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### Heart, Soul and Stillness

Gururaj. Oh, I could cover half a dozen questions at the same time, don't worry.

Questioner. .... (Inaudible)

Questioner. .... (Inaudible)

Gururaj. Oh these people are getting brilliant by the day. You must remind me if I forget something.

Questioner. I want you to tell us something about the development of soul ..... (Inaudible) ...where souls come from .... older souls .....(Inaudible)

Gururaj (Laughs) Beautiful, Charles. Do you regard yourself as a young soul or an old soul? May I ask you that?

Questioner. ....I don't know ..... (Inaudible)

Gururaj. Good. There are no old souls and neither are they any young souls. Since the primal Big Bang all the particles that were shot forth have the same age. There is no old soul and there is no young soul. Now the soul is not what was shot forth. A primal energy was shot forth and the primal energy becoming duplicated and replicated and mixing with other sub, sub, sub atomic matter assumed certain peculiarities which still exist in you today and the purpose of this existence is to evolve not because of your so-called soul but because of the propulsion of that explosion. No wonder people explode so much now-a-days. So because of this primal explosion and its duplication, replication and intermixing with various factors that go with it, individualisation began and each one because of its various combinations assumed different characteristics. When they assumed different characteristics, they naturally seem to separate one from the other. Yet there was only one primal source but they feel because of the mental mechanisms of the Manas, Chitta, Ahankara and Buddhi feel themselves to be apart from everything else.

Firstly they came from a unified state, from that stillness and the purpose of evolution is to return back to that stillness and then one could say that 'I am God', be still and know that you are God. Do you see? Now how does the mental mechanism affect the heart area? Now by heart let us not confuse it with our emotions and neither our feelings.

The heart or the core of a person's real self is the heart. That what we know as heart is just emotion and feeling. I love you. From what level do I love you? I love you or you love me only from the emotional feeling or the emotional feeling, yeah or something which you have found attractive in me. He is the handsomest Guru in the World. (Laughter) and he talks a lot of sense, nonsense and common sense.

So those feeling of your love for me stems not from your heart, the core of your personality. They stem from the emotions and feelings which are created by your mind, by the ego self within its own expectations, for the ego self can never remain without expectations. It is always expecting more and more and more, all the time. Because the ego self being empowered with that Divine energy is really searching for the Divine energy but instead of internalising itself and going deeper to the spiritual level which is far deeper than the soul, being empowered by it, it is always expecting more and more and those very expectations is the core, as I said somewhere, is the mother of disappointment. So you have an appointment but you an appointment with Divinity, but you negate it by the dis-appointment.

Now when you are disappointed at that level you try to find it objectively and you lose the stillness that is within oneself all the time. You can never exist without that stillness of the mind. Thank God you sleep, there is some stillness there although the subconscious is working all the time it's churning, churning, churning, swirling, swirling, swirling in its own self. But the real stillness, comes when the subconscious Samskaras or impression or the memory box is tucked away and the ego is expanded not sublimated. Remember you can never sublimate the ego. The word sublimation is a fallacy. You can never sublimate anything. It is just a subliminal conjecture conjured up by the thinking level of the mind.

So now how do we connect the mind with the heart. The mind cannot connect itself with the heart until the mind is, become relaxed then the heart connects itself to the mind. The inner core of your personality overrides your emotional self, the feeling self, the thinking self, the intellectual self and the heart overpowers all the workings that are there, so turbulent. So in other words it also means that you do not go to God. You do not go to stillness but that stillness and God comes to you. If the mind is placid enough, the expansion of the ego so it becomes transparent then automatically God comes to you, the stillness comes to you because it is forever there. It's a matter of realisation. You are still as you are, it is just the realisation, knowing that it is there. You start off by knowing with the Chitta and the Manas and the ego I, you know or rather you think you know. There again knowing becomes a falsity and thinking becomes a falsity. It has its value in the beginning stages, but when realisation dawns, which is a total assimilation of the stillness, where the soul finds that quietude, then that Divinity dawns upon you automatically, automatically.

