

Gururaj:-- neutral always arranges factors in our life – always arranges circumstances in our lives that will help us to grow and that – where was I?

Translator: Always arranges circumstances in our life.

Gururaj: Yes, now this higher power, although being a neutral power, always arranges circumstances in our life which will bring about our maximum growth. So never develop the ego in saying that I have been responsible for this or that, we are nothing but instruments used by this divine force. Okay? Fine. Good. <0:01:47.8> shall we call it a night? Oh you've got another meeting tonight? Oh the mandala meeting? Good, fine then. Namaste, Namaste, do have a good night's rest.

Translator: Thank you.

Gururaj: And a good night's rest.

--I'd like to see <0:02:42.2> after Satsang. Good, a few minutes of silence. (Chants prayer) <0:03:28.1> I'm ready for your questions when you are.

Translator: What is the nature and the ethical quality in the essential being of that thing called time?

Gururaj: The ethical nature?

Translator: Yeah, the ethical nature of time. What is it –time --

Gururaj: Has time got ethics?

Translator: I want to know, does it have a quality like god, does it have a karma, is it a being?

Gururaj: Oh yes, <0:04:23.4> the nature of time?

Translator: The nature of time.

Gururaj: Um-hmm, now this question has partly been covered in other talks when we spoke of relative existence which is controlled by time while the absolute existence is timeless. Now, it is only the conception of man's mind that could ever consider anything like time. So time could be a reality for relative existence, time could be a reality within the framework of evolution where an atom progresses from one point to the other. Now, whenever we consider time, space is also considered. If we take two minutes to reach from this lecture room to that house over there, so that two minutes that is taken is also measured in space. So therefore, time and space work hand in hand while the concept of the absolute is beyond time and space. It is of an entirely different dimension where time does not exist and space does not exist and that is why it is said by some great poet that eternity is in the moment and the moment is eternity. This, in a way – this is said in a way to explain to us the timeless nature of true reality which is the absolute.

Now, time is always measured by the mind and circumstances. Now every housewife will know that when she watches the kettle boiling, it takes a longer time, it takes so much longer. Really speaking, it has taken the same time, but the anxiety of the mind in having the water boiling quickly extends the time and makes it longer. Now, there too, in reality time has not become longer, but the concept of our mind has become longer. So time is governed by man's mind. Now if we have found in this small example of the boiling water, then it means that time expands and time contracts. We have talked about the expansion and lengthening of time, but for example, if you are engrossed in a very good book and so absorbed in it, then two hours will pass and you think it was only two minutes. So to recapitulate, time expands or contracts according to man's mind and because of its expansion and contraction, it has no true reality of its own. It has no true reality of its own, but reality is imposed upon it by our minds. The same thing applies to space, if you take a walk of two miles with an interesting friend, and you're having a very interesting conversation, that two miles will seem very short, but if you have to take that walk alone and are feeling bored, then the two miles don't seem to end. So time and space are but two sides of the same coin subject to contraction and expansion according to our own concept and our conceptions are nothing else but conditionings of the mind.

So through meditation we discover one thing, we discover the unreality of time and this has been experienced in some measure by everyone. I can go into meditation for two hours and when I come out of meditation it seems to me that only two minutes has passed. Now what has happened there is that I have transcended or gone beyond the boundaries of the mind and when you go beyond boundaries, you go to the boundless and in that boundlessness there is no time, but now to talk of the ethical values of time, as you have mentioned, or in this concept of ethical values of time, we could rather say the practical value of time. Now being in the relative and having a body, and subjected to the laws of nature, we have to take the time we know of into consideration. Now, to add practicality to the time as we know it, that practicality must be useful and not useless. We spend one third of our lives sleeping. One third of our lives we spend doing useless work. Why we call the work useless is because we lack, most of us, lack interest in our work and we only do the work to fill our stomach. So, we're using our time, firstly in losing ourselves in sleep one third, and one third of the time in useless works to fill the stomach, good.

Now, we have the balance of the other third, what are we going to do with the other third? Now we know many people that out of the eight hours that is left, they will spend two hours in the bar, two hours perhaps in studying the race card, two hours or three hours with the television, and another few hours talking absolute rubbish with their companions. (Laughs) Now feeding the stomach is necessary, feeding the stomach is necessary and living in this world, there are necessities of life. Do you know that god has given us the air to breathe, but you have to pay for the air you breathe and you pay in taxes? Just to be able to walk on the Lord's earth, you pay for it also, in taxes. So everything around us, we have to pay for and therefore we have to work. But work can be made interesting because there is nothing in this world that is uninteresting. If I find a very boring person, I find something interesting there too, I find interest in the boredom. (Laughs) So, even if you are a shopkeeper or working – so even if you are working behind a counter, so many customers are walking into the shop and by observing the various kinds of people, so much interest can be found because every person is a unique person and by having the ability of deep perception created by meditation, you will find an interesting story in every face and if you can develop the sympathy for the person, and the empathy – to fill with, then that very work of serving over the counter could become very interesting. And the same principle applies to the carpenter, the brick layer or the professor at the university. I, we have one meditator in one country who is a typist, good.

