

Gururaj. How about all standing up, let's try something. Hands together. Now heads straight and do that and take your eyes, take your - you can't hear me, take your eyes as far as you can, and mark the spot. Okay. Let's do it. Turn any direction, let's try the right. Back again. Now you've marked the spot you seen. Now try it again. Back again. Now haven't you gone further this time? You have? Let's do it the other way, the left. Back again. Right. And now again. And back again. Have you gone further this time? Good. Okay. It just shows, just shows how much further you can go physically. How much further can't you go spiritually? Next year, the next Courses, we will introduce some very simple Yogic exercises. Because sometimes here with this weather, you don't have a chance for going for long walks but we can accomplish all that a walk can accomplish in very few simple Yogic exercises. Okay. Fine. Questions please.

Questioner. Gururaj, I'm asking for help with what to me is a complete paradox and every moment I find that my thoughts and my actions and even my efforts are heavily conditioned by the tendencies I have inherited from my parents and my environment, people I've met, books I've read, the things I've thought or done, both in this and perhaps in past lives. How can this conditioning coexist or be reconciled with free will?

Gururaj. Beautiful question. I had better loosen my collar for that. Yes. Now that is the basic problem of humanity where thought, word and deed are unreconciled, where one pulls in a different direction to the other. One says one thing, one thinks another thing and one does a different thing. And that is the basic problem of humanity. And all spiritual practices are aimed at bringing thought, word and deed into synchronicity, into a oneness where the three could function as a whole rather than fragmentedly. So meditational and other practices are aimed at that. But now, the real question underlying the question would be, what are the mechanics that separate these three - word, thought and action? What underlies the three facets of man whereby he functions fragmentedly? And it is, it has always been the search of sages and philosophers throughout the world to find the answer to this question, for once he can function in totalness, then he has reached that integrated level which is synonymous with self-realisation. Now, what causes this, what causes me to think of one thing and act totally differently from what I am thinking? From what level does my thought come? Because thought is also action but a fine action, a subtle action. For even in the mind, once the motion ceases to exist, then the entire universe will cease to exist, for the entire universe is contained within your mind.

So, one has to reconcile the motion of the mind, the individual mind which is inextricably connected to the universal mind and how to recognise the connection between the individual mind with the universal mind and how one could bring that down to its grosser physical level, whereby a person could function not with the individual conditioned mind but with

the universal unconditioned mind, or as Jung would say, "The collected, collective unconsciousness." How to bring that down into our daily deeds, our daily actions, that has been the search and probe of all thinkers. And the very word, thinking about it, has defied the entire process, for the un-collective unconscious is not able to operate within the realms of the individual mind or the so-called individual mind. So, what is the answer, what can be done?

The individual mind, the individual conscious mind, forms a very small percentage of our thought patterns, not even ten percent. The brain, to speak of the brain as the organ, contains twelve billion cells and ninety percent of those twelve billion cells are lying dormant. That is why they interrupt our spontaneous action. And one cell, one singular cell of the brain, so minute and not observable with the naked eye - you need a high-powered microscope to be able to observe that cell in the brain - that has connections with, according to scientists, twenty five other cells. So if you permutate these figures, it would land up into billions and billions and billions of cells, so much so that it would contain within this three and a half pound piece of sawdust there, you contain the entire universe. Good. Now these permutations are so vast that we, or the scientists rather, try to uncover and as they go on from combination to combination and its various forms of combinations and permutations, problems keep on arising that disturb one's actions in life. For if a person can use the totality of his mind and we are only using one millionth of the capacity of our minds, just imagine, one millionth of our capacity, just shows how great the human potential is. Now our actions that we perform in life, govern our life, govern it to such an extent that every thing that we would desire or have a yearning for, could be brought to a reality by our actions, actions of thought and actions of the physical body. For there is no such thing in this vast range, in this vast scheme, there's no such thing such as impossible. Right. So now, how to allow this one-millionth portion of the mind that we are using, how to allow it to increase itself so that the greater spontaneity occurs in our actions, that is the question. Good.

