

Gururaj: Good, now the same principle can work in the reverse order as well. Now if the mind is susceptible to negativity, we can direct it to be susceptible to positive. So why not choose the positive way? There is a clinic that was started in Paris by a man called <0:00:49.5> and – and it has branched it in many parts of the world now and it follows one principle only, and that principle is this that on waking in the morning and before sleeping at night, the man repeats to himself, “I am getting better and better day by day.” And the person gets better and better. It is a simple principle that is evolved – involved.

Now I will explain you the mechanics of how this works. Firstly, we have tuned that the mind is susceptible like <0:02:15.5> and it is within our power to <0:02:25.1> now the outer influence man has are the five senses, hearing, seeing, touching, tasting, smelling. Now through these five senses man takes in the outer impressions inwardly but remember that the outwardness, the eyes or the ears are nothing else but instruments but behind the instrument there are subtle organs of perception. Many times the eyes are opened, yet you do not see. Many times it happens to me where I passed a <0:03:52.8> who I know very well in the street and I don't see the person because the mind is absorbed in something else and next day I meet this friend and he says, “You're a snob.” Good. Now if you are sitting, reading a book and your mind is engrossed in what you're reading and I hope that which you read are good books and not cheap novels. Good. Now your mind is engrossed in that reading, you are absorbed in what you are reading and the doorbell rings and you don't hear it. Now the ears are in process working all that and yet you do not hear. So this means that the outer organs are not the organs of perception, they are just tools or instruments that are used to reach the inner organs. Now every outer sense has its counterpart in an inner sense which is influenced by the impulses received through the outer organs. Now when the inner sense is influenced by the outer impulses and properly received, it is still not able to decide. So this – still this very impulse is sent further and it is sent further to the area of the mind which we know as the intellect.

Now the job, the work of the intellect is to weigh the pros and cons and the intellect will measure the most strongest impression and act upon it. Good. Now, if the painful experience outweighs the pleasurable one, then the intellect will convey the more painful impression still further and the pleasurable one, the same, if it is more powerful, but that is still not the end. Good. When these impressions are conveyed deeper within man, there exists within man that which is called identity. That identity is the individualisation of man and that very identity or sense of I makes everyone different from each other. Good. Now, this I within man is composed of various impressions received in this life or perhaps in other lives before for this I that we, that we talked about, the small I is the totality of what you are and the impression conveyed from the environment through all these various factors and channels and these impressions will be determined – will be determined by that I because that I is constituted as an individual. So that is why what is good for one person might not be good for another person, because everyone's experiences of the past are different. Something which is so pleasurable to you might be painful to you, but here too it does not end because this individual I has no power of its own, it is like a electric globe which requires the electric current for it to burn. So that sense of I, the small I, it is

not self existent. For it to be alive it requires the power of the big I inside. Good. So the small I exists by the power, by the force that is given to it by the big I. And so here the whole reverse process again. Good.

The small I evaluates according to its need, sends it back to the intellect to decide, sends it to the fine sense organs to appreciate the impulse, from there it goes to the outer organs, the eyes and the ears and the nose. So then it comes to the nose, then only because of this big process the nose can decide that this flower is sweet, smelling sweet, or something else is smelling bad. So you see how wonderful this process is. Look at the wide range that has to go through. Right. So, if the mind has to go through all these various facets of experience, it will have to leave impressions and the place where all these impressions are left is in the area of the personality called the individual I. Good, so the individual I is nothing else but a collection of various impressions, good and bad. So that small I is the sum totality, as we have said before, of what you are today. Now nothing in the universe can remain stagnant. It is also governed by the motion in the law of nature. Everything in the world or ther universe has to express itself all the time. The flower expresses itself in its beauty and its fragrance. The clouds express itself in the rain, the sun expresses itself in light and heat. Like that, everything expresses itself. Good.

So now the individual I that is composed of all these impressions must also express itself and it expresses itself in the tendencies we have in life. That is why different people have different tendencies. Some people good tendencies, some people not so good tendencies and it is all dependent upon the collection of the impressions that is there. Now the expression of the – of these tendencies forms the pattern of one's life. In Sanskrit those tendencies and impressions are called samskaras. But now we must remember that samskaras or tendencies can be altered. It does not mean that if a person has a particular tendency that he will have to go according to that tendency. Say the tendency is there to go to Bilbao but – but – but it is your choice to take your messages – to take the donkey cart or to walk. So you see, man has also been given this free will how to exercise this tendency and not only that, but he can also alter the course of the tendency. If the water is flowing in one direction you can build a bank so that it can flow in the other direction. How wonderful divinity is to give us all these powers. How wonderful divine is, only we become undivine because we do not use that which is given to us.

Many people believe in destiny. Destiny means only one thing, destiny means the tendency you are born with and you yourself can change your destiny. No teacher or guru can change it for you, but he can show you how to change it. Now if Bilbao is in the northern direction and you are walking in the southern direction, he can tell you, "My son, this is not the way." It might take you into the mountain and the jungle, in the jungle of the suffering of life, but go this way, there's Bilbao and there is the sea and all the open air and have a nice time. Is there a sea in Bilbao?

