

Gururaj: Good fine, love and compassion. Firstly, we must know what love is all about. People talk all the time of love, love, love. Man says to a woman, "I love you." So between the I and the you, love comes in between and separates the I and the you so that entire three sweet beautiful words seem to be a contradiction for there is the I and the you involved and furthermore you are involving the love factor between the I and you. So this necessarily would mean dualism or separation. When it comes to love there is no separation whatsoever and as soon as you find separation between two people, then it ceases to be love. If you ask your wife or your husband, boyfriend and girlfriend, "Why do you love me?" and if he tells you he loves you because you're brilliant, you're very pretty, you've got a cute little nose, or whatever, then remember he does not love you. But the greatest answer would be, "I don't know." And when a person can really answer in that way that I don't know why I love you, then there is true love, because love is a union not only of the physical bodies, that is lust, not only of the mental bodies which we term in Sanskrit the sukshma sharira, the subtle body, that too is mixed with lust and the interpretation of those impressions that are in your sub-conscious mind interpreted through physical action. So it becomes nothing else but a biological factor like going to the bathroom. That is not love. Two people can get together and deeply attracted mutually, they might think of things in the same way and they would peer into each other's eyes and say, "I love you my honey." But no, their two pairs of eyes must not peer into each other, but the four eyes must look in the same direction, then it becomes love. So all these business we hear in America and I love you honey, makes no sense.

This man is so tired, you know after a whole years with work and he thought, let me go on a vacation, so his friend asked – friend asks him where would he like to go, he says, "I'm going to take a Caribbean cruise, because the last one was terrible. You know I had a honeydo holiday." So this friend says, "I've never heard of a honeydo holiday," so he explains, "I stayed at home and every time the wife used to come along and say, honey do this and honey do that and honey do that, but this time I'm gonna get away from it all and go on a Caribbean cruise." So now a true love, we come to the point where true love knows of no attachment whatsoever. It is very easy for a person to say, love for the sake of love or work for the sake of work and do not expect the rewards thereof. It's very common in many, in mostly all theologies, but how can you love for the sake of love? If someone asks me, "Do you love?" I say, "No, I don't love because I am love." So here when you do love, it becomes a need but when you become love, there is no need at all. You see, so here the common type of love amongst 99.9% of the world's population is because a need, a physical need and emotional need or we could even call it a crutch. Love has no use for crutches and as soon as you regard the object of your love, then naturally you regard him or her as a crutch to be supportive to you. It is very good for a wife or a husband to be

supportive to each other, but not because of need, it should be something very natural, spontaneous like saying, “My cup runneth over,” and that is the support that is required. That brings about consideration, kindness and compassion. Good.

Now compassion should be from the depths of one’s being and not mixed with pity. Many people say, “Oh he is, you know he has no compassion or he is a very compassionate man,” the only thing he has succeeded, which is better than nothing is that he feels pity. Now if he feels pity in his heart for someone else, then be sure that within his own mind, the conscious and the sub-conscious, there lies the seeds of being pitied – pitied, because the expression of pity, anything you express in this world stems from within yourself. Now in the sub-conscious mind we have a storehouse of memory and that memory extends far back to all our experiences in childhood, teenage stage or it could even go back if you do believe in – believe in it in these so many previous lifetimes where all the experiences were gained and all these memories are there since the Big Bang. As the universe functions in a cyclical form, it is created by its own steam, by its own power and it is preserved for a while and then it in turn dissolves, dissolves but to recreate itself. So all these experiences, since the sub-sub-sub-atomic particle that you are that had the qualities within it to duplicate and replicate itself, all those impressions are there in the sub-conscious mind and every action you perform is stimulated by the action, is stimulated by the thought and translated into action and that is why we find so many different characteristics in people, many people would react to the same situation differently, why? It is because of the sub-conscious mind. Modern psychology knows very little of what they called the mind. It is still in a very experimental stage and they're trying to find the truth about the mind. What is the mind? Where does it reside? In your head? In your big toe? Where? It resides nowhere, it is everywhere for there is only one mind and you call it an individualised mind as you would call a wave on the ocean a wave, you're looking it at it from a dualistic viewpoint, you're separating the wave from the ocean when in reality the ocean is the wave and the wave is in the ocean, but because of the various laws of nature which created – which were created by itself by the force of energies that were involved and one law the combination of two laws brought about a third law and that is how this entire universe is nothing else but a process, a combination of these various laws which we call laws of nature. And man's sufferings stems from the factor that he does not go with the laws of nature, with the current of nature, but against the current of nature because his mind is patterned and because of the patterning of his mind, he does not appreciate the truth and the beauty of what love really is, for love is nothing else but an is-ness.

Someone asked me the other day what is the definition of divinity? So I told him, I hope he understood it well that the definition of divinity is an indefinable energy. So I was telling him that how can he define divinity. You can only define the manifestation of the manifestor by our five senses, seeing, hearing, tasting, smelling, touching. How can you define this flower or the beauty of this

flower? You can only define it by the fragrance it gives that, "Ah! What a sweet smell!" You can only define it with your eyes by saying it is beautiful, but still there are greater depths to this flower that makes it into a flower. It is that universal sap, invisible sap that concretises itself into this flower and when a person really could experience -- these senses are very limited and when a person could really experience the invisible sap, then you would find that the sap flowing through you, that energy flowing through you is the same energy that is in this flower. So an identification occurs, an identification that I and this flower are one, I and my father are one. I and everything around me is but one, I am the universe and the universe is me. There is a lovely Persian poem which I've repeated many times and it's a very favourite one of mine on the subject of love. Shall I say it in Persian? I'm sure all of you understand it in Persian too? I'll give a loose rendering of it in English. This man went to his beloved and knocked on the door and she asked from inside, "Who is it?" and he said, "I am John Jackson." The door was not opened. And the next night he went again and he knocked on the door, and she asked "Who is it?" so he says, "I am John Jackson of Jacksonville." Door was not opened. And when he went the third night knocked on the door and she asked "Who is it?" And he replied, "I am thee my beloved," the door was immediately opened.