What is this automatic mechanism? None. There are no mechanics involved in Divinity dawning upon you and finding that stillness and elevating the soul which is nothing else but the mind empowered by that Divine energy. So when a clarity through our Spiritual Practices are brought about, you become still. I don't know if you have noticed me - I go into, you must watch me, I go into just in meditation before we start our Satsangs, right and of course there is work from four in the morning 'til late at night and what have you naturally produces tension. And you will notice when I go into meditation for a minute within a few seconds look at my face all the facial muscles will become totally relaxed. Because in those few seconds I have touched the stillness, I have let go of the mind and the soul and I am there within the spirit. And that is what speaks to you not my little mind or the soul or the ego self the Ankara, the Chitta, it's gone. Therefore as I told you before that you ask me half an hour later 'Guruji what did you talk about?' I'd say 'I don't know', I might have a dim little memory of it, nothing more. Because the real self of you does not remember. The flower cannot remember the fragrance it gives off. Ask it, ask it if it does. It's the nature of the flower to give off that fragrance and in that stillness all is known. There is a stanza in the Upanishad which says "What is there which one can know by which everything else is known".

So therefore quoting Biblical Scriptures again its says 'Man know Thyself' which self because they don't clarify. Not this body, not this mind that is not yourself, thyself is the inner self, the spiritual self that enforces everything, that makes you walk and talk and breathe, in its own peculiar expression. But when you know the real self everything becomes unnecessary. Everything seems such an illusion and when everything is illusion, you do not suffer any hurts because all the hurts comes from the mind and disturbs the stillness. So the soul is your own personality, your own mental make-up which is energised with the spiritual self and to be able to recognise even on the mental level for that is where you have to start, that there is something greater than me. Then you lose the sense of me and if you take 'me', M E, put a mirror under those words and the reflection would be 'we'. So we are here. We meaning not just the people in this hall but we by that I mean the entirety of existence and when this identification occurs then the soul disappears. Then the mind merges into the heart the core of one's personality and what you have to do is so simple. You, your mind takes one step and the heart takes ten steps towards you.

When you open the tap - you call it faucet, don't you - just open it little and the water will keep on running and running and running for days and days and months and months. The reservoir is so vast, filled with water that this slight turn of the faucet will make the water keep on running. And likewise when we open up just a little faucet of the mind, you will find that beautiful exhilarating stream just gushing forth through us and in that very gushing, refreshing stillness comes. So 'Be still and know that I am God' does not refer to our beloved Jesus only. It refers to each and every one. He

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never spoke from the ego self as that little 'i' called Jesus. He spoke as all existent humanity. So everyone has that ability inborn in them.

It is very hard to forget the mind. The thoughts come bubbling up and bubbling down and goes round and round like a merry go round all the time. At one moment you are thinking what you're going to cook for supper and next moment you are thinking 'Oh you know have you said that to me'. BB. From there it might jump to the kids, from there it might jump to somewhere else, God knows where. Nothing wrong. It's the nature of the mind. Let it happen but don't think you are making it happen. You are a bystander, watching it and that is how all your mental and psychiatric problems will disappear, by just watching it and letting go. Let go, because there is nothing in this world that you can hold fast on to, nothing. Show me anything that you can hold on to, nothing at all. You buy a beautiful dress, fine, and it's going to last a little while and you let it go. You have lovely children, when they grow up they get married perhaps and gone they are. You can't even hold yourself. You also have to go. So let go and if that is the attitude man could develop, a person could develop, by just let go then you will see how much happier you will become because when you let go – John says something to Jill which might hurt her. Let go. It's not me that said it. John said it. Let him take the damn burden. It was thrown at me but I am strong enough not to allow it to hit me. I've let go. So when we let go of the personality called soul, when we let go of the turbulence of the mind, we find that stillness which is forever there. And finding that stillness which is there, even the stillness momentarily, it will grow bigger and bigger in its expansion and when it expands so much nothing can bother you and nothing can hurt you.

