

WHERE ARE WE NOW ?

GURURAJ: It contains a universal prayer but also I've got... Oops, sorry darling, thank you. But I also composed hymns. I'll explain it to you afterwards. [SINGS] What this means, it's devotional, right. [SANSKRIT] means come to the feet of the Lord, for this time is precious. [SANSKRIT] All avarice and all lies, let it go away. [SANSKRIT] Let it go away. [SANSKRIT] And your chitta, your mind, let it be in truth always. [SANSKRIT] Life will present its beauty if you try to find His darshana, His presence. [SINGS] Always take the nectar of love and find [SANSKRIT] find the highest value of what your life is worth. [SINGS] Without worshiping the Lord there will be no salvation. [SINGS] They have faith in that. True faith in that. [SINGS] Human life is so important. What a great gift is given to us. So let it be used in His name and in His glory. [SINGS] Let your mind always be delving in His thought, then your life will be worthwhile. [SINGS] Charity and love. [SINGS] Let everyone have that. [SINGS] And never let divinity go out of your life in His remembrance. [SINGS] Small or big, wealthy or poor, let them all be together. [SINGS] And let them sing the praise of the Lord. That's what it means. Okay.

Instead of meditation I'm going to put you guys through contemplation. But first let us have our satsang. So ask any question. [??????] my darling, you want to rest your back somewhere? You can sit here if you like. Come. Come sit next to me. That's it. Now, before you ask your question let me blow my nose. I have composed thousands of hymns, devotional prayers, thousands of them, and thousands of English poetry. (Put this over there, darling, would you?) Good. Let me listen to a profound, philosophical, metaphysical, psychological, bullshitological question. Are you guys comfortable around there? Are you alright, Vicki? Oh, is that poem for her, is it in my room still?

ROOPA: Yes it is. We'll get it at lunch.

GURURAJ: Yeh, I'll get it at lunch. Only thing what you have to do is, that's the only copy which will be coming out in my new book, so you can take the original and make a copy for me. And one of my girls will type it up or if we have a typewriter here you can do it on the typewriter. Good. Question?

ROOPA: This is on behalf of a number of us. Thanks to one of us. Where are we now, where are we going, and what is our destination?

GURURAJ: Look here, this is a family gathering. Remember that. It's not a formal lecture. Fine. Where have you come from, where are you now, and where are you going? You have come from nowhere, and you are going nowhere. You are here now. That is important. Now, if you analyze this you will find, and if you can truly say to yourself, "I am here," then the past and the future disappears. Because you are here and that is where you belong. The past is gone. The future might not come. I might die just now of a heart attack. Okay. So why bother about the future, and why bother about the past? Because the past can only produce in you sense of all your guilts. Now, if you bring all your guilts into the present, then you are not living in the present, you are living in the past of your guilts that I've done this, and I've done that, and I've done that. Is that necessary for human sanity? It is not.

I'm here now with you. Right. I don't even know where South Africa is, or England is, or Denmark is, or Spain, or all those countries. I'm here now in Shamiya's living room being with my beloveds. That is where I am. And I realize it totally, to its fullest value, that I am here with my beloveds sitting in Shamiya's lounge. What will happen a bit later is not any problem to me. The greatest mistake people make is trying to plan what's happening next week or the following week or the week thereafter. That's a great mistake because that only leads you into mental turmoil. But if you are living here and now that turmoil will not be there, because as that old saying goes, "Cross the bridges when you come to them." Why think of the bridges beforehand and get your mind in turmoil and become upset? Direction is needed, but not planning that I'm going to do this at four o'clock, and I'm going to do this at five o'clock, and this at six o'clock, and this at eight o'clock, and twelve o'clock I'll go bed with my wife, and blah, blah, blah, blah, blah, blah, blah, blah. That is not necessary. These are the faults of the human minds: living in the past, bringing the past into the present, and projecting the present

into the future. What the hell do you think you are doing! Are you trying to combine all the three together? No. No. Past is the past! Whatever happened then, happened then. But what is happening to me now, that is the question. And it is not only the question but also the answer of how to get rid of mental turmoils. My two beloveds sitting over there, for example, they are close to each other and they are living here and now, in this moment, listening to the old man. And the old man gives you an inner sense of being here and now. That's the greatest teaching one could ever find in this world: to be here and now. Not in the past and not in the future. The past is gone, and because of that a projection takes place into the future which might not exist. And this is the basis of fear.

