

Gururaj. You know I have made a very momentous discovery. Thank you dear. The momentous discovery is this, I was wondering why there is greater pressure on this leg than on that leg and the discovery is this, that I was not sitting in the middle. You know Vivekananda was giving a discourse at some hall and the hall was very, not far away from where he lived and they were talking and walking and he said "Hey, I've got it!" So, they all wanted to know, they were so excited, "You know, he has made some great discovery". So, he said "You know, I was wondering about that soup that I'd eaten tonight and the secret of that soup was the bay leaf". What a momentous discovery. It all means this, that if one can learn to appreciate the simplicity of life, then the greatness of it all just descends upon you. Here, a bay leaf, he enjoyed that bowl of soup and he was wondering why that soup was so wonderful. And then he said "I've made the most momentous discovery. It was the bay leaf, ah". Why don't we find those bay leaves in our lives, the simple lovely little things that would make us so, so happy, that would make us radiate an inner joy, which is inexplicable?

Aum Vishvani (Guruji sings in Sanskrit)

The entire life of mine with whatever it entails, I sacrifice in the fire of eternity so that all my karmas would be burnt, so that I might find the Mukti, the freedom from the bondages I'm involved in and when I am free from the bondages, I will have to sacrifice the bondages in the fire of your light. Aum Svatha Videma - good, that's our prayer for this morning. Shall we talk about, whatever you like? Namaste, my son.

Questioner. Would you care to discuss the relationship between the Guru and the Chela, after the Guru leaves the body?

Gururaj. So many tapes done on that but of course we could always do it from a different angle, can't we? Who says the Guru ever leaves the body, for he has found the secret that the body, the mind and the spirit is one? He does not leave the body. He would transform the forms in which he exists but he never leaves the body, because his body is not the material body that you would think of. The true Guru lives in a body, which you could call ethereal, which you could call by any name you like but he is not this physical flesh and blood, for that means nothing. It's a conveyance. You want to ride from here to go to Vancouver. You get onto the ferry. How much of importance is that ferry to you while you are in the ferry? You'll go to the restaurant and you'll have a cup of tea and a snack and a sandwich. But is that the importance - no - you want to reach the other side. You want to reach from Victoria to Vancouver. So the Guru likewise does not care if he has a body, if he has a beautiful big ferry where he can drive into, a big car, a Cadillac like Chetan's, so comfortable riding, or it could be just a little Volkswagen, which is just as important as the Cadillac. So what difference

does it make to the Guru between a Volkswagen or a Cadillac - none, at all. The difference or the purpose is to go from Victoria Island to the mainland called Vancouver.

So the Guru never bothers or worries about his body at all. If you study the lives of great Masters - Raman Maharshi, he suffered very severely of cancer, a great Master, self realized soul. If you study the life of Vivekananda, in the last years of his life, he was a severe asthmatic, he could hardly breathe. If you study the life of Ramakrishna, he was suffering so much of throat cancer. If you study the life and works, know the life of Christ, of Jesus, he was suffering of thrombosis in the leg, so when those nails were hit through his leg, he did not feel any pain at all, it was totally numb. You see these great Spiritual Masters do not care of their bodies because they themselves do not live in their bodies. It is not necessary for them because the spirit is so eternal within them that they found the eternity of that spirit. They found that and they use the body just as a vehicle, a conveyance, like your ferry boat going up and down from Victoria to Vancouver. That's all. But if the ferryboat can be kept stronger, well oiled, it could last a bit longer. But many of these guys don't bother about that at all. They say "My work is done. I've come to do what I had to do and here I go". Take the life of Ram Tirtha who was appointed as a Professor of Mathematics at the age of 22. What a brain and he taught, taught - and when he felt he had finished his teachings at the age of 38, he walked into the river, sat down in a lotus position and just stopped breathing. Now there is a difference here, the desperate commit suicide, the enlightened leave their bodies. It is not suicide, it is 'Godside', if I might term, coin a new word.

So, now, what relationship is there when a Guru leaves his body? Why do you talk of relationships? Whenever you think of a relationship, immediately the thought behind relationship, is separation. Let relationship be itself, it's self existent in the relationship but the motivating factor behind relationship is separation. When a Guru and Chela has come together in that Divine bond, no physical bond, no mental bond but that Divine bond of the recognition of the spirit within each other, they would find that my spirit as the Chela and his spirit as the Guru is non-different. It is one. So wherever there is that oneness, how can there be relationships? The word falls away. It has to fall away because when you talk of relationships, it means two people communicating in whichever way, mental, physical, spiritual whatever, but there's two. But when the realisation dawns that we are but one, at the highest level, the spiritual level, where I, my Guru, my God, my universe, my everything is one, then you reach the stage where you do not give and you do not take because who's giving who and who's taking from who. There is only one. If you have five dollars in your left hand pocket and you transfer it to your right hand pocket, where is it going to, only to you. You are just transferring it from there to there. It is still in your own pocket. In the same way, the relationship between Guru and Chela works where the stage is reached that you feel that oneness and closeness, a total at-one-ment, a total at-one-ment, at-one-ment. And I'm not

