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WASHINGTON, DC TOUR (PM)

VOICE: [Inaudible]

GURURAJ: How does one handle resentment? Beautiful question. Any more? I could handle half a dozen at the same time.

VOICE [Jamie?]: Can you tell us if there is anything in common between our unattractive patterns that we try to work through? In other words, sometimes they seem to have... in actualizing them they seem to have the same pattern evidenced in different ways. Like eating, drinking....

GURURAJ: Mmm. Beautiful. Who says you have unattractive patterns. Who says you have resentment? Who is the seer of unattractive patterns? Who is the cognizer of resentments? So what is happening here now is this, that within the patterns of your mind you are creating more and more patterns which you find to be unattractive. And who observes the unattractiveness of the patterns or resentment? None else but your mind. Your mind is the cognizer of whatever you think is unattractive. When you view this from a more integrated level, where mind, body, and spirit function in unison, in an integrated way, there is nothing in life which is unattractive, there is nothing in life which is resentful. So what does this mean? This means that you are putting an interpretation on the experiences your mind is going through. Now what is the reality of your mind? what is your mind made up of? What is the substance of your mind that makes you feel all the various things that you have described? The mind itself has no substance. The mind is not you. The mind is a superimposition upon the real you, the totally unstained, untainted you, the real you, the pure you. And as clouds darken the atmosphere, so has the real you, the sun, the self luminescent sun, becomes obscured by thought patterns created by you yourself.

So what do we need to see the luminescent sun in all its full glory or brightness? What do we need? We need to disperse those clouds. And dispersing those clouds, the rains come to fertilize the fields and the flowers. How is this to be done? That is the question. How do you do that? You are totally conditioned, conditioned by various factors that govern your life. And the factors governing this present life might not have stemmed from this life only. It might go back into previous lives. Who knows? Believe them or not, it's not even necessary. But one thing is to be accepted and that is this, that your mind is patterned, and within the patterns you are creating greater and greater and greater patterns. And

the mixing of all these various patterns brings about in you hatred, resentment, envy, jealousy, covetousness, intolerance, impatience. So what is working there is but an energy.

Now this very energy that creates these so called negative patterns can be redirected. Nothing else needs to be added at all. But these negative energies can be redirected into what might be termed positive energies. Same energies.

Depends upon the usage of the energies. Like electricity, that I always speak to you about. Put it in a refrigerator you have cold; put it in a stove you have heat. Same electricity, same energy.

But let us ask ourselves this question: why has this mind come into being? And what is the mind? We said a moment ago the mind has no substance of its own. The mind is composed of nothing else but thought formations created since the beginning when the cycle of this present universe began. And patterns mixing with other patterns, duplicating itself, replicating itself, produces so many different factors in your life. And yet you are incapable of unpatterning the patterns. You have not the ability to do that. Because if you had the ability to do that, then tomorrow this whole world in a few minutes would be at total peace.

So what is the answer? What do we do? Are we going to try to unpattern the mind which is not possible? Because the mind is nothing but thought and who can destroy thought. When you become thoughtless, when the mind becomes devoid of thought, then mind would not exist. You become mindless because you are thoughtless. So to channel these very thoughts into a positive way is also playing around with mental energies. You shift the energy from one area of the mind to another area of the mind. And yet the mind is so vast, for there is only one mind, the universal mind. And individualization only occurs because of the very patternings that you have spoken about. We call them samskaras in Sanskrit. We call them impressions.

Then what do we do? What do we do? What is the answer? What is the answer to happiness? Because it is only these thought patternings that create unhappiness in you. And yet behind it all in the background, consciously or unconsciously, man is forever seeking for joy, for happiness, for calm, for tranquility. You see what a paradox you are. A total paradox. Deep within you there's that quest for joy, and yet on the surface are these patterns of fear, of anxiety, tensions, stresses.

Now, we have come to the point where we cannot get rid of the patterns. You have lived through so many many lifetimes, and do you think you can remove all those patterns just like that overnight? Hm? You cannot destroy the patternings, for everything existent is immortal. Every thought that has ever been thought in the world is never destroyed. I was telling someone the other day that a poet composes a poem, or a musician composes a symphony. He is not creating the poem and neither the symphony and neither the painting. But he is attuning his mind to a certain higher level where these thoughts are existing all the time, and drawing from that and interpreting it through the levels of his subconscious and conscious mind, he writes his poem or does his painting or composes his symphony. So nothing is destructible. Even

when you discard this body you think it is destroyed? No. It goes back into its original elements. Water to water, fire to fire, earth to earth, dust to dust, ether to ether.

