

Gururaj: Right, action and motivation.

Translator: The gentleman who asked the question about that, he asked if you could have it this morning 'cause he's leaving tonight.

Gururaj: No, he must stay over tonight. Action and motivation -- I won't like to change the entire schedule, understand that. -- Good, now what constitutes action? What we normally interpret by action is that which is done with the limbs of one's body or the organs of one's body. But yet all the actions of one's limbs are necessarily emanated from thought and thought is subtle action. Now thought is a thing and it is even more powerful than physical action. For the intenser the thought, the greater the impression it leaves on the mind and these thoughts that leave impressions on the mind are called samskaras. Now the samskaras is what the mind is formed of. This means that the mind is nothing else but a bundle of impressions and from time to time these impressions has to find expression and the reason why it has to find expression is to rid itself and this is what evolution is all about. That is why in the scriptures we find them saying that you come to this earth with a burden and the duty in life is to reduce the burden. So reducing the burden means reducing the impressions but most actions of people today are such that instead of reducing the burden, they increase the burden. So the day when you leave this earth and you can truly say to yourself that I've reduced the burden I brought with me, you have lived a good life and the other side of the coin would be that if you've increased the burden, then your life has not been so good. Good.

So as we said that the actions of man in ordinary living is an expression of these impressions for the purpose of reducing. Now actions are not necessarily only physical actions, but there's still a subtler level which is called a dream action. Many people here have had nightmares, for example, and I do wish you have more nightmares (laughs) good. Now the very dream, be it a good dream or frightening dream, a frightening dream is called a nightmare. Good. Now what happens there is that in that dream various experiences from various lifetimes get together in like a kaleidoscope yeah and these various bits of impressions from various lifetimes form together to form a story and this story could be triggered off by some happening during the day or in the past few weeks or just by someone's word or whatever the reason, but it gets triggered off. Now this is a very valuable gift that divinity has given us so that we find release of samskaras or impressions in dream form. So if a person had to live those nightmares in daily waking practical life, his life would become totally miserable and he will become insane. So it is a good thing to dream. Right! Science has proved today that you could deprive a person of sleep, but not of his dreams because that will lead to insanity. Now there are methods where you have the RPM Sleep where dreams could be measured – the RPM, Rapid Eye Movement, REM.

Now through these various methods, scientists could observe that at this moment that the person is dreaming and by constantly interrupting those dreams and waking the person up, they found that the person could become insane. So to release these

impressions, dreams are necessary, by it a night dreams or day dreams, waking action is necessary and the finer level of thought is necessary. Now this is the normal way of life of ordinary people but sometimes actions or thoughts become distorted because one's own mental makeup and the environment and that adds on to samskaras. But what is the position of a man, say an enlightened man who can perform any action he likes without creating an impression. In other words, he is not adding anymore impressions to the mind and yet such enlightened people are the most difficult to judge. We can hardly judge our wives or husbands or children or friends, who is there to be able to judge gurus or enlightened people? To – because they are so unconventional. They are never childish but childlike. All their actions are prompted by innocence. They are against convention. They're against man-made laws but always in compliance with god-made laws and that is the cause – sorry – and that is the cause of the innocence and therefore real enlightened people you will find them always very playful like children. They would have the highest amount of intelligence, intellectual geniuses and spiritual giants, but so childlike. With children they become like children. With university professors they become like professors. With the loafer boy in the street they'll become a loafer. Loafer means one of these robbers, thieves that hang around on corners. Teddy boys in England they call it, yeah.