referring to after-dinner mints. One-ment, totality. And once that is realised, then you feel that oneness with the entire universe and all of creation, manifestation and the Manifestor, for the true Guru only symbolises and shows you the path of that oneness in all love and in all purity. He'll teach in so many different ways which to some would not be recognised, to others it would be known but the finality would be that 'That ah, on reflection, looking back you know, that old boy said that. It means something'. It becomes applicable to your life and you start realising more and more, you start realising more and more the oneness, because you could never establish a oneness with God, which is a mental concept as I've told you so many times before, but you could establish a oneness with a human being such as you, that could inspire or give that human impulse by a glance, by a look, by a touch. That is the difference.

That is why true Masters are needed in this world, not these false multi-millionaires, money-makers. They are running a racket, a business and I tell them to their faces. Maharishi shivers in his pants when I speak to him. He doesn't wear a pants in any case. It easier to have this dhoti for his purposes. And so with Muktananda and Yogi Bajananda and you name them all, I know them all. 'Are you making religion a business?' I went to Muktananda's Ashram, - actually that girl that used to interpret for him, Morti, she's so much in love with me, its no one's business - and she and her brother, after Muktananda died, are the head of that movement. So you walk in there, - I was telling someone last night, was it, Vidya, - and they have all those lights you know, the infra red and that ultra violet, and all that, creating the mood and the pearl, there's no such thing and all that nonsense and beautiful, comfortable, - they have, you know, musicians playing lovely, soft music and get you into a mood. Is mood making or is mood making you go closer and closer to the spirit that is within you? No. You can make any kind of moods. You could create devices that could create these moods.

My principal aim in life, my mission is for you to know yourself, your real self and that does not come from mood-making. Moods have nothing to do with your spirit. Moods only has to do with your mind because that is where moods are created. That is where moods are regenerated and that is where moods are powered and empowered. Yeah. But there's no mood. You discard the mind, you discard the moods, you discard the body and you flow away into your real self. And when you flow away into your real self, you know the essence of yourself. The essence is there, brilliant, sparkling, joyous and even just for a few moments you mix yourself with that essence. Your life becomes so beautiful. You're baking a cake, say a two pound cake, you do not need ten gallons of vanilla essence to put into the cake, into your two pound cake. You only need two or three drops, something like that, that's all. It gives it the flavour, the flavour to the cake. That essence that you can draw from within, gives you the flavour to the cake of your life.

So stop being cookies. I was a cookie too and what a cookie, they just loved me to pieces. That's the world I came from - I had to work in Film Studios, starting as a sweeper and then as an Assistant Scriptwriter, Assistant Director, Assistant Casting Director, Assistant Producer, Assistant Cameraman and all this, that and what-have-you, to pay my way through University. So, I know it all. And these little cookies used to run after me night and day! I think I have savoured more cookies than what I've had breakfasts!. And I'm honest enough to tell you this. I've known life in all its facets but then, that was the play of life I had to experience. It was necessary for me, because my Guru told me, "Your destiny is to be a Spiritual Master, but go into the world and experience everything and then you're a Spiritual Teacher for the people. And if you have not experienced things yourself, how are you going to advise and how are you going to teach?" It's no sense being a monk - because that's what I wanted to be, a monk living in the caves - so, Pavitranandji said 'To be a monk is monkey business. Go out there, down there, experience life and from your own personal experiences of life you can teach and help humanity.' Here is a girl who is a qualified Psychologist but when she speaks to me of the human mind, she will admit to you even now, she can't even come near to touch my toes. Am I right?

Experience and this is what I want to give you experience, experience, experience of your inner self, not false beliefs. When they talk in the Scriptures of false prophets and false Gods, that is what was referred to, false beliefs because you could never have a false God or a false prophet without you first having a false belief. So once in the company of a Spiritual Master, you gain some little bit, there's no magic wand that we can wave. It takes its own time, gradually it seeps, it seeps in, gradually it seeps in, and in that seeping, you will find life starts assuming a different meaning. Things that seem so dark to you before would seem brighter, a little at a time. "Lead thou me on kindly light, one step at a time". That wall there might seem very dark to you now, but slowly as the sunlight catches that wall, it will become lighter. So what are we actually doing, what we are actually doing is allowing that sunlight to infiltrate our lives and that is how Les, for example, could compose such wonderful music or Caroline on her flute - when she plays her flute, she played it for me last year, I got so lost, to me, she became Krishna. You see. Because my perception was not of Caroline when she started her flute, I melted away in her flute and went into the time of Krishna. What I'm trying to tell you is this, that Ramakrishna, Buddha, Christ is here and now. What is not here is your perspective of life, that is not here. That is missing. And that is what we humble Yogis try to impart to you, the perspective where Caroline got transformed for me after a few notes into Krishna. I would see a humble beggar on the road with a staff sitting down on the wayside and he's so tired and I would look at him. I'd wash his feet. I have done this many, many times in all my travels in the Himalayas, trying to find God. Sit down, wash his feet, give him whatever food I had with me, a little bowl I was carrying, which was a begging bowl. You'd go to a house, you'd say, " Ma, Mother, I am hungry, have you got some