So you have a quarrel with your boss, or you have some misunderstanding, so now that fear is going through your mind all the time that, "I might get sacked." Do you see the agony you go through that because of that fear which might not happen? Because you could make it up with your boss tomorrow and be pals again, for example. So we create in our minds unnecessary fears which ninety nine percent of the time does not materialize.

So why the anguish, why the agony, why the suffering? Why go through this when life can be so, so happy just here and now? And I could see on your faces at this moment that you are feeling at peace within yourself. I could see it on all your faces. Now, could this not be something constant in every moment of our lives? It can be made constant by your spiritual practices. That is for sure. I, personally, have gone through hell and high water, believe you me, to reach the stage of peace that nothing, nothing disturbs me. A total peace and at one ment, atonement, at one ment within myself. This mountain there, wherever, could blow up, a volcano could blow up, but I will still be peaceful and calm, because what is the worst that could happen? Right. The lava from the volcano might pour upon me and this body will be gone. So what? There are many, many bodies that I have to enter again to do my work, as I've done so many, many times through ages before. But I know within myself that my soul is immortal. It is indestructible because it is that eternal spirit which could never be destroyed. So this is one of the basic fears. You fear harm unto yourself, you fear loss of money, you fear loss of house, you fear loss of love, loss of job, these are your basic fears. And, of course, what is more important is the fear of death.

Now, what do you know about death? Nothing. And if you know nothing about it, then why do you fear it? Isn't that logic? Whenever a body is taken on, it is subjected to birth, decay and dissolution. It's a known factor. That is what on all Buddhistic philosophy was based upon. When Buddha was so protected in his palaces he went out one day and he saw a sick man, an aged man, a decaying man, and a death man and he tried to find the answer. That is what Buddhism is based on. Now, I'm not a Buddhist. I'm a universalist. Right. But there are good things in all beliefs, there are good things in them all.

Now, those primarily are the basic fears of man: sickness, decay, old age, death. But why not accept the fact that these things are inevitable. Have any of you here never, ever been ill? Of course you all have, even if it was just flu. Right. Don't you find that the body is getting older by the day? That is decay. Older by the day, that is decay. And the only certainty in life is death. That is the only certainty. It's unavoidable. But then death is nothing else but a transition from one body to another body. It is only a transition because you pass away, discarding the old bones, and you get reborn with new bones. Isn't that beautiful? Do you see?

So when you think of the past and project it into the future, which is unknown, you miss the most important point of living in the present. Enjoy the present. Enjoy it. Not wrongfully, of course. I'm no moralist and I don't talk of ethics. Your morality and your ethics must be formulated by yourself. All these do's and don'ts of various religions put you into a capsule, and you don't know which way to move. And then you can't be what you are.

So be free within yourself. Find that freedom to do things rightly, as far as possible, as you can manage to yourself. For everything that happens in life is nothing else but learning. By everything we learn. In one of my recent articles I made an

analogy: boy meets girl, girl meets boy, and, presumably, they think they are in love. They get married, okay, and things don't work out. So in a year or two they might have to separate. But even that year or two of being together, how much have they not learned of themselves. Yes, but what happens nowadays is this, that the boy would blame the girl, and the girl would blame the boy and blah, blah, blah. They never think of themselves, "Hey this was an experience and I've learned so much about it, or from it."

So everything is so, so valuable in life, so valuable. Make use of it and let it not use you. You are the master of your destiny, as they say. You are the master. So make use of every experience. Analyze the experience and learn from it instead of ruminating about the past, or what is going to happen in the future which might not happen. But this moment, this very moment. Here. I'm sitting down with my feet on this lovely carpet here, and I'm enjoying it. I'm feeling the value of the carpet. I'm feeling the value of who made it. I'm looking at the designs and how it was done, and I'm enjoying it, and I'm feeling it because I'm not anything separate from this carpet. I'm one with the carpet because I'm living in this moment, now. Do you see?

Now, if people could learn these things their lives would become so, so much more happier. Yes. They will find intense joy. And when you have the intensity of joy there is no space for any sorrow. That's the way we do it.

BALOO: [LAUGHTER] Very simple.

GURURAJ: Very simple. Very simple. People only make things complex. (Pass me some water, darling. Oh, thank you.) So I suppose it's your lunchtime now, is it? I've spoken for about an hour or so, more or less. Okay, whatever. Right. I don't want to strain your brains too much. Because I will release you of stress and not bring too much strain. Although I like to stretch the brain a bit.

