

Gururaj questions. Lesley? What shall we talk about today? Let me hear some nice profound philosophical

Lesley. Gururaj, could you speak to us of the presence of God and whether or not this means that it can be experienced simultaneously?

Gururaj. The presence of God to be experienced simultaneously, everywhere. Good. Anymore? I could combine quite a number of questions together.

Questioner. What is this realisation which happens in the heartbeat of total rightness and perfection?

Gururaj. What is the realisation that happens in the heartbeat

Questioner. Of total rightness and perfection?

Gururaj. That is the presence of God. Next question. (Laughter). Yes. The totality and the presence that one feels is not necessarily in the heartbeat. The heartbeat is just an organ performing its function as any other organ would. So it is rather a feeling within one and we normally use the word heart to describe the inner core of one's personality. You could never say that you possess a soul or the Atman or Brahman, Divinity. You could never say that you possess it. You are it. And the only reason why you do not feel the presence of it all the time, is because your awareness has not developed to the stage of feeling that presence. I have said many times that Divinity which is omnipresent, present everywhere, is not to be sought for. It is just there. It is. But because of our Samskaras and what you, it is like a diamond covered with dust. And that is where the Guru plays the part to help you blow off the dust so you could see the diamond, feel the diamond and feel its presence everywhere. Once you start feeling its presence within you then very automatically you'd feel the presence all around you. For that which is you and within you, is totally connected with everything around you.

So, this beat, if you have to describe it in those words is one universal beat. There is no individual beat by which beauty or Divinity could be ascribed to. It is one universal beat that just keeps on beating. It's an 'Isness', the beat-less beat, the heartless heart. Now that does not mean a cruel person has no heart because what we understand by the heart is what we feel and what we in our little way experience. And experiences are connected to three things, thought, feeling and emotion. Good. So those are experiences of a total relative level. They are not experiences of the totality of all that which exists. So it could be described as a totalness of relative existence, a totalness of the manifestation of the

Manifestor. But yet by knowing the manifestation in its fullest value with emotion and feeling and thought, you have a glimmer or a glimpse of the Manifestor. If you eat an orange or a pear or an apricot, you have some idea of the tree on which these fruits grow. Therefore you say 'You know the tree by its fruits'.

So here what we are involved in, in relative existence is just the fruits and not the tree. And then as you progress on the spiritual path, you like the fruit very much, you enjoy the fruit like the pistachio nuts you brought - I was enjoying them just now - and you want to see what they grow on, how big is the tree or does it grow underground or whatever, or you'd enjoy peaches, such lovely sweet peaches which Caroline had brought along. Now you want to see the peach tree, but that is not all. That is not all. After seeing the peach tree, you want to know and you want to see the roots of the tree. And still to go further in this process of self discovery, after seeing the roots, you want to know what are the elements that give energy to the roots to make the tree grow, to bear fruit so that you enjoy the fruit. And then you start studying the ground, the mineral composition. You start studying how much air it would take, how much sunshine, how much water. And then all these things are worked out by the mind alone, all these various components of the tree, of the roots and how all the elements get together to make the tree what it is.

So people are content only with eating the fruits because it appeals to their five senses and in this case the sense of sight, the fruit looks beautiful. And if you have a very keen ear, and you hold the fruit to your ear, you could even hear the vibrations, the molecular motion in that fruit. And then most importantly, the taste of the fruit. And the fruit could only have value in relative existence after you eat it but that's not enough, you got to digest it. And that is still not enough, it has to be assimilated in every drop of your blood, then you have the full value of relativity. So therefore I say enjoy everything which is relative, for everything is joy. For the presence being omnipresent resides in everything and is everything. So therefore all that we observe around us is nothing else but Divine. But now if a person has lost his sense of taste - you do find many people that can't taste things - then that person will not enjoy the taste of the fruit because his taste buds have been damaged or lost or impaired. And that is what we suffer of, impairment. And that is why we don't enjoy the fruits that are so, so beautiful, the fruits of Divinity that are so beautiful. And that is why we don't see the usefulness of the fruit.

So what do we mean by taste? Taste is an experience. So one has to not only use the mind to analyse it, which falls under Jnana Yoga, but one also has to experience it and then only the fruit would have its real value or the recognition of its real value. But that is not only where it stops. Now the sweetness of the fruit, the minerals and the vitamins contained therein, activates your body. So that fruit has to be put into action and there you have Karma Yoga.

