

Gururaj: I understand Danish.

Translator: Welcome Gururaj.

Gururaj: Thank you, it is so lovely to be here and so nice to see old familiar faces in the physical and yet from deep within we seem to feel that we have known each other for a very long time and it is true that we have known each other for a very long time. For when people are drawn to a common purpose, for a common purpose into the enquiry of truth, there has to exist a certain kind of bond which compels people to a singleness or a single purpose of mind to follow a particular path. So to me it is not like coming to Denmark but being here all the time. Good. So we normally start off satsangs with the asking of questions, the purpose is this that I've not come to lecture to you, before any lecturing I'd be telling you on a subject which I want to speak about, I'd rather like to speak about things which you want to know about and therefore there could be a greater communication. So let me hear your deep philosophical questions.

Public: I'd like to ask you <0:03:03.4>

Gururaj: No, it is not advisable at all. Now does everybody understand it or do you have to – Um-hmm, the purpose of human life is to reach the source where one comes from and psychoanalysis could never be the process to reach the depth that one wants to reach. Today's knowledge as far as psychology is concerned is very limited, they have not even made their toes wet in this vast ocean of the mind. Yet, certain kinds of knowledge might serve certain purposes, but to be really effective in treating the mind with all these kinds of analysis, one has to know what the mind is and present day knowledge at least scientific knowledge that is, does not seem to know what the mind is. So we do – we would agree on one principle that knowledge of the mind is very superficial. Now the mind of man is so vast that it covers the entire universe. Since the primal atom was propelled into this universe, at the time of the big bang, the big explosion which science seems to recognise today. Before they were so against the theological principle that the universe was created in seven days, but now they have come to agree with that that it could be seven days or seven seconds and in this vast explosion that occurred, millions and billions and billions of particles, atomic particles took propulsion. Now this propulsion is another word for evolution, going forth. – Someone can help him if you want. – Um-hmm, now these particles of matter in its propulsion which we call evolution, it goes through many many processes, it has the ability within itself to combine itself with similar particles that are propelling itself through the universe. It also has the ability to duplicate itself, triplicate itself, replicate itself and because of this innate quality of these particles, the entire universe started forming.

Now please do remember that the universe exists in the form of cycles. It has its creation, it has its preservation and then it has his dissolution. So this takes, in our linear measurement of time, time according to man's own comprehension, according to his

understanding still so? Good, yes, yes, umm it took billions and billions of years, because of the innate qualities within that atomic structure it has to pass through various forms of existences and the primal form that we know of is sub-atomic matter which – which condenses itself into atomic matter and that through further condensation becomes mineral matter and – sorry – and minerals too contain life. Ordinary stone which we regard to be lifeless contains life. There are atomic structures within a piece of stone, the electrons, protons swirling around its nucleus, causing a great motion and commotion. Its – that's a bit difficult isn't it? when you try and use, you know pun a word from one language to another, it's very difficult but you're doing very good. Chaos, making a lot of noise. – Now because of the motion within the stone itself mixed with its environment, changes take place in the stone and if the piece of stone is left outside, after a period of time we will find it changed and this change can only occur if there is life in it. So from there one could proceed to the next known stage which is the plant stage. Now we all know that in the plant kingdom there is life and not only that, there have been many scientific tests made as far as the feelings of plants go. Someone experimented in America that in a room several plants were placed and electronically wired up and when the one plant was burnt with a match, the other plant felt the pain. So here we have a higher form of life, yeah, which has feeling. Good. And even many of you that are interested in plants and gardening do know that you can speak to the flowers with love and how beautifully they respond and grow. Even playing music to the plants you create those feelings, you impart a rhythm to those feelings of the plants and they flourish and then from there we go to another stage, the animal kingdom and the animal kingdom is of a higher form because it has instinctual ability. And then of course we proceed to the worst animal of all, men.

Now we are of a higher form than the so called animal because we have the quality or ability to think, to be able to discriminate, although most of us don't. Good. Now through these various processes which has taken millions and billions and billions of years, all these experiences are contained in man's mind as impressions. So man's mind, to repeat again, contains all the various impressions through the process of evolution he has gone through up to now. So from that you could see how vast the mind could be. Now when it comes to psychoanalysis, what is the depth one could reach in this vast memory storehouse? Good, you have modern psychologist like Carl Jung who speak of the mind, the sub-conscious mind, the unconscious mind, but what psychologist has ever spoken of the super-conscious mind which is the energising factor of all the known facets of the mind. Now all of you would know that the conscious mind does not even constitute 10% of the mind, good, and even they use one general term, the sub-conscious mind, that which is below the conscious mind. Yet, this too contains so many various levels. You have the upper level of the sub-conscious mind which is closest to the conscious mind and that is the area which psychologists try to probe as far as psychoanalysis is concerned. So the reach in man's present day knowledge is not very far. Now all these impressions in the entirety of the mind are contained in various forms of grossness and subtleness. Now the sub-level of the – the level of the sub-conscious mind nearest the conscious mind is that which feeds the conscious mind into various modes of actions, emotions, feelings but this level is in turn fed by still more subtler levels and the subtler level in turn again is fed by the impressions of more subtler levels. So like that it goes on and on and on.