Translator: Yes.

Gururaj: Oh, (laughs) you see, -- ah thank you very much. She knows exactly when I need water (laughs), thank you, thank you and gracias – gracias – gracias – he knows Spanish so much he can teach (laughs) yeah, it – it is the blind leading the lame. (Laughs)

So the conception of destiny has been very dangerous to people. They become very fatalistic, so say this is my faith so this will happen, which is not so. I'll tell you a little story. I went to India, this was not last month about two – three – three-four years ago and I meet this family and plenty bambinos like that – ninos or bambinos <0:24:56.2>

Translator: Bambino is Italian, Bambino Italian.

Gururaj: Bambino Italian? Ninos Spanish. Good, so so many ninos <0:25:09.2> so this couple were poor people (laughs) so I say, "You know you are – you can't afford, why all these little children?" Nearly dozen. And the family was boys and girls so they can't even make a cricket team. (Laughs) So they answer me, "What can I do? God give me." So I say to them, "God gives? Very true, but did you sleep in separate bedrooms?" (Laughs) You see, so we become fatalistic and thinks that we do not want to consult, then we blame it on some other power. Man is definitely a master of his destiny, although he is born with certain tendencies and limitations, he can alter the tendencies and go beyond the limitation. We have read the life stories of the greatest men and the greatest men in the world were not born great. Jesus was born a carpenter. Like that, so when it comes to the question of destiny, man can control his destiny, but he must have the determination. In the history of Spain there will also be such instances where a person from the gutter became a great man and you know your history better than I do. Good. So let us not be fatalistic and leave everything to destiny. We do – si – translate.

Translator: Yes.

Gururaj: (Laughs) That is one way. Now I will tell you of another way. The – the first way is empowered by thought and action, it requires proper analysis, discrimination. Good, and that very discrimination to be put into daily action. The second way is the way of devotion and in that way you will have to forget the individual I, then you do not say I but thou. I don't do, but he is the doer. Yes, I do not do, but he does. Then – sorry – yes, and then we really understand what the Bible says, those great words, "Thy will be done." Thy will be done, I am insignificant and nothing, for he is everything. That is the way of devotion. Now to acquire this devotion requires a lot of things to be done. How can one start up on this path of devotion? Now that divine power is abstract. It is beyond the thinking power. It is beyond all kinds of rationalisation and analysis but it is there. It is like the fresh air in Pamplona, you

don't see it, but it is there. Now how to appreciate it? How to take that abstract quality and put it into our daily lives? So that means the abstract must be made concrete. The reason for making the abstract concrete is to develop a one-pointed mind and to make the one- the mind all the energies of the mind and the body one-pointed, we use a concrete object. We can use that object to be our guru or our husband or wife or the beloved. Good.

Now you see the implications that will happen by doing this that when the mind becomes one-pointed, then your entire individuality is lost. You become forgetful of the I or the ego. Then you don't matter. You're not important – importante – and by that deep devotion to the concrete you forget yourself. You look into the eyes of your beloved, your whole body is lost. Your mind stops thinking, only the heart starts beating. Ah, but that is not enough. The rhythm of the beating of your heart must be in tuned with the rhythm of the beating of the heart of the beloved. Then what happens is this, so there's no two hearts because there are no two rhythms and being one rhythm only there's one heart. You see, very simple. Like that, you do not need to annihilate the ego. The ego stays, you do not need to sublimate the ego but you expand the ego and the ego becomes so expanded and in that expansion like the – like rubber – rubber it becomes clear, like when you stretch rubber, well at first it is opaque, not clear, light can't go through, but by stretching it it becomes refined and the light of divinity shines through in its full force. And then you realise that you based in this light and this light is so powerful that the ego is ignored. The wind, the glass and the window is so clean, the glass, window pane --- that the bright line – when the bright light shines through, you don't see the glass and yet the glass is there. So even as the individual self, you start experiencing the universal self. You see, and you start off to experience the universal self through the concrete, the abstract through the concrete, and that is what love is all about. And when we can experience this love, then we know what love is, otherwise we are playing the fool. Yes.

We think we love, we think. Love knows no thinking because immediately you start thinking, love ends, full stop. (Laughs) You see, good. Now as we said or as we implied, love does not require analysis. Analysis is of the mind and the mind is finite. Real love is infinite. That is why we say, "God is love and love is god." You see, now this can be experienced in this lifetime, if men or women of course, can pour themselves completely into their beloveds, then they can experience that divinity called love. Sorry, no mind no body, only the spirit exists. I don't know if I told you this before, I travel so much, too many lectures, but there is a little story which I have quoted before, it's not a story really, it's an experience. Most people in the world do not know how to make love, do I tell you of this before? I see all the young people want to know. (Laughs) People don't know how to make love, they make love with their bodies and what is making love with the body? It is lust. Good. Lujuria?

Translator: Lujuria.

Gururaj: Lust?

Translator: Yeah.

Gururaj: Terrible word. Good, many people add the mind to the body. Yes, by adding the mind to the body, they are analysing their actions. They look at the woman's or the man's face, beautiful eyes, beautiful lips, what a lovely --