And you could become so devoted, you all of you would have a favourite kind of fruit which you like very much. Some like bananas very much, some oranges, some apricots, some people like plums. And then because of the liking or the love you have for that fruit, a devotion develops. So in just having that fruit, you are unfolding yourself in three ways, in the way of analysis, intellectualism. You are developing in the way of action, proper action. And of course you enter Bhakti Yoga because you love that fruit so much. So here in that one piece of fruit, you can find all the omnipresence of Divinity and yet it is so vast, as vast as the entire universe. Science has said that if you can really know the structure of a grain of sand, you will know the structure of the entire universe. So that's where we start, with whichever fruit we like. We start with our personal temperament and which way our temperament leads. Then you get into Raja Yoga, where all these other Yogas merge, Raja means Royal, you choose the royal path and which is the path we teach mostly, where Jnana, Bhakti, Karma are all incorporated in those Spiritual Practices and the understanding, the philosophy that goes behind these Spiritual Practices.

So the presence is everywhere. The presence is everywhere and yet that presence although being everywhere in the universe can be encapsulated. You fill a balloon with air. What difference is there between the air in the balloon and the air outside? None whatsoever. So first by diving deep within ourselves, we encapsulate or capture that all pervading air into the balloon meaning ourselves. And what is the balloon made of, what is that balloon? The balloon is our ego self that holds that bit of air in. But when we puncture the balloon, when we puncture the ego with all, in other words letting out the air so it merges away in the universal air. So what we require is being punctured. Yes. Empty, you could never get rid of the ego. You could never destroy the balloon of the ego, but you can let out the air. So then by letting out the air, the balloon would be useless. You can't blow it up again. You can't blow it up again. Or you can do it the other way, by putting in more air into the balloon and burst it. But the rubber is still there, the ego is still there but now it does not contain the essence of a balloon. For if a balloon cannot be inflated then the value of the balloon is lost although the rubber is still there.

So the value of the ego must be lost, the ego, the small 'i' that thinks that the entire universe revolves around it. Once that sense is lost then the presence of Divinity is felt everywhere, even in the heartbeat that shows all its greatness and all its beauty. For there within the core of the personality the true realisation occurs that, that which I add importance to, is non important at all. For there comes a time when the entire rubber of the ego just disintegrates and melts away. It would not melt away while you are still embodied or else you will not be able to function in this world. I think I talked about it this morning. There has to be two per cent of imperfection to keep the body going and conscious of its action. But when it reaches that high level and when the body is shed, that two per cent that is left just merges away, disintegrates

and goes back to its original elements of which it was composed. Then the air becomes one with the universal air and you become universal. It's like a drop of water dropped into the ocean, the drop of water is not lost but it becomes the ocean, it becomes one with the ocean. Do you see?

So in every individual self you have the vastness there and talking from the aspect of the Personal God, all the Godly attributes are there. If you go to the ocean and take out a jug of water, that water in the jug will taste just as salty as that if you drink it directly from the ocean. So in your jug which you call your individual self, you fill it with the water of the ocean. It tastes the same, it is the same. So through Spiritual Practices and Meditation, the more we fill ourselves with Divinity, the more peaceful our life becomes, more peaceful our life becomes. But what we try to do is not capture the water, we try to capture the waves and that is impossible. The waves are there but you cannot capture it. Once you take the water from the waves, it is calm in your jug. But do we do that, that is the question? And through Spiritual Practices automatically that water fills your jug and your cup, your jug runneth over to all others around you, to your environment and that is the beauty of life. The highest point man can reach while being alive is his superconscious level of his mind, from the conscious through the various layers of the subconscious and then to the superconscious level. That's the highest point you can reach in this body and in this stage of evolution. And that's all you need to do. For the superconscious is so clear that the full light of the absolute shines through, there are no impediments there. No impediments, it becomes one with the heartbeat of your very existence. The light becomes one with the heartbeat of your very existence and that is how you start living God.

A young lady was speaking to me this afternoon or last night, we were sitting here in a Group and she said 'I believe this, I believe that', she asked me 'Do you believe?' I say 'No, I don't believe, yes. I know'. Because to believe something, you can be deluded. You can be totally deluded by believing because the belief system that you would follow, does not come from deep within yourself, it comes from the environment. It comes from your background, from your culture from things that has been taught to you by your parents, your teachers, your peers, your friends and that formulates a belief system. Right.