I met someone recently who was very bothered about names. 'Oh my daughter doesn't like this name and my son doesn't like this name and that and that'. What? Why worry about such trivial matters? A rose is a rose, a rose is a rose call it by any name – Shakespeare, but the idea is not to bother about the name but to pour forth the amount of love that one is capable of. So names will not matter at all. It is the self that matters. You might call me Gururaj or you might call me Joe, John, Jack, so what I am still me. Do you see? So the world, what I am trying to say, the world is governed by name and form. You take a piece of gold and you have a necklace made out of it and the same piece of gold, another piece, you have a bracelet made out of it or bangles or whatever. So you say 'Ah, this is a necklace, this is a bracelet, this is a bangle' but in reality what is it? Gold. So we are concentrating more on the form and we give it a name and losing the sight of what it is made out of. In essence if you boil it down, it is nothing but gold. Do you see? So we put greater emphasis on things that are of no value. Oh yes you have a beautiful necklace enjoy it, a beautiful bracelet enjoy it, why not? Okay. Give the mind some kind of little elementary pleasure. As long as you do not lose sight of the real value, because if you melt down that necklace, you melt down the bracelet or the bangle and you go to a jeweller and the

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price will be the same according to its weight. He is not going to pay you for the bracelet which you have melted down, three hundred and six dollars for the bangle, or three hundred and twenty dollars for the bracelet or five hundred dollars in gold value for the necklace. No. He is not, it's the same. But our attention being so riveted upon the form of things to which we give name, that detracts from the stillness and this detraction, distraction rather comes from the mind. For stillness is the area of the heart.

Now how to merge the mind into the heart and how to merge the heart into the mind. The mind will always be there, but by merging, having this mergence, the mind will assume a different value, a different quality of becoming acceptable and becoming accepting. Do you know, and this has been scientifically proved at the University of Cape Town where we do a lot of researches, that ninety percent of our thinking is occupied in trivialities, only ten percent has some substance. Ninety percent in trivialities and I with a team have examined the thought processes of over five hundred people with the help of Professor Gillis who is the head of Psychiatry at the Groote Schuur Hospital and also the head of psychiatry at the University of Cape Town and we found that the thoughts people think, ninety percent of them are totally trivial and non-consequential. And that is what bothers people, that causes the turbulence. You know I thank God every day that people can at least sleep and get away from the conscious mind that is so swirling, swirling and swirling in this that and the other. Examine yourself. How many times a day do you have an original thought or a creative thought? Most days none and some days some. Is it not a loss of valuable energy but not only that, mixed up in triviality? It robs us of the stillness of ourselves. And when we are robbed of the stillness of ourselves, our souls carry forth to the deeper levels of the subconscious all those impressions.

I have seen people - they'll open up their wardrobe and takes out one dress, looks at it and says 'Oh I won't wear this today', puts it back -takes out another one, looks at it and then say ah, puts it back and like that they go through a process of looking at half a dozen dresses which they have already worn before to see what they are going to put on. Why can't the mind be one pointed where they know all their dresses, and of course I am not only referring to women but also to men. What suit shall I put on today? Why not open your wardrobe and have a fixed idea in your mind before you open the wardrobe. While you're shaving, decide I am going to put on a grey suit. Fine. And go for that grey suit and get it, finish. Look at the amount of energy you have wasted doing nothing, only confusing your mind more in making a choice. Fine. Why go to all that, why? These are just examples I am giving but it applies to everything in daily life, everything in daily life. For what am I doing there, I am trying to decide what suit I am going to put on. Is it not involved with your ego self that I will look more handsomer in the brown suit than rather the grey suit. No, you won't. It's your imagination and then you walk down the road and you will meet someone that will say 'Ah what a lovely suit you have on'

and yet before you were doubting if you should use the blue, the grey, or the brown. I got off at the airport here in Victoria and I met one of my beloveds and he said 'Oh, you look so dapper in a western suit you know, charcoal grey with a reddish tie'. No. I am me. That is what is to be realised. Did Jesus or Buddha get involved in their ego selves deciding what kind of loin cloth they are going to wear. Did they? Because they were not concerned with their outward appearance because outer appearance is mixed up with the ego self.