There was an enlightened man and he went to jail 20 times for committing very small petty offences. Now the chelas that knew him well said, "Please sir that place is not good for you and you must not go every time to jail." So the last time, the twentieth time when he went to jail, he explained to his close chelas that "I'm going to jail this time for stealing two slices of bread, yeah, but I've done it on purpose and this very act of stealing has not affected me because I'm beyond those actions. I took those two slices of bread and gave it away to little poor urchins." "But then why must you go and suffer in the jail?" So he explained the purpose, he says, "If I want to go to the jail just like that, they won't let me in so I've got to do something which is against the law. When I am in jail, this is what I do that all those prisoners there need spiritual teaching and meditation more than you people, so every time I go to jail I teach them and I give them techniques and various spiritual practices so they could also find that peace and they could find god. So am I not performing a service? Is my action not for the benefit of others?" But the outsider that does not know will say, "Oh what kind of guru is this? Every time we hear he is in jail." So behind the action, the most important factor is motivation. What is your motivation in performing a particular action? So you'd find with highly evolved people all kinds of accusations thrown at them and when it comes to accusations they are normally <0:16:08.7> misunderstandings, misrepresentations, distortion of truth and twisted truth. You see, now the Bible tells you, "Judge ye not that ye be judged." So I would ask, when it comes to action and motivation, who here or 99.9% of the world is qualified enough to be able to judge anyone? And then we try and judge enlightened men, it is blasphemy, it is treachery, it is being a Judaist.

Do you see how life works? You find the greatest men in the world that suffered the world's greatest tortures. You take the story of Lord Rama who was an incarnation. He was banished to the jungles for 14 years and suffered great mysteries – miseries. This you can read in the Ramayana. You take the life of Krishna where he was always in between, he was always put in between the

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warring factions of the Kauravas and the Pandavas, made his life a total misery. This you can read in the Mahabharata and if you read the Buddhist scriptures and study the life of Buddha, you will find that he was plagued by Mara and all his demons.

Translator: What was the name?

Gururaj: Mara, and misery – misery – misery. And I will tell you why all these happens in a moment. Now let us take the example of whom we know so much more, Jesus, the greatest – one of the greatest incarnations in the world that lived to preach love, hope, charity. And charity does not mean giving things, charity means giving of the inside in various form such as love. That is also being charitable. Yet, the common quality amongst all these men has been the same. Love, charity, compassion, forgiveness and yet in the life of Jesus, he was the most despised man and yet their actions were so great but totally misunderstood. The Romans thought he was a rebel, the Sanhedrins thought he was destroying the temple for the Judaist faith, he was despised by all, the Pharisees, the Sadducees, the Romans and even his own people, the Jews, everyone despised him and yet the man had so much. We are using these as examples to learn and yet there was so much courage that when Pontius Pilate questioned him and Pontius Pilate told him that, “Answer me because I can save you from being crucified,” and what did Jesus answer? Not a word. He remained silent. So the meaning of all these is this that whenever a great force, a spiritual force arises in this world, you will always find an evil force arising at the same time. It is like a coin with two sides, always. Whenever a great force arises, an evil force will arise simultaneously, but it serves a great purpose and the great purpose is this that the greater the resistance, the greater the push. And it is of this great push that these great personages are immortal and we try to understand them.

My friend over there, for example, he is invited to dinner and with dinner he would have a glass of wine or a whiskey, right, occasionally. Now you, that is the observer, have you the right to call him an alcoholic? You see how people’s minds work, how evil works? My friend over there who might be a psychologist and a patient, a woman comes to him in a totally hysterical state, so in that state the psychologist will not be able to communicate. So he gives her a hard slap to shock her and with that shock she quietens down. But you that are passing outside and looking through the window will say, “Oh that psychologist is such a violent man, hitting a woman.” Now what is important, the action or the motivation? So if the motivation is correct, never mind how the world looks at it, never mind how the world saw Jesus at his time, for the church only came into being about a hundred years later. Never mind how the world saw Jesus’ actions when he used to wine and dine with the Pharisees and he used to visit the house of prostitutes? What was the motivation? And one proof is this that if his motivation was wrong, he would – he would never be able to exert that power and that force and which is still powerful and forceful even after 2000 years. So it is because of purity.

