

ETHICAL SOCIETY, WASHINGTON, DC

VOICE: Should I go?

VOICE: Yes.

VOICE: Okay. A question I had for you was, an organized way for thoughts you have about techniques that someone can use to understand or know their real self, so that they can come into alignment with their purpose and get the thoughts or the mental understanding they need and then how to combine or bring into a balance with the energy of the heart?

GURURAJ: Beautiful. Elementary, Doctor Watson. We can handle half a dozen of them together. Any more? Come on.

VOICE: [INAUDIBLE]

VOICE: The wisdom for discerning the soul's purpose...

GURURAJ: The wisdom for discerning?

VOICE: Techniques for discerning the wisdom of the soul's purpose. To implement it [????] incarnation [?????].

GURURAJ: Beautiful! Beautiful! What the two questions has boiled down to is this, what is the purpose of life? Good. Now to find the purpose of life people are forever seeking techniques. Why do you want techniques for the purpose of life when you are the purpose and you are the life? The reason is this, that there is so much dissatisfaction within yourself that you are looking for tools to find the satisfaction, and that constitutes techniques. The soul's purpose. Has the soul a purpose? Where is your soul? Is it in your head, or your big toe or your left knee? You are the soul. You are nothing but the soul. You do not possess a soul, you do not possess a mind, you do not possess a body. You are the body, you are the soul, you are the mind, and you, at the same time, are divine.

So, when it comes to techniques to find your real self, what you are really seeking? You are seeking, consciously or subconsciously, or even, according to Jungian theories, unconsciously you are seeking for happiness. You're seeking for

peace, you're seeking for joy. And why should you seek for this when you are already joy and already peace? You are not apart from Divinity. If Divinity is omnipresent, then that omnipresence exists within each cell of your body. Billions of cells in your body contain that divine force. You cannot lift a finger without that force being present. But what you lack is this, you lack recognition of the cognition that you really are. And that is why you look for techniques. You try and find a way and a means whereby you reach your inner self.

Have you an inner self? Have you an outer self? What is the difference between your inner self and your outer self? What is the difference between you and your environment? You're totally connected. There is no separation between you, your environment, and the real self that exists within you. The delusion only comes when you regard yourself to be separate from that which is. You regard yourself to be separate from reality and dwell in the field of unreality. Where does this unreality come from? Is it not a fixture of your personal imagination that tells you I am separate from the Divine? And it is your imagination, it is your illusion, it is your delusion that creates the misery and the unhappiness within you, and yet right behind there somewhere you are questing, you're searching for that joy and peace. Now, if that joy and peace did not exist within you, then there would be no search. It is because of its very existence within you that you're trying to discover it.

We call our organization the International Foundation for Spiritual Unfoldment. Remember the word "unfoldment" and not spiritual "development." You are fully developed as you are spiritually. You only require unfolding. So therefore the question of techniques arise. Every person is a unique individual being. Where did this individualization come from when the entire universe exists in a total wholeness? Is your individualization illusory? Is it delusion? Where I regard myself to be I, me, mine. And that is where we miss the point, because you are not you, not what you regard to be you. What you regard to be you is that conditioned, patterned mind that says, I'm Mary, I'm John, I'm James, I'm Dick, I'm Tom. But you're neither of those. You think you're Tom, you think that you're John, you think that you're Jean. Where does this John, James or Jean come from? What is your reality? What gave you this name and form that calls you yourself John or James or Jean? Is it not but name and form superimposed upon the real self which is you the divine self, which is you? You can be none else but the reality, for as we said before, if Divinity's omnipresent, and which is the true reality, then what are you? A dream. A superimposition upon that which is real. Now, to find the real you, you have to get rid of the superimposition. You have to get rid of the idea of me and mine. For you're neither me and neither are you mine. You are totally non possessed by anything. All the miseries and the sufferings begin with this idea: this is my table, this is my chair, this is my wife, this is my beloved, this is my son, my daughter. And yet, when you can't even possess yourself, how can you possess anything else?