I'm a guest here in Vancouver and I've been taken for dinner to restaurants. And the host would say 'This is a restaurant, the Sharjahan in Victoria, it serves very good food'. I must ask them for a royalty, advertising them. Yes. 'They serve very good food'. So Hugh being my friend, a very, very close friend and one of our teachers in Victoria, of course I believe him because I would take his word. Fine. Now as you approach the restaurant and you see there's the aroma of the Eastern foods wafting away then you start having faith, 'Ah, the food must be good, you can judge it by the

aroma'. But when you eat the food then you know that it is good food. So you have belief and the belief develops into faith and the faith develops into knowingness. And that is what we have to aim at in order to feel the presence of Divinity everywhere.

You don't need to go to Synagogues or Mosques or Churches, you don't really need to go because all, or pilgrimages, because all the Mosques and Churches are all within you. But people are trained more so in the Western world to search outside of them. Why? And in the East as well, not only the West, because humanity is the same everywhere. They search outside themselves because they are weak. And when you search for something outside yourself, the subconscious desire is to find a crutch that you can lean on. Do you see? But when you find that Divine presence inside yourself then you have strength, you do not need crutches then. I know a person and he says 'I am an agnostic, I am an Atheist. There is no God' And yet in his daily actions I find him to be a living God. He does not believe in God, he lives God because his actions are so good. Everything he does is always good and benefits others. He sacrifices himself for others all the time. If he has a piece of bread, he'll gladly give it to someone else that is hungry and stay hungry himself. He's kind, he's compassionate, he has a depth of feeling, that, he has the understanding that by feeding you, I'm feeding myself because you are Divine, I am Divine and there is only one Divinity. And a day of fasting is not going to do me any harm. Good for my health, cleanse my system, get rid of some toxins that might have accumulated. Do you see?

So you do not need to believe either. You might start from belief but that is not the totality, for your belief could be erroneous. There are millions of people in this world that believe that there is a God sitting up there on a throne somewhere up there in the skies, with a long beard and a few thousand clerks writing down on the ledgers, 'Ah, Jill did this and John did that today and such and such did that'. Nonsense. There's no such thing. You see. And that's based on the belief system which is totally erroneous. And this was the very poor psychology of all theologies when they could not win you, when they could not become an organisation and organisations tend to become businesses. Therefore very seldom would I like to call our thing an organisation or a movement, but we don't have any other word to describe this world-wide family that we have. Yes. So for organisational purposes, when they could not convert people through love, they instilled fear, that all your actions are being watched and recorded and further than that, eternal damnation. They implant a fear so you are forced to tithe and you're forced to go to church, you are compelled, coerced in so many different subtle ways. A form of very cheap psychology - that which mothers do to their children everyday, if you are naughty, the boogie man will come with his bag and take you away. And we know there's no boogie man.

So the Founders of many theologies, or not the Founders but people that carried on the work, they started a business. I was saying to some people the other day that the two richest organisations in the world are the Churches and Insurance Companies. The Church promises you heaven after you are dead and the Insurance Company promises you a lump sum of money after you are dead. Yeah. I want you to enjoy it here and now, enjoy all the materiality of the world as well as feel and live the spirituality which is forever present, everywhere. These both can be combined in our daily living. They are inseparable but because of our patternings of the mind, we find them to be separate. And I tell you this that God exists because you exist and you exist because God exists. Because spirituality and materiality are but two coins of the same thing, two sides of the same coin. You might call this material, I call it spiritual, for there is spirituality in this piece of metal here. Yes. What keeps all those molecules functioning in perfect order so that this stand here doesn't crumble? What energy is there? What force is there? Millions of molecules are swirling around in motion there. Is that Divinity itself? So you look at the outside and say 'Ah it's a piece of glass or whatever' and I look at it inside and say 'Ah, look at the structure inside it', that is spiritual. And at the same time you see the brass structure as well.

So, materiality and spirituality could co-exist and form a grand union which is there all the time. Just uncovering it and unfoldment of it. So therefore we say spiritual unfoldment and not spiritual development. You are fully developed as you are. You are totality as you are but just a hundred and eighty degree turn. We chase shadows running away from the light and the shadow is forever chasing us, behind us. But turn to the light, the shadow is always in front of us whether you run away from the light. But turn to the light and the shadow is behind us. Get thee behind Satan. Do you see? Life is very, very simple. The transformation of life too is very simple, to get to the core, the heartbeat of yourself and by getting there you would appreciate and learn all the great beauties of life and then with that eye everything seems beautiful. Everything seems Divine because you experience the presence of Divinity in every object. I have never yet met an ugly person. Everyone to me is a beautiful person. The most vilest person, a rapist, a murderer, he too has Divinity in him but because of the way he has lived in this life or previous lives, the Samskaric level has caused a disturbance in the subconscious mind which expressed itself in a perverted form. But look deep into him to the superconscious level and he has the same light there that you have. So by heightening our vibrations through Spiritual Practices, by bringing our vibrations into harmony, we automatically are harmonised with that so-called higher self of us. Between the lower self and the higher self we make distinctions. There is no such thing as lower self and higher self. Everything is. Everything is there. For if Divinity is omnipresent then you don't find Divinity in the lower self or not in the lower self and only in the higher self. You're discriminations are of the mind and what the mind requires is not fragmentation but integration. When this integration comes about, we reach greater and greater refinement, refinement of the mind and that is what we are doing. And that is what Spiritual Practices do. It refines you more and more and more.