Now, as we know by meditational practices, what we are really doing is stimulating the dormant cells in the brain, in the organ, so that the mind could filtrate through those cells, for anything on the subtle level has to have its physiological counterpart. For example, a human being is so unique that if you have to build a factory to do all the functions of a human being, it would require an area of four square miles with every inch used. So, how unique the human body is. How unique its actions could be, how unique its reflexes are and all interpreted through that little thing up there, weighing three and a half pounds and yet with that three and a half pounds, the entirety of the universe could be brought into reality.

Now, this leads us to the problem of how to co-ordinate thought with action. At first, one has to exercise a conscious effort. If I am thinking of walking from here to my room, I must follow my thought because firstly the thought has arisen through a sub-conscious analysis of the action that has to be performed. The thought is recognised only on the surface

level of the conscious mind, but it normally rises from a far deeper level, which Psychologists call the sub-conscious mind. And yet, the sub-conscious mind as yet undiscovered has various layers, so the thoughts that influence the conscious level very much would be the upper layer or the grosser layer of the sub-conscious mind. And that acts as the junction point where deeper Samskaras of various lifetimes that are deeply embedded there in a very subtle fine form, come to the fore, to that upper level of the sub-conscious and then to the conscious mind. And that is how a thought is recognised. Every thought a person has, is not a creation. Every thought a person has is none but a recollection of a particular experience you might have had in some lifetime.

Although the universe is self-creating all the time, self-modifying all the time, not a single ounce of energy could be taken away from it and not a single ounce of energy could be added to it and yet the universe is recreating itself all the time within the framework of the content of its energy. In other words it means that certain energies are displaced from one area and moved to another area. It's like a balloon, you put pressure on the balloon at one end and the other end swells up. So that is happening all the time and this requires motion. So that when this requires motion, it means that the mind is always in motion too. Good. Now the greatest amount of motion that occurs in the human mind or the human brain is the ten percent consciousness we use. Now it is the very motion that discoordinates man in his actions, that alienates himself from his action because of this very motion in that ten percent conscious mind. Now the conscious mind is only the receptacle of the ninety percent that's behind it. There's one tenth of the peak of the iceberg above the water, nine tenths is hidden.

Now what do we do when old samskaras, old habit patterns, one's environment, association of ideas bring up certain thoughts in the mind, because there are millions and millions of thoughts in your mind? Every thought that has ever been thought is there within you, because your mind contains the entirety of the universe. But because of the process of evolution, from the primal big bang when that little atom shot forth, propelling itself through the universe and by duplicating itself, replicating itself, combining itself with various other atoms, all those experiences through the various kingdoms of existences are there. So, when a thought wells up in the mind, it means this, that some experience that one has had, perhaps yesterday and perhaps twenty life-times ago, has been stimulated and stimulated to the conscious level. This stimulation depends to a great extent on our environment and our present circumstances. For example, you have within yourself, and so do I, some beastly instincts, memories of when I was a tiger or you were a tiger and we hunted the prey and we killed. Such an instinct could arise in the conscious mind, of wanting to kill. But now, what has brought that up? It is our present life-style that reawakens or brings up those various samskaras or impressions that are there. Now, how to over-come that problem? The way to overcome that problem is self-discipline in thought.

Now when a thought - now that is very easy to say, 'Discipline the thought' but how difficult to do. Good. I have a thought in my mind that's filled with love for somebody or hatred for somebody, let's use the word hatred rather. How do I discipline that thought because it is swirling round in my mind all the time, with that hatred I have for Auntie Jane or whatever her name is. I will start associating that hatred with various things about Auntie Jane. 'I went to visit her last week and she didn't give me a nice smile, or she didn't give me a good welcome, or this was this and that was that and everything was wrong'. So what I am doing is, because of that little hatred in me for Auntie Jane, I'm picking up everything in the environment and magnifying it and thereby magnifying my personal hatred for Auntie Jane. Now what do I do in those circumstances? I've got to do something which is opposite to it. Now this an idea of sublimating your thoughts, beautiful conception, but how practical? Can we switch it on and off? Oh, I've got a bad thought coming in my mind and let me sublimate it and, what is the magic word they use? Abracadabra. Abracadabra. Yes, and that thought is sublimated and gone to heaven. Oh, you just can't do it. But in theory, what we are interested in practice and one thing that could become very, very practical, it is this, that Auntie Jane definitely has some good things in her. Oh yes. There is no one so bad that has no good in him, and no one so good that has no bad in him. You know that old thing, I don't remember the exact words but it is quite famous. Right.