Now the true man, the real man that is within you can wear rags but he will shine out to you. Do you see? So to come back to the original point that we waste so much time in trivialities which are governed by the mind, robbing us of the stillness which is inherent in us and changing, influencing the soul or the personality which has no value whatsoever. But if that mind could be led to more creative things, to real thought, not trivial thoughts, about what I am going to cook today, this, that, takes you half a minute to decide. Just open up the pantry door and you say ah, fine. Thought as in everything else. So when the personality which is composed of the conscious mind in this instance, in this context is merged into the subconscious mind, which in turn is merged into the ego self, the Anka, the Manas and the Buddhi which is consciously used to a certain extent, when this is merged into the memory box of the subconscious mind and the subconscious mind is merged into the superconscious mind and there lies the stillness. Then you know God.

But people collect - such little children. It is good to be child-like but not to be childish and most people are childish. Like a child playing with one toy and throwing it away and picking up another toy and you do the same. You pick up one dress and just chuck it away and you pick up another one and you think this will be better. The child thinks this toy is better than that other toy why? Why? Why waste this valuable life in trivialities when it could be put to great gain by originality, sincerity, purposefulness, that's the word. For put aside anything does not take long because the decision is already there in your mind. The subconscious levels of your mind and Samskaras there has decided things for you already but the subconscious tries to fight with the conscious mind and that is where the conflict comes about where you cannot decide. Do you see? And especially in the areas where no decision making is necessary. I know since very young days I was always involved in social work before I'm doing my present work. Although being a Director of twenty eight companies there was not a single day where I was not involved in social work, social upliftment. And attending meetings, a question comes up and within two seconds I know what the solution should be but yet in the meeting it would take two hours because everyone has to say something and then after two hours of debate, they will come back to the decision I had made in that two seconds. And most of you that are involved you know in meetings and things know about that. What a waste of valuable time! And that two hours wasted there I could have seen a few patients you know, a few people in trouble and helped them in some way or the other. But of course that's how the world goes. Let the world go to

hell but don't you. You've come to this one and decision and act upon it and that does not mean to be impulsive for the mind is only an impulse, nothing else. These thought formations in the mind create impulses and you get over ridden by the impulses but if you can stand apart in that stillness, those impulses will not affect your personality your soul. And then all decision would always be right. And this is one problem people always have shall I take the high road or shall I take the low road. You know that Scottish song I think, Scottish or English, something like that. Well there is a Scotch man over there, you can ask him later. Good.

So when one subdues through Spiritual Practices all the conflicts of the mind one reaches the heart, which goes beyond the personality to the area of the stillness. You see how simple it is. So simple to talk about it but it takes some effort to do it, but once you get into it the effort becomes effortless, oh, it does. You start a new job and in the beginning there will be so much effort to orientate yourself to it but afterwards it just becomes routine, natural and the same thing applies to meditation. When you start meditating you say 'Oh I haven't got time and this and that and that and that' which is absolutely false. I you have time to go to the toilet you have time to meditate and there is nothing wrong in meditating in the toilet. So that's a very lame excuse. Now with meditation we quieten the mind. We learn to become observers of the mind and its workings. And when we become observers and set ourselves apart from the mind, we reach that intuitive level which is akin to stillness and then everything you do just is right.

I could give you so many examples and it happens a hundred times a day. Vidya is with me and of course she travels around with me quite a lot and this morning she was going to run up to Chetan for something she wanted to ask him. So I said 'No, no, no, don't go up that's alright. Why run up the stairs and down again and all that?' And here one minute later Chetan appears with the things that I wanted. Like that in so many things all the time I could give you a hundred instances. Because you learn to act from the inner intuitive level. You learn to act from the right hemisphere of the brain which is so close to the stillness of the heart and not from the left hemisphere which is so filled with turbulence and analysis.