So in love a total identification occurs, then you experience love, love is not something of mentation, intellectualisation, rationalisation, can never be rationalised, but it can be experienced deep within oneself. It is not the function of the left-hemisphere of the brain which goes in for rationalising and intellectualising, but it is more the work of the right hemisphere of the brain which is more attuned to intuitiveness and that intuitiveness is linked with the higher mind that is within you. So you have the conscious mind that translates all that which is happening in the sub-conscious into daily action, but beyond the sub-conscious we have the super-conscious mind, the super-conscious level which is at its highest relative, its value is of the highest, finest relative and being at its highest, finest relative, it is like a clear piece of glass, the sub-conscious mind is opaque because of all the patternings there. While the super-conscious level is totally clear so the light that is within you can shine through in its full force and that light shines through through the sub-conscious into the conscious and then into action so that your thoughts and actions becomes spontaneous and it takes the right turning when you come to a fog in the road, you just know. So when you behave or act in this world from the super-conscious level, you are acting from the level of knowingness and not of rationalising or intellectualisation. That person that can do that is the person who is an integrated person. And that is what I teach in this world travelling around from country to country I spend about 8 months away from home, Canada, America, Spain, Denmark, Germany, England, all over the world. We have our organisations set up everywhere. I go about giving talks and lectures, to teach humanity one thing, not only in theory but also by practice, how to get away from fragmentation and everyone, except the self-realised man is fragmented. One thought pulls

this way and the other thought pulls that way and the body does something else which the mind does not want it to do and so conflicts are created because of the fragmentation. And it is these very conflicts that are created in the mind by what we call in Sanskrit Samskaras or impressions that are embedded in the sub-conscious mind, they are the ones that create these conflicts and that is suffering, all conflict brings friction where there is two there is friction, where there is one, with whom could it have friction?

So one, by using our scientific methods of how to integrate the conscious, the sub-conscious mind, the super-conscious mind and that divine energy within by making them function in totality, you experience wholeness and wholeness brings about joy and peace within oneself. So it is not only theory that is taught, but it's also practical techniques are given individually for there are no two people alike, everyone is a unique being such as there are no two sets of fingerprints alike, so techniques are tailor-made for the person that starts meditating. Through a systematic manner you go deeper and deeper within yourself and to put it in theological terms, it would mean, "Seek ye first the kingdom of heaven within and all else shall be added unto thee." That's what all theologies teach. Until you come to the realisation that I and that kingdom is but one, I and that father is but one, I and everything around me is one, then only can one practice that beautiful injunction, "Love thy neighbour as thyself." But if you are fragmented and not experiencing love yourself, how can you love your neighbour? How can you practice, "Do unto others that you would expect to be done unto thee? How can that become practical? I do not teach of a being or an energy that is somewhere sitting up there in the clouds on a throne, no, I speak of a living entity. A living being, a total being and you function in that totality so that you could say that I am that living being, Yahweh, I am that I am. And that is the goal and purpose of life, for man consciously or unconsciously is seeking for happiness, but in today's highly developed technological world and with peoples' mind more materialistically inclined, they seem to seek happiness from outer sources rather than from within themselves. And yet all the tools you have within you inbuilt -- inbuilt it is there, you do not need to seek it outside, it reminds me of a very favourite story of mine, there was this man who was fond of going to a cafeteria and used to order a can of soft-drinks and he buys the soft-drink and he takes out a can-opener from his pocket and opens the can and has his soft-drink. He kept on doing this every day for a few weeks and the shopkeeper was quite intrigued, the shopkeeper thought look on the can there is pull tab or something whatever you call it, you pull that and that can is opened and you can have your soft drink, but why does this man used a can-opener? So one day, out of curiosity, the shopkeeper asked, "Excuse me sir, but why do you use a can-opener when the pull tab is there?" So the man replies, "That pull tab is there for people that don't have a can-opener." (Laughs) You see, we do not need an outside source for all the force and the beauty and the power that infinity, that eternity is there within you all the time, therefore the organisation we founded in 1975 we call

it, The International Foundation for Spiritual Unfoldment, not spiritual development, because you, as you are sitting there, are fully developed <audio skips>

What a beautiful dance and the wind blowing through the leaves of the tree in a celestial symphony, everything is dancing and enjoying its own gross and its own process but we, because of the samskaras, the impressions in the sub-conscious mind do not recognise the work of the process. So with integration you develop that stability within yourself, where you develop that stability where in the words of Rudyard Kipling's "If" I can't remember the poem but a loose translation, let the whole world around you go haywire and you stand still, then you're a man my son. It ends somehow like that. You all know the poem. See, and that is what we want. Now when I said a moment ago that our minds are turned externally rather than internally, we got to have a proper balance there. I do not say, throw away all your wealth or your riches or whatever you have accumulated and go into some remote cave and meditate, no, no you don't need that. Many of those that go away to these caves which I found personally trudging around for years and years in the Himalayas visiting various yogis and – and bogis and a bogi by the way in Sanskrit means an enjoyer, physical enjoyment, that's a bogi. A yogi is one who is integrated and one with divinity, he is a yogi. So this yogis and bogis and boogies, yes they – most of them I found could not face the world and they run away. Lots do it here, don't they? They run away from themselves into various kinds of things, drugs, alcohol, movies, disco, it's quite mind-blowing isn't it? Yeah, nothing wrong, enjoy it within moderation, nothing wrong with that. If you have a million dollars in the bank, nothing wrong with having 2 million dollars, but at the same time you can live in the relative and the absolute level of life simultaneously for then every action you perform, you will know it is divine action for you are divine. If I lift these spectacles, who is lifting it? I? Am I lifting these spectacles? Where do I get the energy from?

So we are so attached to the small I and we think we are the centre of the world, there's' nothing more important than this little me made of flesh and blood and if you send it to a laboratory, the entire chemistry is worth just about a dollar and a quarter. Perhaps in times of inflation it might be worth a dollar and a half, yeah. Do you see? So this little importance to this perishing, changing body, and scientists say that every 17 days or so your entire system changes. And as I am sitting here, you're sitting there, there are so many changes taking place in our bodies, but with what great precision all those cells of a particular organ is functioning in a particular way, the entire universe with its wonderful precision the planets revolving round the sun and there are millions of such suns, everything in the galaxy and there are millions of these galaxies in the universe in such wonderful precision and yet the only thing that is not precise is the human animal because of his cunning mind. It is the mind that tells you that I am John or Jack or Jill

or Jean. It's the ego self that gets one into trouble, it's the ego self that does not make you love, that does not make you feel real deep compassion, it's the ego self that divides up the one universal mind into these various sectors of the mind and yet they are all but bubbles in the same pond, containing the same water. So all is just but oneness. But what shall we do with the ego self? Many people, many philosophies tell you that you must annihilate the ego self, I tell you you can't, it's impossible, but you can clarify the ego self through proper spiritual practices and the ego self stems mostly from the sub-conscious and conscious levels of the mind, and here man sits with the two and a half to three pound grey matter which we call the brain, 12 billion cells, imagine, 12 billion cells and we are using only 1 millionth of the 12 billion cells. The more the cells could be opened up, the more of the mind could come through.

