

Gururaj. I'm sorry to be a few minutes late, I had to go and visit my, I'm sorry I'm a few minutes late, I had to go and visit my grandmother. So lovely being here in Glastonbury - I've been here a few times before and it has always been a memorable experience for me. And nice to see all our old friends and new friends around. Amongst the crowd, Peter, how many would you say are meditating?

Peter. All but two.

Gururaj. All are meditating. Ah good. Fine. Now we can start off with a Practice this morning - it will take about ten minutes and then we'll do a few minutes of Meditation. Right. And after that we'll start the discourse. Good.

Now take your right hand and put it on your heart. Good. Do you feel it beating by the way? (Gururaj laughs) Good. Now, okay. That's the heart area, which is called the Anhata Chakra, a vortex of energy. Now when we say heart, we do not mean this little physical organ but we mean the core of one's personality. Good. Now relax your arms, hold them together and close your eyes. And if you feel a deep peace there or a warmth there, don't try and analyse it, experience it. Okay, here we go. Think of your Mantra and very gently and effortlessly move it down to your heart area. Move it down to your heart area. Aum Shanti, Shanti, Shanti. Open your eyes slowly. I nearly forgot to open my eyes.

Now, do you know the difference between looking and seeing? When you see, you involve the mind because you're focussing on something. But when you look totally innocently and there's no focussing of the mind, then a great realisation dawns. Good. By the way when you did your Heart Chakra, how many of you felt a warmth or a beautiful peace there? Put up your hands, put up your hands. Nearly everyone. Good. Good. Now just stare into open space, just look for a few minutes. Just look, don't see, look. Because when you see then you're focussing on a particular object but just see, just look, rather. Just a minute or two more, just look, look, look, very innocently, just look. Fine. Just relax now.

Did anyone see anything? Or did you just look and saw nothing? If you try this for a few minutes each day, just looking without seeing, then what will happen is this, that by looking outwardly, you will see nothing, but in that looking at nothing, you will be seeing that which is inside you. Just a few minutes a day. And even while you're working, washing dishes or whatever you're doing, just look - don't try and see something. Don't pinpoint, 'Ah, that's a glass I'm seeing'. Look totally innocently and see nothing and by doing that you will see everything internally. Good. Fine.

Now on this fine Glastonbury morning, let me hear some of your profound, philosophical questions.

Gururaj. Ah, why do they call you Featherstone? A 'feather' does not weigh a 'stone'.

Albert. We have been told that it's more blessed to give than to receive, but some of the times through perhaps pride or feelings of unworthiness, that it is more difficult to receive than to give.

Gururaj. Very good. I could tackle a half a dozen questions at the same time. So if they're any more.

Questioner. Beloved Gururaj, I have read in many books about following the so called inner voice. Can this be a tangible thing and if so how can we best listen?

Gururaj. The best way to listen to the inner voice is not to listen to it. Let it speak by itself because once you start listening and divert your attention or put your attention on listening, you are activating the mind and the mind, the mental processes would go through its own various ways. And that very mental process will stop you from hearing the inner voice. The inner voice comes from an area which is beyond the conscious mind. The conscious mind works on the surface level. As a matter of fact on the Course we did now, last week, recently, at the High Leigh, High Leigh, yeah, I drew some diagrams on a chart where I discussed the sensory inputs that goes to the surface level of the mind. And those of you that were there, would remember it well, hearing, seeing, touching, smelling - what's the fifth one? Tasting. Right. So the surface mind is controlled by sensory input. And when we try to listen to the voice then the sensory inputs of the five senses would interfere in making you hear the inner voice.

What is the inner voice? The inner voice is not something which is audible or utterable. You can't hear the inner voice, like something going tweet, tweet, tweet, tweet, tweet, in the head. No. The inner voice is an intuitive knowingness about something. An intuitive feeling just wells up and it could never be wrong because it is not mixed up with the mental mechanics or the mechanics of the mind. It is that silence. So the inner voice in reality is silence. And through that silence, certain realisations come and they could never ever be wrong because they go beyond your conscious mind, your subconscious mind and reaches the level of the superconscious mind which is so connected with that inner light that is within you, the Kingdom of Heaven within. So through the superconscious level of the mind, the Kingdom of Heaven expresses itself and that is the inner voice. Now I would personally prefer to call it, not the inner voice, but the inner silence. And that silence is synonymous with guidance. You come to a fork in the road and there's something there - if

you can make yourself still enough through your meditational practices, spiritual practices, you will just automatically take the right turn instead of the left one. And the right turn is the turn you have to make to reach where you want to reach. Now there's nothing going through your brain that's telling you 'Take the right road, take the right road. You take the low road, I take the high road'. No nonsense like that but that intuitive feeling that just wells up and just makes you take the right road.

