch your legs, <0:50:35.5> noses whatever fine. And then we get back together again and then we'll have a rapid question and answer session. Then you can ask me anything you like, and that – by that way everyone will have a chance to ask whatever they want to. So all that is conditioned can be unconditioned through the practice of meditation and other spiritual practices. All that is done can be undone. Why carry that burden? Throw it away and there's a way to throw it away. You see, so this has to be done on an individual basis and it's not mass indoctrination. Thank you, see you later.

Public: Those who can't hear are strongly recommended to move forward <0:52:18.0>

Gururaj: You know in some places in India they never used to sit far away, they used to sit around me. You know under the shade of a tree and sit, talk and many talks I used to give in total silence. They'll just sit still and meditate and they leave, different people. I'd strongly recommend you to come to the intensive because here I could only generalise on things in the 23<sup>rd</sup> 24<sup>th</sup>, it is at this college I think in another building here. Um-hmm, where I'd be putting you through certain practices and another thing which will be done that I will go into mediation and make you experience something about divinity or what it is about. So I strongly recommend if you can manage to come. Then we have a wider scope two days together and I will be doing lot of things. I want to thank the person that brought me these beautiful flowers. Thank you. Good, shall we meditate for a few moments just to settle down? <Chants prayer> -- open your eyes slowly. Good. A true spiritual teacher does not only teach by words, but he also imparts a spiritual force which would in turn activate the spiritual force within you. Good. Now, rapid fire question and answers? Good, anything?

Public: What's your point of view on vegetarianism?

Gururaj: What is my opinion on? Umm, you can eat whatever you like, for vegetarianism has nothing to do with your spiritual self. It has been proven by science and specially an Indian scientist Mr Rao that there is a heartbeat in a cabbage. Some forms are of lower consciousness and some of a more unfolded consciousness, but is still the same consciousness. So eat whatever you like, according to what your system requires, but when you eat, remember one thing that I'm putting divinity into divinity. I'm not a faddist that certain schools of thoughts and certain organisations that tell you you must not smoke and you must not eat meat and you must abstain from sex and you must do this and do that, why? Why create, by following these rules if it is not in your nature, why

create psychological repressions and inhibitions unnecessarily? Once a person starts meditating and he feels the presence of divinity within himself all the time, then what you eat does not matter. And what are you eating by the way? You know there's a whole cycle there. We plant food, wheat or corn whatever and we fertilise it with manure, excretion, that is – that excretion is taken up into the food, you eat that food and you excrete again. What are you eating? Is that not too – is that also not divine?

Public: But if one would find it <0:58:56.7> hypocrite to eat food that other people killed?

Gururaj: That is true, that is very true. If you find it obnoxious, then do not. Yes, because your mental patterning is such that you find it to be obnoxious and that is a good sign, it's a sign of kindness, compassion whatever you wish to call it. So you do not partake of the things which does not agree with your physical or mental self. You don't oppose yourself, people today – teachers tell you, be like Buddha, be like Krishna, be like Christ. I tell you be yourself because that is the only point where you can start from. You do not emulate Christ or Krishna because that would be false, be yourself, that would be the truth and from there you march forward.

Public: Are you a vegetarian?

Gururaj: Me? Yes, I am a vegetarian but occasionally I enjoy a little bit of chicken, a little bit of fish, yes and I've been around the ashrams in India and I've found, for example the Ramakrishna ashram, they are one of the most honest people I found as far as ashram-ers go instead of all these money making gurus that mass millions, I found them very honest and there in those ashrams they serve light meats such as chicken, fish and things like that. It's not harmful –it's not harmful. Your body has nothing to do with the spirit. Some of the world's greatest geniuses were meat eaters. Some of the world's greatest spiritual men, Ramakrishna, you know partook of fish and meat and enjoyed a smoke as well. Vivekananda, he loved his cigar. There's a lovely story of Vivekananda, he came to Chicago and he was invited into a fabulous home in the drawing room there were carpets of 50-60,000 dollars and he was sitting talking, puffing away in his pipe and very absentmindedly he shook off his pipe under the heel of his shoe and then still tramped on it, not realising that this is such an expensive carpet. Now I feel sorry for the poor hostess. Nothing wrong, nothing wrong, be normal. Don't even try to be super-normal but don't be abnormal, normal, normalcy that's the word what the world wants, normalcy a balance, an equilibrium. That equilibrium is required for your own happiness and the more joyous you are, the more cheerful you are, the more closer you are to your centre.