Now, we have seen that you cannot unpattern your mind. We have seen that you cannot control your mind. Because all form of control of the mind can only lead you to inhibitions and repressions which will manifest themselves in some way or the other. So moving around these energies would mean that you're curing a headache, but in turn producing a toe ache. There is only one solution. And the solution is life itself. And that life is the way and that way is the truth. Where you, through your spiritual practices, become an integrated being. When your mind, body, and spirit acts in total coordination. And when you reach that so simply, it is just around the corner. It's not far away from you. Every day we say that Divinity is omnipresent, present in every cell of your body. Then how can it be far away from you? And Divinity is integration. Not fragmentation. Patterning is fragmented. Patterning is the product of fragmentation. And all tensions and all the sufferings that you think you are suffering.

So with spiritual practices, when mind, body, and spirit operates in that beautiful coordination, in that integration, the patternings are dispersed. They go back to the original elements. Nothing is destroyed. If you are of a hateful nature remember one thing: that all the hatred, all the thoughts of hatred floating around in this atmosphere will be attracted to you. If you are of a loving nature, then all the thoughts of love around will be attracted to you. Birds of a feather flock together. So you do not destroy anything. You do not annihilate anything. But you send them back to where they belong. Send them back. Chase them out. Out, out, out. By integration. Because when you become totally integrated there's no space left for all the fears and the anxieties and the hatreds and the patternings. There's no place left in you for it. The cup is full. It runneth over.

So where is the place of patternings? And then, let us view it from another angle. Are your patternings really patternings? Are your thought process really thought processes? Do you think that you think? I think, therefore I am. Descartes. Rubbish! I am, therefore I think. Other way around. Do you see. Right. And are you sure that you are thinking? Or do you only think that you think? What is the basis of your thought? You are but just a gardener. That's all. You can gather these beautiful flowers and you can gather also the weeds in the garden. Huh? Why not the flowers? Why the weeds? Hm?

So when we talk of patternings it is a superimposition upon reality. The sun shines in its fullest glory, and here in the pond, in all the bubbles of the pond the sun is fully reflected. But is that the sun? Reflection. So likewise your thoughts are nothing else but reflections. And the cleaner the mirror the clearer the reflection. Dirtier the mirror more muddled is the reflection. And then we get angry with ourselves. We feel resentful. That resentment is within us. And we are projecting that resentment onto others. No one in the world, no subject or object is resentful by itself. Because resentment does not

exist in reality. The only thing that exists is joy and bliss. For you are made of joy and bliss. You are children of the Divine. You are Divinity itself. Brahmasmi. I am Brahma. Tat twam asi. Thou art that. "I and my Father are one" means the same thing. And if I and my Father are one, where does this nonsense of resentment and hatred come about? Hm? When your true nature, your inner self is nothing else but joy, peace, and love. Ahh, but it's been such a long time. And all the dust and dirt has covered this beautiful, scintillating diamond. And through spiritual practices we blow off the dust so that the diamond could shine in its pristine purity. And then all patternings are gone, all resentments are gone. All hatreds are gone. And you forever dwell in joy and peace and tranquility. All the illness man suffers today are created by himself. By his own mind because he thinks he's sick. And a thought is a thing. Tangible. You can see it, you can feel it, if you have the required amount of sensitivity. So you use those energies which is thought itself and channel it to illness and you feel ill. Channel it to health and you feel healthy. Channel it to hatred and you feel hateful, resentful. Channel it to love and you become love.

You don't need to love. Because that is a thought when you say, "I need to love." No. You have to go beyond that and come to the realization that "I am love." Simple secret. You want people to love you? Become lovable. That's all. So simple. I was saying in a lecture the other day, I think some of you were there, it is so simple to be happy but so difficult to be simple. Hm? So all these problems man goes through is because of his mind, mixed up mind. Ninety nine point nine, nine, nine, percent of the world's population should be in a lunatic asylum. Yeah.