So that inner silence guides you and it has been guiding you all along without you realising it. And this is an experience of everyone in this room where they, bringing that inner silence to the conscious level of the mind and just doing, what just has to be done. And it's happened to everyone. Then why things go wrong is because we let the thinking apparatus take over and then you get the static like on the radio, wireless. You get the static and you do not get the full transmission. And then Bach or Beethoven or Wagner sounds like the disco people because of the static. So, that is the inner silence. Let us never think of the inner voice because as soon as we say the inner voice, we set the mind in action and want to hear a voice. That voice is never heard. It is experienced, realised. Yes. Your question was about, sorry, Mr. Featherstone?

Albert. We say it's not more a question

Gururaj. Oh anything. Don't take out the whole book, just use a line or two of it.

Albert.(Cont'd) Perhaps through pride or feelings of unworthiness that it's more difficult to receive than to give.

Gururaj. Yes. Yes. What are you giving and what are you receiving? You are giving nothing because as soon as you say 'I give', you are just expanding your little ego which thinks that it gives. It is the little 'i', the little mind that would say 'Oh I'm giving, I'm giving this beautiful flower to Gururaj'. Oh, I'm giving this flower'. Thank you by the way. (General laughter) There must never be any giving. Don't give, but offer, that's a better word. You're offering and by offering you are diminishing your ego self. And then it becomes an offering which will reduce all your suffering because the very meaning of offering is not to an object, but the offering is to Divinity. Have you really, whoever brought this beautiful flower, have you really given it to me? No. You have given this flower to that power, Divinity. You have offered it through physical means to Him, not to me. They say that the giver is always the receiver and he can only become the receiver if there is no ego involvement at all.

I was, I've always been doing social work all my life and this one project amounting to a million Rand, South African money, that has a kindergarten school, and a Cultural Centre, right, a kindergarten school and then a higher school and then of course a hall for youth activities where they play squash and badminton. Get the kids occupied instead of them being on the roads. Right. And then of course a Temple - people go and worship, pray in their own particular way. And I have no objection in whichever way a person prays, if the prayer is an offering and not bargaining. I was saying the other day that people bargain. They say 'Oh God, you do this for me and I will do that for you. But you God do this for me first'. How silly it is. Yes 'So my son passes his MBA, becomes an Architect, this, that and God I will give a hundred pounds charity to the Glastonbury Branch of the BMS. But you make my son pass his exam first'. That's bargaining. You see?

So now talking of this project of course, we got this Temple and things there. And Vidya was in Capetown a few months ago and so was Rajesh and Jasmini, yes, sitting somewhere here. Where? Oh there. It's so funny that you know all the people that you love so much which includes each and everyone, you really don't see their faces. That is seeing. But looking is something different. And when you really can look, you don't see the face at all, you just see blobs of light, some dim, some bright. So what does it matter? Good.

So with this project, we had to devise schemes to get the finances to build this project and so much good work is being done there. Like we have cookery classes, cookery, yes, that's right, cookery. Someone was thinking of crookery, but its cookery classes, art classes, handy crafts, handy crafts and you know vernacular education. And all kinds of activities go on every day, which is good. And that is how we should be dedicated in giving, which automatically becomes an offering, if we are not expecting a reward. You can give a million pounds away tomorrow, expecting a reward and that will not be giving.

So when we put up the scheme, one man said 'Look, I'm prepared to give fifty thousand Rand'. In South Africa we have Rands, R-a-n-d. Right. So this man said 'Yes, I'll give fifty thousand Rand but I want, you know the centrepiece, a plaque you know that such and such an amount was dedicated, given as a gift in honour of Mr. So and So and So and So. I refused it. I said 'I'm very sorry, we're not prepared to do that. If you want to give the fifty thousand, give it by all means, and it will be gratefully and graciously accepted but not as a memorial to you'. So you see giving, it's a different thing. Let giving become an offering because there are no attachments. And as soon as there is any attachment whatsoever then the giving loses all its value. You might as well throw it away in the dirt bin. Perhaps the dirt cart man might need it more, because you will not know which dirt man picked up the dirt box, or whatever you call it in this country. So, to give is to offer oneself, offering oneself through the means of giving. So let giving and offering become synonymous, that you're

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offering to Divinity. And you are giving because Divinity has given you the ability and the power to make the gift. So who do you think you're giving to? You're giving to Divinity and that which you're giving to Divinity, has been given to you by Divinity. So have you really given anything? No. Do you see the difference?