Now, why do I not try and make effort, instead of seeing all the negativities in Auntie Jane and see some of the good things in Auntie Jane because I am sure she has some good qualities in her. And this applies to all relationships and not only to Auntie Jane. It applies to your boss, your wife, your husband, your girl friend, your boyfriend, everyone. Good. So why do I not very consciously try and see good things in her. And by seeing good things in her, I am changing my hatred for her. I am starting to love her. So the process would be not to try and switching hatred into love, sublimating it - it is impossible. It is okay for the accomplished Yogi, he can just use switches within himself, inbuilt, and he can flip from a thought to another thought to another thought and if necessary make his mind totally blank and leave his body at will, all those things. That's for Yogis, you don't worry about that, it's not worth while. Fine. So the process would be to find something good in Auntie Jane that will produce if not love, but a liking for her and that liking could turn to a greater fondness. A greater fondness would produce a greater togetherness. A greater togetherness will produce greater respect, perhaps in some cases, admiration and then it could end up in really loving her. Do you see the process, how I've changed hatred into love? Good.

So at first my thought was of hatred and I tried to act as if I loved her. See the contradiction there? I go and visit her, she might be very rich and I will show I love her. You know there's always a will at the end, so I think free will was in

the question too. I'm talking of a different kind of will! You see? So here in my heart and my thoughts are filled with hatred, but I go to Auntie Jane and I show and act very lovingly to her. I'm being false to myself and I can't help it, I can't help it. You are putting on the mask. Now this would be the practical way of showing her love and truly feeling that love. So here I have co-ordinated my thought with my action.

Now this could be used in the reverse way as well. It could be used in any way in practical daily life. A man works for a boss and there are very few people that works for bosses that would not like to punch the boss in the nose. Yah. Many people feel that way because sometimes you find them very unreasonable. You find them unreasonable and demanding things which you at that moment would feel that 'Look, this is not right'. But how about thinking that there might be some method in his madness? There could be some method in his madness. But after all I am getting my pay cheque end of the month, meanwhile, he might know what he is doing and his business could be at stake. He might be losing thousands at the end of the month, when he draws up his trial balance, monthly one, depending how big his business is. Do you see? So, in everything there is something, something good.

So, if we could discipline our minds through a very natural process - here we use the mind, here we use discrimination that we spoke about yesterday, we could turn our negativities into positivities. We could make our thoughts and actions work in conformity, that is an easy process. Now this in the beginning has to be done consciously, with that one millionth of power of the brain that we have. And as we keep on doing our spiritual practices, we'll find that we'd be using more and more of the potential of the brain. We would be bringing to life those cells that are dormant, those cells that are dormant in the head, we'd be bringing them to life and they would be the conductors of the vast mind that is within us. And as these cells open themselves up, as more and more of them become awakened, more and more of the mind comes through, and when more and more of the mind comes through, then greater and greater awareness develops. Our problem is basically this, that in this vast continuum of things we are only looking at a very small section in this vast continuum, and that very little section that we are viewing distorts our vision because we forget that it is all part of a continuum. We forget the vastness of it and attach ourselves to that littleness, that smallness, that is why we are small. We are small because our perception is small. We are small because we refuse to see the vastness in the scheme of things. Man being so insignificant, yet he is all significant. For if you destroy a single atom, you will destroy the entire universe which is not possible.

So, what about man with those millions and millions of atoms within him that are functioning in such a beautiful and precise manner? Billions of cells are being created, preserved and destroyed all the time in our bodies. Every few years

the entire system is changed, all your blood is changed, the muscular fibres undergo changes in the ordinary physical body. Or, what about the mind, how much more greater could that be? How much greater changes could take place there? That is one way, good, whereby we develop that awareness by real conscious effort, by directing our thoughts so they could co-ordinate themselves with our actions. Good. And when thought and action are co-ordinated, then the word is there in its true essence, for the word is but a verbal expression of a thought, and there is no difference in reality between thought, word and action. It is exactly the same but in different levels of densities from a subtler level to a more grosser level. One exists, the thought exists within oneself and it finds its outer expression in word and in deed. Right.