VIDYA: [?????] mention doing something with contemplation. Do you want to do it after lunch?

GURURAJ: Yes, after lunch. Shall we? Whatever you guys say, I'm game. I'm game for anything when it involves love and loving. I mean this in a very, very pure sense. Love does not mean copulation. That is just a biological function like going for a shit or a pee. It's a release. And if people can use up their energies more constructively, then they do not need that release because they have released it through other means: of being creative, writing poetry, painting, or whatever fine art you are interested. That is how you become a true brahmachari not by inhibition, not by repression, but a spontaneous, nonforced process of diverting the energies to greater and greater creativity. Therefore, you will always

find me painting, writing poetry... yesterday I composed about six poems. Last night, was it? About half a dozen, Roopa? I did a few paintings, too, I think. Did I? No, no. That we did at her home here. Right. And I'm glad you brought some art paper and some paints. I will do some later this evening or so, after our days program is done. Like that. So what this means is this, instead of dissipating energy use the same energy in creativity. But then, of course, you have to please your wife too, you know. That's life, dissipating and creating. But then one can always form a good balancing line there. Oh yes. In creativity you become very much more closer to divinity in creativity. And on the other side you become much more closer to your beloved. You balance it. That's the idea. These are important messages I'm telling you guys. Remember them. Good then, we shall adjourn for lunch.

[END SIDE ONE]

GURURAJ: [SINGING PRAYER AND PLAYING BELL BOWL?] [CHANTS] We'll Meditate for a few moments together. Om shanti, shanti, shanti. Open your eyes slowly. Namaste.

BALOO: Guruji, I love you. I don't want to play a game. Blow me away or show me how to live this life as a child, with the innocence of a child, with the knowledge...

GURURAJ: Yes, everyone is born with full knowledge within themselves. It is only because of past experiences, our samskaras, that we draw veils over the knowledge of life. So to repeat again, everyone is filled with total knowledge. And our task in life for which we are born is to remove the veils that would take us from nescience, or ignorance, to our real selves. And our real selves is nothing else but knowledge. Our real selves is divinity itself, but because of ignorance we deny the divinity that we really are. If people can only realize to themselves that they are divine, then all their troubles and all their problems will disappear. Illumination to the light comes in an instant. But the whole problem is in the preparation and working upon ourselves to remove the veils that covers the true knowledge and wisdom that is forever in us. You are a product of wisdom, divine wisdom. And through our actions, and all the things that we have gone through, we veil this. And, therefore, we find darkness. The light is there outside the window. It is filled with light. But if we draw the curtains no light will filter through. So what we have to do is open the curtains. We have to open the veils. And those very veils are nothing else but ignorance, nescience.

What is the meaning of ignorance? We are ignoring our true self. That is ignorance. And when we remove these veils from ignoring our true self, then only can we know our true self, which is divine, which is joyous, joyful, blissful, absolute existence, absolute knowledge, absolute bliss. That is us. That is us. Now, I've said this before, if anyone says he will show you God he's talking rubbish. No one can show you God. You have a true guru who is a guide to show you the path, fine. But he could never say, "I will show you God." He will show you the path where you yourself will know yourself, and knowing yourself you will know god, because essentially you are Divine. That is the way. So, therefore, the books which you... My new book, From Darkness To Light, what does it mean? In Sanskrit it would be said, ["Sanskrit"] And, of course, there are further stanzas to it there. I'll just repeat it to you. I'm sure you all know this. [Sanskrit] Oh, supreme spirit lead us for untruth to truth. Lead us from darkness to light. Lead us from death to immortality. So that is why that book was titled, [Sanskrit words] lead me from darkness to light. From darkness to light. So people are floundering in darkness. And it is always our fervent prayer to lead us from ignorance to knowledge, or from darkness to light. But the question is this, the light is always there. It is only we that flounder in darkness. There is a story of... What's that guy's name, that Mullah?

VOICE: [Nasrodin?]

GURURAJ: [Nasrodin?]. Mullah was searching outside the door and he had lost his key. So he's searching outside, scratching around on the ground. And then a friend of his came up to him and said, "What are you searching around here for?" So Mullah replies, "I'm looking for my key. And I'm searching outside there because there is light there, while my house is in darkness." And yet the key was in his door. Are we not all doing this? The key is in your door and you go search for the key outside on the road, where there is light. And yet it would have been so easy to go to his door and open the door and put on his light.