Now, to come to that realization of non possession you have to become an integrated being. I was giving a talk last night and I told the listeners that 99.999 percent of people in this world live a fragmented life. One thought pulls this way, the other thought pulls that way, and a third thought pulls somewhere else. Fragmentation. And that brings up the question of techniques, how you can integrate yourself. Integration, which means that your mind, body and spirit work in total harmony, in totality. You are not living in totality, and that is the cause of all our sufferings and miseries. Because we are not living the totality that we really are. And the inner quest is to find the totality. And when you can't find the totality, what happens to you? Dissatisfaction. You're not satisfied with anything. The search becomes so external all the time. You've a five room house, so you want a ten room house. You have a Cadillac so you want a Rolls Royce. You have five million in the bank, so you want ten million, thinking, so erroneously, that this is going to bring you that joy and happiness. Possessions me and mine superimposed upon the reality that you really are.

So, when we lose the idea of that little self, that little egocentric self, that little ego self that makes you think that the whole universe revolves around you. The whole universe revolves around you, you think you are so important. Now, how do we get away from the idea of the ego self? And that is where spiritual techniques come into play. Spiritual techniques do not destroy your ego. The ego cannot be destroyed. There's nothing in Heaven or Earth that is destructible. Every atom is eternal and immortal. Even when you discard this little body, as I said the other day, the body only disintegrates to flow back into its original elements: air to air, ether to ether, dust to dust. And actually you are doing a great favor by dying to all the insects in the ground where you get buried. So you, even in death, are serving a purpose.

Now, what comes between you and your real self is, as we said, the ego self, the small "s" standing in the path of the large universal "S," which you are. What shall we do with this damn ego? What shall we do with it? You cannot destroy it. It is there all the time. But one thing can be done, and that is the ego self can be refined. The ego self of man is like a piece of

rubber: very opaque and the light cannot shine through. So, by refinement of the ego, we stretch that rubber so it becomes transparent and the inner light, the Kingdom of Heaven within, shines in its fullest glory through the various layers of your mind and to your body. So, when there is no destruction at all in this world or in this universe, how could you destroy anything? Creation is creation. There is no destruction but a dissolution, where elements go back to its original form. It gets dissolved but not destroyed. So the ego self of man is never destroyed, but its energies can be sent back to where it belongs. Whatever is negative will be sent back to negativity. Whatever is positive can be sent back to positivity. And thereby you develop a neutrality. And this neutrality is the cleansing of oneself, where the opaqueness is lost, and transparency is there for that inner light to shine through.

Now, when it comes to techniques, what do we do? We use the conscious level of the mind, the left hemisphere of the brain, the analytical section of our minds, of the brain, the rationalizing section of the brain. And through spiritual practices we take the left hemisphere of the brain and combine it to the right hemisphere of the brain, where there is a far greater synaptic control. Where those neurons buzz and form a unified brain. The left hemisphere is the analytical one, the rationalizing one, that tells you, I like this and I don't like that and this is good and that's bad. But the right hemisphere is the intuitional side of your brain, which is directly connected to the superconscious level of your mind. So, [COUGHS] (pardon), so, you have the conscious mind. Then you have the subconscious mind which is a repository of all your memories since this universe began, and you draw from these memories. And the drawing, going into the cubbyholes of the subconscious mind, is always stimulated by your environment. You say this is a flower. How do you know this is a flower? Because you have experienced a flower, and using the energies of the conscious mind, you go back into the subconscious and draw out the file, the dossier. Ah, flower, flower. That is how recognition takes place. You know the flower. Knowing the flower is cognition; but comparing it again when seeing another flower is re cognition of what you have already cognized.