So spiritual practices brings about a balance in the mind. Most of these mental diseases people suffer are not necessary at all, not necessary. Things like mental imbalance, schizophrenia and all kind of other things, they are not necessary. I am called to our hospitals there in South Africa in Cape Town, specially the Groote Schuur Hospital where the first heart transplant took place, and Chris Barnard is a personal friend of mine and when someone has to go under major surgery, the Neurological Department as well and the Cardiac Department. They call me in and I put them through process of meditation, give them some understanding of it and they calm down and of course physicians and surgeons believe that if a person is in a better, calmer frame of mind, there's a greater chance of success in the operation. So about three mornings a week I spend at the hospitals when I'm not travelling around. So all these mental diseases are patternings and we can unpattern them and not unpattern them in the way Dr Norman Vincent Peale would say, he says you have a negative thought, then turn it into a positive thought, that is impossible. I would challenge him on any public platform. It's impossible. You have a terrific emotional negative thought from where the entirety of your passions and feelings and emotions are involved and then just to make a 180 degree turn is impossible. What one has to do if the mind has a negative thought, then you neutralise the mind by certain given practices. So when the mind is neutralised, and the – the passion of the negative thought is lessened, diminished through a spiritual practice, then you can introduce a positive thought which becomes effective. Do you see? And but thinking as far as the mind is concerned, one could do it in daily life really, I've said this in many lectures all over that if in the mind there's a negative thought for five minutes, five seconds, then try a bit to have the next six seconds with a nicer thought so you have one in the credit balance. Next ten seconds there is a bit of a negative thought, little bit of – a little practice which last a few seconds, then 10 seconds negative thought, 12 seconds a nicer thought, uplifting thought, you have 3 in the credit balance. And if you go like that throughout the day, one minute times 60 seconds, 24 hours, how many seconds won't that amount to? And you will sleep better and you will say, "Oh well, this had been a good day, this had been a

good day. You see, for example you made a large profit in a business deal, you feel elated, but how long is that elation going to last? Just for a little while until you make another good deal again which is not done every day. So then you go down in the dumps.

So what this means is this that man lives in the law of opposites, pleasure and pain, but be sure to know that you have one days of pleasure, one week of pleasure, the next week you must feel the effects of the opposite which is pain. It's like a seesaw of life. You go up and down and up and down and up and down all the time and never trying to reach the centre where the seesaw stand still and you are still because you have become centred. You have become the observer of all that which is around you. You can never transform this world, never. Great great men like Krishna and Buddha and Christ have tried it to reform the world, but the men of today goes through the same conflicts, the same greed's and lusts and avarice and covetousness and what have you? As they had been 2000, 5000 years ago, but man can definitely transform himself on a personal basis and by transforming yourself on a personal basis, you become a better person. And if you become a better person, naturally there would be some influence in your environment.

Now to use another analogy of mine which I love very much, a flower, it is the nature of a flower to be beautiful, but at the same time it enhances the beauty of the garden. So the greatest ability you have in you, the more will your environment improve. Communication will improve, then you will feel love and compassion, communication improves, family life becomes better, your work situation becomes better. Not that conditions have changed and they've given you an impure desk instead of the old oak wood desk? No, no, but you being better, you would view it differently. Like I always say and many of our followers have heard this, two men behind prison bars, one saw mud, the other saw stars. Why? Both are in the same circumstances, both are in the same cell, but one could only see gloom while the other can see glory. Because the one that sees glory is a more integrated person, integrated person. Yes and another great problem in life as far as consciousness is concerned, the mind is concerned, is that we never live in the moment. We're always living in the past, the thoughts going through in the moment is of the past, "Oh Auntie Matilda said this," or "Brother John said this to me," and and you re-living that little hurt that was there you're still re-living it today after a few weeks. And if you don't do that, you are projecting yourself into the future, but never living in the moment which is here and now.

Now, if a person, through spiritual practices lives in the here and now, that here and now is eternity, that here and now is absolute bliss so you live moment to moment to moment in the here and now in total bliss and joy, but we carry things over all the time from

the past. There were these two Buddhist monks and they had to cross a river. Now these monks, according to the sect they belong to – were not supposed to touch a woman, but as they were – as they were crossing this river and the water was flooding quite strongly, they saw a young woman there standing, trying to cross, but was afraid. So the one monk picked her up and took her across the river. So then the two, she was dropped there and two monks started carrying on on the journey, after a few hours the one monk asked his brother, or rather tells his brother, “It is a wrong thing you have done, you know our sect says that you must not touch women and you have actually picked up the woman in your arms.” So the other monk replies, he says, “As soon as I dropped her, I forgot her, but you are still carrying her.” You see, so the major problem in life is attachment. Enjoy all the beautiful things in life. If a drive a little Sedan, some kind of car, drive a Rolls Royce, nothing wrong with it, or if you live in one particular area, you move to a top grade area, better house, more conveniences, nothing wrong with it, but do not be attached to it. It is this me and mine which are the expressions of the little ego self that makes you attached to these things.

There was this old man lying in bed and he was dying, he was on the verge of death, actually had one foot in the grave already. So his wife was there and he asks his wife, “Where’s John? So the wife says, “John is standing on your left-hand side,” “Where is James?” “Oh James is standing on your right-hand side,” “Where’s Joseph?” “Joseph is standing at your feet,” So at this moment the old man who was just about to breathe his last got some strength into him and he says, “If all of you are here, who’s minding the store?” (Laughs) You see the attachment? Here a man on the verge of passing away into another plane of existence perhaps and all he could think of was the store as if he was going to take the store away with him. The attachment, it’s the attachment that hurts. If a girlfriend jilts the boyfriend, the boyfriend would be hurt because he was attached to her, his was a conditional love and not an un-conditional love where he loved for the sake of love and that love comes from the higher level of the consciousness, the super-conscious level of the mind. So there is a way out. With all these millions of years of impressions embedded in the sub-conscious stratas, various layers of the mind, how can one clarify that dirt in this little lifetime of three score years and ten? You can, you can. In this lifetime gain total happiness and function in totality.

