

UNITY CENTER, HYANNIS, MASSACHUSETTS

[VERY POOR SOUND QUALITY. TRANSCRIPTS IS NOT ACCURATE.]

GURURAJ: So, in New Bedford my purpose is to go and work or meet my friends or meet my relatives. Now, meeting your friends or your relatives has to be attractive to you. So, in the first [person, place?] there has to be attractiveness. And in that attractiveness another quality that is required is self satisfaction; that with my friends when I meet them in New Bedford, I will be happy. So, motivation contains all these elements. So, "I will be happy when I'm with my friends in New Bedford" is part of the results of the purpose. So, in motivation we must have a desire and a willingness to carry on with the journey, then we have the goal, the purpose. And the purpose would be such that it would result in happiness and self satisfaction.

So, then these qualities require, as I said a moment ago, the quality of discrimination. So, now the mind will ask, "When I meet my friends, will I be happy or not happy?" And there discrimination plays the part. There the left hemisphere of the brain is activated and starts weighing pros and cons of happiness. So, the aim of all in life, be it conscious or unconscious, is to find happiness and joy. So, most of the things we do in life, may they be negative or positive, but the underling factor is the search for happiness. So, when one has an experience of that happiness, then motivation activates itself, and motivation becomes stronger. Or this could be applied to anything. You eat a certain kind of pastry and you find joy in eating the pastry. So, next time you would be motivated to buy the same kind of pastry. If you have visited your friends before, and you found great joy and happiness with them in New Bedford, then that strengthens the motivation for you to go again, in spite of sun or rain. Now, what does this imply? This implies experience. For happiness is never external, it is experiential. The environment might add to your happiness, but in reality happiness always comes from within. And happiness depends upon past experience, which has caused certain impressions in the mind. It has caused a certain pattern. So, when we do meditation and we do not find the joy or happiness in it, then we do not feel motivated to continue meditation. But with the proper type of meditation that might be personally prescribed for you and your mental and emotional makeup, you will definitely find joy. And when something becomes joyous, then you will always want to pursue that joy, for it is inbuilt within us to seek that out.

People might be living in a five room house, and then they want to live in a ten room house. Why? To find great happiness. A person might be driving a Volkswagen motor car, but he wants a Cadillac. Why? Because he thinks that they give him greater happiness. But these things...you can buy a brand new car tomorrow, and you drive it for three weeks; and then that happiness in the car, or the joy in driving that car, ceases and it just becomes another car. Like a

child too: you give a child a toy to play with. In a few weeks time your child is tired of the new toy because the search has always been external and never internal.

Western society today has reached such a saturation point with its advance in technology, which is necessary of course. But the search has always been outside, outside, outside. I'm glad to hear that you meditate, because meditation takes you inside: "Seek ye first the Kingdom of Heaven within, and all else shall be added unto thee." But then again, we got to discriminate. What kind of meditation we are doing, is the question to be asked. Is it compatible with our nervous system? Is it compatible with the state of our spiritual evolution? Is it compatible with our emotional qualities? And you will find that if it is compatible for you, then the motivation will always be there. Then, at first, motivation...to create the right motivation requires a bit of effort. But with a little effort, and in a short while, as you'll discover, deeper joy is in yourself. As you become more integrated, then you will miss meditation.

We have thousands of meditators around the world, and when it comes to their time to meditate, they look forward to, really, that when am I going to leave my office or my factory or my shop so I can go home and meditate. It becomes part and parcel of the patterning of the mind. Now, this is a common complaint with many people from various different, people doing various different kinds of spiritual practices, that I am just not motivated to sit down for that twenty minutes in the morning and evening. They say that. And I ask them a very blunt question, "Do you have time to sit down and eat?"

"That, yes."

"Do you have time to go to the cinema?"

"Oh, yes. Three hours."

"Do you have time to go swimming?"

"Yes."

"Or sailing, or yachting?"

"Yes."

"Dancing?"

"Yes."

"And you can't spare twenty minutes a day, morning and evening, for your own personal happiness?" Because you are searching out there for happiness in the cinema; and yet you remain the same, no change, no growth. You spend those few hours swimming or whatever, playing tennis or hockey or net ball or baseball, hockey, or whatever the games are, and you come home and you are the same as you were. All the problems and the worries you had with you are just momentarily forgotten. And as soon as you are away from those so called pleasure giving activities, you are back at square one. While with true meditation and spiritual practices the word "meditation" has been so maligned, because of some people that have come to America and done things which should have not been done. So the words "spiritual practices" are [????].

