

GURURAJ: Do all our sisters speak a little English? Hm? [SPEAKS IN ANOTHER LANGUAGE]

Now, if a question that was asked of me, by Gita[ban?], that how can we relate yoga to daily life? Now, are we really seeking for yoga? For yoga is already there. Yoga is forever present. Yoga means the union of one's self with one's higher self. When we talk of one's self, we normally talk of the world of the five senses and of the mind of which we know so little. Even scientists would tell you, we use only about ten percent of our minds. And ninety percent of our mind remains dormant. So what we know of the little self is just the reaction we have of our actions of the five senses: hearing, seeing, touching, smelling. Good.

Now, we are in constant union with a greater force than use, which we know as God or [Bhagavan?] or Ishvara or you can use any name you like. But it is there for us all the time. So every human being is in a state of yoga all the time. The only thing that is missing is this, that he has not brought to his conscious level and to his experiential level that he is one with Divinity. Now, when man finds himself that he is one with Divinity, then you call that self realization [atma saakshat ghar?]. That is the end and aim and the goal of life. For every person existing in this universe is essentially divine. If we regard Divinity to be omnipresent, that means present everywhere, then He is everywhere. There is no place where anything else can exist, accept that divine force, that divine power.

But what has happened during the ages from the times of Krishna and Buddha, Mahavir, and all these great masters? The great incarnations, avatars, that have come to teach. And as time passes on, the teachings become eroded. They lose the true value, the true meaning of what the teachers have taught. In other words, the teachings become watered down and the true significance is lost.

I will tell you a little story. There was this sufi called Nastrodin, and someone knocked on his door and this person brought a whole lot of vegetables. [SPEAKS IN ANOTHER LANGUAGE], all kinds of vegetables this friend brought. And so Nastrodin took the vegetables and he made a nice pot of soup. So, after he made this nice pot of soup, he ate as much as he could from it. And there was some left over. So another knock came on the door. So this man says, "I am the friend of the friend who brought you the vegetables." And so Nastrodin gave him a little bit, right, which this friend of the friend ate. And then after a while somebody knocked on the door again. And so he says, "Who is it?" He says, "I am the friend of the friend of the friend who gave you the vegetables." Like that there were five, six knocks on the door, until when the sixth knock came on the door Nastrodin had very little soup left. So he put in a lot of water. So when the last knock came on the door and this man said, "I am the friend of the friend of the friend of the friend who brought you these vegetables." So Nastrodin says, "Welcome." And he serves this soup. So when this man started eating the soup, he says, "This is not soup, this is water." [SPEAKS IN ANOTHER LANGUAGE] So Nastrodin replied that, "You are the

friend of the friend of the friend of the friend who brought me the vegetables, so this is the soup of the soup of the soup of the soup." Huh? [LAUGHTER] You see. [SPEAKS IN ANOTHER LANGUAGE]
So now to find the real meaning of the teachings of the great masters, one cannot always understand with the mind. [ANOTHER LANGUAGE] So what we have to do is to try and explore the depths of the mind. [ANOTHER LANGUAGE] And that is the purpose of meditation. Meditation is a scientific process through which we go to the deeper and deeper layers of the mind and beyond the mind. And there beyond the mind lies the divinity which is within you. [ANOTHER LANGUAGE] Through meditation an integration takes place of the body, the mind, and the spirit. Now, all the troubles in people's lives [ANOTHER LANGUAGE] In other words, man lives a fragmented life. He does not live an integrated life. [ANOTHER LANGUAGE] You see. So in this state of integration which is very easy to find because it is there. It is not something that you have to get from outside, it is within you all the time. [ANOTHER LANGUAGE] So through meditation gradually the mind and the body and the spirit assumes this oneness. And when this oneness is assumed or discovered and experienced [ANOTHER LANGUAGE]...
Namaste, [ANOTHER LANGUAGE].

Now, to find the oneness within ourselves with integrated state can only be found through spiritual practices and through meditation. Now, meditation might be done half an hour in the morning and half an hour in the evening. [ANOTHER LANGUAGE] Nowadays when people pray what are they really doing? They are really bargaining with God. [ANOTHER LANGUAGE] It is business. You see. [ANOTHER LANGUAGE] We pray for your strength, so that my son could have that at the time of examination and that he would pass. [TRANSLATES] We become beggars. [TRANSLATES] There is some good meaning to beg. You do not need to be ashamed to beg of God. But really speaking... [TRANSLATES] You see, we pray that, "Oh, God, send me one million dollars tomorrow." Right. Express mail! Huh? Right. [TRANSLATES] All the benefits that is needed by man will come to him. God does not give you what you want. God gives you what you need. [TRANSLATES] You will have it. You see. [TRANSLATES] To reach this stage we have to find an integration between mind, body and spirit. And as I said before, this can be done through meditation and spiritual practices which are written in our shastras, in our scriptures. And then our living, the living of life becomes practical yoga. Now, in all these yogas, yogas are done according to man's temperament. [TRANSLATES] Now, if a person has an analytical mind, he would be more attracted to jnana yoga. [TRANSLATES] You start according to your temperament, fine. And then some people have the temperament of bhakti yoga: to find Divinity which is within. [TRANSLATES] With bhakti there has to be karma yoga, how to live this life in such a way so that there is greater harmony in our lives. That is what we want. We want greater harmony in our lives. It is the nature of a flower to grow beautiful. [TRANSLATES] It is not only the flower that becomes beautiful, it is the nature of the flower to be beautiful. It is not the only thing it does, but it