So light is not to be found outside. Light is first to be found within yourself, and then you will see, very automatically, all the light outside. So when you find the Kingdom of Heaven within yourself, [Primula?], then you will find that Kingdom of Heaven all around you and everywhere. And this is how it works. This is the secret of life.

So, we in our spiritual practices, we dive deep within first. Seek ye the Kingdom of Heaven within yourself, and all else shall be added unto thee. And also the scriptures would say, "Be still and know that I am God." [Baloo interrupts] (Don't interrupt. Don't interrupt. I'll give you a chance.) Be still and find the Kingdom of Heaven within, and all else shall be added unto thee. These are words of great wisdom, which our scriptures tell us about. But in our ignorance we ignore these great truths. And that is the cause of the happiness in the world. That is the cause. Dive deep within, through your

spiritual practices, your meditations. And your guru knows every cell of your bodies and your hearts and spirits and souls, and he knows the practices he gives to you for a purpose. So you can go deeper within and find that peace that passeth all understanding. It's only the mind that can understand, but it's only the heart that could feel peace. And when the heart feels at peace, it would naturally transmit that peace to the mind and also make the mind more peaceful.

So people do it the wrong way round. I'm telling you eternal truths which have never been spoken of before. People try to find peace in the mind and then take it to the heart. No! Wrong. Find the peace in the heart and then take it to the mind. The reverse order. And you will find yourself very peaceful, comfortable.

Now, what is the meaning of peace. Peace is to be at ease within yourself. That is what it means. I don't know why they had to put the P on before the ease. I suppose it's a must. A natural function. So you could still have your P and still be at ease. Because by having your P you will feel at ease, won't you? Otherwise, it would be a pressure on the bladder. Do you see how logical all this is? I'm making a joke of it, but think of it more deeply and you will find the logic of it. If your bladder is filled and full you are not feeling at ease. So have the pee and you find the ease. That's peace. Now, this was told to you as an example, crudely perhaps, but that happens in every aspect of life.

BALOO: Guruji.

GURURAJ: It happens in every aspect of life. (Don't disturb me, my son. I'll give you a chance. I'll give you a chance as soon as I'm finished.) Right. So in every aspect of our lives we find that. The whole idea is to be at ease. And that is the way you find peace. Do you see?

People live in a hurried and scurried way. They rush from here to there, and there to there. If I'm driving my motor car, for example, or someone else is driving for me, right, and he races past a slower car, but when the traffic lights go on, none has gone further. They both stopped at the traffic red light. So what was that hurrying and scurrying all about? What did you gain? Nothing. Now, if life could be lived in that way, in ease, carrying on, carrying on in our own pace and time, you will still reach there. If you drive a motor car and you do seventy, eighty miles an hour, fine. And then there are times when you have to slack off because of traffic. Now, what was that rush about, when you will have to slack off because of traffic? So why not, instead of shooting up to seventy, eighty miles an hour, why not just do your fifty, fifty five? Move on slowly, relaxedly, and you will reach your destination. I promise you this. We have done experiments on this and you will reach your destination the same allotted time.

That is how life must be. Tension is produced by us unnecessarily, when life could be so quiet and peaceful and graceful and things like that. It's not difficult, you know. But because of our tensions and stresses, we rush. And where are you

rushing to? You are rushing to nowhere. If you have to be at your office at nine, it wouldn't matter much if you reach your office one minute past nine. Or else, if you want to be at your office at one minute to nine, then leave two minutes earlier from home. Yes. And you can always use the bathroom at the office if you feel too rushed. Do you see?

The modern world of ours is too rushed, unnecessarily. There is no need for it. I've seen people driving here in America that will vroom, vroom, vroom, vroom, vroom in their cars without any reason. No reason at all. You can always pick up the phone and say if you have an appointment, that, "Look, I'm sorry sir" or whoever, "I'll be five minutes late." Why rush? This causes all the stress and tensions. Partly so, of course. And mental attitudes can be adjusted to physical action.

BALOO: Guruji.

GURURAJ: Mental attitudes can be adjusted to physical action and vice versa, where physical actions can adjust mental attitudes so you don't suffer the strains and stresses of life. Look, we're talking like a family together. It's not a formal lecture. Those I do with much larger crowds. But here we're informal. Relax, pull off your shoes and I'll put down my feet, too. You can light up a cigarette if you like, guys. I don't mind. I don't mind at all.

BALOO: Guruji. Guruji.

GURURAJ: Yes, son.

BALOO: ...[kiss Vidya on the back of the back?]

GURURAJ: On the what?!

