

Gururaj. But I personally can't do it. The eye lashes are a bit too long and they stick together so I've got to give it a little jerk. What were we going to talk about tonight? What was it, John?

Voice. The state of the mind or its working.

Gururaj. Ah, the workings of the mind. So little is known about the human mind and consciousness by psychiatrists and psychologists and who have you. They've barely dipped their big toes in this vast ocean of the mind. And most of the analysis, you know like Freudian or Jungian analysis, it's more hit and run and they call it psychoanalysis. Did you know that the highest suicide rate in the world is among psychiatrists? Yes. So, if they are - hello Anton - so if they are in such a muddled state themselves, how are they going to help others? Do you see?

Now, what we're going to do - I would have to draw diagrams so you could understand it better. There are various sections of the mind, we'll call it sections for the purpose of description. Is that right Amita, psychologist, Vidya? We have quite a few of them around. We call them sections for the purpose of explanation. Really speaking they all function together. So, as I go along with the diagram, I'll be giving you the various explanations in what makes you tick. Now by tick, I don't mean credit. Good. We might as well get on to it. It's a bit short, isn't it? It doesn't matter. I'd make a bad teacher that's for sure. Fine. Can you hear me there?

I don't know if I ever told you this before, but when I was round about eight years old, a very holy man who was called a Saddhu passed my village and I went to see him and chatted with him because since I was about four I was interested in knowing who I am, or what I am and where do I come from and where am I going to. Fine. So after long chats, I asked this Saddhu, as they're called, 'Give me a spiritual practice'. And the spiritual practice he gave me was this. Draw rings. Just circles. And I drew so many circles that we could plaster this whole High Leigh with the paper on which I drew circles. Now I thought this is absolute madness, drawing circles. How is it going to help me? Right. But only later in retrospect, I found out that it was a very valuable practice. Because if you can draw by free hand a perfect circle, you know as a boy, then your mind becomes more and more concentrated. Right. I can't do that anymore. I'm getting too old. Good.

I'll write down some Sanskrit names here and then of course I'll give you the English equivalent. Atman or Brahman is the same and of course the spirit is non-alcoholic. Good. Fine. Right. Now this is, - I have to turn my back a bit - these are the four sections of the human mind. Now as I said before, they do not operate - you can see or would you like

me to turn the board? Is it okay - these four sections do not operate independently but they operate together. Fine. Now this section, Manas, is the Lower Mind and the lower mind is subjected to sensory input. Okay, we'll put on here, I don't know I could write English, I'm trying. Seeing, touching, smelling, tasting, - seeing, touching, smelling, tasting, hearing, that's it. Yes. Man is governed mostly by these five senses, seeing, touching, smelling, tasting, hearing. So the lower section, Manas, which is the lower mind is influenced by the sensory inputs. I've got so much strength the chalk breaks.

Now everything you do is influenced by these five senses. Seeing will influence your thoughts. Hearing, touching, tasting, smelling, all influences your thoughts but those thoughts are the sensory input into the lower mind. Now, the lower mind cannot function on its own. These impressions that you get are sent to what we call the Chitta, which is the memory box or we can call it the, or we can call it the subconscious mind. And the lower mind that is subjected to the sensory inputs, could be called the conscious mind. Now, because of all the sensory inputs you have, it creates impressions in the subconscious mind and yet these impressions activate and motivate your actions that are done through the conscious mind. But yet the conscious mind requires identification because this is only a memory box, right, from which the conscious mind draws impressions. The subconscious mind is like a box of pigeon holes, where certain files are put. Right. So if you see a dog, that very act of seeing will transmit the impulses to the subconscious mind where that impulse will be compared to a dog that you have seen before, and then only the recognition occurs that that is a dog. Otherwise you will not know if it's a dog or a cat or a mouse. But this is still not enough. The subconscious mind transmits itself to ego or the 'I', the individual 'I'.