From the conscious level of the mind there is a hotline that leads directly to the super-conscious. If there was not those hotlines that leads directly, then your conscious mind would not function and neither would your body function. That energy from the super conscious level of the mind is required. But it is just dripping down, drop by drop it’s coming down and just keeping you what you call life, to keep you alive. That is a wrong word, very few people are really alive, they are the living dead. So through spiritual practices, whereby a systematic manner through the conscious mind, through the energies of the conscious mind, you go directly

through this hotline, this channel to the super conscious mind and draw energies there from and flood with that light all the dark recesses, dark corners, all the impressions in the sub-conscious mind and pouring the light of the super-conscious level, you banish the darkness in the sub-conscious mind. Do you see? And then that naturally filters through to the conscious mind and life becomes peaceful, joyful, a joy that goes beyond pleasure. For as I said a moment ago, pleasure and pain go together, two sides of the same coin, but to rise above pleasure and pain in the area of joy, that is where you belong. Why have you strayed away? You belong there and how we misinterpret everything in life. We become judgemental; we interpret everything in so many different ways. If there is an accident and there are four witnesses, you will have four different evidences in court, one will say it happened that way another will say, interpretation – interpretation.

There's a little story about two nuns that were travelling and they got stuck, the car got stuck without gasoline, no gas. So the garage was about half a mile away but they needed a container to bring some gas. So they rummaged through the car and the only thing they could find was a chamber pot, you call it a chamber pot in Canada? Chamber pot. That was the only thing they could find. So they went to the garage and filled up the chamber pot with gas and brought it to the car and they were busy pouring in the gas. So here two G.I.s were passing and they stood there watching this venerable nun pouring in the gas. In some countries gas is of a bluish colour and most countries they are yellowish, so this one G.I. could not help himself and he said to the nun, "Madam, please excuse me, I don't think this will work, but I sure do admire your faith." (Laughs) You see how this G.I. interpreted the gas to be something else? You see, so when a person becomes integrated, away from fragmentation, then you could see life at its true value. You rise beyond the little I and from that vantage point you use the little I usefully and conducive to your own personal happiness and the happiness of others and then you love, you have compassion, you have kindness for you identify yourself with the entire universe for you are the universe. Divinity can only exist because you exist and you exist and that is why divinity exists. For the manifestor must have his manifestation and the manifestation is there because of the manifestor. So we children of divinity, there's nothing to be sorrowful about, there's nothing to feel guilty about.

You know the greatest disease in this world is not cancer or heart trouble, the greatest disease is guilt or that's a subject onto itself we can speak about why people feel guilty. But that's the greatest disease because you are so involved in the feelings of guilt that you blindfold yourself to the beauties of life. Guilt patterns your mind, moulds it, puts a straightjacket on you when you really should not feel guilty at all. What has happened has happened. That was yesterday, not to live in the past, but the here and now. Not that you do not need to better yourself, of course you better yourself, you can call it by repentance or making amends or whatever

method you want to use, but still the backbone is this, to find that calm, peace and stillness inside, to be able to say as the scriptures would say, "Be still and know that I am it." And you are it, if you are integrated. People don't even know how to make love, for example. Do they really make love or just appease their sexual appetites? The mind gets a thought, right, that thought is based upon a previous pleasurable experience. So the thought arises which brings about stimulation to the body and they make love. No, they've forgotten the higher self within themselves; they have ignored totally the spirit within themselves. Now if they are integrated and the sacred act of making love, I know many of the easterners come here and talk to you of celibacy, you must become celibates to attain divinity that's all baloney. That's the word you use here, don't you? Right, you got to – when you are in integrated state, the love making becomes something sublime, becomes a meditation where the object and subject merge away into each other. For what is love making but to find a physical expression of that which is deep within you and then what happens is this that the women disappears, the men disappears and just a vast orgasm remains and this universe is nothing else but a vast cosmic orgasm.

Talking about baloney reminds me of this little story. This man and his girlfriend went for a drive and somewhere up in North Canada somewhere there's a place called Eco Point. So the man says, "Oh that's silly isn't it?" So the girl says, "Oh, please try it." You know so he gets out of the car and shouts into the canyons there whatever, I have not been there and he shouts baloney, there was no reply, a minute went past, so the girl says, "Why don't you try again?" So the man shouts "I'm the handsomest man in the world." And then the reply came back, "Baloney." (Laughs) Well, I think I've spoken for over an hour now and let's have a break for 10-15 minutes. How much? 10-15 minutes? Okay? And then we get to it again – get together again and then -- then you can just fire any question you like on any subject you wish, even how to bake a cake, whatever. Good. These all – these two always get entangled, the relative and the absolute, that's how it should be really, not separated. Shall we have silence for a few moments to settle down? <Chants prayer> -- open your eyes slowly. Namaste – Namaste. Good, questions?

Public: Gururaj, you said many beautiful interesting things, I wish I could be certain that they are all true, I have a question of you about certain things. Perhaps you agree that certain <0:57:18.1> psychological state that some people come to it to a sense of strong evidence for what you believe. The other is to feel equally certain, have less than strong evidence perhaps no evidence <0:57:30.6> they believe to be true.

Gururaj: Yes, that is true.

Public: Perhaps even the wildest things. Now, my question to you is, how can one be --

Gururaj: Be certain.