BALOO: I just wanted to be one with...

GURURAJ: Very wrong! She is on a non touch technique which is a special technique, and you have no right to touch her.

BALOO: I won't ever do it again, I'm sorry.

GURURAJ: Right. I'll kick your bloomin' ass!

BALOO: Oh, Lord.

GURURAJ: And neither Roopa.

BALOO: You are my spiritual teacher, you can blow me away. Go for it.

GURURAJ: Don't do that again, because Vidya would surely tell me about it later.

BALOO: I just told you about it.

GURURAJ: Yeh, I know.

BALOO: It doesn't have to be later.

GURURAJ: No, no. She would have if you did not.

BALOO: I did it in fun. Can't we do things in fun? Can't we laugh about things. [???] harm?

GURURAJ: Sorry, sorry, sorry. Lot of harm done to her!

BALOO: Truly, did I [????????]

GURURAJ: Yes, you harmed her very much. I'll have to do a healing on her tonight. It'll take me about more than an hour to get rid of the vibrations. She is on a special spiritual technique, and so is Roopa.

BALOO: Which means she cannot love openly.

GURURAJ: No! Love! Not touch! There's a difference there.

BALOO: [????????] I believe in you totally. If I'm wrong...

GURURAJ: [LOUDLY] You have been wrong! You have been wrong touching her! You have been terribly wrong! And where's my bloomin' cane? I'll beat it over your head!

BALOO: Was I wrong because I cared?

GURURAJ: No, there is nothing wrong in caring! No touching, because she is on a special spiritual practice. And her vibrations must not be mixed up with anyone except her immediate family.

BALOO: Alright now, I'm going to leave here in about two minutes. And I really, truly, meant no harm to anyone.

GURURAJ: I know. You did it innocently. But it's caused a lot of harm. I hope she does not flip out tonight while I'll have to do healings.

BALOO: You know what she can do. You know, within yourself, what Vidya can handle! You don't think about it. You know. And you know what she can handle, and you can blow me away, and I'm going to leave.

GURURAJ: No, no you don't leave, my son. You don't leave but...

BALOO: You don't love me.

GURURAJ: Yeh, I do, I do, I do love you very much, but don't let it happen again. Okay?

BALOO: I will not.

GURURAJ: Right. Fine. And neither Roopaji.

BALOO: My daughter is asleep in the car. I'm going to try and find the car and get out of here. Thank you.

GURURAJ: No, no. You sit, sit. Relax. You sit and relax.

BALOO: [????????] I don't mean any harm. Goddamn it, I don't mean any harm. But I love... I care about you. You know I do. I care about [????????] do not understand....

GURURAJ: Yes, yes, yes, but your vibrations...

BALOO: [????] things that are beyond me.

GURURAJ: Sh, sh, sh, sh, your vibrations are not compatible with Vidya's vibrations and she is on a special spiritual practice! And so is Roopa!

BALOO: Oh, well, I'm sorry.

GURURAJ: You just don't touch.

BALOO: [????????] love, I care about.

GURURAJ: That does not mean touching. You must care and love, but not touch.

BALOO: Alright. How can I understand a force that is beyond me, that is guiding me. How can I understand how to not touch, or not to be with someone that I care about?

GURURAJ: I do understand that. But you don't need to touch.

BALOO: [INAUDIBLE] I can complain, and get blown away.

GURURAJ: Look, I think you have had a few drinks too many.

BALOO: Right. You're right. But I cannot play the game the way that it's meant to be played.

GURURAJ: You are to obey your guru! And there are two women here that you can love and care for, but never touch. That's Roopa and Vidya.

BALOO: Did you think that I wanted to?

GURURAJ: You had a few drinks. It's okay. It's forgiven. It's alright. Forget it. But it's going to take me two hours tonight to get rid of the vibrations.

BALOO: I have my baby, my sixteen year old daughter, in the car, and I have to worry now about getting her home safely, and I don't care about the rest of it.

GURURAJ: Still early, son. Have a cup of tea or something before you go. It's twenty five past three and we end at four.

BALOO: Okay, but [????????????????] we're not on a time schedule. You are my only teacher. You are my master.

GURURAJ: So obey your master!

BALOO: Alright.

GURURAJ: Right. Okay. It's forgiven, for now. Never do it again.

BALOO: Are you serious? I did not... I was only playing. If I cannot play with life then what the hell am I?

