

GURURAJ: It seems quite high, doesn't it?

RISHI: [FIXES THE MIKE] From all the meditators here we'd like to give you a very, very warm welcome, and make a little announcement before we get going. AMS has been in operation about nine months and many of us have worked together very closely, and particularly Ruth and Sydney Yedlin and Cathy Lewis. Cathy here? And who else? Claudette. Oh, incidentally, we have a lot of guests [from Los Angeles?] tonight. Claudette, can you help? What I'm getting to is this. It's that we're in a position now where we can really make some headway, and with Gururaj's blessing it's my very, very great pleasure to say that dear friend, Amrit, is taking over as national leader of AMS. Amrit and Gita have agreed to come back to the United States and work with us very closely. And when will I [????????????]?

AMRIT: In mid November. November 15th. Right after this course is over we have to go back to England for about ten days and then we'll...I'll be back. Gita comes a little later.

RISHI: And we we'd like your support and really to get behind Amrit and let's make this into something. So thank you very, very much and thank you for all the work and the fun we've had together. [APPLAUSE]

AMRIT: I would like to thank Rishi very much. When we came here last year, December or January, at this time Rishi said that he was willing to begin the movement here to get things off the ground. But he even mentioned that time, he wasn't certain what he'd want to do to continue doing the kind of work which would involve a lot of traveling and things like this. And so I went to visit Rishi when we first arrived here some days ago. We had a long discussion and he said to me that he felt that he wanted to continue writing and making tapes and serving in various ways, but he didn't want to continue in a position which would involve running around the country. And already at this point he had started a very good solid foundation, and he felt that he had done as much as we wanted him to do in that area. And just when we were talking about who would take over and we were having a discussion about this and he suggested that Gita and I should come back and take it over. Now, up until this time nothing like this had even entered my mind because things are going very nicely in England now, and it's been the history of my life that I go somewhere and get things structured very well and then leave and go somewhere else. We had a lovely cottage in the country that we're living in in southern part of England. Someone had just given it to us to use from [???] of '79 to the late spring of 1979. Someone had also given us a brand new car and we had all the things we needed to do our work there and make it easy for us and so on, plus now

lots and lots of teacher that we're in the process of training. So I didn't really even take it seriously when Rishi mentioned it. And then I started thinking about it a day or two later and decided it would be a really lovely experience to come back here and work in the United States which, after all is my home, my country, even though I also feel about England as a home, too. So I saw Rishi two or three days later and said, yes, I would really like to do this provided just one thing, and that is that I really have your support and Gururaj's support. Gururaj said, yes, we have his support and I asked Rishi and he said, yes, that he would give me his full support. I thank you for that support, Rishi, and I honestly would not do this unless I sincerely felt that I had it. So I want to say, give a big expression of love to my friend, who's been my friend for ten twelve years, now. Say God bless Rishi. Thank you very, very much and that's all. [APPLAUSE]

GURURAJ: Am I on now? [CHELAS LAUGHING] Good. Let us start off with a little prayer, and then we'll do about five minutes meditation. [SINGS PRAYER IN SANSKRIT] [LONG PAUSE]

Well, I've not come to lecture to you because that would be very easy. Lecturing to you would mean that I would tell you what I want to tell you. I have rather come to communicate with you, and in this communication where minds and hearts join into that beautiful oneness which we call love. And perhaps, it is the most important thing or the most important quality that has to be cultivated, appreciated and realized. So the best way to do this is by having a discourse. So please ask any questions you like. Any questions pertaining to life. Any philosophical questions. And let us see how we can handle it. Okay. First question.

CHELA: Gururaj, as love expands to encompass [more and more?] through spiritual practices, how does this affect personal love, and the focus of personal love on a particular individual?

GURURAJ: Ah. Love never expands. Love never expands. Love is eternally expanded. Love is limitless. It is beyond all boundaries. It is beginless and endless. The water captured in a wave is not limited. It is limited only by name and form of what we perceive as a wave, but that which constitutes the wave is the ocean, expansive and limitless, vast. Now, that is the totality of love. But when we bring love down to the individual level, how are we to experience it? How are we to express it? And what are we to do with it? Good.