Public: <0:57:42.5>in short, how can I – one be certain of what is entitled to be certain or what <0:57:55.4>

Gururaj: Aha, beautiful, beautiful question. I could talk a whole hour on that subject. Certainty can be measured by the five senses and you could also have psychological certainties which you just feel emotionally and with feeling that something is certain. It is another area whereby you can feel certainty. Now my eyes having a look at this glass, say I'm certain it is a glass, my ears hear some music and I would say, "Yes, this is Beethoven or Bach because I know it. If I did not know that it was Beethoven or Bach, how would I feel certain that it is Beethoven? So because I have experienced in some way or the other that this is a glass, this is a table, this is a – a vase, and because I dive into the various compartments of my mind and a comparison takes place, and that makes me feel certain that this is a glass. But my certainty that this is a glass is limited for it could not be a glass. Right! It could be a whole lot of molecular structures that took the form of a glass. Like a piece of gold, you can make a bracelet from it or earrings or a necklace, how are you going to describe it? You're going to say this is a bracelet and you are certain it's a bracelet. You'd say these are earrings, you're certain they are earrings, necklace you're certain they are necklace, but that certainty is of name and form while the true ingredients or the true value is gold which is the same. That is looking at it from a different angle. So we say this is a necklace and this is a ring and these are earrings, but in reality it is all gold. So all that the senses can perceive depends on the form that it has been given and that is one form of certainty and we cannot deny its truth, but underlying it there's a greater reality.

The same thing happens with psychological factors where the mind thinks in a certain way, not concrete things but abstruse things, abstract things and because of that – because the mind always comparing one to the other, the mind feels ascertain that that abstract thought or whatever is a certain and you start believing in it. Now I do not believe. To put it in an analogy form, someone tells you that in the next room there's a fire burning, and you know this person is a friend of yours, he won't tell you an untruth, so you believe that the fire is burning, fine. But as you approach the room and start feeling a bit of the heat, you develop faith that ah there is a fire. But when you become one with the fire, then you know it is fire. You see, so believe leads to faith, faith leads to knowingness and that is the area that we have to explore. All the psychologists and physiologists, biologists and all of them that is

the area that has to be included in all their researches, the sense of knowingness where you just know and which is beyond explanation, you can never explain that knowingness, you just know within your heart. It is experiential. I have known god, I believe they don't allow this – that word in this place, nevertheless, I know it. I experience it, I live it and that certainty does not stem from the mind at all because you are beyond the mind and you are in an experiential level where the experience experiences itself. Now this can only be known like the sweetness of sugar can only be known if you taste the sweetness and all the – the analysis of sugar by sending it to a laboratory can only tell you the chemical components of the sugar and not the taste of sugar. So this has to be tasted unfortunately or else they'll transform this whole world into knowingness, but it can be achieved and I speak only of experience, I have been there, I have lived there and still do live there. So that is my certainty of a power which is greater than this physical and mental body. Next?

While you're thinking, you know this Sunday school teacher was giving a class on the prodigal son, and she asked the class, "When the prodigal son returned who was there – anyone or anything there that was not happy?" so the bright little child replied, "Yes, the fatted calf." (Laughs) Next? Yes.

Public: I'd like to know the <1:05:14.8>

Gururaj: Yes, yes unfolding very simply means to take away the veils of ignorance where you experience the true light that which you really are. It is only the patternings within one's mind that causes these – that causes this nascence or ignorance. So it is like the – a bud flowering and becoming a beautiful flower to its truest capacity. That is unfoldment and that requires integration. You see, the flower would never unfold if it was not nurtured, if all the elements in -- on earth --- on the – in the earth, the minerals etc. came together in its proper quantity, rain in its proper quantity, water, heat in its proper quantity, air in its proper quantity. So when all these proper quantities are brought together, the flower, the bud blooms, otherwise it could die. You see, and that's unfoldment. To give oneself your total capacity in things, in this case you yourself, exploring yourself through meditational and spiritual practices, you know who you are and that one question, the greatest question that one could ever ask can only be answered by you. "Who am I?" That question can only be answered by you. A guru could show you, as I've said this many times, could show you the path. If you want to reach the sea and you're stumbling on a road, going up to the mountains, then you meet someone and you ask that person, "How do I reach the sea?" and he shows you the road to reach the water, he for that moment is your guru. A

spiritual master does not shine the light upon you, but he shines the light upon the path so that you don't stumble and fall in the darkness of ignorance. That is unfoldment. Good.

Let's see if we got another one here. This old woman was in her 90s and the little grandchildren noticed that she was reading the Bible from morning till night so the one grandchild asks her sister that why is grandma you know studying the Bible so much from morning till night. So the sister replies, "Oh well, she's scrambling for her finals." (Laughs) Next question? Um-hmm.

Public: Gururaj, could you speak about the way that what we express is really what we know.

Gururaj: Umm, what the ordinary person expresses does not necessarily mean what they know. It could be a totally a mental expression formulated by ideas that they have gathered from outside from the environment, from the church, from the parents, from school, and then they synthesise those ideas and express them and this synthesising process takes place within them which has its value. But then you find other people expressing things which are on hearsay, in other words, they act parrot like, but to really express what you know, then you got to know what you know and that comes by experience, one experiences that and then what you talk about is an expression that is not only of the mind level, but from a deeper level. For example, me, I've given thousands and thousands of talks round the world, and I'm only dimly aware of what I talk about, it's only a few days later when I have a chance to listen to the cassette, or the video or whatever, and then I say, "Did I say this?" or "Did I say that?" You see, so true -- there's a difference between knowledge and wisdom. Knowledge can be acquired, you read many books like we find the -- I could browse through some of these modern authors that write on philosophy or whatever subject, that's very easy to do, you can do it too. Read 12 books digest them from 12 different authors and you can write a 13th one. So what are you doing? You're getting this out from there, that out from there, that out from there and synthesising it and there is not a single bit of creativity. Do you see? But the integrated person, every word he talks, every word he says not only goes to the mind of the person, but to the inner core of the person which we call, for want of a better word, the heart. It touches the heart because there's power felt that the person speaking from a different level, from a level higher than this mind and body, touches the higher level within yourself so a true spiritual master imparts not only wisdom, wisdom come from within, knowledge comes from there.

Knowledge is acquired, knowledge is like a donkey with a whole load of books on his back and yet it still remains an ass. Yeah, but the -- with the man of wisdom is one who speaks from within and that is what we need and not only that, also the words imparts his

spiritual force, a transforming force because he lives in that force, he emanates that force all the time and that is the love and compassion that makes him do it and he doesn't do it consciously, it is just a spontaneous action. What am I doing here tonight? Am I only sharing with you my own personal experiences, it's a sharing. We're talking about an ass. There was this Italian man that came to Canada and they had a baby so went to the minister and said, "You must christen my boy Jack," no, "You must christen my boy Tom." So the minister christened him "Tomas" so after a few years another boy was born and he tells the minister, "You must christen my son Jack and don't you make it Jackass." (Laughs) Yes, it's – it's funny. It's funny. For example on the stage if a pail of beer was put there, and a pail of water was put there, and you bring an ass onto the stage, what would the ass drink? Ass would drink the water because he is an ass. (Laughs) Dear me! Life is so full of fun, it's a joy, it's a joy. You know we have our motto in our organisation, Life, Love and Laughter -- Life, love and laughter. Yes, everything laughs, why don't we? Even your tears could be turned into laughter. Next question? Yes.