Now, by these sensory inputs of the conscious mind transmits those things there to the subconscious for comparison. Right. Now after it is compared, it has to identify itself with the ego sense. For without the ego sense, no one could really live. Even the most perfected Master must have two percent imperfection in him, otherwise he would lose all sense of individuality. He won't be able to eat. He won't be able to sleep. He won't be able to go to the toilet or perform any biological function. So that sense of individuality still remains a very small percent. Now, when a highly realised man, a Spiritual Master leaves the body then that little two percent of the ego self gets dissolved and the person would merge into Divinity. That is still not enough. The ego sense will still require certain guidance and that comes from Buddhi which is intellect. The function of the intellect is to weigh the pros and cons. And weighing the pros and cons, when the Buddhi or intellect weighs the pros and cons, it transmits it back to the 'I', the ego and how it will fit in with your personal individual ego. Right. You might like lamb, you might like chicken, you might like cabbages this that. Fine. Why? Now it's because of the various impressions that are there and the Buddhi is analysing it and transmitting it to your individual self with its likes and dislikes and then it gets back to the memory box where it pulls out the file and says 'Ah,

this is okay, chicken is fine, curried chicken or roast or whatever'. And that is submitted to the conscious mind where your five senses will start enjoying it.

Now the lesser the ego, the lesser would be the value of sensory inputs. And by lessening the value of the sensory inputs, you do not become attached. You reach the stage of non-attachment. I might have said to you some time that if there's a King's feast on a table and there's a dry piece of bread, of course I'd choose the better. But if there was only a dry piece of bread there, right, I will not have any regrets whatsoever, because I would know that the molecular structure of that piece of bread is the same as the molecular structure of a King's feast. And after all when it comes to say tasting, what happens, it's only four inches from there to there. From there to there, four inches and people die and kill themselves for that four inches. For once it goes down the gullet, you know what happens to it, it all gets mixed up. You see? So, that is tasting. Same thing with smelling. Same thing happens. How far does your smell take you? You smell some lovely perfume now and in five or ten minutes times, that smell is gone and you would forget the smell and until you come against the same perfume again and you would remember the smell of Jasmine or Roses or whatever because of the impression that has been created.

So, all these sensory inputs are so temporary. And the main cause of suffering and misery is because we pay so much attention to sensory inputs to the lower mind. For example, you feel, seeing, you want to see beautiful things all the time, but if you really have control over your sight, seeing, you will find everything to be beautiful. I can't see any ugly person at all. Everyone to me is beautiful. I don't know if I told you this story of a friend of mine in my garden. I had a tree which was a very awkward shape and he told me, he says 'Why don't you have the tree cut down?' And we chatted, chatted a bit. Then I explained to him that 'Just look very carefully at the shape of that tree. Right. Doesn't it look like abstract art'. Yes. And he appreciated that. So about two weeks later when we met again, just to play the fool with him, I like teasing, I says, 'You know you're right when you told me I should cut off that tree and I'm going to have it done'. So he says, 'No, no Gururaj you don't, it's a beautiful tree'. Attitude, perspective can only come about if you can change the sensory input of the five senses. Do you see? Same thing applies to hearing. My young son, you know what these youngsters are - you know that disco something - and in his room he has his little turntable and he would play the records. And you know to me it is just ear shattering. Right. But then I look at it in a different way. I said to myself, 'It is ear shattering to me but so pleasurable to that boy of fifteen, sixteen. So who am I to deny him that pleasure? Let him listen to it'. But I told him one thing, that 'Son, when I come home and when you hear me coming home, turn it down a bit. And if you don't want to turn it down a bit it's very easy to get a sheet of asbestos, you know you get those blocks, you must

have seen it, acoustic tiles which are very inexpensive, so do up with door with the acoustic tiles so that the sound doesn't travel or disturb your mother or me or'. Right.

Now when I want to put on my kind of music and I like you know the classics, Eastern and Western. I like the Eastern Ragas, you know the (Inaudible)..... Raga, - I must you a demonstration on that sometime. I have written, I've composed many, many songs. But apart from that, then of course in Western music, I would like Beethoven, Bach, Wagner, Mozart and all that. So now that these youngsters don't like. So what I went to do you know is get a pair of earphones. So I'd put on my music and have my earphones on. No disturbance to anyone. This comes from consideration. We are so selfish that we never consider another person. For example, you'll see this everyday. A man is walking on the street and he slips on a banana peel and he falls and everyone that sees him falling will start laughing, hah, hah, hah, hah. I would feel hurt. I would not laugh. Because his hurt I would feel as my own hurt and all these things are governed by the sensory input.

So now what we have to do is develop through our meditation and spiritual practices an automatic and a spontaneous way, where these are not subdued but controlled and looked at in its true perspective. And then you find nothing jarring to you, you find nothing wrong. The whole world is beautiful. Divinity created everything or everything is a manifestation of Divinity. So how could it be ugly? No. Even if a person swears at me that's hearing, swears at me. Right. I would say 'Look he swore at me. If he was a total stranger and that does not know me, he would not swear at me. But because he's a friend and he knows me, therefore he swore at me'. So I would not take my mind to the cuss words he might have used, but I would take my mind to the friendship. Do you see? So like that in every way of life one can view things in a totally different manner.