Now, how can one accelerate this process of combining these three aspects? Now I spoke in the last Course that the entire brain system - the Neurologists of today can only speak of the visual or that which a microscope could pick up of the nervous system but underlying this nervous system there is a subtle nervous system, a finer nervous system. As man has a grosser physical entity, physical body, so has he too a finer subtle body and if there is a grosser nervous system, there has to be a finer nervous system. Now from the brain, all this system, the grosser one is attached to every part of our body, right from the toenail to your hair. The spinal column is also part of the brain. From there, little nerves are shooting out through-out the whole body, or else you will not be able to function. But underlying this, underlying the grosser nervous system, there is a finer, subtle nervous system. Now, there is a way whereby one can by-pass the grosser nervous system and reach the subtle nervous system. There is a way where man can go beyond the limitations of his body, of his physical body and approach the subtle body and that too can be done by the mind in the beginning. In the first system we spoke about, there has to be a conscious effort, there has to be a discipline which will open up and activate this finer nervous system, that will link the physical body directly to the spiritual body via the subtle body. Good.

Now, the other system is the other way round, where by spiritual practices, we so activate the inner self or the spiritual self, so that the energies contained therein, and those energies are always healing, uplifting, blissful, joyful, where we, through our practices could open up the subtle nervous channel and allow those energies to filter through, by-passing the grosser nervous system so that it could be related to our physical selves. Now, when that process is done, then effort is not required, then that strict discipline is not even required, for every action you perform will become a spontaneous action and in harmony with the mind, body and spirit, or, thought, word and deed. Because this spiritual self within man being so activated and allowing it to flow through, to externalise itself through the subtle nervous system, it will automatically be the connecting cord between thought, word and action so that these three function in harmony and togetherness and all conflicts cease. Good.

Now when we do something which the mind says 'No', it is because there is a conflict in the mind, there is a conflict. A person's mind says that 'I must not partake of a certain thing', but I have to partake, but I do it. Say for example a person is addicted to drink, he is an alcoholic. His mind says to himself, he fights against himself that 'I must not drink. It is harming me so much, is befuddling my mind, ruining my health, destroying my family and making a mess of myself.' And yet there is that compulsive-ness within him that although he fights with his mind, thinking that I should not drink, yet he persists on drinking; and he would rather go and drink than to take the pay packet home to, for his wife and children. Why? Is it not utter madness according to our eyes? Good. All madnenses are illnesses, an ill man. What should, can be done in such circumstances? You tell him to exercise discipline, he can't. He's tried it all. The more he fights against it, the more he craves for it because his whole physiology and biology is so permeated by drink that his whole mind and body and everything cries out for it, that he'd go to the extent of even stealing to buy drink. The other day I was told here that people that suffer from alcoholism, they even drink poisons like methylated spirits, just to produce that state within themselves. And they know that, 'This is a poison that I'm drinking', and yet they do it. Like Ramakrishna says that the camel eats thorns, it loves eating thorns. It knows that its mouth bleeds, yet it persists on eating thorns. Right. So what should he do now?

We have seen two ways. One is discipline - the alcoholic cannot do that, and we are just using the alcoholic as an example, it could be drug addiction or any kind of thing. In the one way we have seen that through discipline and through a natural progression, we could change ourselves. That is one way. The other way, through meditational practices, where we draw from that infinite source and allow those energies to come through our subtle nervous system, which by our practices are activated and opened, so that it could come into our daily lives, our physical actions and where these actions become spontaneous and discipline is there without wanting to be disciplined and effortless effort. That's the second way. And the third way now in the case of the alcoholic, he can't meditate because he is always drunk, he can't use discipline because his whole being is orientated, submerged in that drug, what can he do now? There is only one way and that is to say that 'I am finished. I am finished. I am no more myself, I am not capable to control myself anymore. Now, seeing that I cannot control myself anymore, I am helpless against myself, there must be some other power that could help me.' And he leaves it all to Divinity. He leaves it to Divinity and he prays that 'Please help me to change the things I can and have the courage and the strength to accept the things I cannot.' You know that prayer. He says that prayer and he offers himself totally to Divinity. He says, 'Thy will be done' and once he's sincere enough and he can only become sincere, he can only become sincere if he reaches rock bottom and knocked his head hard and from there he starts up. It's very easy to fall, anyone can, but the hero is the one that could get up even if he falls a thousand times. That is the man. It is nothing to make mistakes, you don't even need to feel guilty about it, but what can we do about