Public: <1:14:27.8>

Gururaj: The human being has no purpose in coming into the – into this existence but he is forced to come into existence as you are. You are the sum-totality of all the previous lives that you may have lived and because of the karmic debt, the burden that had been accumulated over ages and ages and ages, you are forced to take this birth as yourself so you are the totality of all your past lives and past experiences and the purpose then would be that you are coming to a school to learn and sometimes it's not so easy in the school, some lessons are very hard and we all been to school and we know what subjects we love most and which we didn't like all. So there are some subjects which are very very pleasant for you, easy for you, some subjects are difficult for you and unpleasant for you. So what do you do? You don't discard the unpleasant subjects and just stick to the pleasant ones? No, you rise above both and then you would find there to be no unpleasantness or pleasantness and that's how you learn and that is the goal, is to find no distinction or differentiation between pain and pleasure because you have risen above it, you stand in a street down here and the street might not seem so nice to you, but you climb up this hill, this mountain you have there and you look down and you have a panoramic view of the beauty of the city. So one elevates oneself to a higher level through spiritual practices, then your awareness at the same time expands where you could see things in a different light. Where there was hatred you find love, where there was unkindness you find compassion because your whole perspective has been changed. You're looking at the world with a wider awareness where you could see the divinity even in a rapist or a murderer or the vilest person on earth and you do know the

mind that this man has done these things but yet at the same time you know that he is in a process of evolution and he does not need condemnation but he needs compassion.

There was a man who came to my centre in Cape Town, that's where I come from, in South Africa and through some mishap he was convicted and he was not entirely at fault really, from what I understood. He was a victim of circumstances if you want to put it that way. Fine, and he spent about four or five years in jail and after he came out, he – his wife was there, she waited for him, she loved him and he went everywhere, he couldn't find a job and he couldn't hide the fact that he was a jailbird because sooner or later the boss would find out and then he would be kicked out. So if he told the truth everywhere and then he came to me, he says, "Gururaj, I can't find a job, what must I do? Everywhere I go, I'm a qualified person," this that. Now when I studied him deeper, through various methods of meditation, psychoanalysis and studied his mind, his behaviour, all that, I found that the four or five years in jail he spent were very – very fruitful to him. He had time there to go into deep contemplation, deep self-analysis, deep meditation and he came out of jail quite a highly evolved person. I could see this in him, on his face and everything. So before I chose this life of what I'm doing now, teaching round the world, I was in business and I had a lot of old contacts from during business times and they were big businesses so I had big contacts and I picked up the phone to one or two likely people and I told them, "Look here I have this man and I can vouch for him really that he is a changed man, he's a different man and he has served a sentence but he will give you good service," and today he's still with the same firm and within a period of six – seven years, he's been promoted to a managerial position. Do you see, the purpose of life, the betterment of ourselves? There is no saint who never had a past and no sinner that would have no future. No hope is lost. Within that great mercy, everything has hope, everything is just. That divine energy is penetrating each and every cell of our bodies. It is there, nothing to fear. The only fear you must have of is fear, fear fear. If you want to be angry, be angry with anger.

So for everyone life is beautiful if you can look it at that way, if you can become more integrated, then you will realise yourselves these different perspectives of life, how to look at life from a different perspective. Okay? This person of this church, he went to the main streets of Vancouver and he rode up and down the streets and he couldn't find parking. So he parked his car in a no parking zone and he wrote a note, pasted on the windscreen that "I've tried high and low to find parking, and I couldn't find one, so please forgive us our trespasses." So a policeman, a traffic policeman was at the other side of the road and he came over and he read this note so this traffic policeman writes a note, pastes it on the window at the wind—windscreen wiper and he says, "My sergeant in charge will be around here in five minutes, so lead us not into temptation." (Laughs) Good, next question. Yes, ma'am.

Public: I would like to ask you the question I would – I would not – I don't know very much about this meditation.

Gururaj: You don't need to.

Public: I don't know what to do with my mind, I mean it -- it wanders. I don't know how to meditate properly.

Gururaj: Now tell me, you say your mind wanders --

Public: <1:22:57.8>

Gururaj: Yeah, right now now tell me how do you spell wander? WANDER? I could change your mind to spell differently, WONDER. Where you wonder of beauty of god, divinity, everything is beautiful. But when you're taught a systematic way of meditation, the mind can wander nothing wrong with that. It can wander because meditation is an alternation between thought and something else and so what and something else which you could taught individually. We don't have a generalised practice at all because as I said earlier I think, there are no two people alike and each and every one must have his particularised practice. Now how this is done is this throughout the world. They fill in a form with name, address, age, birth date and anything they particularly require in life, any illnesses they have, whatever, gave a little brief outline, any request and a photograph is pasted onto the form and which is sent to me by our teachers from around the world and I use the photograph as the focal point and I go into meditation to the super conscious state where I and you are near each other, even nearer than you sitting there and me sitting here, because that is an area beyond time and space and from there I would analyse the evolutionary status, the – pardon me—the emotional status, the physical state of the person and putting all various other factors, psychological status, etc. all these factors together I would work out the prescription that I diagnosed and they work out the prescription which is sent back to our teachers who are trained by me personally on how to teach and they would teach you the practices. You see, so because I can't be everywhere around the world at the same time, I am, but not in the body. Right!