When love is brought down to the individual level, that purity, or that expansiveness comes down from a universal vastness into the narrow channel of what is known as a human being. Now, the human being as we know him, the embodied person that has a limited body and a limited mind, can only express love in a limited manner. Now, we all know, we all know that the human being uses only ten percent of his mind. Now, the expansiveness that is first felt in the heart has now to be perceived, it has to be cognized through the mind and the mind puts on the limitations to what the

heart can really express. So the greatest stumbling block for the expression of that eternal love which forever resides in one, the greatest stumbling block is the limitation of the mind, the limitation of the mind. So, through meditational and spiritual practices what we are doing firstly is allowing the mind to expand. Love does not need to expand, the mind needs to expand, and the mind expands in greater awareness. Now, when the mind expands in greater awareness, the ninety percent dormant areas of the mind is awakened, and through our meditational practices we dive deeper and deeper and into far deeper levels of the mind. Good.

Now, there is one thing that happens if the mind itself is given all prominence. When awareness develops, intellectuality, for example, develops. Then it can be misused if we do not find the way how to allow the power of the love to flow through that mind in cognition and recognition. We have seen that a lot of importance has been put on the mind, and we do see steadily that the world is progressing toward intellectual moronism. Yes. Various inventions are taking place created by the mind and so, so misused. And the example, there are many examples, and the discoveries by the mind of nuclear energies could be a prime example. Now, what is lacking there is the power of love that could guide the mind towards its finest value. To its progressive value, rather than a retrogressive value, to a constructive value rather than a destructive value. But because through the way of living, or through environment, or through our upbringing, we put emphasis only on the mind and lose the quality of the heart that is forever pounding, pulsating, ramming the wall of the mind for it to blossom forth. But we block it by the mind.

Now, our spiritual practices are so designed that there is a simultaneous development, simultaneous development of the opening of the heart. Of the unfolding, unfolding or peeling of the veils that cover the heart created by the mind. And at the same time, at the same time, the mind is gaining greater and greater awareness. So when we reach the stage of combining all that the heart could express and the mind could cognize, then man can function in greater totality. Then he would be flowing, not against nature, but with nature. Not against the current, but with the current. So the steps are these, that through our practices we develop greater awareness of the mind and yet in developing the awareness, we also are allowing the force, the power of the human heart known as love, to flow through more smoothly, more powerfully, and more encompassingly. Good.

So as we said at first, that the heart contains that infinite force of love. That infinite force could encompass the entire universe. Because that force that is within the heart is the primal energy which has brought about this yearning within us to better ourselves and to experience something which is higher than what the mind could fully cognize. The mind only has an idea of what love is because, as we know, the mind is limited and anything that is limited can only have a limited idea.

So now being in this position, what are we to do? What are we to do? The mind is allowed to appreciate, the mind is allowed to appreciate but the mind cannot appreciate the fullest value. So in spite of all the intellectuality, in spite of all the analysis, the mind reaches a full stop. So it is not a question of annihilating the mind to experience what the heart says, but to use the mind as a can opener to open up that flood of energy which is called love, which is as we said before, and it's worth repeating over and over again, that is so much in abundance within ourselves. But when we say "heart" we do not mean this little physical organ. We mean the core of the human personality. Now, the core of the human personality, although because of the mind and because of the little body, we classify it as individuality. But at the core of the human personality, the individuality ceases and we can experience universality. And in the experience of universality there and then only would we know what real love is.

Love is a quality which is indefinable but experiencable. Man says he loves woman. Woman says she loves a man. Is it really true? Is it not just perhaps a need of mind and body which we bluff ourselves into believing it to be love? We try and find an object, and finding the object and through the object we are trying to experience love. That is a process, but not the end. We pour our love, or our so called love, to a object, but when you pour it to an object only and that object is limited, then be sure to know that what we have poured forth must necessarily be limited. The idea is not to pour love to the object, but through the object of our love. And it is when we pour our love through the object that we reach universal love. So the object of our love is a means. The object of our love is a way to find that inner self of us which is all love; yet in the pouring through the object of our love we experience one thing, that through the concrete, through the object of our worship, or the object of our love, through the concrete, we reach the abstract. Because love is abstract.

But if it is abstract, how can we bring it to its practical value? Now, the concept is very wonderful to say, "love for the sake of love." Ah, that is the highest ideal. But are we capable of loving for the sake of love? Each and every human being, 99.999999 (beg your pardon) percent of the world's humanity, being imperfect, does not know what real love is. The love they have is therefore also imperfect. But now, it's good to have an ideal. But within the limitations of our imperfections, what can we do about it and how can we use our imperfections to advantage? I always say that if my milk turns sour I will convert it into beautiful yogurt. Ya.