those mistakes, how we can change those errors in life? There is the hero, for the spiritual path as Vivekananda would say is 'The path of heroes'. So here are the three ways.

So, to surrender oneself in any circumstance - we just use the alcoholic as an example - and just by a total surrender, one very soon and without using one's consciousness or discipline, one expands the ego to a level where that Divine will shines through and free will counts for nought. In the disciplinary process, free will was necessary to exercise the discipline. Of course, free will is empowered by Divine will all the time. In the other process we go directly to the Old Boy, yah, leave out the intermediaries, never mind all those samskaras in the, the, the subconscious mind or the super-conscious mind. Never mind all them, we go direct to the boss. Yah. And in the third instance we go direct to the boss too and say 'Look, this is what I am. See what you can do for me.' Now we, bosses here of course will sack him and say 'Look, you're no good' but that Boss never does that, doesn't give the sack. The Americans say, 'Fire'. He doesn't fire you. Ah, but he does fire you with that kind of enthusiasm for wanting to know him better. Good. Sack is an English word is it? The boss sacked me?

Voice. It is an English expression, I don't know if it's only English.

Gururaj. Yes, it's an English expression. Yes, quite an anomaly - 'Putting in the sack'. I must really learn this language!

So that is the other way. So now, which way should man choose, that would be the question. A man must choose according to his temperament. A man of a devotional nature will choose that 'Thy will be done'. A man that practises Raja Yoga, meditations and things like that, he'll choose that direct path, and the disciplinarian is the Karma Yogi that performs actions with an iron-willed discipline until all his actions too become spontaneous and in the end they all merge. Whichever path you start off from, ends up in the one at the end and that end is really the beginning of life. So those are the mechanics, that is how it works, that is how thought, word and deed could be made to function in total accord as if it was one because it is one in reality - we divide it up, we divide it up. If I walk from here so my room, is it my legs that are walking, or is it my mind that is walking? Both. In some people of course, the legs don't need to walk. They can project themselves with the mind. So there is a co-ordination there already. There is that co-ordination inherent in man for that discipline, the only thing, he has to start doing it, he is not creating anything new. He is not creating new moral or ethical principles within himself, it is there lying dormant, just to be awakened. Okay. It's forty five to fifty minutes. I think that's fine. Namaste. Next question.



Questioner. Gururaj, can you explain what is meant by the term, Kali Yuga, and perhaps go into some detail on the subject?

Gururaj. Ah, what a subject! What time do you have to go for lunch? At one? Ten minutes? You want to know Kali Yuga in ten minutes? We can try. Okay. Kali Yuga - Kali comes from the root word Kala meaning time. The universe as we know it contains time and space within our perception. Man cannot exist on the relative plane of existence without accepting the conception of time and space. Now, according to Eastern mythology, there are four Yugas in this cycle. The universe operates in cycles. You have recreation, preservation and dissolution, which is symbolised by the Hindu Trinity, the three Gods, Brahma, Vishnu and Shiva. Good. And this we'd find in Western literature as well, not only in Eastern literature, where the principle of the Trinity is forever there.

So, at the beginning, at the beginning of the creation of the present cycle of the universe - now a word on cycles, that if we regard this universe to be eternal which it is, it has to operate in cycles. One cycle begins, stays for a while, ends, and then from that very ending, which in Sanskrit is called Pralaya, a state of equilibrium in the forces of nature, Rajas, Tamas and Sattva, within those forces, an equilibrium is maintained. But yet within that equilibrium, within that silence, there are certain basic currents which starts erupting, erupting over millions of years and then this vast explosion occurs which is creation. Now this is very same as what the Bible says, I spoke about it the other day, where the Bible says the world was, the universe was created in seven days. It is true. It could have been seven seconds because this entire universe was created with one big bang. Yes. So you see how modern science is backing up theology, things that were written thousands of years ago. See how beautiful it's working out because science is discovering more and more and more?