Now, in meditation, the proper kind of meditation, of course, what happens is this, that the mind, body, and spirit act in totality. Man functions today fragmentedly. One thought is pulling this way, and another thought is pulling that way, and this is happening and that's happening. So, people function today mostly on the mind level, and of course, which is interpreted on the physical level, but the spirit within is forgotten. But if the spirit within is combined or infused in the mental and physical activities, how much richer will those activities become: thinking becomes right thinking, our actions become right actions. And we do not then need to force ourselves into right thinking and right action, but they become spontaneous. And that is the aim that one aims for. That is the goal. And that is how a holy man lives, for example. That everything he does is just spontaneously right, because he lives an integrated life. He lives life to its fullest.

Can we ask this question, "Am I living life to the full?" And can we honestly answer yes? No. We are not living life to its fullest potential; therefore, we could be better known as the living dead. Living dead: just functional entities. So, [???]. Get up in the morning, go to work, come home in the evening, have supper, go to a party, go to sleep, next morning up again. And the richness of all these activities are not there. Even the foods you eat are eaten not with the relish that it should be eaten. Have you ever seen a dog eating? Look how lustfully he eats, how he enjoys that food. Man does not enjoy the food the way the dog enjoys his food, because the mind of man interferes. I call the mind the cunning animal. The mind interferes. It will say, "Oh, this is like this, and that was like that, and that was like that." This tablecloth is not nice. It should have been a lace one, the serviettes are. They don't match. That's it, the mind interferes. It finds fault all the time. In everything in life the mind keeps on finding fault, fault, fault; but not the heart. The heart, which is the core of

the human personality, does not find fault. Because it is through the heart that one truly love, not the mind. The mind can be used as an instrument. Yes, it is necessary.

So, through spiritual practices we unfold the heart, we unfold the spirit. Therefore our name is The International Foundation for Spiritual Unfoldment and not development; for the spirit within you, the Divinity within you, is forever fully developed, but just veiled by all the fantasies and idiosyncrasies of the mind. So, through meditation and spiritual practices we remove these veils. We proceed from the conscious mind through the various layers of the subconscious, and we reach the realm of the superconscious level of the mind, which is clear and not clouded as the conscious mind. Now, our system of meditation takes you to that superconscious level. And you draw the energies from there and infuse them into the conscious mind your rationalistic, thinking mind. And it enriches the thoughts, it purifies the thoughts, it cleanses the thoughts; because here this inner light is shining through and darkness disappears in the power of the light. For man dwells in nescience, and therefore he suffers; therefore he is miserable. Man does not need to suffer. He does not need to be miserable.

If Divinity is omnipresent that means present everywhere, in each and every cell of your body, in this settee here, in this table, in this glass, then He is present everywhere and the nature of Divinity is bliss, and then why are you unblissful? Because we have not reached the point of integration of mind, body, and spirit. And that is what a spiritual master teaches.

The meaning of a guru is this: "gu" means darkness, and "ru" means light. He that leadeth...lead us from darkness to light. So, being children of Divinity rather, Divinity yourselves, living gods, we do not want conceptual gods anymore. Someone that is sitting up in the clouds on a throne, with a long beard, old man with a whole lot of stenographers sitting around taking notes: oh, Mary is doing this or that; and John is doing this and did that. We want a living god. A god that is within us that lives and moves every moment of the day, and we are conscious of it. He lives and moves every moment of the day that we are unconscious of. So, through spiritual practices we bring that movement, that light, that Divinity, to our conscious level and feel His presence and His joy. And when we feel his presence and His joy, we appreciate His glory. That is the purpose. That is the purpose.

So, underlying all motivation, if one is conscious of the joy that is inherent within us, then that motivation becomes stronger for that is what man needs. Can any man say that "I do not want peace?" The mind can only understand that we want the peace that passeth all understanding, and that comes from within which we can draw. So, enjoy the yachting, the dancing, the sailing, the cinema. Enjoy it, by all means, by all means; but by spiritual practices you develop new perspectives. You look at a thing in a far different way.

This flower is beautiful, but if there is that integration, that harmony within yourself, then the flower will seem even more beautiful. Because we are only seeing the flower with the eyes, which is an extension of the brain. For the eyes would send impulses to the brain to cause the recognition that this is a flower. But with self integration, with self realization, the flower will assume a totally different proportion: you become one with the flower, where you imbibe the fragrance of that...even the fragrance of the flower flows through you. And you become the fragrance. So here the object, which is the flower, and the subject which is you, join together. The subject and the object becomes one. So, when it becomes one, then motives are not required any more. Motivation is only valid up to the point of duality. When I find myself separate from my beloved, duality. But when I find myself to be one with my beloved, then we replace the motivation.