This husband and wife were arguing and the wife says, "Oh, stop talking like an idiot." So he replies, "Look, I've got to talk in a way that you could understand." [Laughter]

We are bloomin idiots, really. When the secret of joy and happiness and life is so simple, so so simple. But we make it complex. We add on all the ingredients into it. While in reality life is so simple, so beautiful, so joyous, so... ahhh! No words, really. There's no words for this force that flows through you and not only through you but you are the force. You are Divine, you are Divinity incarnate in an embodied form. And even the embodiment is divine. How much are we aware of our Divinity? The mind is too clouded with the patterns, with all the kinds of resentments we feel in life. So with spiritual practices we gain the integration by which the awareness develops. And you become aware. And in that awareness you will see nothing else but awareness. To be aware of awareness. For awareness itself is Divine. Awareness is God, nothing else. He's not an old goat sitting up there on the throne with a long beard. And I said the other day, with a couple of dozen bookkeepers: "John did this today, Mary did that today, Jamie did this today." Awareness.

I was telling some people the other day that this little thing inside here this brain contains 12 billion cells. Twelve billion cells and we are only using one millionth part of 12 billion cells. So how aware are you? You're sleeping! Fast asleep!

You're dead and think you're alive. You think you are alive. And that makes you live. In other words, it is only your thought that gives you life, and not really alive. Life can only be found when you wake up from this dream. Wake up from this dream, from this illusion, from this maya. And then you will realize, oh, my God. Gor blimey. Aw shucks. I've been dreaming all the time, dammit. And now I'm awake, aware. Awareness and wakefulness are the same thing. We think we are awake, that's all. If you were really awake, all patternings and resentments and hates all disappear. For then when you find the reality within you you become the observer of all these patternings, all the workings of the mind, the whirlpool of the mind. You stand apart and you see the small self, the ego self doing its own business and you're standing watching the play. You're watching the play of life. With all these interchanging qualities. And you enjoy it. You enjoy the play if you are an observer.

But there's also ways in how to observe the play of life. You might have gone to cinemas and you see a tear jerker film on the screen. Inside you, you know it's just a projection. The screen is totally white. The superimposition upon the white screen, and here this poor little child or this beautiful woman is going through so many hardships that you start sniffing and you pull out the hanky. You blow your nose and you wipe your eyes. And yet inside you the knowledge is there that you are watching a play. You go and touch the screen and you can't touch the people. It's a projection. But you get so involved in the projection that you start crying, you start laughing, or whatever the situation might be on the screen. Your life is the same, exactly the same without any difference. You are watching a projection and getting involved in the projection when deep down within you that little voice says, "I am the observer. I observe." And then when you start observing the patternings you would be non affected by the patternings. You are non affected because you are a part from the patternings of life. Do you see.

And that is called non attachment. That is called non attachment: to be in the world and yet not of the world. When you become the observer you become non attached. Like this little story I told the other day. This old man about 85 he was on the verge of death. Lying there just about breathing his last breath. So his wife was there and he says, "Where's James?" So the wife replies, "He's standing on your right hand side." "Where's Tom?" He's standing on your left side." "Where's Harry?" "He's standing at your feet." So the old man, in spite of his last breath he jumped up and he said, "You're all here?" Then who's minding the bloomin' store!" [Laughter]. You see.

Attachments, attachments, attachments. Totally unnecessary attachments to things that you cannot possess. Because you do not even possess yourself. Can I truthfully say this is my wife, can I say truthfully that this is my brother? Can I truthfully say that is my sister? On the surface level, yes. But deeper down, I cannot possess my wife. I cannot possess my sister. I cannot possess my mother or my brother. Because I don't even possess myself.

So in the self possession you suffer. Thinking you possess it all while you possess nothing. You are just passing by. That's all. So while you're passing by enjoy the scenery. Look at the beautiful gardens. Look at the beautiful flowers. Listen carefully to the wind blowing through the trees, that divine symphony. Feel the beautiful mother earth as you walk upon it. Feel the energy rising from there that sustains you. But are you aware of it? Are you aware of all the things around you that sustains you? If not, you are fast asleep. Perhaps sleeping or dreaming, nothing more.

So with spiritual practices we coordinate mind, body, and spirit and we are fully aware of what? Of what are we fully aware? Of all the beauty around us. For there is nothing else but beauty. To repeat again, if God is omnipresent, then He is present in everything, so everything has to be beautiful. There is no ugliness, there is only a interpretation of the patternings of the mind. That's all.

Now, how do you beyond these patternings? You can't destroy them. You can't annihilate them. Because there's no destruction at all. Even this body, as I said before, does not die. It only gets transformed into other substances. Like gold you take a piece of gold you make a bracelet. You take a piece of gold you make a necklace. You take a piece of gold you make a ring. So what do you recognize it to be? That's a necklace, that's a bracelet, that's a ring. But in reality it is gold.