Of course, the evolution of that particle would take millions of years, but the initial creation is in that moment. Now at the time of that moment when things are still, when the atomic structures are still in its simple form and not in combination with other structures, things still had a harmonising effect because if the harmonising effect was not there then that particular atom would not draw to itself other atoms. It would, the nuclei would not have its various electrons revolving around it, as it should in great precision. Now during that period of harmony, it was called Satta Yuga, Satta Yuga. From there, as, that is at the finest level, from there, as the universe started expanding and becoming more and more grosser, we had the phases of Trayta Yuga and Vappar Yuga, and according to the Eastern astronomers they do put a certain amount of years to each stage. Kali Yuga is regarded to be four hundred and eighty thousand years, or four hundred and twenty, I'm not too sure of the figures, and the next one, one above it, was twelve times that and the one

above it, another twelve times, something like that. Fine. So then the other in between, between Satta Yuga and Kali Yuga, there were two intermediary stages where the atomic structures condensed itself more and more until we reached Kali Yuga which is at this present stage. So, we said at first, that the universe operates in cycles, a cycle begins and a cycle ends. Kali Yuga normally is at the bottom of the circle, so the trend would now be upward. Now this does not apply on the level of this little speck of dust called earth but this applies in the whole scheme of the universe.

Now Kali Yuga is a difficult period, difficult period because the various forces of nature are at great conflict with each other. The expansions and contractions that are forever occurring in the universe since the beginning of the cycle because of this slope downwards, like a car running downhill, it gains acceleration. So at Kali Yuga, the forces of expansion and contraction are at a faster rate causing in a sense greater disruption, but this very force, being at a faster vibratory rate, pushes it up to the higher level of the circle. It requires that push and that is why in the times of Kali Yuga people find things more difficult. There are many conflicting factors within man's mind, within man's body. He finds a greater difficulty in finding self-integration for example, but yet, in this Yuga, one could find it quicker. The greater the resistance, the greater the push because if the resistance was less, the push would not be so much. So because of a higher rate of conflict at this time in this cycle of the universe, the resistance is higher and man tries to push harder. The Sages have said that any person can reach a state of enlightenment in six months, yes, in six months, but what a job. Yes. The resistances are so strong, so much that you have, it will help you wash away all those Samskaras in a far quicker time because you are pushing harder because the resistance is greater. That is the significance of Kali Yuga. And from Kali Yuga, the process goes on until it reaches the point of equilibrium in Satta Yoga. Now at this time in the universe, the ocean is rough, gale force, and if your ship is strong enough, you can sail the ocean and that very gale force can help you accelerate your speed to reach the shore. That is Kali Yuga.

Now, with Kali Yuga, there are so many mythologies involved and as you would know there are mythologies in every culture and some of them are very picturesque. And the main purpose of the creation of mythology is so that the simple mind could understand it better in story form, rather than in abstract, scientific thought. That is why these stories came about. Now with Kali Yuga, there are so many mythical stories which one could pick up a book in any of the stores and read through. There are plenty of them available. There's one nice book that I could recommend, "Myths and Symbols" by Heinrich Zimmer, I think it is, "Myths and Symbols in Hindu - something, but if you look under the list of what Heinrich Zimmer has done you'd find this, where it goes into detail in the mythology behind the theory of Yugas. But the truth of it is this, that it is just a happening in this atomic structure of the universe, nothing else - that Shiva and Brahma and Vishnu is all mythology. There are creative forces in man, there are forces that preserve and there are forces that

dissolve, all within the confines of nature, natural laws. And then stories are built up on that so that the simple-minded people of those years, those ages perhaps, the unsophisticated mind could understand it better. So Brahma, Vishnu, Shiva are there and yet not there. They're both. Acceptance of that or non-acceptance, both has their value according to the temperament of man, temperament of the particular person. Okay. That's very briefly on Kali Yuga.

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