food." Some of them closed the doors, some of them do give you. So what? So, I would share it with this beggar sitting under the tree but to me he was not a beggar, not a poor man, but to me, he was a Buddha sitting under that tree.

This is the final realization of man, is to find the Christ, the Krishna, the Buddha within every one. This is one thing I have against theology, they separate you from God. You are not, not, not separate from the Lord. If you were separate from Him, you could never live because the very life force in you is the Lord. The very life force is God and because of the commercialisation of various Theological Schools and Theologies, they separate you. Realise for once and now, that He is there in you, within you, in every cell of your body. You're permeated by Him. And when you realise this, that I am not only of Divine origin but I am the origin of Divinity, - I and my Father are one, one, one, one. I don't know who invented all these damn zeros. You can have a thousand zeros on your cheque book but if you do not put the one in front, your cheque is worthless. That One. That's the important thing. And where is that One? Not somewhere in the sky, forget all that. That One is here and in here. Because of that oneness there, is contained, is filled and is full with all your skies and your trees and all the beauty around us. It's all there. So, what does all this mean? It means this, do not fear God because that is what they try to instil in you. When they could not capture you with love, the theologies tried to capture you with fear, eternal damnation, which is actually a contradiction of terms and that's what all of them have done so far. I say to you, do not fear God. I say to you, do not love God. I say to you, be God. Be God. Because you are It, but the veils are obscuring your view of yourself. The only thing you need to see is yourself and everything else is seen. Is that not in agreement with theologies? Seek ye first the Kingdom of Heaven within. Man know thyself. Tat va masi, brahmas mi - I can give it to you in many languages. It means the same. You are 'It'. Realise that. Realise you are It, that great It, which is indefinable, neither male or female, that Divine energy and you are that Divine energy. And when you realise this, when you realise the divinity of this Divine energy, you will be rid of all your guilts, all your fears, all your shortcomings. You will be rid of the thing that bugs you most, no confidence. You become confident, you become strong. You have that when you realise that I am It. And if I am It and everything is It, what can defy me? What can defy me? Nothing. Nothing can defy me. There's no such word as defy in my dictionary and if I should use these words, such as defy, it is only because of definition. So fine, it is so fine, so subtle, so beautiful, so fine, then why do you defy. 'De' is a negation of fine.

Enjoy. Enjoy. Enjoy. Life is beautiful. There's one certainty. Worry as much as you want to about life, worry, worry, worry about life, I don't give a damn, worry about life. But know one thing for sure, you are not going to get out of life alive. So why in the first place worry about it, damn it. Can you imagine the stupidity - the stupidity of this human so-called mind. Take it as it comes and everything is good, there's nothing bad. If I stand up here now and smack my

daughter's face, you'll say " Oh, God, Guruji you did this" but can you really understand the Guru and the Chela relationship. There's a little story which you might know. This Guru was sitting around with his Chelas, around in a fire in those ancient days and one of his favourite pupils, disciples was sitting next to him. Actually a true Guru has no favourite disciples or favourite chelas, to him all are the same. Every one. Some that are very close him of course, you know, to look after his needs and so they are more closer. I can shout and say "Hey Vidya, I want a cup of tea now please, if you don't mind. Is my shawl ironed? Wake me up at this time if I'm gone into meditation." That's a different thing but the love is equally spread. So now, this Guru was sitting around the fire with some of his Chelas and he pulled out a burning stick and stabbed a burning coal into the arm of one person who was supposed to be his favourite Chela, so he was very close to him, he used to serve him. Everyone was in turmoil and said "Oh Guruji, Guruji, what have you done? Why did you burn this man?" And he said "Oh please shut up, go to bed, don't ask me those questions". But they persisted, and then the Guru said "OK, let me tell you something now, that this man was supposed to be, his destiny was to be burnt to death in fire and I by jabbing him with a little fire have averted that calamity".

On this Course, you will find a very, very dear friend of ours has suffered a certain loss and I promise you one thing that, that loss will be made up ten fold. Yes. You will know it in a few months time, I don't even need to be here. Twenty-five to one. Shall I call it a day or shall I carry on? I don't know why all these women rule my life. It's been happening for ages.

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