So we can progress on the path of love if we first accept our shortcomings. And that is where the greatest difficulties lie, where man does not want to accept his shortcomings. Man always thinks of himself as something far, far greater than what he really is. Man lives in a projection of himself, the mental projection man has created of himself and that prevents him from accepting himself as he is, imperfection and all. If you take a survey of human beings, and these surveys have been done there have been many statistics that has proven this that man always puts himself to be far better than what

he really is. Now, here is where we can put the mind to use, where we can honestly and truthfully go into self analysis and list our imperfections. And after listing them, we accept them. We admit them to ourselves. And we can have a friend that could be very helpful, we admit it to a friend. Or if not to a friend, then to God. And once we accept our imperfections, that is the time when progress will begin because with acceptance the blood brother of acceptance is surrender. And what do we surrender to? We surrender to a power which is higher than ourselves. Now, this power you can conceive of as something external, or you can conceive of it as something internal. So when this surrender begins then the path of progress starts. And that is why the scriptures say, "Not my will, but Thy will be done." And that is what it means. These injunctions are there for man's personal evolution. Now, when one accepts the principle of surrender, and say, look let thy will be done, then you automatically surrender your mind also to that will, because your will is your mind. So the little mind surrenders itself to a super mind. And then we have fireworks. Immediately the super mind starts reacting and stills the superficial turbulence of the mind. And when the superficial turbulence of our little minds is stilled, then the power of the heart starts pulsating. It starts pulsating in every action, in every word, in every thought. So we first...

[END SIDE ONE]

GURURAJ: We had an object of love to which we thought we gave our love, and then when we gained a greater understanding we use the object of love through which we try to find a universal love. And that is happening on the one hand, and on the other hand we accept our shortcomings. And by accepting our shortcomings we admit and we accept in the sense of surrender, and we surrender our will to a larger will.

Now, here a beautiful marriage takes place. That the larger will, the universal will flows back from the object to you. It rebounds. Now, if your attention had only been to the object then it would have stopped there. But it being through the object, it rebounds through the object back to you with a greater realization that I could make the entire universal concept of love into an individual concept, where I could capture the entire sun in the reflection of a little bubble. So every human being has it within himself to experience the entirety of love; and when one experiences the entirety of love, then there is no you, there is no me. It is us. Now, this happens between individual people. But in this happening they have captured that immensity, that immense quality, that immense infinity in the communication between the two people. And then man can really say that I am thee and thou art me. Duality ceases. Wherever there is duality, there is friction. Wherever there is oneness there is no friction. And real love, as applied even to the individual self, can be frictionless. It is the mind which can also, for the purpose of our talk, be called the ego. That

is what creates friction. And here, two egos arise and clash. When two egos can merge, can merge, and it can merge, not by annihilating the individual personality, not by annihilating, but by subduing the egos so that the pure quality of love just filters through and filters through and shines and shines and shines. When man can really love one person, when woman can really love one person, then if they could find the meaning of what love is they have found the meaning of God. Because love is God, God is love.

So in order to be able to define love, which is beyond definition.... If anyone can define love, he can define God. Now, the mind is finite. How can the finite mind ever define the infinite? It's a contradiction of terms. We can only infer to it and as I said a little while ago, although it is beyond mental comprehension it is experientiable. So what happens is this. In its ultimateness, or in its finality, that love experiences itself. Love requires no exterior support. It is a flame, a light that does not require oil to burn. It burns of its own and sheds light all over. And it is so simple, really. It is so simple. An act of acceptance of our shortcomings and admitting that and surrendering. You can even...if you cannot conceive of any higher power, surrender to the concrete object, be it man or woman. Surrender to that object and you start growing. You start growing and growing and growing and blooming.

I quoted a few nights ago the Persian poem. Now, if I should repeat it in Persian I'm afraid everyone will understand it and I don't remember the words too well. [LAUGHTER] I'll give you my version of it. It's a lovely poem. I've quoted it many, many times and I love it very, very much. A lover went to his beloved and knocked on the door. She asked, "Who is it?" And he said, "I'm Tom." The door was not opened. The next day he went again and knocked on the door and she asked, "Who is it?" And he says, "I'm Tom So and So." The door was not opened. And when at the third night he went and knocked on the door she asked, "Who is it?" and he said, "I am thee, my beloved," and the door was immediately opened. See?