I was telling someone this morning that was asking me questions on love, and I said that when a boy says to a girl, or the girl says to the boy, "I love you," I say that is a misnomer; because here you are trying to express something divine, and you are bringing in the "I" and the "you." Separation. And separated by the word in the middle, "love." And how can that be possible? Why not say, "I love me, and that me is you? You and I are one."

There's a Persian poem which I love very much, and I think I must have quoted it all around the world in my lecture tours, hundred of times. I will tell it to you in Persian. I'm sure you all understand Persian. [LAUGHTER] Hm? Yes. Good. I will give you a loose rendering in English. A lover went to his beloved and knocked on the door. And she asked, "Who is it?" And he replied, "I am John." The door was not opened. The next evening he went again, a second time. And he knocked on the door, and she asked, "Who is it?" And he replied, "I am John Johnson." And the door was not opened. And when on the third time he went again and he knocked on the door and she asked, "Who is it," and he replied, "I am thee, my beloved." The door was immediately opened. You see.

Now, how can this come about? This can only come about by spiritual practices which are personally selected by a true guru. And doing those practices, the mind, body, and spirit start functioning in a wholeness, starts functioning holistically. And the result is that an integrated person [INAUDIBLE]. And happiness and joy is such, that peace is such; but it's not only for you, but you spread it in your environment. At last night's talk I was telling them that most people have had this experience. You go into someone's home and the atmosphere is such, the vibrations are such that you feel like leaving immediately. In another home you'd like to sit for hours. The atmosphere is nice. So what this means is that everything...the people living there, all of us, we are forever emanating a certain energy all the time. So, if we emanate the energies powered by happiness, joy and peace, naturally it will effect all those around us, it will effect the atmosphere. You see. So, it all depends upon us.

We must go beyond the stage, although we start with motivation, we must go beyond the stage of motivelessness, where there is no motive and all action is performed for the sake of acting. We reach the state of having desire, yet being

desireless. Desire implies a result. Desirelessness, although the same action is performed, does not imply a result. For the result comes automatically. All the things we do, the result would be there. For example, if you go to work and you get paid your salary at the end of the month. Now, you are not going to think to yourself every day, "Oh, salary, salary, salary." No, you just keep on doing your work. And you do your work well, end of the month your salary check is here. Now, this attitude, this vast perspective that man can develop, gives him freedom not bondage.

Ninety nine point nine, nine, nine percent of the world's population act, think in bondage. But real joy, real peace comes when the same actions are performed in freedom. This means that you are not attached to the fruits of your actions. The fruits will come. You plant these beautiful flowers and...beautiful seed and nurture it, definitely the plant must grow. Good soil, good nurturing, good watering, etcetera, etcetera, these plants must definitely grow. But can you predict in what shape the branches will turn, or how that particular plant is going to result in its final form? No, you can't. So, there comes the principle of using your free will to do action, and leaving the results to divine will. That's right. So, motivation is only a starting point which requires some little effort. And if the kind of meditations you do are real and true meditations, then you will find joy in it. And when finding joy in it you will return to the meditation again and again and again, day after day after day, night after night after night, until you reach the stage where twenty four hours of the day becomes a meditation. You do not even need to sit for it. Every action [INAUDIBLE]...

I'm talking to you. Am I really talking to you? No, I'm meditating. So, when a person becomes integrated, his mind is combined with his heart. His heart unfolds, the mind expands in greater awareness where you could look at things in a different perspective. Your attitude changes.

Two men were digging holes in the street. One person passing by asked the one, "What are you digging here?" He said, "I'm digging a hole for sewage." And then when he went on and saw another person digging and he asked, "What are you digging for?" He said, "I am digging here to build a cathedral." So, let all actions be such that the work we do will build that cathedral in His [????]. And that can only come about if we are integrated.

Let's have some jokes.

You know, a church minister...a church minister was counting the collection plate on Sunday. And then he told his wife, he says, "It's no wonder people are changing from drugs to religion, because religion is cheaper." [LAUGHTER] That happens when the minister counts his collection plate.

You know, this one fellow was complaining that he doesn't like to belong to a church that's always asking for money. And sometimes he's not sure if he belongs to the flock or to the fleeced. [LAUGHTER] Good.

