

Gururaj. Something more from the Mahabharata? No. Good.

Gururaj. Della handed me something which we should go over just now.

Questioner. Beloved Guruji, speak to us (Inaudible)

Gururaj. I thought so, Yugas. It's so easy if you're sensitive enough to sense what the other person has in mind. Timelessness shall forever be there devoid of all time because time is only divisions created by man's mind. If you for that moment go into deep meditation, time is no more there for you, you have entered the eternal value of life and the eternal value of life is to be timeless, which you really are. What it requires is just the cognition or rather the recognition of what you are. Your question is very much allied to the one of yesterday. Because yesterday we said I think about Yugas, the four Yugas, Kali Yuga, Tretta Yuga, Drapa, and Satta Yuga. But here we can look at things from a totally different angle. Time as we said is created by man and when we say man created time, it is created by his mind. Right. And mind having no particular substance of his own but just thought forms, is forever variable and in its own variability, we divide things up into segments. And in the segmentation we measure time.

Someone asked me yesterday, 'How old are you?' I said 'I don't know, I'm eternal'. And of course we had a good laugh over it. He did not understand what I really meant. The 'I' that I spoke about is the eternal 'I' the big 'I' that is within me. But I told him that if you're talking from the relative physical point of view, I'm fifty three. Now what difference does that fifty three make to that eternalness within me? It is just a flash. Normally the three score years and ten that they talk about, is just a twinkle. At this very moment whole universes are born, created or manifested in just a split second. So what is three score and ten years? They are totally meaningless in the measurement of eternity which could really not be measured. But seeing that we attach so much importance to the so called seventy years of life, what do we do about it? Now I tell you exactly what you do.

When you are born, you are born with a consciousness, but an undeveloped consciousness which unfolds as you grow older. As you grow older and gain the experiences around you, your mother, your father, your own surroundings and things and like that, your consciousness expands more and more and more. But in that expansion of consciousness, there are so many obstacles involved because within the framework of the pure consciousness, all the experiences that you go through in this life and lives past, you muddle up your consciousness which originally was pure. When I say originally pure, that does not mean before you were born. It was pure when you, as in the amoebic state or the sub, sub,

sub, sub atomic matter state, had nothing else but pure consciousness and everything is conscious. But because of the experiences of past lives and this life, it has been covered over, veiled so to say, with all kinds of things and that is how you have made the pure consciousness impure.

Now the impurity that is there is the cause of all the sufferings. Because the Big 'I' within oneself empowers everything and the small 'i' being just a reflection, the reflection assumes to be existing or self subsisting. It does not realise or does not want to realise that I'm but a reflection. So the sense of the Big 'I', the inner self, the Kingdom of Heaven within, or the Atman, Brahman the spirit, all sense of it is lost. And by losing that sense, most people think about it and appreciate it intellectually only, but they do not experience it internally. For it is only by the internal experience that you would realise that I am not this body, I am not this mind, because the mind is always filled with funny tricks. It is tricking you every moment of the day. You are looking at me, what do you see? Gururaj. He's got a blue shirt on and a grey pants. And what colour is this, this shawl? That's all you have seen, but when you develop that pure consciousness through your Spiritual Practices, this body to you will disappear and you will see this inner self, that total light. So although we have so much light in this room, close up the curtains, put off these lights, and it will be dark. So where are you existing now? In darkness.

So when the baby is born and with the experiences it gains and the recognition it has of various things, that is where the trouble starts. Because with the expansion of consciousness, you're also bringing to the fore the Samskaras of your past lives. And you allow the Samskaras of the past lives, the karmic values of past lives to influence your present life. So what do we do? We cut off and become oblivious to the past Samskaras and the more you try to forget them, the more you will remember them. So you got to do it in a different way. Through the conscious level of the mind, you go directly to the superconscious level of the mind, by-passing the conscious mechanism and the memories that are embedded in the subconscious and you reach directly to the superconscious. And when you reach the superconscious, the light floods through to lighten up all those Samskaras. And when you light up the darkness then darkness disappears and only light remains. And when only light remains in the subconscious, naturally it has to transmit the same light to the conscious mind and from the conscious mind to your daily actions of life.