And sometimes you go through intense heat, intense friction that serves a purpose, for the finest steel is made in white heat in the hottest heat in other words.

The bread you eat look how the wheat has to be crushed to be made into flour so you can make bread with it. So what we need is crushing up all the dirt in the ego. The housewife cleans the pot. Look all the scrubbing of it that the pot goes through with steel wool and the scrapers against it cleaning it. So this happens and this has to happen. It has to happen in order to find clarity and cleanliness. But there is one saving factor and it is this, that although all the crushing is going on, and the scraping is going on and the friction is there between the opposing forces in the mind, the conflicts are there but if one does Spiritual Practices they become very easy. You do not feel the scraping so much. You don't feel the friction so much. The pain, the sting is gone out of the pain. And that's what Spiritual Practices does. Because it provides a stability within you, the stableness of the heartbeat is there, it beats in a rhythmic regularity and rhythm is harmony. And when you have that then all the cleansing takes place and you won't feel despondent, and you won't feel the hurt and neither the pain. And that is the secret of life. So just an hour's effort a day. It's not effort either. It's effortless, sitting down in the morning and the evening and just merging away through your meditational practices. And someone told me where is the time to do that. They do not realise, as one of my teachers answered that they do not realise that hour spent is so useful that you could accomplish more in your work-a-day life by being in balance and in harmony. It strengthens you. And she used the example of a bow and arrow, that the further you pull the arrow back the further it will shoot forward. So it's pulling back, going inside so that you could more effectively go outside. Do you see?

So the heartbeat of the, what was it there, Chetan?

Chetan.(Inaudible)

Gururaj. There is no total perfection at all. And as I said that, explained it a few moments ago that you can only achieve ninety eight percent, not a hundred per cent perfection. Even a self realised man after doing all these practices and gaining the knowledge of Jnana Yoga, practising Karma Yoga and having the devotion of Bhakti Yoga he's on the Royal Road that leads him to Self Realisation, and that question Self Realisation he can answer himself. Because the preceding question would be 'Who am I?' and it is only you by self realisation could answer that question and the answer could only be one, 'I am Divine' and that is not an intellectualisation or a rationalisation. Because the mind is finite and how could the mind ever appreciate that which is infinite, that which is omnipresent. So realisations would come while you are still in the body that I am Divine but the totality is after this body is shed and the little remnants of that clarified ego will disintegrate in

another plane of existence and it would go back to its original elements, the water, the five major elements that composes the universe, water, fire, air, ether and earth. Or whatever your composition is and in that disintegration, earth goes to earth, ether to ether, water to water, air to air. Like that it is totally dissipated and what remains is the pure spirit which is Divinity and Divinity goes nowhere and it comes from nowhere, it has nowhere to go and it has nowhere to come from. It just is everywhere, not anywhere but everywhere. For you don't go anywhere and you don't come from anywhere, you just are. It's only this mind, this Jivatman, this mind and this body that goes from here to there. Nowhere to go, nowhere to come, only the shackles have to be broken, only the veils have to be removed and you will say when you have reached that realisation that I am eternal. I have always been here and that hereness is the totalness of eternity. It's in the area beyond time and space. Spacelessness, timelessness, that is eternity and that is immortality. For you that are Divine have to be eternal, have to be immortal. That's about an hour I think.

Now to laugh, for those of you that are new here we have a motto the three L's, Life, Love and Laughter. These two friends were living in a mountain cabin and one day the friend asked, 'Horace, why didn't you get married?' He said you know 'I tried it didn't seem to work out'. He said 'The first girl I met was cute pretty little blonde and I took her home and my mother didn't like the way she talked. Then after that I met another girl who was a redhead and she was fond of singing hillbilly songs and my mother did not like her behaviour'. And then I thought to myself Horace says, that let me find a girl that my mother would like. So he found a girl that looked very similar to his mother, that looked very similar to his mother, she talked like his mother, and she even walked like his mother. So the friend asks, 'What happened Horace?' 'Well there too I was in trouble, my mother liked her very much but my Dad couldn't stand the sight of her'. (Laughter).