So if we develop the right attitude in giving whatever we have to give, then we know it's from Divinity back to Divinity, back to Divinity. And by developing that sense or that attitude, you become ego free. Then that small 'i' becomes much, much, more smaller. Because when we give something, we think we are giving it, I, John, Jack, Jill, Jean, Joe is giving. You are giving nothing at all. Even your very breath is given to you. And that is the actual appreciation of the Godhead, the actual knowledge of that which is Divine. And you have to have that little ego in order to survive, to eat or to walk or perform any biological function. But it becomes less, and less and less and more importance is given to the bigger 'I' rather than the small 'i'. Now the small 'i' as I said before, is the cause of all one's suffering. 'Oh, this is my glass, this is my this, this is my that, this is my antique chair. Oh, this is my house, my wife, my son, my daughter, my husband'. How can that be? Who are you to say 'This is mine'? What do you really own? Nothing. You own nothing at all and you become possessive and all the other things that goes with possessiveness, like jealousy and covetousness and anger and hatred and all kinds of things go with that, all blood brothers. I do not possess myself. You do not possess yourself. So how can you possess anything else if you can't even possess yourself? That guy up there, - this is not a double storey building, is it - that guy up there possesses it all and not us. The giver is always the receiver, yes, if it is as an offering to Divinity. And one thing I can tell you and promise you, I will even write out a certificate for you as a guarantee, that every cent, every penny you give as an offering will be returned to you ten times over in any way. The slightest kindness you do to someone as an offering, will be returned to you tenfold over in some way or the other. You might not even realise it, if you are not aware enough. You see?

So when we develop the awareness that it is not this little 'i', this bag of blood and bones, which are worth nothing. You came more bigger than what you're going. Did you know that? You're born as a six or seven or eight pounds baby. Peter, what were you, a ten pounder? (Gururaj laughs)

Peter. A little more.

Gururaj. Ah recently. Right. You get born as a six and a half pound baby or a seven pound baby and of course modern trend today which is a good thing actually, it's a different subject altogether, but many people like to be cremated. How much does that ash weigh? You came at seven pounds and that ash is not even a pound in weight. Do you see? So

what do you possess? What are you worth? A pound of ash, trash. Do you see? So when we lose the sense of possessiveness, we will find ourselves becoming much, much more happier. Be not possessed and do not possess, for nothing can possess you at all except that Fellow up there. That's all. So He sends you, seven pounds in weight and he takes you back, one pound in ash. Do you see the point which I'm trying to make is this, that we attach so much importance right to this and that and that and that and - 'Oh beautiful suit, lovely shirt'. I've only got it about eight, nine years now. Yeah. It means nothing. It means nothing at all. And when we develop the sense that this world is illusory - when I say illusory, all the world is an illusion, I do not mean that this mike here is not a mike. His name is Mike, isn't it? I thought it was George. Or this chair is an illusion or this table is an illusion or you are illusions. No. The true illusion - you know these Eastern Philosophers they talk of Maya, illusion, the world is an illusion, there's no reality - I disagree with that. Of course it's a reality. I feel this chair, I touch this chair, I'm sitting on this chair. How can it be an illusion, when I'm actually sitting on it and feeling the chair on my backside? How can it be an illusion? Its not. But the illusion is the attachment that one has to things. That is the true illusion. Because nothing belongs to you. What did you come with and what are you going to go with? You came with something and you're going with less. You see? So the attachment we develop to things is the main cause of suffering in us. If you are not attached to something - say, you have a beautiful armchair at home and somehow a leg breaks off, you feel so hurt because you are so attached to that chair - but if the attitude is there, so the leg has broken off, who cares, okay we'll have it fixed, then you don't have the suffering. But when you start thinking 'Oh this beautiful chair of mine, oh the leg is broken off. Oh my God. My chair'. Is there any sense to it, tell me? Is there any sense at all in creating misery for yourself? And attachment is the mother of all misery.