So therein is contained your Yugas. So therein is contained your Yugas and there are not only four Yugas but every moment is a Yuga in itself. Every moment is a lifetime. And if you total up seventy years by all the moments of seventy years, how many millions of years are they not? So therefore on this Course I think or some other Course, we talked of living in the moment, for that very moment is a lifetime on its own. There are certain creatures for example that

get born and just live a moment to pass away again. But that moment for that creature was a lifetime. Now everything is life. There's nothing which is dead. And everything being life, it has to express itself in its own particular form according to its evolution. So when it expresses itself according to its own personal development, it could express itself as worms, as bees, as flies, as fleas, as humans. And the purpose is this that you want to transcend all the Yugas to reach back to Satta Yuga, the Yuga of truth and truth is God. When the new Prep. Teachers this morning repeated with me, 'Satyam, Shivam, Sundaram' - Satyam means truth, Shivam means God, Sundaram means beauty. They are all one. So to always follow truth with the sense the Big 'I', the God within us, everything becomes beautiful including our own little minds. And when everything around you seems beautiful, even dung in the street would seem beautiful to you. Yes. Because it's also an act of God. The dog had to do what he had to do, as we have to do what we have to do in the bathroom. That too is beautiful because it is a creation of God.

There was this little story. Two neighbours were living alongside each other and there was a little lane in between the two houses. Pardon. There was this lane between the two houses and some dogs had dirtied the lane. So now these two neighbours were not good friends. Sometimes you do find that where neighbours are not good friends at all. And of course you know they have never heard the word love thy neighbour as thyself. Nevertheless, these two neighbours were not good friends and the one said to the other, 'You clean this up' because it was right in the middle of the lane and the other says 'No, you clean it up' and the argument went on and on. So the whole thing landed up in Court. Nasruddin was also in Court, Mulla Nasruddin, he was in Court also. And the Judge couldn't decide, because it was right in the middle of the lane and these two neighbours there fighting that 'You clean this up' and the other says 'You clean it up' and the Judge could not decide. So Nasruddin got up and Nasruddin said that 'Your Worship, you are the person that clears up matters in this Court for people, so I think you, Your Worship should go and clear that up'.

So everything, everything in life is beautiful and every moment is a Yuga. That moment is so vast, you'd be surprised. It contains the whole of infinity. You know I was taken to see the Walt Disney thing in Los Angeles. Now they are various kinds of rides there, I'm sure many of you must have been there and there was one ride where they take you through a snowflake and it was so enormous. I was so astounded, it made me, all the time it made me think of Divinity, although Divinity, I feel Divinity all the time but here moreso travelling through this snowflake, the enormity of it. You see? It's a wonderful experience. If I go again there I'm sure I'll take the same ride again. You see.

So every moment is so enormous that it could encompass a million Yugas that you would talk about. And then again I would ask the question why worry about the Yugas? How many years Kali Yuga is going to last or how many

years, or how many years, Tretta Yuga or Drappa Yuga, or Satta Yuga is going to last? Because these Yugas are non-existent. The only thing existent is this moment. That's all that existent in reality.

What you are going to have for supper this evening, if it is going through your mind is a projection of this moment to tonight's supper, which is six hours away or five hours away. And then with the projection comes anticipation. What did the nuns cook today? I hope its nice and not a piece of turkey wrapped up in some kind of something. Do you see? And if you're anticipating something, right, a large steak, which I personally would not recommend, but go ahead with what you really like and if you're anticipating that and there's something else, there you would find disappointment. But if you cut off the projections, if you cut off that idea of what there's going to be, you will not be disappointed. So never anticipate anything at all. I know in much younger days when I was married and wifey dear used to ask me in the mornings 'What shall I cook for lunch, what shall I cook for dinner, this, that?' And after a while I told her, I said 'Please don't ever ask me this again. Whatever you want to cook, you put on the table and I'm happy. If it's a big feast or a dry piece of bread, I will be just as happy'. You see?

So we anticipate time and value time far ahead of us. Those are your Yugas. How about instead of Yug have Yog, the union with Divinity. There word actually is not Yoga its Yog with emphasis on the G. But of course they put the 'a' on and call it Yoga. It's Yog. So why not Yog then the Yug? Do you see? So proceed along the lines within ourselves. The line which leads off to supreme joy and happiness and then whatever happens around us will not bother us at all. It will not bother us because we are, though being a part of it, we are still apart from it. It sounds paradoxical. You are a part of it and yet you are apart from it. In the world but not of the world as the saying goes. So instead of mulling over what's going to happen in the next ten thousand years, we rather think of this moment.