Now a realised man, -- I have some sentences shorter, some longer for the purpose of certain emphasis. – Good, now him being a realised man, he was beyond worldly laws and the same applied to the other great masters. They become a law unto themselves,

they are not governed by conventions because all conventions and all that we call moral laws are made by man and it is a good thing because these moral laws are to keep society in a stable condition. For example, on the roads when you're driving a motor car, if there were no traffic lights or roundabouts or stop streets, lot of accidents could happen because everyone is not a considerate person. He will not, because there is no stop sign, he will not stop and he might bump his car into someone else and kill the other person. So that is what morality is all about. To bring about a system in society and everyone is a good driver if there is a traffic policeman behind him, then you're careful because the traffic policeman behind you can stop you and give you a ticket. That is what moral laws are all about. But it has so little to do with purity. Purity is an action performed in total innocence where there are no strings attached. Where there is no sense of self gain. There's no sense of name or fame or wealth, fortune. Yeah, no name, fame, fortune, not important; but nevertheless these teachers also needed a piece of bread to eat, that was a necessity, not the aim where accumulation was the main purpose. You see, so therefore these masters have always been non-conventional.

I'll tell you another story of Mahavir. Mahavir is the founder of the Jain religion. You've heard of the Jain religion? Jainism yeah, he's got millions of followers. Yet, Mahavir used to, for 12 years he used to go from village to village and he never wore any clothes. He did not wear any clothes at all. So for 12 long years he was chased from village to village to village. People thought he was an immoral man because he used to wear no clothes. People thought that his teachings were no good, people thought he was mad and yet an entire, very powerful religion was founded on his teachings, totally non-conventional. How to understand such a personage who has become one with god? We can't understand because what instrument have you got to understand your mind? For you can only try and understand or interpret with your mind while the true guru functions in a dimension which is beyond the mind. He can be in the world yet not of the world and being embodied, he still has to have his normal functions. He's got to drink when he's thirsty, eat when he's hungry, go to the toilet, normal functions he has to carry on, but the difference is that he is not attached; in the world but not of it. Which means – which means non-attachment and where there is non-attachment, there is no motive because selflessness also implies motivelessness.

Now take me, for example, I have been accused by Judases of many many many things but they are too afraid to approach me personally. Bang – bang, that's an Afrikaans word, bang, means afraid. Why not have courage of your convictions? Because with just one stare I could burn them to pieces, yeah I'm using that figuratively, not literally (laughs) because in other words I'd burn up their convictions. It's a burnless burning because in the first place there are no convictions. It is a burnless burning because in the first place they have no convictions and having no convictions is to be irresponsible. Nevertheless the other example we could follow of that great Lord is, "Father forgive them, they know not what they do." Father forgive them, they know not what they do. And this was the greatest suffering of the lord, is his sorrow for those that did not know what they're doing. That was the suffering. Good. Now whenever we pass a judgement on someone or criticise someone or evaluate someone, what we actually are doing is projecting our own minds onto someone. How many are there in this world? Not even as much as my five fingers because whoever

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is enlightened in this world today, I know them personally and – and I'm in total communication with them. Now when people judge, what do they judge with? They judge with the instrumentation of their own minds and their minds are so small and unevolved, so how can they judge and what right do they have? Therefore the sorrow wells up in the heart, forgive them they don't know – they're children, they don't know what they do. You see, so this is how it works, because the true teacher, the true master is selfless and motiveless. In – in the ordinary sense of the word, every action that is performed has motivation, good or bad, but when it comes to a spiritual master, this does not apply.