So this fellow is so clever that his tape ends exactly when I finish a sentence. It's been happening on this whole Course at High Leigh all the time, except once when we slipped up with one word - I said but and you know - 'butt', a nice word. Yes some people do need a little kick there.

So when one gives, to come back to my friend there, don't think you're giving. Don't think that. Think you're offering not to a particular person or an object but offering to God. And then you'll see He'll offer it back to you tenfold in some way or the other. Now for example we had such a nice experience yesterday at - we went to, when it comes to names you know, there she is sitting, little grandson - Val, Val - that's right. And the doctors could do nothing and the little baby couldn't keep in any food, something like that, Val? And the baby started getting a bit pale and all that. And when I heard the news I told Peter, I said 'Take me immediately'. Right. So he took me to Val's home and Val of course took us to her daughter's home to see the baby. And I just sat there, held the baby, played with the child, tickled its tummy a bit, and this, that. And the lovely baby didn't want me to go. He actually cried when I had to leave. Right. And I said 'Lord, I'm

just your instrument and help this child. It's your child in any case, God'. We're all his children. Then Val tells me this morning that the baby is totally back to normal. You see His mercy. Right. But of course we rather prefer buying a hundred pound jersey than ever thinking of His mercy. So suffer, suffer more, suffer more. Yes. That's how you will learn. Remember when we talked about 'Butt' just now, get it kicked a bit more.

See what we got here? Life, Love and Laughter.

So these two old people meet each other and the one says 'Oh you look well today. Oh I see you've bought a new hearing aid'. So this fellow says 'Yes, hearing aid, it cost me eight thousand pounds'. Eight thousand pounds for a hearing aid. So this friend asks 'What kind of hearing aid is it?' He says 'Oh, it's ten forty five'. (General laughter)

Then of course - I think I told this one at High Leigh - nevertheless there are new people here. This priest was busy writing out his sermon and here God looks through the window you know to see what the Priest is doing. I mean a Priest does God's work. So God peers through the window and looks at him and this chap turns round and saw God there. So he says 'What must I do now?' So he picks up the telephone to the Bishop and he says 'What must I do, God is looking through the window at me?' So the Bishop says, 'Do nothing. Just look busy'. (Gururaj laughs)

So in this Income Tax office this officer was so busy and he was hunting for his pencil. So his Assistant says, 'Sir, the pencil is behind your ear'. So this chap shouts, the chief shouts, he says, 'Look, don't give me details, just tell me which ear'. (General laughter)

And then of course this Insurance Company, the father had died and of course the family, the son was making a claim. But of course on the Form, there's a Clause, 'Cause of Death' and he couldn't say that my father was hanged because then they wouldn't pay out the claim. So he writes in that column that he was in a public ceremony and the platform gave way. (General laughter)

By the way on the thirteenth of this month, April - we're in April, aren't we? You know I forget times and days and dates. That's the trouble of being timeless. I do have a watch. On the thirteenth of April, I'm giving a talk with the British Medical Association, something like that, to doctors and of course I'll have to crack a few jokes there as I normally do. There's a new thing, well I'm going to talk you know on medication and meditation. Right. I'm going to show them and give practical demonstrations. Of course the public is invited as well. If you would want to come to London, you can get

the details from Rajesh and Jasmini over there. There's a new Course you know to be conducted that is to be introduced in anaesthetics, you know when a dentist takes, pulls out your - Don is not here today - when a dentist pulls out your tooth, he give you an anaesthetic injection. And of course there's a new name for that, 'Transcendental Medication'. (General laughter) Poor Maharishi, I'm always chafing him but we're great friends you know. He understands me a little bit, but I understand him more.

Now then of course this lady took this thirteen year old boy to the doctor and the mother asked the doctor 'Can a boy of his age, thirteen years old, take out his own appendix?' So the doctor said 'Certainly not'. So the mother shouts to the boy 'Sidney, you better put it back'. (General laughter)

Well folks see you later. Do have a pleasant lunch. And I believe, here in the Glastonbury area, specially for some of our American visitors that are here, there are some very nice sights to see here. I've been here a few times, so I have seen them and I know them, specially, the visitors if you take a ride round or something whatever.

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