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So psychology though it might have certain uses can never reach the root of the problem. It, as I said there are certain values attached. It might guide and mould certain superficial actions, it might give certain directions but all these impressions, in order to find total balance of mind has to be eradicated and not transferred from one position of the mind to another. Many times psychological processes do one thing, they'll take away the headache and give you a toe ache. The real thing should be not to stir up the impressions of the mind, but to dissolve them. Now because the mind has various levels, a certain finer level of the mind can be helpful to a grosser level of the mind, but that is not dissolving, those impressions are still there. We are groping around in darkness. -- This quick? -- We are groping around in darkness and the blind is leading the blind. And sometimes it succeeds, yeah, oh yes I have seen two blind people walking across the road and each holding each other's hands and they did cross the road, but they did not know that so many other cars that were coming came to a stop still and standstill. Yeah, but the blind thought, "Ah, we succeeded." Now that happens in the mind where certain impressions just stop and get stored without finding release of it. So dissolution of impressions is what we are after. Now the question would arise that should we grope around in the darkness, and as the old saying goes, shall we analyse the darkness that what caused the darkness or shall we just switch on the light? Good.

So this is a very common misconception when it comes to the mind that we have to go through certain processes sometimes the process of regression where some psychologists would take you back in time of the present life and try to restructure or construct a picture from the childhood to the present age and they would try and analyse how did your parents treat you and what happened and what fears did you have and what thoughts were implanted in your mind and did your father use a cane or a leather strap to beat you? It's a whole lot of rubbish, a whole lot of rubbish, yeah. Yes, so this process does go on, it is, psychologists also have to make a living. Now I have nothing against psychologists, they're good friends. My objection is to method, objection – objection is to method used. Right, good. Now – yes, what he said he is yes, yeah -- yeah. Methods, some methods are valid in certain cases but the greatest method of all is forgotten and that method is to dive deep within oneself and bypass all these impressions of millions of years and draw from deep within oneself that energy that energises one's entire being which dissolves all those impressions which in Sanskrit are called samskaras and with, by diving deep within to the kingdom of heaven which is within, unlimited power, healing power is brought forth whereby within a few moments the entirety of the mind which is of existence of millions of years can be transverse, will go across and not only the various levels of the sub-conscious mind, but consciously felt with that little bit of conscious mind we have, for does the Bible not say, seek ye first the kingdom of heaven within and all else shall be added unto thee. And this is said in every scripture in different ways. So this is where we differ from psychoanalysis and going to the source. Good.

If we have a big boil on the leg, we are not going to put that boil under microscope and see what kinds of germs are flourishing there and in what rhythm they are flowing or what kind of dance they're doing. Could be doing the twist or the tango what do you

call it? Or how many white corpuscles are fighting red corpuscles? It's a good pastime but meanwhile that boil is hurting and it is painful, rather take a nice sharp needle, clean one and lance the boil. But that is hard, you're relieved of the pain. So analysis has a limited value. Now who is analysing the mind? That is the question. The mind is analysing the mind. Now if the mind itself is limited, then its analysis too will be limited. Look how simple it is. Yeah, yeah, so we are delving around in limitations when at our fingertips or at our command is that which is unlimited and proof of this is found in daily life, daily living. If we can't even move a hand without that divine energy which is within, and neither a flicker of an eyelid, neither can this flower give fragrance, yet all these happens so spontaneously. The flower gives off its fragrance because it is the nature of the flower to give the fragrance. So it is the nature of being to give off and give and give all the time but man having the mind which I call the cunning animal does not want to appreciate the fragrance of the flower that is within all the time. So that is what we teach.

Now as far as psychoanalysis is concerned, it has become a very popular fad – fad – I see, yeah popular fashion before man is to say, “Oh I've got to go to my tailor,” the lady is to say, “I've got an appointment with my hairdresser.” Yeah, a way of life. It has become a way of life that – that in the past the man would perhaps say, “I have to go to my tailor or lawyer.” And the woman is to say, “I've got an appointment with my hairdresser or my dentist.” But the most important thing we hear today is, “Oh, I've got an appointment with my psychoanalyst.” So the human mind in today's society is so attuned that they are trying to find instant solutions and it is an illusion to think that these various processes can give that solution. Yes, you have instant coffee, instant tea, instant pudding, instant pudding. Yeah, yeah, but no instant getting away from the problems that man has created in his mind. There is no shortcut. What is worth achieving is worth working for and because of these great technological advances man has really forgotten himself, instead of asking the one most important question, “Who am I?” They rather ask the question, “Who is my psychologist?” good.

Now we were talking about the mind. The mind contains, to recap, the mind contains all these samskaras. Good. Now samskaras cannot be destroyed and when they talk of destroying or annihilation of samskaras, it has been a total misunderstanding or misinterpretation of what the ancient sages talked about. For nothing in this universe could ever be destroyed. Good. Every thought one thinks is forever existing. Every word I am saying now for example will be resounding itself throughout the universe eternally. Every thought you are thinking, the same thing is happening. There is no destruction, even thought is a thing. Thought is also energy and if you destroy one ounce of energy in this universe, the whole universe will collapse. It is a wholeness to which not an ounce can be added and from which not an ounce can be subtracted. For example when a poet composes or a musician composes a poem, or a musician composes a piece of music, or a painter does a painting. He is really not composing or painting, he is not creating. All the – all the thoughts the poet writes down in his poem have already been thought before and are existing, but what he does is this that taking his mind to a certain level of harmony, he tunes the radio onto the right station. In this room there are thousands of broadcasts coming through, from England, America, from everywhere and if we have a good radio and we tune it

properly onto the right meter, we pick up the transmission. Now in the same way that is what the poet does. That he just tunes to the right wave link according to the perceptions and levels he has reached in his mind and he composes the poem but not creates the poem. So this, as an example, illustrates that everything just is, nothing is annihilated and nothing is created. Fine. So man assumes individuality only, man assumes