Now if I tell you or someone understands my actions of teaching, by giving understanding and various techniques according to needs of people, you will say that I have the motive of trying to do good to people, but that is totally wrong. I've no motive of trying to do good for humanity. I only have to do my dharma and my dharma is to teach. I'm like the gardener described in the Bible that he will go on planting his seeds. Some will fall on fertile ground and it will grow, some on barren ground where it will not grow and some on rocks where the seeds will be picked up by the birds of the air. So if they grow or do not grow, that is not my business, because I've got no motive. -- Has this thing gone soft? – Because I have no motive. I only have my dharma, and my dharma is to plant. My dharma is to go on as long as this body can carry me to sow the seeds and there are people in this world who are ready to receive, they will receive. There are people that are ready to seek and they will find. There are people who are ready to knock at the door will open. These are age old truths, but in worldly life, for a man in any kind of work, apart from being a spiritual teacher, yeah let his actions be guided by true motivation until he goes beyond motivation where he acts for the sake of action -- to act for the sake of action and – and when that stage is reached, you will find one beautiful secret, and that secret – sorry – and that secret is this, to be able, as the Gita would say, “To find the inaction in action.” In other words, to find motion -- to find no motion in motion. Inaction in action and the action in inaction. To find the no motion in motion and motion in no motion. Then we have found the secret of this mystery which we call life and this can only come about by one means, and to quote the Gita again, “Be established in self and then act,” because once you are established in self, then all kinds of motivations disappear and then action becomes something spontaneous. Like even in a householder's life, as I said last night, love making becomes spontaneous where there is no lust, no animalism but it's just a spontaneous flow, a mergence in search for that unity, that unified whole and that is how one's established in self, then you act, then there is no karma attached to you. When the scriptures say that enlightenment become a law unto themselves, it means that whatever action they do, they are not affected by the law of karma. They have transcended the law of karma and this we find in the Bible also, seek ye the – seek ye first the heaven within, in other words, be established in self and all else shall be added unto thee. When everything can be added on, doesn't matter. Then you become like the lotus growing in the mud, but untouched and pure. Lotus growing in the mud, but undoubtedly pure means that although you are in the relative, the mud is still remain pure and untouched. Someone gave me a lovely lotus present also a lotus candle in it so nice and I'm getting a pair of it to go on my mantelpiece. I will always treasure it, I like the lotus flower.

So when man is established in self and then performs actions, actions are non-binding, then he has gone from bondage to freedom, because karma governed by the laws of samskaras – karmas being governed by the laws of samskaras, which are all – and reincarnation which are all aspects of the same thing and when one goes beyond that, there is freedom. That is called self-realisation, god-realisation, liberation, no more bondage, you are not shackled down, you're free as the bird of the air, therefore you can afford to be childish – childlike. Free as the bird in the air, you can be childlike. You can be like that beautiful bee fleeting from flower to flower and enjoying all the glories of all the flowers and not for the bee himself, but for you to give you honning (laughs) you see, you see how beautiful it is? Goes around enjoying himself, singing his song, buzzing, always singing, joyful, playful, and yet visiting all those beautiful flowers and enjoying and while he finds the enjoyment of life and living, he's creating honey for you, the sweetness. Beautiful – beautiful you see.

I don't know if you know the story of Milarepa, Milarepa said in one of his poems that when I was young I did dark deeds, and when I gain some knowledge, I did light deeds, but now – but now I do neither. So that means he has gone beyond the law of karma, the law of motivation, because he does neither. He only does his dharma, beyond dark and light, beyond the law of opposites, for man is governed by the law of opposites. It is like a seesaw the children play on. If the weight is on this side, this side will go up and weight on this side, then that side will go up. So life is a seesaw and yet we call it the law of opposites, really speaking, the essence is not opposite at all, it is but just two ends of the same stick. So what you call on the left and what you call on the right, you turn the stick around and what was first left becomes right and what was right becomes left. You see, so – so in relativity, there will always be the law of opposites, but its true meaning can be found when one approaches the centre and – and when we approach the centre and stand in the centre, the seesaw does not go up and down. It stands still and by finding that stillness, you become established in self, for there is no motivation, no weight balance for the seesaw to go up and down, you are in – you are in the centre, you have found the kingdom of heaven within. You see how simple it all is? So simple – so simple, so these are the secrets behind – so I looked at my watch at the right time. I'm beyond the law of opposites, exactly 12:00 (laughs) yes, yes. – So this is the secret behind action and motivation, one starts off with good motivations for the benefit of mankind and from there one is led to one's self where even motivation is discarded and you just do your dharma like the gardener sowing his seeds wherever he goes. That's his dharma.

Okay, oh one – one last thing, I'm very sorry I don't give the -- who wanted the question on dying? You? Fine, you can get a tape.

Translator: No, it was someone else who was asking the pair of question which we decided to go together with this question and they are leaving tonight.

Gururaj: You can always get – ah, oh yes, doctor yes, yeah I was thinking of you this morning actually, it would be very good for you, but you can get a copy of the tape, yeah so it is not really lost. That's it, if you ask him to post you a copy, he does it free of charge (laughs).

Translator: What about the books then?

Gururaj: No motivation.