There's not a certain thing in one's life that does not teach one something. Everything is a teaching and you can only receive the teachings if you are aware. When you become more and more aware, then you can see things in a totally different perspective. You stand down here in the street and you'll only see a certain portion of the street, that's all you'd see. But climb up on the hill and you'll see the whole town. Your perspective changes. Down here the street is dirty and you say 'Ah what a filthy place this, Timbuktu is, I don't want to say England. (Gururaj laughs) What a filthy place Timbuktu is'. Yeah. But you climb up on the hill and you see how beautiful it is. At night for example all the lights of London, all those bridges going over the Thames, so beautiful, so lovely. You look at the Architecture, I don't know how many times you would just stand and look at a building, beautiful architecture. So much art has gone into planning and the masonry and whatever, instead of the modern buildings of new cities that are nothing but match-boxes. So there's

character, there's beauty. But it is up to us to appreciate that beauty. And when we start appreciating the outer beauty of people then we also start to learn how to appreciate the inner beauty of everyone. And the inner beauty of everyone is Divine. Everyone is nothing else but Divinity personified. And when we can see that, then we love everyone. Love thy neighbour as thyself. Do you see? Now let's get back here.

So the sensory input sends to the lower mind the inputs. It goes and gets planted in the subconscious mind in the form of impressions. So when you leave this body, this physical body, the only thing that will go with you are these impressions, these thought forms which can also be called your subtle body, because your subtle body is composed of thought forms. And those very thought forms will regulate your next birth. So if the thought forms are good and in another dimension, after you leave this physical body, those thought forms formulate themselves, evaluate themselves for you to be born again. And this is so simple. It's so logical. Why is one child born in totally unhappy circumstances or ill or sick or maimed, while another child is born in wealth and riches and happiness and all that? That old Guy up there that I know so well, He's not unfair. That is for sure. It is you yourself, it is your own karma that controls your destiny and your karma is backed up and formulated by the impressions of the subconscious. Fine.

Now, the maintenance of the ego self, as I said earlier on, has its own little importance. The ego self cannot be totally destroyed. You find many of these Eastern theologies that talk a lot of bull, talk a lot of cow, whatever, try to impress upon people that you must become ego-less, which is an impossibility because if you become egoless you'll have no recognition of your personality. You won't even be able to go to have a wee because you're unconscious of it all. It is that individuality that gives you some sense of consciousness. And the lesser the ego, the finer the consciousness and the greater the awareness. Do you see? Awareness, awareness is a thing where you just know. It defies all analysis of the Buddhi, the intellect. You just know. You come to a fork in the road and you'll just take the right turning instead of the wrong turn. That is awareness because your mind that we are talking about now, is not a separate entity of the universal mind. In reality there's only one mind and your mind is as vast as the entire universe, but you have no recognition of its vastness or universality because of that individualisation of the ego. Right. Am I being clear? I'm trying to be very simple. When I speak to psychiatrists and doctors and psychologists, the terminology of course would be different, more technical. Because the more you speak to them technically, the more they think that you know something. (General laughter) I always have a principle, I could take the most profoundest truth and reduce it to the most simplest form.

You know many years ago I took up journalism, and I was also the Editor of the Aryan Voice which used to specialise in Religion, Philosophy and Culture. I mean not one particular religion or philosophy you know, generally, world

religions, world culture, world blah, blah, blah. Right. And when I took up this course in Journalism, in the first lecture, the Lecturer gave an example. He said 'Scintillate, scintillate, carbuncle, nebulae'. I said 'Oh my God, scintillate, scintillate, carbuncle nebulae'. And you know what it really means, 'Twinkle, twinkle, little star'. (General laughter) So why not say 'Twinkle, twinkle little star'. Why this scintillate, bintillate, fintillate, all that nonsense? And when you go into all that scintillation and fintillation then you really, you know start fluctuation. Your mind goes haywire. So therefore I try to put things in the simplest terms possible. The Professors don't do that. Now if every Professor of philosophy and there are thousands and thousands of them in the world, if they really knew what they were talking about, they'd all be self realised men. But they are more mixed up than us here, that's as far as the Buddhi goes, the intellect. Because they speak from the intellect, while I would speak from the heart, and my personal experiences and my personal cognitions. If I speak to you of God, I would never do it if I did not know God. If I did not, I would not speak about it. Have I ever spoken to you how that shirt was made? Never. Because I don't know how to make a shirt. So why should I speak about it if I don't know anything about it? Do you see? So anything we discuss or talk about must come from personal experience. Something like food, you first eat food, then you digest the food and then you assimilate the food the energies of the food so that it permeates every cell of your body. Then only is food worthwhile eating, if it doesn't give you the energy in every cell of your body. Right.