Nowadays men just swirls around in the periphery like a wheel, a cartwheel, the greater tension is paid on the rim, but all the varieties of life, all the spokes on the wheel lead to the centre and the centre remains still. So you inside remains still, the axle remains still, you remain still and let the wheel turn and enjoy the turning of the wheel. That is to be in the world yet not of the world. So you can live in the absolute and the relative simultaneously. Enjoy what the world gives and at the same time, be totally aware of divinity in everything you do and your actions will be good actions. They will not be actions that you force upon yourself but they will be spontaneous and you shine, become radiant in your own spontaneity because spontaneity makes you flow with nature and not against the current of nature. It's easier to swim with the in a river and it's more difficult to swim against the current. For in as Hermann Hesse says in his book Siddhartha, that end was the river. The middle is the river, and on that end is also the same river and yet being the same water, it is forever changing – changing – changing, but it is reaching his goal, the ocean in which it will merge away. That is the secret of life. Questions?

I think I've got a few more jokes here. What happened to my specs? Did I leave it behind there? I think I must have. This – yeah, this minister in church was giving a sermon on intemperance and he says he wished – ah thank you, you're very kind – umm, he says to the congregation present there that he wished that all the liquor in the world would be dumped into the river. And then after the sermon he says, “Now let us turn to hymn 94, and the hymn was this, “Let us all gather at the river.” (Laughs) Next question? Whoever, up top there? Shall we start there? Then this lady and then that gentleman. Fine!

Public: Thank you very much <1:05:23.0> but I have a question.

Gururaj: Yes.

Public: It is true that nature is very beautiful or appears very beautiful. Nature also appears to be in pain, much pain <1:05:36.0> the mouse appears to be in pain. Is – is there pain in the universe? Is there pain in divinity or is that like <1:05:50.5> perhaps a matter of interpretation?

Gururaj: It's a matter of interpretation for pain and pleasure are two sides of the same coin. One has to rise above pain and pleasure as I said before I think that if you have a high you will have a low and through spiritual practices you rise above pain and

pleasure and enter the area of joy and yet pain and pleasure would be there that you become an observer of the pain and pleasure so that it does not effect you. Your joy is there and you can observe everything around you as total tranquillity. That is a mark of integration. Fragmentation will make you find the pleasures and the pains of life, but integration will give you only joy and nothing but joy because you have so merged into divinity. You come to the realisation that you are divine yourself and then you look down and you see all these happening around, it will forever keep on happening. That is what make the world go round, as the saying goes, but you are the one, the self, not the masses, the self. Not the mass around you but you yourself that has to find stability within yourself to enjoy the joy of divinity. You see, so when your heart aches at the cat catching the mouse, it's a sign of compassion, but it is the nature of the cat to eat mice. You could look it at that way. The cat is at the certain level of animal evolution to kill mice. Today – today I was at a place where there was a fly and buzzing around, so this gentleman caught the fly and he would not kill the fly so opens the front door and throws it outside, it flew away. So let all the flies of the mind fly away.

Public: But for the mouse, the mouse cannot know this joy, the mouse cannot rise above the pain?

Gururaj: The mouse does not – would not suffer the pain that you would suffer if you were killed because the mouse has a very low form of consciousness and then again if you are killed, dying is no pain at all. It's a misconception. I've died many – many times, then alive again at will, no pain, it is blissful. Come to the – the two day thing and I will go into what life is and what death is and explain you the details of what happens when you pass over. Every word I speak is not from books because I've thrown books away a long time ago, I've studied all the philosophies and teachings of people, but that was not enough. A book could never teach me. Whatever I speak is from personal experience from the heart to your heart via the mechanism of words and the mind. You know this one guru was thirsty and he passed a salon, a bar, is that what you call it? And he ordered a glass of milk. So the bartender by mistake put in some punch into the milk and so the guru drank it and after the – after a few moments, he looked up to the heavens and said, "Lord, what a cow!" (Laughs) Next question? Yes, you are next.