You know we were talking of teachers this morning - are you there Larry? Good. We were talking of teachers this morning and two teachers who were together during the lunch break and they were chatting that kids are really funny they come up with all kinds of nicknames. So one teacher says, 'We have a fellow in our class whose name is William Knot, KNOT, William Knot, but of course he is called Will Knot. So the kids named him Won't'. And so the other teacher says 'In my class we have a boy whose name is Kosmo King, Knosmo King, so they named him no smoking'. (Laughter)

Two friends were talking about the summer vacation. So the one friends says 'What are we going to do for the Summer vacation?' So he says 'This time definitely I am going on a Carribbean Cruise. Last year I went you know on a Honeydew holiday but I've had enough of it'. So the friend says 'You know I have never heard of a honeydew holiday.

Tell me what is it'. He says 'Well last year I never went on vacation I stayed at home and my wife used to say all the time 'Honey do this and honey do that.' (Laughter). See if we can find another one.

This couple, husband and wife went out for a drive and somewhere down here or up there in Canada some point there is a place called Echo Point. So they stopped there and watched the scene at Echo Point. So the wife tells the husband, 'Why don't you say something and see you know, listen to the echo?' So he said 'Ah that is silly'. So the wife says 'Come on, go on'. So he shouted at the top of his voice 'Baloney' and they waited a minute and no echo. So the wife says 'Try again'. So he shouted on the top of his voice, 'I'm the handsomest man in the world' and then the echo came back Baloney. (Laughter).

This woman rushed in and she went and says 'Doctor tell me, please tell me very frankly what's wrong with me'. So this man looked her over from head to foot and he says 'Madam, you have three things I want to tell you. Firstly you are fifty pounds overweight. Secondly you try and take off all the layers of rouge and lipstick on your face. And thirdly, I'm an artist not a doctor. The doctor's rooms are across the hall'. (Laughter)

Right now the Sales Manager, his Secretary goes in and she says, the Secretary says to the Sales Manager 'Sir there are four little girls couched there in the waiting room and they want to see you and I think they're selling cookies'. So the Sales Manager was very interested. He said this could be a good study for me to see how they will sell the cookies to me and the Sales Manager had a large sales staff. He said 'Send them in' and the four little girls were ushered in. So he says 'Good morning young ladies, nice of you to come but tell me, why did you come?' So, one of the girls spoke up 'That we have heard in town that you are a very handsome man and that's why we came to see you'. After a while the Sales Manager bought three packets of cookies and then by the end he bought twelve packets of cookies from the four little girls. So after the girls had left he tells his Secretary 'This is what I've been telling my Sales men in our meetings all the time that you must be honest and that you must tell the truth'. (Laughter).

Here this husband and wife were going out and she was upstairs getting ready to go out. The husband shouts up, 'Darling, it's getting late for the Ballet'. So she shouts back from upstairs 'I told you half an hour ago that I'd be ready in five minutes, and five minutes is five minutes'. (Laughter)

And then of course this chap like Larry, you know his friend asks him, Hugh asks Larry he says 'You know I believe you don't fool around with women'. So Larry replies 'No, when it comes to women I definitely don't fool around'.
(Laughter).

Oh, well, well, well. Shall we have our little song again tonight? I have to switch it on again - there are times when I don't have to take it off I take it off and times when I have to I do.

Jay Ram, Jay Ram, Jay Jay Ram
Jay Ram, Jay Ram, Jay Jay Ram
Jay Ram, Jay Ram, Jay Jay Ram
Jay Ram, Jay Ram, Jay Jay Ram
Ishvara Allah Christos Dayranaam
Ishvara Allah Christos Dayranaam
Jay Ram, Jay Ram, Jay Jay Ram
Jay Ram, Jay Ram, Jay Jay Ram
Jay Ram, Jay Ram, Jay Jay Ram
Jay Ram, Jay Ram, Jay Jay Ram
Jay Ram, Jay Ram, Jay Jay Ram

To those that are here for the first time the words means this :-

Jay means hail or praise Ram means Lord, Praise to the Lord. People call you by different names, the Hindus say Ishvara, the Muslims say Allah, the Christians says Christos. All those are just different names. You are but one. The omnipresent one.

END