Now, so by our meditational practices, we find a greater control of the sensory inputs by which majority of people, ninety nine point nine, nine, nine are ruled by. In other words, they are not masters of themselves, but the sensory input is mastering them. Right. Now this naturally all works together. It goes into Chitta, from the lower mind the memory box, the memory box is the subconscious mind. The subconscious mind is made up of all kinds of impressions created by experiences and this, that, that, that, that. But here is the most beautiful part of all, and listen to this very carefully, it's important. That you'll find in the mind, this thing going right through. So your mind is permeated by the Atman, you can call it Atman in an individualised way or the Brahman or the spirit. Fine. So the Divine spirit within you is permeating your entire mind. Now, there is one very important blockage and that is here, okay, the Buddhi, the intellect. Now when through meditation and spiritual practices, this intellect is cleared up, instead of like a dirty window, you clean it up, then the full force of the spirit shines through. And the shining through of the, because of the clarity here, when the full spirit shines through, it will destroy the impressions which is darkness. It will expand the ego. Now by expansion, I mean like taking a piece of opaque rubber and as you extend it, it becomes transparent. So because of that transparency, the spirit shines through into the ego which influences together, - this all works together the memory box, the ego and your sensory inputs.

So with this diagram, what I'm trying to show you, that everything is permeated by the spirit. They are. It goes through every facet of yourself. The only thing is for us to cognise it, recognise it, realise it and live it. Do you see? Now when the power of the spirit shines through, all the dark crevices of the lower mind will be so controlled by these inputs, the ego would become more transparent and lucid and not blocked up. The impressions will be done away with. Like our popular saying 'If it's dark, you don't analyse the darkness you switch on the light and darkness disappears'. Right. That happens to the subconscious mind. Right. Now when the subconscious mind and the ego sense and the lower mind and the intellect is totally permeated by Brahman, then your actions will always be good actions. Then I would tell you 'Do not believe in God, but live God' and very spontaneously you'd be living God. I'll give you an example when I arrived in London and my hosts there, they asked me the next morning, 'Gururaj did you sleep well?' And not to let them worry I said 'Yes, I slept very well'. Meanwhile I did not because there were so many things that I had to go through so I didn't want to really sleep. But it was worrying my conscience so, so much that you know I said, although it's a little white lie, it's not causing anyone any harm, but my consciousness was bothering me, the conscience was bothering me. So then hour or two later, I told my host and hostess that 'I'm very guilty of one thing I told you a white lie this morning I did not sleep well last night, but this afternoon I'm going to have a kip'. Is that Liverpudlian? So I had a few hours sleep in the afternoon to catch up. So now any questions? Please do not hesitate to ask.

Questioner. Where is conscience?

Gururaj. This all is conscience, the entirety is conscience. The conscience of the lower mind is grosser. The conscience of the subconscious and the ego sense is a bit less grosser. And this area, the spirit or the Atman or the Brahman, is pure consciousness. So, we allow pure consciousness to penetrate every aspect of our lives. Everything is consciousness. People talk, psychologists - I've read a few books you know - normally I pick up a book and go through a few pages and I know exactly what's in the book. I don't need to read further it's a waste of time. Right. They talk of altered state of consciousness. There's no such thing. Your consciousness never alters. It is forever pure. But your perception because of the blockages, you might call it impure, but really speaking, everything is nothing else but purity. That is why for example in the Scriptures it would be said that, 'Do not hate the actor but the act'. Something like that isn't it. My apologies, Anton. He's a Shakespearean actor by the way, and there, over there David is a Director. We have some wonderful people amongst us, psychologists, professors and psychiatrists and all of them. I think that's about enough. Yah, that's about an hour. I don't want to stretch your minds too much. We'll leave a bit of stretching over for tomorrow. Thank you. And on the subject if any, if any questions, yeah my glasses, thank you darling. On the subject when you

think about it and if any thought or question crops up in your mind, please do not hesitate to ask. What is our programme tomorrow, John?

John. We've got Satsang in the morning,

Gururaj. Yeah.

John. We've got Rapid Fire as well, Wednesday morning.