But that is not the end of the story. That's not where it ends. There is a deeper level within yourself which I term the superconscious mind. The unstained, untainted, clear mind in yourself. Where like a window pane, so clean that when the light within shines through it, then the window pane is not noticed, only the light is noticed, and yet the window pane exists. The powerful light of your spiritual self shines through. And when that shines through, your entire being becomes permeated. The mind, the subconscious mind, the conscious mind, the physical body, everything is permeated by that light, and this can be achieved through spiritual practices. You just have to dive deep within yourself. Seek ye first the Kingdom of Heaven within and all else shall be added unto thee. But what we do is we try to add all else to us first, and then when we're in trouble we try to find the Kingdom of Heaven within. We are idiots, aren't we? Do you see? So, by a systematic, scientific process of spiritual practices you reach deep within yourself. You go through all the layers of the analytical brain. You go through all the layers of the subconscious mind which is nothing else but a storehouse of memories. All thought forms since the present cycle of the universe began. And you get a direct line, a hot line to the superconscious level of yourself which is at the subtlest form of relative life. And that is as far as you can go. And once you reach the subtlest level of yourself, of your individual self, then you'll find that you are not an individual anymore. You are individual and yet at the same time you are universal. For there is only one mind. There is only one mind, and the manifestation of the Manifestor manifested this one mind. Do you see? So the vast resources you are endowed with! You have the entire universe in the palm of your hand. William Blake says you can find eternity in an

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hour. I disagree with him. You find eternity within a second. An hour's too long. For it's all here and now, and nowhere else.

So, by tapping the inner resources of yourself, through a systematic, scientific way, you are in touch with your universal self, and when you are in touch with your universal self, you will find the individual self merging with the universal self. And yet you preserve the individual self. But, the little salt doll mixes in the ocean and becomes one with the salt of the entire ocean. What more do you want?

So, man can preserve his individuality and yet enjoy and experience in this lifetime his universality at the same time. This sounds paradoxical, but it is not paradoxical if you study it carefully. Individualization is only patternings of your mind. And when you merge the patternings of your mind into the vast pattern of universalism, then that individual patterning does not disappear, but becomes a part, merges into that universalism; and then you can truly say I and my Father are one.

When your little individual self is intermixed, integrated in the universal self, then you can truly say also, love thy neighbor as thyself. For as long as you remain the little individual, the little I and that little I is only an idea in your mind and once you merge this I into the large I which you really are, then you will find that no separation exists in anything. No separation. I am my brother's keeper. Because the essence of me is the same essence within you and the same essence in the little ant that crawls on the floor. It's the same force, the same life. There is only one life, there is only one way, there is only one truth.

So, these techniques are for the purpose of taking you from fragmentation into integration where you function in totality. We are not functioning in totality, and I could give you many, many examples of this. I was telling some people at a talk, I think it was in Los Angeles somewhere, Las Vegas, I don't know where. Talking all around the world, I lose track of where I've talked what. And I was telling them that you people don't even know how to make love. You don't even know how to make love. You only produce children, that's all. Which is a totally biological function. And then when you don't want children you use all kinds of other things. Yes. So an external circumstance which your senses perceive draw you within yourself, into that memory box of the subconscious mind, and the outer attraction stimulates the subconscious mind and you compare of some kind of pleasurable experience. And by digging out from that cubbyhole, that pleasurable feeling or sensation, you associate it to the object of your senses, and through the mind the body gets stimulated. And that's how you make love. Is that complete love? No. You are only using the body, the conscious analytical mind, which draws you back to the cubbyholes of the subconscious mind, and you find this stimulation and you go to bed.

Now, if you are an integrated person through spiritual practices, and you could combine the mind, the body, and spiritual self of yours in the very act of copulation, then what happens? You disappear, the object of your love disappears, and this vast orgasm remains. You are totally lost. And that is called lovemaking, and not lust making. You see the difference?

How much we lack in life. How much we lack in life is because we refuse to recognize the factors of life, and the main factor of life is that you are an integrated being, you just need to be unfolded and all joy is there.