Motivation. Ask yourself the question, "Why do I want to meditate?" There must be a reason that you want to meditate. I could very safely tell you, traveling the world seven, eight months a year lecturing everywhere, I could very safely...having

hundreds of thousands of people...I could very safely tell you that ninety eight percent of people want to meditate because they have some problem. And who hasn't got problems? Everyone has. Only two percent are true seekers of [happiness?].

Meditation helps you to solve your problems, as long as it is the proper kind of meditation. For one type of meditation might be suitable for one kind of person, and another type of meditation is suitable for another kind of person. There are no two people alike in this world. Everyone is a unique entity. Like fingerprints, no two fingerprints are alike. So, if every person is a unique person, then he or she must be given practices that are totally suited for that person. It is no use having one bottle of medicine, a cure all for all diseases. He doesn't get that. I've seen this in American western movies where a man comes along and...?

VOICE: Snake oil. Snake oil.

GURURAJ: Yeah, and he sells it for everything. There's a box of medicine there, the same thing. And you have a headache, these are good for you. You have stomach ache, same thing. If you want to grow hair, this is good for you. [HE LAUGHS] Oh, yes. But that does not work. One bottle of medicine for all cures, that does not work. The physician knows all the drugs or the medicines. But for you, for your kind of illness, I prescribe this medicine to you. Another person, for your kind of illness, another kind of medicine is prescribed. And there lies the true value of a true spiritual master. You give to the person what is required for that person. Do you see.

Talking about faith, true faith can be proven if you can put your last three bills in the collection plate. So, one fellow put in his last three bills: one from the butcher and two from the cleaners. [LAUGHTER] Ah, yes.

Motivation, we had the question and answer session yesterday. Yes. [Another question and answer session this afternoon?] Yes. So it is good to be motivated. In the relative way of life, motivation is necessary. If you need a job, right, and you have to be motivated to find that job. Now, what could that motivation be? Your wife? Your children? Your home? Your living? Getting the bread and beans? You might not like the job, but still you have to go to work or else your family will starve. And you're not doing your duty to your family, because you are not making the effort to find a job. And your family becomes your motivation.

In the case of meditation, seeking happiness, seeking solutions to your problems becomes your motivation. And if you've had the desire to get rid of the problem, or the desire to find greater happiness, or to find Divinity, to experience Divinity; then...

[END SIDE ONE]

GURURAJ: ...then you start meditating. One thing we have found, and I say all paths are good, all paths are right, depending ...according to our own temperament. I never discourage anyone from following any path. But one thing I have found in our foundation is that when programs are given of meditation on a personal basis it has become very effective. Many movements, without deriding them I'm never critical, I love all they have one particular system, and that might just not be the system you require. With us, I don't know if Vidya has explained how we...

VIDYA: [INAUDIBLE]

GURURAJ: Not how, but what the procedure is.

VIDYA: [INAUDIBLE]

GURURAJ: Yeah, we have teachers everywhere that are personally trained by me, and they teach meditation. Fine. But what is just required for the person intending to learn is that they fill out a form with a photograph, which is sent to me to South Africa or wherever I am at that particular time, and I go into meditation, using the photograph as a focal point. And by using the photograph as a focal point, I go away beyond the mind, beyond the subconscious, to the level of the superconscious mind which is universal. And there I make contact with the person that wants to learn to meditate. There at that level there is no separation. And I could see the needs of the person what kind of practices to give to expedite an integration of the person. And accordingly those practices are prescribed. And the practices for that person are sent to one of my teachers in the area. And the teachers are taught how to teach over those practices. But every individual's practices are personally done by me. You see. So, it's a totally individual thing.

And this has been happening since ancient times where people are taught spiritual practices individually. But now in this commercial world everything is mass production. And that is why many people fail getting the results they seek from meditation. But do carry on. Do carry on. But always have an open mind. You can always try something else that might suit you better. The proof of the pudding lies in the eating. It might look very beautiful from outside, but it might be bitter. So, the proof of the pudding always lies in the eating. And I say when you have other organizations that can't even allow you to listen to anyone else, they teach of a closed mind: that only our path. I've say, "No, have an open mind, and choose the path best suited you, as long as you evolve, as long as you become integrated, as long as you can feel the

presence of Divinity within you, as long as your life becomes more joyous, joyful, happy. The joy is there to be enjoyed. Okay. Good.

Now, we can have a question and answer session. You can ask anything you like. Please, do carry on.