Public: Why is <1:10:31.6>

Gururaj: Grief is the result of attachment for what do you possess really? You possess nothing at all. There's nothing to be possessed and neither could you be possessed. So grief is because of attachment and that attachment should not be there. There again it is the conditioning of the mind that makes one feel attached. Your mother – sorry anyone's mother say might have passed

away, or daughter, father, son, and you have grief. Why is the grief there? The grief is in your own mind, it is in your own mind. Look this had to happen, it's the law of nature, anything that is born must decay and die and -- and that was the main principle that led Buddha to find himself to find enlightenment. That why must there be old age? Why must there be decay? Why must there be death? So if we are non-attached and we develop acceptance, that is the antidote for grief. Acceptance, I accept whatever circumstances I am placed in and once one has acceptance, one develops a better understanding. With the better understanding there's greater sympathy, there's greater kindness, there's greater compassion and in that acceptance one realises that you can never change the laws of nature, but you can go beyond the laws of nature until you become a law unto yourself with total integration or self-realisation. So people suffer grief, they can't help it, but if they have that integration, that inner strength, the grief goes away and one would say, "Well, this had to be, it has to be." You see, there are a lot of things in life we have to accept. You know the sovereignty prayer? God give me the strength to change the things I can or the courage to accept the things which I cannot change – something like that. It's a very good prayer, yes you cannot change if a person, a loved one has passed away, you cannot change the circumstances.

Public:<1:13:22.6>

Gururaj: Aha, what kind of love are you talking about? Hmm, love is total; it's a very vast subject, my favourite one though. I'm the great lover of life, of the world, I do not love, I am love. Fine! What kind of love are you talking about? Here because, oh she's pretty she's got a cute nose, she's got lovely hair, lovely – what do they call that? I'm a man of the world. I'm a teacher for the householders. I've lived this life and I know each and every experience and emotion that you would go through or are going through and I've gone beyond that all. So I can speak candidly. So the – the man is handsome or the girl is pretty. So that's an attraction. If a boy and a girl meet each other and say "We've fallen in love with each other." I would say that is a total lie, you cannot fall in love, you get elevated by love. So at first the attraction might be necessary, but love grows like a flower bud it flowers, blossoms into the fullness, the beauty of a flower, that is love. Love requires acceptance, love requires tolerance, love requires understanding and not – you marry a pretty girl or a handsome man, do you know that after a month notice that prettiness anymore or the handsomeness of the man anymore? So what have you married or who do you love? Are you marrying because you love the person or are you marrying your personal mental concept? Your idea of the person? Now if you marry the – your personal mental idea of the spouse, then naturally your mental idea is going to change or if that person does not live upto your expectation, and I said before that expectation is the mother of disappointment, then you feel disappointed and you say, "Oh I love so much," love the giving. If you love

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a woman or a woman loves a man, you don't find any discrepancies because who do you love really? You love the divinity in the person and that requires self-integration. The more you are integrated, the more could you see the divinity in your beloved.

There is a lovely Persian poem which I'm very fond of, I'm sure all of you understand Persian, shall I? Good. I'll give a loose English rendering. This man went to knock on his beloved's door and she asked "Who is it?" and he says, "I am John." The door was not opened. The next night he went again and he knocked on the door, and she asks "Who is it?" and he says, "I am John Handersen from Victoria." The door was not opened. And when he went the third night again and he knocked on the door and she asks "Who is it?" That's a wise thing for a woman to do, always ask if she's alone. Good. When she asked at the third night "Who is it? He said, "I am thee my beloved." And the door was immediately opened. You see the oneness? That is what we seek, unity consciousness, and slowly from dualism the I and thou concept of Buddha or others, there you reach a qualified non-dualism and then you reach a total non-dualism where nothing is apart from you, nothing is separated from you. All is one, all is divine and then only would you know the true meaning of the commandment, "Love thy neighbour as thyself," because thy neighbour is thy self. Thy neighbour is the reflection of yourself. You see, yeah – yeah.