No man needs to go through misery. No man needs to have any suffering. You are suffering because of your own interpretations stemming from a patterned mind, a conditioned mind, for which you and only you have been responsible. So, when you can't unpattern the patterning, what do you do? What do you do when you can't unpattern the paterings over millenniums, thousands and thousands and thousands of years of your very existence? So, what do you do? If the room is dark, why analyze the darkness? Switch on the light. Is it going to help you to analyze the darkness? No. And that is what I discuss with the psychoanalysts, Freudian, Jungian, Bullshitians. Get rid of the darkness, get rid of nescience, get rid of ignorance; and it is so easy, so, so easy. Seek and thou shall find. You do not need to seek, it is there already. And if you insist on the word "seek," then it will mean that you will have just to turn your mind a little bit and you find. But what do you find? You find yourself. You find your real self, your Divine self which is composed of nothing else but joy, joy, joy, joy.

And yet, you go battling on and on and on, and you know why? Because you are so mixed up in the law of opposites. You are not seeking for joy, you are seeking for pleasure. And wherever there is pleasure there will always be pain. The law of opposites. When there is sunshine, there will be rain. Where there is cold, there will be heat. So you vacillate between the two extremities of the stick: pain there and pleasure there. And you're vacillating, and up and down it goes like the seesaw. One moment down, another moment up. Where do you find the balance? By coming to the center of the seesaw. The center of yourself. Where there is this total integration. Where you do not need to vacillate between pain and pleasure. You go beyond pain and pleasure and you reach the area of joy which is something totally different. Joy, bliss, totally merged in joy and bliss. And you can put any label you like. You can call it God, you can call it Allah, you can call it Baghwan, you can call it whatever. That is your true self. That is your true self, not the little ego self all so mixed up in Auntie Mathilda's problems or Uncle John's problems. That's not your true self. You see?

So what are we searching for? We are searching for joy, and joy is Divine. Divinity is God, and once you find that, then you have found everything. You know, that word is a funny word, "God." G O D. Spell it backwards, D O G. When you can find God in the meanest creature... for is He not omnipresent, that He is in the crawling worm and the dog? How much more is He not pervading you. You, the thinking being. Thinking being.

[END SIDE ONE]

GURURAJ: Since when did you start thinking? You have never thought. You think that you think. You've never thought. All the analysis you go through. All the rationalizations you go through are totally biased because they are patterned and conditioned by the thoughts thrown upon you since you were a child. Your parents condition you into certain things, your teachers condition you, your ministers condition you, your environment conditions you, your boss conditions you. So, do you really think? Why do you use Colgate toothpaste? Do you know why? Not because Colgate toothpaste is the best. You'd better write to them, they can send me a royalty, advertising their product. Why do you use Colgate toothpaste? Because it is thrown to you on TV, in newspapers, through all the medias. Thrown to you all the time: "Colgate toothpaste is the best toothpaste in the world." And you think that you are a thinking being and accept those suggestions by shrewd business people. And that's why you use Colgate toothpaste, or Aquafresh, or...

VOICE: Crest.

GURURAJ: [LAUGHTER] Crest. You see? Yeah. Kellogg's cornflakes for breakfast: the best. You take it to be the best. Why? Because you are a creature of conditioning. What I'm trying to tell is this, that let us move away from the patternings and become thinkers. If you want to rationalize, then do it in the proper way without being conditioned by others. Be yourself. I was saying the other day, everyone tells you, be like Christ, be like Krishna, be like Buddha. I said, "False. Be yourself." Then you are honest to yourself, then you are sincere to yourself. And what is more greater in life than to be oneself, sincere to oneself? You are not sinners. You're children of Divinity. Every drop of blood that flows through your veins is Divine. You call yourself, I'm a sinner, sinner, sinner, sinner. I don't know where this idea came from. It never came from Jesus Christ, that's for sure. Believe you me. It came from organized churches that filled their coffers. So they tell you of eternal damnation, and put you into fears of all kinds, instead of instilling love in you, which is your true nature. Did Jesus or Krishna or Buddha not represent love? Is God not love? Then why not speak of love? Why speak of eternal damnation? Do you see?