You see those are our troubles, those are troubles really speaking for inherently everyone is still and the thoughts, the mind not being combined with the heart creates the soul or the personality of man. So to change the soul, to change the personality, one has to combine the mind with the heart through Spiritual Practices to find that stillness. Do you see the process? Now why do you want to find stillness? Why do you want to find God? Because everyone wants to experience calm, peace, happiness. People talk of hell, there is no such thing as hell. The hell is that turbulence in your mind at the moment. That is hell. Like someone was saying 'Guruji, I am definitely going to heaven', and I say 'Oh, how

do you know?' He says 'Well I'm having hell here so I can't go to another hell I must go to heaven'. So we create our own hells. We create our own personalities and yet underlying it all is that beautiful Divine stillness. So it is not Divinity that creates all the displeasures and the hells and the turmoils and the turbulences but we create it ourselves by our karmas. Now if we don't take hold of it by our Meditations and Spiritual Practices you will be creating more and more karmas and by creating more and more karmas, you are embedding more and more Samskaras into your subconscious mind, which will manifest itself in some way or the other. Every displeasure or wrong thought in your mind is not lost, it is registered and it will manifest itself in some way, sometimes with mental disturbance, sometimes with physical disturbances and sometimes with relationships, communication and all that goes as far as the world is concerned.

So we can't actively control that. We cannot but the only way to get control of that is by Spiritual Practices. You've got to rub away the Samskaras through Spiritual Practices. For example the child has taken some paint - this I saw on a TV ad about some cleaner, where the child gets his hand full of jam and rubs it on the wall. Right. So the mother comes along with this detergent and wipes it off. So Spiritual Practices is the detergent that will clean up the mess that we made ourselves. We're really all messed up you know which is not necessary. I share my joy with you, I share my peace with you, listen, do something about it if you can, it's for your own benefit and for my benefit too. And how do I benefit, that I'm doing my mission for which I have been sent to be amongst you all. That's an hour. Good. Fine.

Do you want to hear some jokes? Some of them might be corny, I don't know.

You know Michael was a cab driver and after a long while he found a job as a cab driver but in a week he quit his job. So a friend of his asks 'Why did you quit your job?' He says 'I don't like people talking behind my back'. (Laughter)

Two Judges of Court collided with their motorcars, so they were going to try each other in Court. So the one Judge brought the other Judge up in the witness box and says 'Blah, blah, blah. I fine you twenty five dollars'. Good. Twenty five dollars was paid. Then the other Judge was brought in the witness box and the previous one, the one that was fined already was sitting on the bench and after a little chit chat he says 'I fine you two hundred and fifty dollars'. So the first one says 'Hey listen, you know I fine you five dollars'. 'How can you fine me two hundred and fifty dollars?' He says 'Look there's been two car accidents in one day and if I fine you less we might create an epidemic'.

This lady like most ladies went bargain hunting. Right so she went to a Fruiterer and bought a pound of apples and a pound of pears. Right she asked the price and the Fruiterer said 'Three dollars fifty'. So she said 'So much?' So he



says 'Fruit is very expensive here in Victoria'. So the lady gave the Fruiterer five dollars and said 'Keep the five because I just tramped on a grape'.

So this chap had this smash on one of your highways and he went to a garage. So he tells the garage fellow 'I had a smash, ran into a pole and would you come and have a look at it'. So of course the mechanic asked questions, 'What kind of a car have you got?' So he says 'A Ford concertino'. So the mechanic says 'Aren't you making a mistake Sir, it's a Ford Cortina'. So he says 'You haven't seen my car yet'. (Laughter) See if there's something else here.

So a mother says to Charlie 'You must go to school today - aren't you going to school?' So Charlie says 'No, I am not going to school today, I don't like the teachers, I hate the pupils and the pupils hate me'. The mother says 'Look Charlie, you must go, you are the headmaster and who's going to lead the prayers?' (Laughter)

So this other fellow was a gambler and he just couldn't get away from gambling, so he joined an Association called the Gamblers Anonymous. Right. So after a few months you know he felt much better about gambling and he goes to the leader of the group and says 'Thank you very much, you have helped me so much but I bet you ten dollars I won't gamble again.' (Laughter) Good. Oh well.

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