Public:<1:18:40.2>

Gururaj: You want me to write 10 volumes here now. (Laughs) Divinity is not a concept and all concepts or precepts are of the mind only. Divinity is to be experienced. As I was saying again the other day that we can take sugar and send it to a laboratory and find out the chemical compounds and the structure, the atomic structure of the sugar grain, but you can't explain sweetness, you have to taste it yourself and I can make you taste the sweetness of sugar. Yes.

Public:<1:19:33.7>

Gururaj: Yeah, that's true, yes that is true. Divinity could also be defined as an – as could be defined as an indefinable energy and the – (laughs) – divinity can be defined as an indefinable energy and energy is non-separate than matter. Both are one, the same – two aspects of the same thing. so therefore that indefinable energy can be perceived in a tangible form in matter. So if you ask me, show me god, I will point to you with a leather jacket on and I say, "Ah, I see god sitting there." He's just been solidified. It's like water vapour that can be condensed into water and the same water can be frozen in a fridge and made into a block of ice and yet

the principle H2O remains the same. The divine – doesn't matter dear, it's okay – so, so the principle H2O remains the same in the water vapour and in the water and in the block of ice. So what are we looking at and say, "Oh this is a block of ice, this is water and that's gaseous matter vapour." We are differentiating because of name and form, we are seeing the same H2O in different forms. Yet it is still H2O, everything is divine.

Oh there was this man who was a great football fan – football; do you play it in Victoria? Football. Yes, so he goes to his church minister and he says to the minister, "Sir, you speak to god everyday, would you ask a question to him for me? Do they have football in heaven?" So the minister says, "Okay, I will speak to god, you come back a week later." So a week goes by and this man goes to the minister and says, "Is there football in heaven? What did god answer you?" So the minister says, "Yes, they have football in heaven and they've also reserved a seat for you in next week's big match" (Laughs) Next question. That gentleman on top there.

Public: I have two questions.

Gururaj: Yeah, three come on.

Public: The first question is you – you <1:22:44.9> to accept our will. How is that connected with being the world's hungry when there is a surplus of food in the world?

Gururaj: Yes, that's true and the stupid governments because of economics are destroying food instead of exporting it to the poor, hungry, starving people and the basis of that is just economics. To preserve a certain balance in economics, the entire world revolves on economics. Look at this, god's free air that you breathe, god's earth that you walk on, you're paying for breathing, you're paying for walking on this earth in the form of taxes, aren't you? You see, so everything revolves around economics and one country destroyed several billion tonnes of maize, corn you call it here don't you? While in that same country there's so much poverty amongst the blacks, this was done because if they had to distribute those billions of tonnes of corn, then the price of corn would go down. You see, so it's a racket, truly so.

Public: And the second question <1:24:23.6> is there such a thing as a Kundalini <1:24:26.0>



Gururaj: Kundalini, oh I made about three four years ago a set of tapes, two of them on Kundalini and blasting it to pieces. According to certain eastern scriptures, they talk of chakras and of course the first chakra at the bottom, for a man it is between the – between the penis and the scrotum, the area there, there is the Muladhara chakra, for a woman is at the cervix at this build where the womb begins is the Muladhara chakra, then you have the Svadhisthana chakra which is at the base of the corsets, then you have the Manipura chakra which is at the naval and the Anahata chakra for the heart area, Vishuddha at the throat centre, Ajna there and Sahasrara, the thousand petal rose -- thousand petal lotus. And they say that by doing certain practices those lotuses open up, they say there is a serpent coil round at the Muladhara chakra, three and a half coils which is lying dormant and sleeping and through certain breathing and other practices, you awakened that serpent so it climbs up what they term the susumna, the middle column and as it goes up -- the poor snake -- as it goes up the susumna it reaches the thousand petal lotus which is up top here and you are enlightened. Beautiful! The truth is this that your brain is not limited to your head only but the spinal cord from the medulla that goes down, that's also part of your brain from which, from the spinal cord various – the nervous complex – various capillaries and blood vessels lead off your nose and what have you? And chakra's if you wish to use that term, chakras means vortexes of energies.

