

Gururaj. Mind you the best way to listen, is to sit relaxedly and without concentration, just allow what is said to penetrate the mind. Good. But you have a job for the industrious.

What shall we talk about tonight?

Questioner. Beloved Guruji, you have often spoken out strongly against those such as University Professors who mistake learning for knowledge and understand with the mind rather than the heart. Is there a place for the acquisition of knowledge for its own sake in the coming years and if so how may one ensure that such knowledge is used wisely?

Gururaj. Good. Now here the question reverts around knowledge and wisdom. Knowledge is something which is acquired by the mind and anyone with a fair amount of intelligence can acquire knowledge. You can read and read and read and have your mind filled with useless facts. Good. Now there is a place for that. It helps one to develop the intellect. Now where intellect is necessary, it can be used in various fields. For example with the development of the intellect, you can probe very deep mathematical equations but can one really find one's true self by equating these or going so deeply into mathematics or can one really find the solutions to one's question or one's problems, by going very deeply into philosophy? What you are doing is taking the thoughts of others and perhaps if you have a certain amount of intelligence, you would be able to synthesise the philosophies of various people and formulate your philosophy.

Now how valid is your philosophy because it is based on what you have acquired. It is based on acquired knowledge, on the thoughts of others and you have now put them together. But are you capable or is anyone capable of creating a new thought? What is regarded to be a new thought is just a synthesis of old thoughts put together. For example our friend Vishnu, Vishvana, he does some wonderful cooking, very delicious. So he will take fifteen, twenty different spices, mix them together, combine them with various kinds of lentils and all kinds of vegetables, put them together and he creates a nice dish. What have you created? Have you really created that dish, for if you really have created that dish, then you must be able to create those spices as well and the vegetables and the lentils and the other things.

So, you use your mind as an instrument for a certain kind of synthesis, which people might call creativity but in reality it is not creativity. An artist paints a picture. After studying various forms and various schools of art, he develops a certain mode of his own or perhaps he'll just belong to a particular school. Now if the person develops a particular mode of his own, is he really creating? No, he is borrowing. Real creativity stems from deep within. Knowledge is acquired. A

person can be very brilliant but he could be like a donkey with a load of books on his back. And anyone with a retentive memory can read books and roll off all kinds of data. Now they have their uses. They have their uses in the fact that with the greater awakening or development of the intellect, one could perhaps think that he thinks deeper. You see? Good.

Now how does the development of the intellect lead one on, on to the spiritual path? How does the intellect make you find who you really are? How does the intellect answer the question 'Who am I?' And in all the efforts of the intellect, that question cannot be answered. So after gaining acquired knowledge and if used for self-analysis, we can alter certain tendencies and trends in our lives superficially, on the surface. Now this plays a part, this is too very necessary for nothing must be discarded. We have no right to discard anything. We have no right to condemn anything. For if the intellect is there, then it is there for a purpose. It is also an expression of Divinity. But when a University Professor relies totally for all his answers on the intellect and acquired knowledge, then he fails on the spiritual path. He fails to find the peace that passeth all understanding.

So, why does this shiver when I speak? Good. (General laughter) Good. That's the relief for the intellect. See? I don't want to stretch your minds too much. Yes. Yes. So now the intellect forms a very small portion of the mind. First you would have the organs of perception, like we spoke about this morning. Good. Now the organs of perception, the outer organs or the instruments are not enough. They have to relay that message to the organs in the brain and activating those brain cells, they go further than the organ which is called the brain. They go further than that into the area of the mind where the intellect resides and the intellect evaluates. And after evaluation, it sends the net result of it to something far deeper within man. And from that depth, the message is returned to the intellect saying if it's right or wrong. Now when the so-called learned men rely upon the intellect only, how refined is that intellect to convey through the brain and the outer instruments what is really to be conveyed. How pure is that intellect? Now the nature of the intellect is to be able to evaluate and we think that it thinks. Good. And with the force generated in a very small area of the mind, it titillates the various brain cells where through various portions of the brain, certain responses are received which is translated into outward action. Good.

Now what Professors mostly use is the left hemisphere of the brain. Good. And by using that, they are using thinking abilities. But there is a deep relationship between the left hemisphere and the right hemisphere where the real intuitive ability resides. So the intellect can take you to a certain distance only. It helps you with discrimination but your discrimination can never be correct until the other half of the brain is awakened with its intuitive ability, which in turn empowers the thinking ability. Now if too much importance is added to thinking, then what is the position of an ignorant

---

person? They could say that the ignorant that has no knowledge could never find Divinity and which is not true. You can be totally ignorant and yet be very close to that which resides within you. So though the intellect and acquired knowledge has its uses, you can sit round over coffee and have a nice chat about this that and all the problems of the world and yet forget your own problem, because your own problem and the roots of your own problem lies within. And it is only by drawing on the Divine self or perhaps call it the Intuitive factor, the X factor, that you can smooth over your problems because when thinking about a problem, you are creating more problems. And yet on the other hand, to deny reasoning and rationalisation is also reasoning and rationalisation. Do you get that? To deny reasoning and rationalisation is also a form of reasoning and rationalisation in the very process of denial. So what do we do, what do we do? Good.