also beautifies the environment. It also beautifies the garden. So if we become integrated people, then we not only bring harmony amongst ourselves, inside ourselves, but we also create a harmony in the environment. See.

Now, man's life today is governed by his thoughts. [TRANSLATES] Oh, yes. You become a magnet. Because of your goodness, you become a magnet to attract goodness. Now, there are times when there are difficulties in the path of the goodness coming to you. But that is regarded to be very good by all our saints and sages. [TRANSLATES] We develop the sense of the ego. [TRANSLATES] I don't see God. I'm doing everything and I'm having a nice time. [TRANSLATES] What do we mean by enjoying life? Because, remember one thing for sure, that if this month you will experience pleasure, then next month you will experience pain. [TRANSLATES] ...which is connected with our senses, must have its reaction is displeasure. You see.

Now, what is the secret? How can we go beyond this? [TRANSLATES] If we can make that seesaw stand still, then we reach the center of ourselves. [TRANSLATES] By standing in the center of ourselves we do not allow these temporary pains and pleasures to upset us. For the Gita says, "Be established in self, and then perform action." [TRANSLATES] Now, by being established in oneself it means living an integrated life. When we live this integrated life, then automatically all our actions we perform in life has no karmic effect. It does not create a samskara. It does not create this impression. All the problems, all the goodness or badness that we might suffer is because of this bundle of samskaras that we have been born with. And that is... [TRANSLATES] How can we get rid of the bad samskaras? That is the purpose of life. And everyone is seeking for happiness. Everyone is seeking for joy in life. Why? [TRANSLATES] And that is why we are seeking for that joy and that ananda. So having that within us we are covering it up with wrong action. [TRANSLATES] And then you do not need to constantly think right, but all your thoughts continuously are right. [TRANSLATES] Every step you take will become a good step. [TRANSLATES] You see. So that is the practical purposes of meditation in daily life. Good.

Now, meditation is a very simple process. Now, throughout the world you have [INAUDIBLE]. And I have taught teachers, qualified them to teach people the practices in various countries of the world. And it is a joy to see how their lives become happier and happier and happier. Their lives become happier because all that joy is within them already, it is not outside of them. Although the air in the balloon is the same air outside the balloon. But we go to bust the balloon. So man has all the abilities inside him. [TRANSLATES] Now, all these teachers that are trained to teach meditation, they teach meditation and it is such a joy to see the people developing so beautifully. [TRANSLATES] Is to train not only teachers, but it is to teach people. [TRANSLATES] The national office, central office, administrative office, yah, administrate, organize. [TRANSLATES] [The jnana [teacher, person?] is searching?] for what is God. He's yearning,

burning feeling in the hearts. And that is why they perform this service: for the upliftment of humanity. But that is real yoga. That is real karma yoga, where you are doing your best. [TRANSLATES]
But business yoga. [LAUGHTER] Yes. Business yoga, that is our practice, huh? Right. [TRANSLATES] [LAUGHTER]
Who's minding the pot? That is business yoga. [TRANSLATES] [INAUDIBLE] our teachings have been watered down. And by not understanding the teachings properly as they were given, we started a new yoga. Now, this does not mean that is business is not necessary. It is necessary. [TRANSLATES]

[END SIDE ONE]

GURURAJ: [ANOTHER LANGUAGE] So to find the meaning of life we have to integrate ourselves. [TRANSLATES] So to find the meaning of life is to find this integration which can be found by meditation. [TRANSLATES] That, the duty of the external guru is to awaken the internal guru which is within you. [TRANSLATES] You are divine. [TRANSLATES] Benefit you by that light that is with you. And to benefit by that light that is within you requires the integration. [TRANSLATES] That is why we teach this yoga of integration, where the mind and body and spirit becomes one and carried away in the ecstasy of life. So that life, the bud of life, could flower in its fullest glory. And when it flowers in its fullest glory, then you can be sure to know that you are one with God. [TRANSLATES] [Tat twam asi?]: though art that. [TRANSLATES]
Namaste. [PRAYER] Om shanti, shanti, shanti. Namaste.

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