Gururaj. Oh, Rapid Fire Wednesday morning. Tomorrow is Tuesday is it? It's Tuesday tomorrow. You know when I go on those world trips, I lose you know what day it is or what time it is. But that is good too because I am timeless. Yes.

John. The Golden Thread tomorrow night

Gururaj. Oh, yes

John.(Cont'd) Do you want to speak about that now or tomorrow?

Gururaj. You know the Golden Thread ceremony. I was so surprised you know when I told them here in England that we're going to have the Golden Thread ceremony. I was so surprised when Charles Shaw - where is Charlie by the way? Oh there you are, - when Charles Shaw phoned me. He says you know that Golden Thread ceremony that you're going to do, Swami Vivekananda, you know who was a great Spiritual Master, you might have read some of his books and I would recommend you to read. Right.

Now the reason I want you to have that, is to use when you sit down to meditate, put on the thread. I'll show you how to put it on tomorrow. Tomorrow? Yeah. I'll show you how to put it on and you will find, because of the energies in that Golden Thread, you'll find your meditations going much, much deeper. This we did now in Denmark, you can ask Jyotima and Dhanjee there and we did it in Spain, and everyone reported that their meditation were, you know, something really deeper. Right. And then of course you'll be anointed with something which we call 'Kung Koo' on the forehead. Right. Special forces will be imparted to you to heighten your awareness. Good. Then of course, Dhanjee has done it in Denmark and Spain, so he'll be setting things up, John, he'll be setting things up because he knows the. Right. And of

course the usual candles, symbol of light, I mean our emblem shows light, fine, candles. And then incense and myrrh will be burnt in a special basin, call it a basin, whatever, right, in a special receptacle, basin. Now this is the same stuff that was brought to Jesus when he was born in the stable, the barn, by the three wise men of the East. And it smells very lovely too. So it is something sacred. Do you see? So that will be the Golden Thread Ceremony. And tomorrow during the talks I'll give you more explanations on it.

Say for example, a husband and wife have a quarrel, just tie up his thread with yours or your thread with his. That quarrel will disappear and the one will say 'Sorry' and the other will say 'Oh no darling, I'm the one that should be sorry. It is because of a misunderstanding. I'll explain it. Sorry I misunderstood you. I know you meant well, but of course you know I'.

You want a couple of jokes.

You know with travelling from place to place, I've got a bit of a cough and throat, different climates, different temperatures. After all I've also got a human body, you know.

We were talking of husband and wife, so this guy, I think it was Charles went to a perfume shop and he asks, you know he wanted to buy perfume for Linda. So he asks you know the sales lady 'What perfumes have you got?' So the lady rattles off a few things and she says that 'We've got one kind of perfume that's called fine at nine and the second one is great at eight and the other one is heaven at seven'. And then of course this guy said that 'Look heaven at seven, and fine at nine and great at eight all these things I know, but we've been married for thirty seven years, 'Have you perhaps got nicks at six?' (General laughter).

You know we were talking about printing this evening and Vidya Devi has brought some books along, 'The Master Reflects'. And then of course we were discussing how to get it mass produced at the cheapest possible cost, you know what it is. Right. We were talking with Peter and I think Charles was there too, yeah, yeah. We were discussing it and you know this father takes his little daughter, at Christmas time to one of the big stores and they saw the red beard, Father Christmas, Santa Claus. And then they went to another store and saw another Santa Claus. And then at the third store they saw another Santa Claus. So the daughter asked 'How many Santa Clauses are there?' Well he explains the daughter that 'My darling, you have not heard of the Xerox machine?' (General laughter)

So this guy goes to his boss and he was a very fair man, the boss was. All bosses are not really fair. You can ask Charles. (Gururaj laughs) So he's a very fair man. So this man goes to the boss and says 'Sir, could you give a day off because my wife is expecting quintuplets'. So he says 'I'm so sorry that I can't give you the day off because all the staff of mine that are over fifty and their wives were expecting quintuplets then who's going to do the work in the office?' See if we can find another one.

You know I was recently in Denmark and there was so much snow that even the lawnmowers had snow tyres. There's plenty more, tomorrow.

Life, Love and Laughter. Wisdom to be assimilated in the heart. Forget the mind. Mind doesn't matter and matter doesn't mind. I must get one of those shoe horns. I've heard about horns. Why are you laughing? I don't understand English humour so I don't know why you're laughing. But I have heard of horns. I think in one of my previous lives I must have been a bullfighter. Namaste, my Beloveds. Do have a pleasant evening.

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