Conditioning again. I'm a sinner, sinner, sinner, sinner, sinner. Keep on repeating to yourself, you're sick, you're sick, you're sick, and you will become sick. But say to yourself, "I am the product of the Divine, I am Divine. Nothing is impossible for me." Nothing is impossible. You put a stroke between the I and the M: I'm possible. That is the attitude man should have to live a happy, successful life. And what do we mean by success? Success is to have access to your real self. Not the millions in the banks, they mean nothing. Because you are just passing by. You're not going to take anything with you in any case. Do you see?

There was this American student of philosophy and he was fond of reading the works of a certain rabbi that lived in Israel. So he was on a study tour and he was quite close to the village where this rabbi lived. So, knowing that, he thought, I've read so many books written by this rabbi, let me give him a look up. That's always an Eastern custom, that you never go to a guru or a rabbi empty handed. If you can't afford anything, just a little petal you give as an offering. Fine. So, this chap went to the rabbi and took nothing. And he says, "I'm sorry, Rabbi, I, I was just passing by and I could not manage to bring you an offering." And they started chatting around about this, that, and the other. And the rabbi's room was totally empty, and after awhile this man noticed. He says, "Rabbi, why is your room so empty and you're sitting on the floor?" And the rabbi replied, "You are just passing by here, I, too, am but just passing by." Passing by to where? Where have you come from and where are you going to? You have come from nowhere and you are going nowhere. You are here and now. Nowhere. I was saying last night, shift the W to the left now here. You see? So you are now here, and if you are not now here, where are you? You can't be all there. [LAUGHTER] Yes. Life is such a joy!  
What time do you want me to end? You tell me.

VIDYA: Few more minutes.

GURURAJ: Few more. Is it all? You see, conditioning.

VOICE: [INAUDIBLE]

GURURAJ: Wait a minute, let's see what we can find here. Can't tax people's brains too much. Ah, yes. I was looking at your American flag, red, white, and blue. You know, they are like taxes that you have to pay. I must speak to your Reagan about that. When you get the bill for your taxes, you get red with anger. And when you write out the check or whatever system you have here, you get while, livid with rage. And after you have paid the taxes, you feel blue.

[LAUGHTER]

Let me find another one. Oh, yes, this guy, [LAUGHTER] this guy, was going to get married, and he met his friend and he said, "Hey, Joe, I believe you're going to get married." So, Joe says, "Look, it's still undecided and I'm wavering and I don't know what to do yet." So his friend asks, "Joe, what is the problem tell me? We are such personal friends. Why hide things from me, tell me." So, Joe, says that, "When I'm drunk she doesn't want to marry me, and when I'm sober, I don't want to marry her." [LAUGHTER]



Let's find another one. [LAUGHTER] So this church minister was sending a parcel to one of his parishioners, and when he went to the post office is that what you call it? And the clerk, clerk... sorry, I'm learning Americanese. The clerk asked him, "Sir, is there anything breakable in this parcel?" So, he says, "Oh, well, the parcel contains the Bible, and the only thing that's breakable in there are the Ten Commandments." [LAUGHTER]

Ah! This woman, her daughter was going to get married. So she went to the post office to buy stamps for the invitation cards to be sent out. Two hundred invitation cards. So she went to the clerk at the post office and said, "Give me 200 stamps." So the clerk asked her, "Which denomination?" She says, "Has it come down to this now? [LAUGHTER] So, clerk do one thing, give me 100 Baptist and 100 Presbyterian." [LAUGHTER]

It's quarter past twelve, are you going to have a break for lunch? Good. Then we get together again and we'll start talking. Enjoy your lunch.

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