So love knows no separation. And if there is separation, it is an excuse for love. That so called love is created by a physical or a mental need. It could be an expression of one's inadequacies or insecurities or inferiorities, whatever. But not real love. But we, having those imperfections, we have to start somewhere, imperfections and all. And this is the path of acceptance and surrender, for love is a grace. It is a grace that flows through us, and it is every man's inherent right to experience it fully, if only we allow ourselves to experience it. And then we can really say we live as total human beings. Man does not live in totality. Man is so fragmented he lives only in his mind and body, and the inner quality, the spiritual quality, is not infused in the actions of the mind and body. So through our spiritual practices what we are doing is infusing that spiritual self. You can call it love, that's another name for it. If we infuse ourselves, our inner selves into the actions of our mind and bodies, then the mind and the body become richer. Because we will then be functioning as a totality using

all the three aspects of ourselves, mind, body, and spirit. And that is exactly what our spiritual practices are aimed at and designed to bring about. It is a gradual process, but anything worth achieving is worth striving for. Good.

If anybody says twenty minutes meditation in the morning and twenty minutes meditation in the evening and everything will come right, believe it now, it is not true. Yes, proper meditation, individualized, tailor made systems made for individual people, that gives us the strength, that brings within us this integration. True. But, though meditations are effortless, daily living must contain the element of effort. And the element of effort lies in right action and right thinking. Because there is no difference between thought and action. Because thought, too, is matter on a very subtle level. It is tangible, it can be seen, it can be heard, it can be smelt and most of the time it stinks. [LAUGHTER] Yes. Fine. Oh, I could go on and on on this subject and speak on it for hours. Good.
Let's try some other question from a different viewpoint. Anyone else?

CHELA: I find a contradiction in attempting to do this way when I was here. But you say that thought has essence and substance the same as action. To me thought is not controllable, it comes by itself.

GURURAJ: Thought is not controllable. It comes by itself.

CHELA: That's what it feels like.

GURURAJ: That's what it feels like. Yes. You said that there is a contradiction because thought might be abstract?

CHELA: The contradiction comes in that some of the thoughts are not right thinking, and how do I acknowledge the imperfection unless I acknowledge the thought?

GURURAJ: Good. Fine. Beautiful question. Right. How do you acknowledge the imperfection if you do not conceive of it first? Right. No one stops you from conceiving your imperfections because the mind is the stumbling block and at the same [time?], the mind is to be used as an instrument to overcome itself. Now, as I said, thought is also matter, but in a very fine level. [END SIDE ONE] If you can picture to yourself a panel, a painting where on the one side you have a very deep blue color and gradually that color becomes lighter and lighter and finer and finer and finer. So it is one continuum. One continuum that the body and the mind is a continuum. The body remains at a grosser level, while the mind and thought is at a more subtler level. But the essence is the same. We could use the analogy of water vapor which is very

fine, but the same water vapor could be condensed into water and further condensed or frozen or congealed into a solid block of ice. So it is not a difference, it is not a different thing, but the difference lies in degree of subtlety or degree of grossness.

Now, thought, most people try to control thought. Now the question would be, are thoughts controllable? And if they are controllable, how? If thoughts are uncontrollable, why are they not controllable? Every thought man thinks is a conditioned thought. Conditioned in the sense that through ages past, in this lifetime, and those that believe in previous lifetimes, we function with a conditioned mind and it is the various actions and thoughts that were thought before, those thoughts are forerunners of the thoughts we think today. Man today is the sum total of all his past existences. Of all his past existences. So what man does today has a deep karmic value. He has conditioned himself by his own karma to have taken on the life he has taken on today. So karma is allied to one's thought, and thought is the forerunner of one's actions. We think about the thing first and then we act upon it. Sometimes we say the act has been impulsive, but yet in that impulsiveness there has been the flicker of thought.

So it is not necessary to go back into all those lifetimes to discover why we act, behave, and think the way we think or the way we behave. That is what psychoanalysts do. What we do is this, what we do is this, that we do not want to stir up the causes of the thought, we try to take the effects and we do something about the effects. Now, to use the analogy, if there are a bunch of monkeys jumping around on a tree and you want them stilled, it would not help you to go and shake the tree. They would jump more. Thoughts are like that. But if you leave them alone they will settle down. The best way to get rid of darkness is not to analyze the darkness but to switch on the light. That is where spiritual teachers differ to a certain extent with modern psychoanalysts. Psychoanalysts would try to discover the cause and give you an understanding that your behavior, your thinking pattern, is because this is what you have done before in your childhood. There is some value to it. There is value. But there are many reasons of our actions and thoughts today that can go beyond our childhood. We could ask the question, why is one person born happy while another born unhappy? Why is one person born healthy, while another person born unhealthy? Now, that divine energy or that divine law, whatever label you wish to put on it, if that law operates justly, why has it been so kind to one and so unkind to another? So we are responsible, entirely responsible for what we are. And when we said to accept our shortcomings, we accept our shortcomings and at the same time come to a realization that I am responsible for what I am. And it is not the fault of anyone else at all. But it is quite common that when something goes wrong the husband blames the wife. And if he can't blame the wife and she stands up with a rolling pin, he blames the children. Or he blames his boss or he blames his friends. And when he just can't carry on blaming any more, he blames God.