So then our teachers are taught how to teach the practice and they teach you the practices. And in a few weeks' time, you would find yourself quite different and you feel that you are, and I always say that the proof of the pudding lies in the eating. Yes, that's

important. The proof of the pudding lies in the eating and in our organisation where we don't have any charges, we don't charge like your other meditational societies that charge you \$300.00 just to initiate you and then they give you one syllable out of 16 which they have got which you can – which you can find in any tantric literature and that they call, then you meditate on this mantra, that's the word they use. While we don't only give mantras, but there are other practices suitable for the person. If a person has a headache, I'd give the person aspirin and not penicillin, do you see? According to the need of the person and that is how our system works. Where are you – do you live in Vancouver? Yeah, now Mr <Karl Waltz1:26:53.2> there, he is our teacher for Vancouver and then we have teachers in Victoria as well, Hue Hunt who's a – who's got a top position with the government as a civil engineer, then we have Larry Owens who's a high school master and Barbara Hunt, she also has an honours degree and then of course we have Leslie Janas sitting over there is a Vancouver teacher, he is a concert pianist by the way, and of course his good wife Carolyn with a green jersey sitting there, she is a – a – she has a bachelorship in fine arts and music and she teaches the flute and so what – why I'm mentioning these things that our organisation are not filled with weirdoes, Karl Waltz is a responsible businessman and like that, do you see? So you don't – and then there's one thing that we never convert anyone to anything at all. If you are a Christian, I would like you – I would like to see you become a better Christian, you're a Hindu, a better Hindu, a Buddhist, a better Buddhist, so the whole idea is to become a better human being, do you see? And when you become a better human being, you will be able to understand your religion better, whatever you follow. There's no restriction whatsoever. Like some people they convert you to this religion and convert you to that religion, they don't know the meaning of religion. Religion, the word means to bind aback; to what are you binding yourself back? You're binding yourself back to yourself, the real self that is you and not the superficial little ego self. So you see, become a more integrated person and that would mean you become more efficient in your actions, your mind becomes calm, you feel love more, improvements in the environment, family, job, work and it's a all-round improvement and through -- <audio skips>

-- Away all the psychosomatic illnesses go away for sure, migraines, heart troubles, high blood pressure plus many – many more with too long a list to mention. So all these things help and what does it cost you? Nothing at all. Naturally for an organisation to function, they ask for a donation because for example, the Canadian Meditation Society that has just been federally incorporated as a non-profit making body, they would ask for a donation I mean to run things, there's lot of expense in stationary and advertising and telephones and for example hiring this hall I believe cost about \$130.00 to \$150.00. Just to speak to few people would not even cover the rent. Right, yeah. If you count how many people are here does not even cover the rent. What about all the advertising in the newspapers? One small little ad, I was told, what is done by the Canadian Meditation Society, one small little ad, \$168.00. you

see, so a donation is requested. I get nothing out of it for initiating a person at all. A small postal order sent to me with the form just to cover stationary and postages, postages and things are expensive so you do need a few dollars to cover that and I'm – I'm not a millionaire, I'm not a rich man. I don't know where my next plate of food is coming from really. Every bit of clothing you see on me is given as gifts to me, you see, so our organ—what the point is this – our organisation is not money orientated at all and if a person comes along and wants to learn meditation and cannot afford to give any donation, that person is also welcomed just as much as a person who is able to give something. You see, you can't buy love, you can't sell love, you can't buy god or sell god or -- or whatever, you can't. It's your birth right and what I'm trying to do is bring about in you, through theory and practice an awakening so you become aware of your real identity and your real identity is divine. So in the light of divinity all sufferings, misery's, darkness's disappear, you see that.

See we can find another joke here. This doctor was getting a bit old so he hired a partner, a younger man and of course when you go into business you show your new partner around so they went on some house calls so the first person they dropped in was Mrs Goodbody and he examined her, put a thermometer in the mouth and as he took it out he dropped the thermometer, so of course he bent to pick it up and he told this Mrs Goodbody, "Yes madam, you should not eat so many chocolates, if you stop eating chocolates, you will recover quicker." So when they left the house, the junior doctor, the young one asks, "Why did you say that?" So he said, "Well, when I bent down to pick up the thermometer, I saw a lot of chocolate wrappings lying under the bed, that's why I said that." So they went to the next house to Mrs Loveday, so it was this young doctor's chance now to examine Mrs Loveday so he too naturally, when a doctor comes they take your temperature, so he took the temperature and by accident he also dropped the thermometer on the ground and then he bent down and picked it up and he told the lady, "You must not be too close to church." So when they left this apartment of this Mrs Lovelady – Loveday, the elder doctor said, "Just wait a minute, why do you bring the church into it?" So he says, "Well, when I bent down to pick up the thermometer, I saw the vicar." (Laughs) Yes?

Public: How many – how many minute do you meditate and day and how much would a person meditate?

Gururaj: Aha, good.

Public: How long does it take to reach <1:34:48.6>

Gururaj: Right. You meditate for 20 minutes to half an hour in the morning and 20 minutes to half an hour in the evening. Then there are other practices that are given to you which you do during the day while you're working, while a housewife is washing dishes or while you're at your factory or your office, wherever you are, the other things are being done, but it's basically half an hour in the morning and half an hour at night. That's all you need. It is – it is not – it is not that one hour spent in meditation that's so important. That's only charging up your batteries, but the important thing is the 23 hours of the day, how that is enhanced. Where you sleep better, your action becomes more dynamic and you think you're wasting an hour in meditation, you are not. Your work is improved so much that the hour spent in – one hour spent in meditation would have a three – four hour return in your work, you become more productive because the mind is calm and when the mind is not in agitation, and when the mind is nice and calm, you're definitely more effective in anything you want to do, yes.

Public: How long will it take to reach enlightenment?

Gururaj: That -- how long it will take to reach enlightenment? That depends entirely upon you, how regular you are and depends upon your emotional state, your evolutionary state, but don't worry about enlightenment, it's not important. To be on the right path, that's important. For sooner or later you will reach the goal and when you reach the goal you will say, "Ah, the path and the goal is but one.: when you look back. Yes, so don't measure it in linear time. People – things in the world we measure in linear time from point A to point B to point C, this does not work that way. Many people can have illumination, illumination to be lightened up in a month, two months, two years, two lifetimes, 200 lifetimes, but be on the path. If any man comes to you, any guru or spiritual master and says, "I will show you god," run away far from him, you have to experience that yourself. The true master can put you on the right path according to your capacity, ability, he gives you the knowledge, the wisdom and the things which you have to do to develop your awareness to the extent of the entire universe and you become one with the universe and thus one with divinity. That's illumination. But as you proceed on the path, you will you're your life becoming more and more joyful, more and more smoother yeah. Next?