There was this woman who went to listen to a lecturer and the lecturer said that 'The world is going to end in twenty million years'. So this old lady got very worried. She got up and asked, 'How many million years did you say, Sir?' So the lecturer said 'The world is going to end in twenty million years'. So the lovely old lady says 'Oh thank God, I thought you said twenty billion years'. Do you see? Here an old woman, she's worrying when the world is going to end, twenty million years or twenty billion years, when she might not live for another few years. So that is how the human mind really works always in anticipation and the amount of spiritual force you lose in anticipation is tremendous. The force that should be preserved to strengthen ourselves is wasted away, is thrown away without any sense whatsoever. So Chetanji forget the Yugas. This is the main Yug in which I find Yog. Good.

Now Della sent me a note a few things here. When you are thousands of miles away, are you ever particularly aware if I, Della am in special need of your help or is the connection or influence made without you knowing for a particular time or person, Gurushakti? Good. What happens here is this, when you direct your conscious mind to Gurushakti, you are not contacting my conscious mind and neither my subconscious mind, you are contacting me at the level of the superconscious mind. Vidya has hundreds and hundreds of letters where she can tell you, where people write of a certain problem and as soon as they are writing of their problem, it has reached my superconscious level already. And then the letter comes, even before I receive it, another letter is written to me saying that my problem has been solved, even before me reading the letter. Because you are contacting the superconscious level of my mind and there is only one superconscious level that permeates each and every one. It's like stirring water at this side of the ocean and you will know and any scientist will tell you that the wave created here, the currents created here will flow on and on and on to the other shore of the ocean. So at that level, being only one superconscious level permeating everyone, there is no time and there is no distance. So that is how Gurushakti works, where a person is benefited.

And then of course there is not a single letter - I mean those of you that have been to South Africa knows that not a single letter is not carefully read. It is read not only the words but from the letter, I get the real feel of a person. You might have experienced here for example in this past few days and I've been told this by quite a few of you that you have a question in your mind, you don't ask it but in the talk your question is answered. Yeah. You see. And that works because all having the one superconscious level of the mind, a highly perceptive person perhaps or someone realised could tune in. You see. It's very simple really. There's another question she has.

If someone whom I love very much in my family dies before me, my thinking is that I would want to be with them again when I die to see them again. Is the wish for this enough on the part of only one person enough to have this to be?

By the way I read her questions with her permission.

Now did you know that when you leave this body and you are very fond of this chair, you can take it with you? Yeah. If you're very fond of your house, very attached to it, you can take the house with you, when you leave the body? Because whatever strongly you think here while you are alive, you will find it there. And how do you find it there you project it with your own mind because of your deep love, deep attachment to a particular person or an object and then when you are in a different dimension you can, because your mind goes with you. You leave the physical body behind but the subtle body goes on into a different dimension and the subtle body is, you can call it the mental body. So you can

project, right, your Grandmother or your Great Grandmother or Auntie Matilda or whoever, you project her there and it will seem a reality to you. All this seems to seem real to you, so there too in the other dimension, all will seem real to you but basically it is non-reality. So you must tell this old Aunt of yours not to worry. If she wants to see someone there, she will, not in reality but through her projection. She would be able to recreate that person or the object of one's deep attachment. Its not going to make you happy that's for sure. Its not going to make the person happy. The reason is very simple, you are not happy here. And if you were happy here, you would not have the attachment. So why take all these troubles over to there in the other dimension, not necessary.

So therefore Meditation is so important, Spiritual Practices are so important, so that you don't carry all the muck over from this dimension to another dimension. Because all this is just nothing else but illusion and there you create the same illusion again. So why? So through meditation, when the mind is clear and is stilled, you don't take anything over. And for example our Leslie there, if he wants to take his grand piano over, I wonder who's going to help you carry it. (Laughter) He's a fantastic pianist. I don't know if any of you heard him.

So, oh my God, twenty five past twelve. Won't the nuns be mad down there? Just a little. Well, we've spoken for an hour. We had to - yeah. Oh yes, did you do the Midnight Practice? Would anyone like to talk anything about it? You're most welcome.

Chela. I found my body was rocking.

Gururaj. Your body was rocking?

Chela. (Inaudible)

Gururaj. Ah hah. That's right. Beautiful. What was happening there that you were, through the rocking, like in our Garba dance, you were shaking off the tensions and stresses from your system. Good. Yes.

Chela. (Inaudible)

Gururaj. Tears welling up

Chela.tears came (Inaudible)

Gururaj. Just came, lovely. It is a method of cleansing, also clearing stresses and cleansing one's mind, when nothing happened that would make you cry and yet the tears were running out. Very good. Very good. Very good. Yes.