And yet, little does he realize that my thoughts are uncontrollable today, and my thoughts are negative today is because I have created them. My past actions are that...is that which is responsible for my present state of mind. Everything that happens around me is attracted by me. Every action I perform must have a reaction. And it is a law that cannot be escaped from. It is something that I have to face, and if I'm weak, if I haven't got the strength to face it, then I surrender and I say, "Thy will be done. I cannot do any more. I'm tired."

Now, when one accepts that principle of self surrender, then you will find that the thoughts which were so uncontrollable assumes a certain quality of control. It works spontaneously, without rhyme or reason. The reason why negative thoughts come up in the mind is because the mind is forever at conflict within itself. And two negatives can never make a positive, we know that. We know that. So with this sense of surrender, this sense of surrender, those monkeys that jump around on this tree settle down, and in its settling down this law of grace is invoked that will take the sting out of the thought.

There's a very favorite stanza of mine which I've used many times: " Two men behind prison bars. One saw mud, the other saw the stars." Two men in exactly the same circumstances. One could only see mud, the other saw the stars. One could only see gloom, one sees the glory. Now, that is where, that is where thoughts are used to a more fruitful purpose by the attitude we have, by the attitude that we can cultivate through surrender. Surrender that I am put in these circumstances. I am behind these prison bars, but being in the circumstances behind these prison bars, why must I look at the mud? Why forget the stars? And as one looks towards glory with a sense of surrender to the glory, then the negativity becomes lessened and lessened and lessened. Thoughts cannot be controlled. If you have a jug of dirty water all you have to do is put it under a running tap and eventually the water in the jug will be clean. Picture to yourself an oblong piece of wood and cut it this way into two wedges. The one wedge is negativity, the other wedge is positivity. Now, at the broad end of the negative wedge, positivity will be narrow. And at the broad end of positivity, negativity will be narrow, small, little. So that is how we progress. That from the wide angle of negativity as we lessen it by our spiritual practices, we reach the area of greater and greater positivity until negativity disappears.

Now, surrender is not the only way. Perhaps during this course we'll discuss the value of thought, negative and positive, from other angles as well. Tonight we discussed it from the simplest basic angle of surrender. Okay. Fine.

AMRIT: Guruji, it is getting rather late and we have to give a test tonight.

GURURAJ: Some of you or most of you are due for some advanced practices. Now, I don't know if you've been given forms to complete, experiences before and after, etc. Now, for this we also need a little test. Now, this test is called "closing of the senses." Now, what we do is use the thumbs to close the ears. Fine. We use these two fingers to close the nose and of course our lips are closed. Fine. So like that, that, that. Now, when we do that, when we do that...you can do it tomorrow...we have to do it about three times. When we do that you will have certain experiences. Fine. And those experiences I would like you to write down on a piece of paper. You do it three times and you write down what you see or what happens or what you hear. This will help to evaluate certain things which I have to evaluate in conjunction with the form that you have filled in. Fine. Now, you hold in your breath as long as you can and then of course you start breathing again. [LAUGHTER] But try and hold it as long as you can until you cannot breathe any more or rather, hold it in any more. Do that first thing in the morning and then of course some time in the afternoon. Don't prepare for it. Just all of a sudden. Don't prepare for it because by preparing for it you're mind might play some tricks on you. And then you will try and conjure up certain things. So you just do it very, very spontaneously for three times and you can do one in the morning, one later, and one towards the evening, as long as we have those slips of papers from you by the evening satsang.

CHELA: [INAUDIBLE DISCUSSION CONCERNING TIME.]

GURURAJ: Yes, it would be nice to have it by one thirty because those forms have to be carefully studied and really gone into and it does take a lot of time. We've got about seventy people here, I believe, and if you work out how much time is to be spent, it does take a lot of time. So why can't we do one thing? Let's all do it now for the first one. Carry on. Eyes, nose, close your lips, close your ears. Hold in your breath as long as possible.

**** END ****

S.A.