If there's another one here. Yes there were these two sisters, old maids and as usual they had nothing to do and they would sit round the fire or in the living room, just chat away perhaps, read the newspaper so the one sister points out, he says, "Look at this report in the paper, this woman had four husbands and when one died after the other, they were cremated." And says, "Look at us now, we two sisters, we are so alone and yet another woman got four husbands to burn." (Laughs) See they were lonely. They

were not alone. There's a difference between lonely and to be alone, to be in that deep, calm silence and solitude of aloneness and that aloneness brings you a sense of oneness with the entirety of existence. Yes, next?

Public: <1:39:52.6>

Gururaj: Um-hmm. The difference between an ordinary – I've been speaking about it the whole night though my son. The difference between an ordinary person that he has not reached self-realisation while this spiritual master has reached that self-realisation and ordinary person still functions with the little ego dominating his life while the spiritual master, his ego is so clarified that he is his real self, he is the master of the little ego.

Public: And when we go to churches <1:40:41.7>

Gururaj: In spiritual terms there is no such thing as sin. There is no sin, there is no good and there is no evil. I have a very favourite story of Milarepa the great Tibetan yogi, he said, "When I was young and immature and had no knowledge I did black deeds and when I start gaining a bit of knowledge and wisdom, I started doing white deeds and now I do neither." So for the highly evolved, the self-realised master, there is no such thing as good and evil because he has risen above the relative, relativeness and he functions from the super-conscious or the absolute level, he is not bound by the laws of opposites, he becomes a law unto himself and he becomes a very ordinary man. He has to become more ordinary than ordinary to become extra-ordinary. He never thinks of himself at all. His entire thought processes is always for others with love and compassion, never of himself. If he has one piece of bread and a hungry person comes along, he will give away that piece of bread and he says to himself, "Oh you know one day of fasting will do me good, what's wrong with it? Clear out some of the toxins." You see, different way of looking at things. While an ordinary person would chase the beggar away and they go go go go get away. Yes, and the ordinary person with the exception of the mind just becomes an animal really. A dog, for example, has a piece of flesh in his mouth and another dogs – another dog would come and take it away, they'd have a great big fight. You see, while with the spiritual master take, he gives, he gives. Have you got one of my poems, Chetanji?

Public: Yes, <1:43:27.4>

Gururaj: Yeah, you might love to hear that, it's on the same subject of giving. Is your car too far?

Public: No, no.

Gururaj: Good, meanwhile let's start with another question while Chetanji is coming. Yes, ma'am.

Public: Why is it that some people search or do not accept the common theories they are taught

Gururaj: They do not accept the common theories --

Public: -- that they are taught.

Gururaj: -- taught as a child.

Public: <1:44:02.3>

Gururaj: Beautiful, that is what one should always be doing.

Public: Why would somebody do not seem to have that – and they not seem to seek any of these greater teaching or greater meanings <1:44:23.1>

Gururaj: True, that is very true. That is one of the tragedies of this world where a certain person is born with a past training and although how much he is indoctrinated, he wants to rise above indoctrination. While others would just remain where they are in that – in the framework of indoctrination. The difference is like a pond and a river.—thank you, sorry to give you the trouble – the difference is like a pond and a river, the pond's water does not flow so the pond stagnates, the water stagnates. That is the person that does not want to seek, while the river is forever flowing, flowing, flowing and the beginning, in the middle and at the end, the water is fresh and it finds its oneness by merging into the ocean. So when a person develops the desire for search, it is very good. And that also means that you have an open mind and not a closed mind. This poem I'll read to you, good.

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

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

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

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

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

You see, but you normally get sugar after the cane is crushed, you can only get flour after the wheat is crushed so you can have bread. And in all that, the total sacrifice of the blushing bride, she gives her all – all to her swain, to her beloved yeah, total giving, giving, giving. For all the scriptures say, the giver is the receiver. The giver is the greater gainer. So that's my life. And it's an expression of the joy that is within me. Good. I'll be having a volume of my poetry out very soon, yeah I've got -- you know Spanish Meditation Society an artist who is busy illustrating some of the poems, this is just biography writing by our American Meditation Society just quoting a poem of mine. You know he has a problem of simple subtraction, the teacher asks the pupil -- 20 past 10 -- and the teacher asks the pupil, if a father earns a \$150.00 a week and he pays from it \$6.00 in insurance, \$20.00 in social security and \$25.00 in taxes, and then from what he has leftover, he gives half to your mother, how much will be – what will she have?” So the boy replies, “She will have a heart attack.” (Laughs)

Oh this businessman you know he had three trays on the desk and normally you know on your desk in your desk in your office you have two trays in and out but he had three trays, one was marked in, the other was marked out and the other was LBW. So I happened to ask him, I say, “Look I understand what in means and what out means, but what is LBW?” He said, “Oh that means let

the blighters wait.” (Laughs) Dear me! I think we should end, just let me – last one. Right so this – there was an luncheon at the embassy and notables were invited and there was a little Chinese gentleman sitting there very well dressed and next to him was a young Englishman sitting and well the young Englishman, to be friendly started having a chat with this Chinese gentleman. So after the soup was served, the Englishman says to the Chinese gentleman, “You like-e soup-e?” so the Chinese gentleman just smiled and he said, the English fellow thought, “Oh perhaps he doesn’t understand a word of English,” so after the dinner, the speakers were called up as – like many of these, you know big functions and a few speakers said their piece and later the Chinese gentleman was asked to say something. So he got up and he gave a beautiful speech full of wit and wisdom and while he was sitting down amidst the applause, he asks the Englishman, “You like-e speech-e?” (Laughs)

Well, my friends, it has been so so nice to have been with you, pity we are not large in numbers and of course there are brochures there that gives the address of our people and if you would love to learn to meditate, you're most welcome. You take a brochure and phone and make an appointment so that you could start learning to meditate, meditation is in two stages, first stage is you get the preparatory technique which prepares you for – to get the full techniques, so you do the preparatory techniques for three or four weeks, you can do it for six months too if you like. Then you get the full techniques which are tailor-made for you. If you wear a size 36 suit, size 40 is no good, and size 32 is no good, it has to be tailor-made for your needs. So god bless you all, it’s been a very – very pleasant evening, so so nice being with you sharing the love of the universe.