GURURAJ: You don't touch women! Especially these two girls. They are on special practices. How many times must I repeat this over and over again? You must care and love everyone in the world. Care for and love everyone in the world. Right. You can go and touch other women, but not those that are under specific spiritual practices.

BALOO: Guruji, I know that you are my spiritual master and I was only playing. If I cannot play with life then where the hell am I to go?

GURURAJ: Play with others!

BALOO: I was only kidding around. I meant no...

GURURAJ: You play with others. Okay, you have that permission. But not with those that under certain spiritual practices, because there is a purpose for it and I know what I do.

BALOO: I know you know what you do and I think it's a lot of bullshit in the air, also. Because, Goddamn it, I did not mean any offense. I meant playing, caring about, I love you. When she said, "Don't do that," I would stop. And you know I would stop.

GURURAJ: Now, didn't she say, "Don't do that"?

BALOO: Sorry, I couldn't hear. Yeah, alright. Alright.

GURURAJ: Because these two girls, Vidya and Roopa, right, any person that comes near them they move a foot back and say, "Namaste."

BALOO: Would you give me safe guide to home. I don't want to be here.

GURURAJ: Hold on. We're finishing off now in half and hour. Sit and relax, a bit, and keep quiet. That's an order!

BALOO: I accept that.

GURURAJ: Right. Any question from anyone? You interrupted a talk. Because I was going far, far deeper into this talk which I was giving. Nevertheless, it doesn't matter. We can always catch up on it. Right. Any question from anyone?

BALOO: [CRYING] Guruji, I am God as much as you are God. [INAUDIBLE] ...fuck over me, I don't need it. I mean no harm to anyone. I love you. I'm sorry.

GURURAJ: It's alright, my son. Nothing to be sorry about. It's good therapy, actually, to let yourself blow off and just let your mind go. Mind you, your questions and the things you talked about was not the purpose of this afternoon. Nevertheless, you are my son, we don't mind. And I'm sure none of us mind. We all love you very much. Know that for sure.

VOICE: Guruji?

GURURAJ: Yes, dear.

VOICE: I feel like Baloo represents, right now, because I believe everything happens for a purpose, that he represents the kind of voice that sometimes comes up inside of me too when I'm angry or when I'm doubting or when I'm frustrated.

GURURAJ: Right. But express that voice when you don't have a few drinks in.

VOICE: Oh, I agree. But I'm talking about right here in the room now.

GURURAJ: Yeh, sure. Nothing wrong. Look, I do thousands of consultations with people around the world, and I know their conditions, and I know how their minds are functioning, and things like that, and I'm very, very compassionate. Nothing to worry about. It's like water off a duck's back. What's the saying?

ROOPA: That's good. Off a duck's back is very good.

GURURAJ: Yeh, that's all. It doesn't stick there. I love and I love and I love. I'm in this world to spread the message of peace and love. So sometimes some children are naughty and I've enough compassion to understand their naughtiness. Yes. So your child is entitled to be naughty. Why not? That makes him grow up. It's alright. [LAUGHTER] Sorry for what? Why must you be sorry if you are busy unwrapping a tape. It has to be done, so why not? Nothing to be sorry about there. You see, I understand all these things. I could see through these things.

BALOO: Guruji, [??????] once said to me when I first met him, "If you meet the Buddha on the road kill him." Isn't that me? [Doesn't that mean...?]

GURURAJ: I didn't get your question properly, my love. If you meet Buddha on the...

VOICE: There is an old Zen saying that if you meet the Buddha on the road kill him. And it has something to do with the recognition of... If you recognize a Buddha then there is some ego involved and talking about killing... the death of the ego.

GURURAJ: The Buddha you meet on the road is not the Buddha you see externally. It is that Buddha within yourself that you got to kill, and not the Buddha on the road.

BALOO: What does the Buddha within me [????] mean?

GURURAJ: Buddha stems from the word buddhi. Buddhi is the ego self, the thinking self. Kill that. That is what is meant. Kill that thinking self, that analytical self, where you diversify things, where you find diversity in unity. Kill that diversity. Kill the buddhi, not the external Buddha. That's what it means.

BALOO: How do we kill the ego within? I mean no harm. I only want to learn.

GURURAJ: You kill the buddhi within yourself by self analysis, to see where you are wrong. Kill the wrongfulness. That is killing the ego self. And spiritual practices help you to do that. So the word Buddha stems from the word buddhi. Buddhi is the analytical self of one's self which formulates the ego, but the Buddha is the enlightened self within you.
[END SIDE 2]

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