Now all these vortexes of energies are in your brain and the, in the spinal column. So you can activate those vortexes of energy if they are not functioning as they should. So the chakric system, I do not condemn nor condone, the chakric system could be very symbolic in describing the vortexes of energy. In other words, it helps you to concentrate. That's what it does, but one can do it in so many different other ways. Much more easier ways instead of sitting there and thinking of a particular chakra that has certain forms, some are in a square and each one of those chakras has his own goddess, Laxmi, Durga, bla bla bla sand then they have their own vehicles elephant and a tiger and all that and you're supposed to concentrate on that until you visualise it and when your visualising is total, they say that chakra has opened, there's no such thing as opening a chakra. If the chakras were not opened, you would not be alive. If you do not have those vortexes of energy in you, you would be what we call dead. So there are many belief systems that have been pressed upon the mind of the western man although I don't believe in east, west, north or south – south. To me it's one world, one humanity, one mass. You see, so these things are more or less symbolic but people have taken it very -- very literally.

Now this one minister was posting a bible, made a nice parcel he was posting a bible to one of his parishioners and the man behind the counter at the post office asked, "Sir is there anything unbreakable in here?" Oh "Is there anything breakable in here? So the minister replies, "Yes, there is something breakable, the Ten Commandments." (Laughs) Next question <1:29:32.5>

Public: These three words, truth, honesty and true.

Gururaj: Truth?

Public: Honesty and true.

Gururaj: Didn't catch you.

Public:<1:29:45.9>

Gururaj: Truth?

Public: Truth, honesty

Gururaj: Asti – asti?

Public: Honesty.

Gururaj: Honesty, oh I can't get used to your Victorianese. Truth, honesty and – and?

Public: And true – true – TRUE.

Gururaj: TR – truth and true, honesty, yeah fine.

Public: How do I know that I know the truth or a matter of which -- what is the truth?

Gururaj: Um-hmm, another question for 10 volumes. Truth can be realised by yourself. Everything is truth, everything in existence is truth, but one progresses from a lower truth to a higher truth and when through spiritual practices you become more and more integrated, you would progress from a lower truth to a higher truth and that realisation will dawn upon you. Because truth is not merely an intellectual matter, truth which is divinity itself and there's no separation. Truth, love, divinity, is but one and that you have to realise for yourself. What is true for you might – at a higher level – might be something of a lower truth to another person. So the variation occurs in truth because of conditioning. You see, so it's a definition you have to reach by yourself and when the scriptures tell you that this is truth, he will believe in them that is not enough, that takes you nowhere by just believing. You must experience it, "Ah this is truth." For the eyes and the ears could be so deceiving like a man, a thirsty man in a desert, he sees a mirage, to him at that moment because of his thirst he would think it is water and yet just an illusion, but for that moment it was true to him. Do you see? So truth too, like god and love is indefinable. But this one thing in practical living with me, I normally try to bring down the profoundest philosophies into practical daily life. I don't want you to believe in god or a god somewhere up there in heaven, I want the living god on earth that we live god. You see, and that is truth. So when scriptures tell you this is true, by all means why deny? Why negate that? Because everything is perfect, everything is truth. Everything is truth and that is how in that vast awareness you find greater and greater, subtler and subtler truths until you reach that level where you do not seek truth anymore, you become the truth. Ah, beautiful. Whose hand up was first, I don't know. Okay.

Public: Can celibacy and <1:33:49.4> sexual energy play an important role in the path of enlightenment?

Gururaj: Absolute bull.

Public: <1:34:03.0>

Gururaj: Yes, yes, yes, yes, yoga systems plus also belief system. If divinity wanted you to be a celibate, if divinity wanted you to be a celibate, why did he give you the organs of copulation? Yes, I'm against excessiveness and lust, but in a normal way, between two people that love each other, that is nothing wrong. If from the beginning of time when man first came about, and they started with celibacy, where would you be? Definitely not here in this hall (laughs) but yeah.