Now typing can become a boring job if you are just a copy-typist because there is no creative intelligence involved and you are operating like the machine, but this typist, whenever she has to press the key G, the thoughts flow in her mind of Guru, Gurushakti and God. (Laughs) And her typing becomes very interesting to her. So we have to work to provide a living for ourselves or our families and whatever work we do can be made interesting and there is no work in the world which is ignoble that provides us with an honest living – every work is noble that provides us with an honest living. Now when we are working for a boss, if we feel in our hearts that we are doing a duty, and being immersed in the duty and the sense of duty, then the boredom too goes away because when we have the sense of duty, we find that we are walking the path of nature because the greatest example of duty is nature itself. You will find the great precision in nature – exactness, that the sun rises in the east and sets in the west, that the river flows down the hill and not up the hill. And these, these are the disciplines of nature and we being part of that nature can also discipline our lives and the work, whatever it is, can become interesting and life supporting.

Now, we come to the eight hours of sleep. Many people don't really experience deep sleep because during their waking hours, they are going through so much anxiety and this anxiety is created by themselves. They have built up a pattern formed by wrong habits, wrong habits of negative thinking, wrong habits of negative thinking which could include greed, pettiness, pettiness, greed, hatred, unnecessary jealousies, denial to those that deserve it, and consciously denying those that should and that are deserving for one's own selfish interest. Pettiness's which could include self-aggrandisement or imagining oneself to be so great and wonderful, when you are not, not living your true self as you are because most people want to be something else which they are not. They do not

live naturally. The man that has one leg tries to imagine himself that he is running the Olympic race and like that the human mind is forever functioning. The human mind is forever trying to draw attention to itself because firstly, it has the wrong impression that he or she is so important, and yet there's no human being in this scheme of the world that is not indispensable. People just don't want to be themselves. A person has passed Standard IV but would want to behave like a professor. Good, a person that is a street sweeper would give off the impression that he is a great artist. Now the same street sweeper can be a great artist, but not in painting, because the very street sweeping can be lifted up to a great art. That street sweeper is more important than the university professor. He is doing his work so that thousands of people could live more healthily because he is removing the dirt, while many times the university professor is confusing people's minds more and more.

Public: Call it – call it trash can <0:32:30.6>

Gururaj: Yeah, so the street sweeper is taking away the dirt and the professor is putting in the dirt. So all these various theories are loaded onto the mind into the mind and when the young man leaves the university, he is more confused than he was before he entered it. Right, so now we have examined various aspects of daily living that produce anxiety and it is the -- these eight hours of anxiety that affect the eight hours of sleep. That is why many people can't have a deep restful sleep, because that deep restful sleep is so so necessary, because it re-nourishes the body by giving it rest and it re-nourishes the mind by giving it rest also. Shakespeare has said that sleep is the best nourishment in life's feast. Good. So you decrease anxiety and you increase the quality of sleep.

So, therefore our whole meditational programme is built around these factors where during the daytime, by being honest with ourselves and consciously helping ourselves, we – we improve the quality of sleep, and when we improve the quality of sleep, the next waking day becomes better. Now those people that cannot have a deep quality of sleep, meditation helps, which makes up for what was lost in the sleep by getting that deep rest. Now, we have spoken about two thirds of our lives, one third sleeping, one third working. Now we talk about the other third. We said before how the other third is wasted away and this wasting away of the other third is not relaxing, because if it was relaxing, then that one third of working life would have less anxiety and the other third of sleeping life could be more deeper and profound, deeper, finer, yeah good. So in the eight hours that is given to us as spare time, what we do with it is the most important thing in life. That eight hours could be spent in doing good work, good work which would include meditational and spiritual practices, service to humanity, inspiring people with love and hope. And when we do these deeds, all the other aspects of life improve.

So the question that was asked about time refers to our daily living, how we spend the 24 hours of the waking life and we have to think about this seriously because, as someone has said, it's later than you think. The only thing that is certain in this life is death,

you can be certain of nothing else, it can be in five minutes or five days or five years or fifty years where this body would have to be discarded and all the things that we have left undone will have to be done in a later life and if we can do them now, how much the better it would be? Remember man's life is not measured by the years he lives, but man's life is measured by how many breaths he takes and therefore every breath is important, and breath is measured in terms of seconds. So every second is important and it must be used usefully. So, when it comes to measuring time and space in its relative values, we must always look at the practical side of it. Being caught up in time and space, how we use it depends upon our own freewill, because as we said before, the eternal quality within us, the reality within us is beyond time and space and using relative time in the proper manner -- right way -- your tape goes fast, doesn't it?