VOICE: I enjoyed the story that you told [about running away?]. I have a son that's very interested in spiritual things. He's tried to meditate, and, of course, you know, their attention span at the age of seven is not that long. So, [?????????] instantaneous. [He sees me do it?] instantly [INAUDIBLE]. It's not working. Should I encourage him and help him, or should I just...

GURURAJ: We do have children's practices that we give to children. They are meditational practices, but tailored for children. And we have a teacher in your area in New Bedford. That's him sitting over there, Vinnie Scully. He'll give you his phone number and address later. You can contact him, and the details will be sent to me, and we will give your child the kind of practice he requires. [INAUDIBLE] Mind you, nothing is very instantaneous. In today's world we want instant pudding and instant coffee and instant everything. But you'll find it very, very enjoyable, that's for sure. [INAUDIBLE], whatever the case might be. It's good for a child to show such a deep interest in spiritual matters at such a young age.

VOICE: [INAUDIBLE]

GURURAJ: [That so?]? [That so?]? Very good. Very good.

VOICE: Will you tell me, master, why is it that many of our great spiritual teachers have come from India where there is so much pain and suffering and hunger? And conversely, how can there be so much spirituality where there...or how can there be so much pain and hunger and suffering where there is so much spirituality?

GURURAJ: There is not much spirituality in India left anymore. India was a very spiritual country. No more. There too, I think you'll find more disco clubs in India than you'll find here in America. I was visiting there a few years ago, and I've seen the [INAUDIBLE]. But one thing, a great spirituality is born when there is great suffering involved. [SOUND BECOMES VERY POOR]

There's this whole world, or this whole universe, for that matter, operates on the law of opposites. So, the more the evil rises, the more the suffering really is. That brings about into being spiritual masters. For it is the suffering of the world that a true spiritual master comes. But then it is not only limited to India. We have great spiritual people here in America. You have great spiritual people all over the world. But it's not given to all to teach. You could be a great spiritual, highly evolved person yourself, but if you enjoy it, and you are merged in your divinity, and don't go around teaching. So, spiritual people...human beings are the same everywhere. So, this is no priority of India whatsoever. There have been great people all over the world. As a matter of fact, Sister Theresa, and the way she goes to India to help the poor. Do you see.

And the only reason I have come to teach in the West is because of my master. He said...he told me, "Go to the West, experience life, become a family man, do your work whatever kind you want to, learn from experience...for the people you are going to teach, your destiny is to be a teacher. The people you are going to teach are going to be people that have homes, have a little family life we call them householders. So, gain experience as a householder, then go and teach householders, because you will be able to understand their problems better because you have experienced them."

[INAUDIBLE]. [It?] is very much needed there because of the tendency of going out instead of in. There are more technologically minded here in the West than in the East. While the East might be, because of the suffering and the hunger and the pain, they are more spiritually inclined. And when do people really pray to God? When they are in trouble, when they are in suffering; otherwise, that Old Chap up there is forgotten. [LAUGHTER] Do you see.

But because of this there's a greater tendency of spirituality there. But then both the East and the West lack balance.

The East might be more spiritual in kind and not materially so, while the West is more materially inclined and not spiritually so. There has to be a balance, because in the final analysis there is no difference between spirituality and materiality. It is all but one, because Divinity is omnipresent. He's present in the table and the chair. But it should not be a mental concept. It should be a spiritual realization, where you can actually experience the Divinity in the chair. [INAUDIBLE]. Next.

It's a pity you have such a small, little gathering.

You know, in some churches they make pledge once a year. In other words, they pay in a lump sum. Once a year, yeah. And so it means that there's, "No payment down and twelve months to pray." [LAUGHTER]

And all these fads you have nowadays going on in this world. There was a fellow met a friend after a very long time. And so this friend asked, he says, "Joe, how are you keeping?" So, Joy replies, "Oh, I've got high blood pressure. I've got heart trouble. I've got arthritis. I've got ulcers. I've got this, I've got that. All kinds of diseases." So, Jack asks him, "What kind of work do you do for a living?" He says, "Oh, still the same, selling health foods." [LAUGHTER]

You know, The American Meditation Society has one motto: Life, Love and Laughter.

VOICE: [INAUDIBLE]

GURURAJ: Oh, any question, on anything.

VOICE: Does the mantra change [INAUDIBLE]?

GURURAJ: Your mantra?

VOICE: Would it change after a certain amount [INAUDIBLE]?

GURURAJ: Right. Now, the mantra is conceived by me, as I said [INAUDIBLE]

[SOUND FADES OUT AT THIS POINT, AND DOES NOT PICK UP AGAIN.]

\*\*\*\* END \*\*\*\*