Public:<1:35:03.0>said he is married but he still chose to be a celibate.

Gururaj: Yes, because he was ascetically minded. So if you are that way inclined, then good for you. Celibacy has done a lot of harm because some of these eastern schools of thought tell you, become a celibate and sublimate that sexual energy into what they call **aujas**, that rises up and makes you enlightened or just means light really. No, it does not. People, I was saying the other day, don't even know how to make love. They make love with their minds, as a mental thought wave because of past pleasurable experiences and the thought arises and which is translated in its physical equivalent by copulation and that is not the totality of the sex act. That is lust. Love is when you can combine your spiritual self and your mental self and your physical body in this sexual act, then what happens is this that there is no lust. The woman disappears, the man disappears and only a vast orgasm remains and after all this entire universe is nothing but an orgasm, a vast universal orgasm. That is one of the highest experiences a man can have. Of course not I'm not talking of lust, I'm talking of love and you melt away, you melt away, you find that total oneness and why do you want to copulate with a woman? Some people, most people do it for a biological release, they don't do it for love. The proper way for a man and a woman to get together should be for one purpose, to try and merge into each other, the – the feelings within the heart is so great, they want to merge, become one and sometimes they wish they could use superglue to just to stick to each other.

So, so, so to find that physical oneness, the interpenetration occurs. That is it. Lust, I do not agree with, that's animalism, but the love of man for a woman in humanity, humanness is nothing wrong. Nothing wrong at all. They say that by conserving the sexual energy, it could be transmuted into – light sublimated no, by wilfully controlling your sexual appetite which is just a biological function as going to the bathroom, nothing different.<1:38:31.9>you are a celibate, then by all means follow that path. Nothing wrong, by inclination if you are a monk, then become a monk. I personally wanted to become a monk, but my guru tell me, he says “No, go to the west, learn the householders, the homemakers way of life, gain the experiences because your destiny is to teach the man, the householder and without the experience, how can you teach?” Many monks come along with yellow robes and things like that. Holy, holy, holy, untouchable, don't touch me, sit far away – yeah, yeah, yeah, I don't believe in that. A monks – a monk – to be a monk is no good for me, I don't like the monkey business (Laughs).

Public:<1:39:42.9>

Gururaj: Um-hmm, you know I can't answer your question because I can't understand a word of your accent. Sorry. The lady, yeah.

Public: Well this is regarded to something you said in the bible, I think you like that human love to a flower I'm holding. So is it reasonable to expect that flower will last forever or should one be prepared for it to fade and dies, flowers do. I mean <1:40:42.2>

Gururaj: Love last forever, love is eternal because the nature of love is god and god is love. Love is god and god is love, it is eternal. And when two people are really bound by love, and if their bodies are dropped, and if you do believe in reincarnation, you will find that the bond created by that love would be so strong that you'd be born again together in the same plain, this world or another planet and never mind you could be but two opposite corners of the world, you will still find some ways, some forces of nature will act to bring the two of you together. Yes, yes, true. You know we're talking of mediation, this one man goes to a real estate agent, a realtor and he says, "I want to buy a house, but it must be a mile away from the nearest neighbour, I want total solitude," so this real estate agent was a meditator, so he says, "Do you want a place of solitude for meditation?" So he says, "No, I want to practice my saxophone." (Laughs) I think Chetanji you've made an appointment when these people be waiting for us for dinner. What time is it arranged?

Public: 10:00 O'clock.

Gururaj: 10:00 O'clock? Oh it is still early, it's only 10:25. Thank you very much, we could go on for the whole night really, just come to the two day intensive and we'll have from 9:00 O'clock in the morning till 6:00 at night together, and of course, I'd be granting private interviews for any problems you have, physical or mental and of course healings as well, if whatever required, but when it comes to healings, bring me the cases where doctors have failed. Thank you, Namaste! It has been so nice being with you.