Chela. (Inaudible)

Gururaj. Ah hah, good shot. Yes, that's very beautiful. Aren't we sharing life together on this little planet earth? Yes. That is a glimpse of the unity consciousness that we are all one. We are all eating out of the same plate of life. Nice. Les?

Les. I experienced a sort of (Inaudible)

Gururaj. Beautiful. Beautiful. Ah hah.

Chela. Chakra(Inaudible)

Gururaj. Manipura Chakra, yes.

Chela.(Inaudible)

Gururaj. Very good. Very good. Now the lights that you've been describing, those are the higher spiritual colours like gold, white, lilac, orange. Those are higher spiritual colours and when a person reaches a certain state of mind then these colours do manifest. And I was with you, I was there and I gave you a little shock in the Manipura to get it swirling, to get it vibrating at a higher level. Good. Yes, Chetanji.

Chetan. (Inaudible)

Gururaj. From what direction to what direction? Left to right or right to left? Pardon.

Chetan. (Inaudible)

Gururaj. Yah. Like that. A little more than that. Beautiful. Very good.

Della. (Inaudible)

Gururaj. (Gururaj coughing) Pardon. Pardon. Change of climate - you develop coughs and colds. Ah, thank you very much. Sorry Della, I didn't hear the last part, I was coughing. You see my throat and ears don't work together.

Della.. (Inaudible)

Gururaj. Very good. Very good. I'm glad you had that pain because you were going to head for a slight migraine attack and this has averted it. And those colours that you saw and you being an artist, see if you can't capture them on - in paint? Yes.

Chela. I had a (Inaudible)

Gururaj. You had a good? .

Chela. (Inaudible)

Gururaj. Now you're thinking - we're talking of experience.

Chela. (Inaudible)

Gururaj. The reason is this, what caused that frustration in you, is that you are in this very beautiful sacred atmosphere and you felt frustrated because the inner mind was saying 'Why have I not been much, much longer in this than just an hour?' It's the first time I think we've met each other? Yes. Good. Good. Now that very frustration will spur you on, not to be frustrated. In other words it was a kick in the pants.

Chela. I was waiting expectantly at midnight and very little happened. So I went to sleep and I was wakened up in five minutes (Inaudible) and I never had this before in my life(Inaudible).

Gururaj. Ah hah. Very good.

Chela. I thought maybe (Inaudible)

Gururaj. No. It is your love that was boiling up. You know for example, when you hold your beloved very close to you, you know many times you get palpitations, you know. It's very good. That's love welling up. I think Charles was first and then the lady over there.

Charles. I took a nap first ... wake up a long time and then I did.I was very disappointed in the meditation .. And this morning I realised that I have been having some ratifiable dreams the last few nights, and last night no dreams.

Gururaj. No dreams. Very good. Very good. I think there was a hand up there. Okay mother, in a moment. You were first, I think.

Chela. (Inaudible).

Gururaj. That's right.

Chela. (Inaudible)

Gururaj. Beautiful. Yes, it's very good. It all goes to show that the true Guru can be thousands of miles away, its just for you to call on him or do Gurushakti and he's there, always. At least many people see me even physically with them. I must tell you of one person's experience. Mother, you pointed - your hand up.

Mother. (Inaudible)

Gururaj. Right. That's the opening of the Ajna Chakra, which means the opening up of greater awareness.

Chela. (Continued)..(Inaudible)

Gururaj. Yeah. Right. Right. Beautiful. It's the third eye or the Ajna Chakra. The Ajna Chakra is the chakra of vast expansion. Yes, Joyce.

Joyce.darkness... (Inaudible)

Gururaj. Yes. Yes.

Joyce. (Continued)(Inaudible)

Gururaj. Yes. Very good. Very good. There is a presence. You know I'll tell you something very funny. I wonder if I should tell it to you. I think it was in England or the mid-West somewhere, where we had our Midnight Special as we call it, Midnight Special, and then of course we heard people's comments about it and then after it was all over, one lady came up to me. Shall I tell them? Yes, so this lady comes up to me, in private and she tells me 'Guruji, the experience I had was that you were making love to me'. (Laughter) It's funny really. I do

Chela. How did you interpret it to her?

Gururaj. Eh?

Chela. How did you interpret it to her?

Gururaj. I just laughed. You know I - Yeah. Mind you, talking of making love, I also make love, once a year and some years I forget. (Laughter) Oh well, I think we're getting - twenty five to one. We don't want to annoy the

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