So don't we miss the point all the time that all is joy. All is bliss. And we get muddled up by seeing the forms and the shapes and the names. Name and form, it's all we see. Not the essence. So when, through meditational and spiritual practices, you become aware of the essence, then names and forms and patterns don't matter. Then could you truly say, beloved, you and I are one. There's no separation, we are but one. It's the mind with its individualization formed by various samskaras that gives you the individualization. And yet a deeper level there is only one mind, nothing else, only one mind. One universal mind which is the primal manifestation of the Manifestor. And yet the manifestation merges back into the Manifestor. You are not an image of God. Your mind is the image. Not you. You and the Father are one. But the mind with its own peculiar habits creates individualization, and all those individualizations, like reflections in the bubbles of the pond, seem to be apart. Yet there is only one sun, and only one pond. One Manifestor and one manifestation. You see.

So who is the creator of all the resentments and problems and troubles? I am the creator of all my problems. Let everyone realize this and as soon as this realization dawns upon you you will not feel resentful. You will go beyond patternings when you admit to yourself that all this is because of me and not because of God.

That's about an hour, is it? I could go on the same subject and talk for hours. So what we could do is if anyone has any questions, please ask.

[END SIDE ONE]

VOICE: I have a question about empowerment. How do we empower ourselves, how do we empower others, how do we empower organizations, who do we empower groups? With this empowerment how do we set up win win situations where we come from "you and me" instead of "you or me?"

GURURAJ: Firstly, what is the necessity of empowerment? Empowerment denotes one factor, and that factor is to control. Behind any form of power or empowerment there is a latent and patent desire to control. Why should we want to control? Why should we? That is, of course, from a metaphysical level. But if you have to be in control, if you want to be the source of empowerment, your very mind can do that. But then don't ask me for happiness, because with empowerment there will be so much dissatisfaction. Empowerment is the blood brother of expectation. And expectation is the mother of disappointment. We need not to control anything. But if a need arises to control a situation, let our minds, our intellects, be guided for the benefit not of ourselves but of others. Then if you have the ability to use that power which is already within you, let it be used for the benefit of humanity, for the benefit of all. Because you are not apart from it all. You are part and parcel of it all. So if you want empowerment, where do you start? You start with yourself. Be in complete control of power within yourself. Then anything you think becomes a reality. You see. Thought forces are powerful. They are full of power. And they can be directed in any way. But the important thing to remember that directing those thought forces should always be not for one's own personal power, but for the benefit of others. And then you'll find that it rebounds on you. It rebounds back to you. You take one step towards Divinity and Divinity takes 10 steps towards you. Because you, the essence within you, is almighty. Almighty. So if the essence within you is almighty, and being burdened by the patternings of your mind, let those patterns be such that your very almighty essence be used for the Almighty. You see. Next question.

VOICE: You spoke of other planes, other planets, where people have greater powers than we have, they're more developed. I was wondering if [???] go to another planet to develop other abilities?

GURURAJ: Would you like to go there?

SAME VOICE: I don't know [Laughter]

GURURAJ: You come here five past twelve I'll take you there [Laughter]. [Tape starts to jump.]

Yes. The universe is a vast continuum. It is a process. And we are but just a small little section, a small little segment in this vast continuum. Now, as more higher evolved souls pass beyond the evolutionary stage of our planet, lower beings from a lower evolutionary stage enters our little section. Now, when we pass from this little section there are worlds upon worlds upon worlds, planets upon planets upon planets. There are thousands and thousands and thousands of them that are on the same evolutionary scale that we are on. And yet there are so many more thousands that are on a higher evolutionary scale. Right. On those levels verbal communication does not become necessary. You think a thought and you're understood. You think of any object and it is there. I've been to these places. I know what I'm talking about. So all these things are there, but it is not necessary for you (to answer your question) to pass through all those stages. You have a hot line directly to Divinity without taking all these little twists and turns in the universe to reach what's this? Baltimore? Washington? Direct line from your conscious mind, through the subconscious to the superconscious where all is one at its most subtlest [tape fades out]. From there [????] I'll take you some time.

VOICE: [Inaudible]

GURURAJ: Firstly, I don't understand the expression. That's an Americanism. I speak English. What do you mean by "over and out?"

VOICE: [Inaudible]

GURURAJ: [Inaudible] [Long pause. He may be talking, but it is not audible].

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