Now the purpose that intellectual people or the teachers like these Professors and things like that - I love them very much, we've got about, at least many, many hundreds of them meditating with us. Why? Why? Because they could not find solutions with their rationalisations, they need something more. And that which they need more, is the ability to draw from inside. Now here is another secret, how to use the intellect. Good. Now think deeply. Fine. And of course according to all our moral injunctions, we must think rightly. Think deeply but let it be so deep, not the essence of the thought, sorry, not the content of the thought but let the essence of the thought dive deep within and then acquired knowledge becomes assimilated. Then it does not remain on the intellect level only. You see. It is like eating Vishvana's food. Good. So eating the food will take it to the stomach. Now if it is taken to the stomach and you don't have the digestive power, then you cannot transform that food into its proper value. And after drawing all the vitamins and the mineral acids and whatever is required from the food and after it converting into blood, the rest is thrown away. Now that is what has to be done with the intellect. Acquire knowledge by all means but sift it. Throw away that which is not necessary and take the essence. There is an old Indian legend, I might have quoted it before, where we have the swan, this Hansa and this mythical Hansa has the ability that if you give it water and milk mixed, it has the ability to drink the milk only and leave the water behind. So that is what we have to do with acquired knowledge.

Now when that is done and the essence of what is acquired has been taken out, then that essence becomes assimilated into our system giving us the strength and the energy and whatever is required, the nutrition for the body. And when the acquired knowledge, the essence of the acquired knowledge is assimilated then it becomes wisdom and that is what we are after. And that wisdom can be gained by the most ignorant person because you do not need the intellect. You do not need the mind to find the Divinity that we are seeking for. For there is a direct line between the small conscious mind leading through the various layers of the sub-conscious and even past the super-conscious into the area where all knowledge is there. And then you can truly answer the question that 'What is there to be known and by knowing

which, all else is known'. So where is the intellect now? You see. Now the purpose that the intellect must really serve is not these various deductions but very simple discrimination between what is right and what is wrong. And if you have awakened the other part of yourself or touched the superconscious part of yourself, then automatically you will find that all your decisions you make, will be right. The power of 'Viveka' or discrimination would be empowered and inspired by something greater than the mind, for as we know the mind could be used as a tool to reach that point also, if you have the analytical ability and can also be a stumbling block.

Now here is one proposition I want to make to you. Go and read ten different Philosophers. Why do you want to read ten different Philosophers? Because you want to find certain answers to your questions. But I will promise you that you will come out more confused than before you went in. Because one will say this, the other will say that and third will say a different thing altogether. And then you are in a dilemma, who is right, what is right? Is Hedonism right or Dualism right or Monism right or all the 'Isms' put together, which is right? You are in a dilemma because all the arguments are very logical. All the arguments are very rational. They are very rational, very well thought out. Study Hegel, Spinoza, Schopenhauer, Herbert Spencer, study them all. Why not? Why not? It's a good mental exercise. Very good if you like mental exercises and mental gymnastics, why not? Nothing must stop you. But is it going to lead to you confusion or is it going to lead you to infusion with yourself? That is the question. 'To be or not to be'. (Gururaj laughs) Yes. Yes.

I'd rather choose the direct path. Although I've been through that phase of studying all the Philosophers of the world and not only the Western ones but most of the Eastern ones too, perhaps all of them, I don't know, until I reached the stage that I discarded all knowledge. I talk of my personal experience. I reached the stage that I discarded all acquired knowledge because it was taking me nowhere. And I went to all these Philosophers and sat down and argued with them over all the Upanishads and the Vedas and all the blah-blahs. There are some books called 'Blah-blahs', did you know that. (Gururaj laughs). Yes. There are a lot of books that are called 'Blah blahs', at least they should have been titled, 'Blah blahs' (Gururaj laughs).

True wisdom is gained when you discard acquired knowledge. Throw it into the sea. Throw it into the sea and find the direct path to that which is really you. That is something you don't need to acquire because it is really you already. So our direct path is meditation and spiritual practices, where we go beyond the mind. We wade through the subtler and subtler layers of the mind, until we reach the shore instead of floundering around in the sea of acquired knowledge. Do you see? And then when we reach there, when we reach the shore, we see not only the sea shells but - how does it go - yes, and in that area, there is joy and bliss and satisfaction. Where the mind questions no more. And then the mind is

---

used as an instrument just to know. The quest has ended for it has known 'That' and by knowing 'That', everything else is known.

So everything has its uses by all means but let us use these things usefully and not waste time. Of course the duty of the Professors is this, is to awaken some desire in you. I know a Professor, tells me "I could make any child pass. I could drum it into him so much over and over again that when the exam comes, the child will pass". But that is not my job. It's easy. Any idiot can make a child pass. But my job is to make the child think. Ah, so if acquired knowledge has the purpose of making you think, then some purpose is served because by proper thinking, you develop proper discrimination. And yet at the same time by proper thinking, we mean that not only the activity in the intellect but the essence that is within you is empowering that intellect. I'd rather prefer someone to love me rather than rationalise me. What is better? What is more joyful?

You know the story of Ramakrishna. There was a whole lot of Botanists and what have you, went to an orchard. And so these chaps trying to acquire knowledge, they started counting all the leaves on the mango tree and how many veins the leaf contains and how many branches there are on the tree - I think I must have told this story but there a lot of new people here - how many branches there are, how many leaves there are, how many veins in the leaves and things like that. And one fellow he plucked a mango and sat in the corner and was enjoying the mango. (General laughing) So what is better counting the leaves or enjoying the mango? So these University Professors count leaves. Yeh. Yuck. But it serves a purpose. It serves a purpose. Count the leaves. Enjoy the mango. Have fun. Life, Love, Laughter. You see, that's how it works.

So this means this, that no side of you is to be neglected. It depends upon your temperament. If you want acquired knowledge, by all means acquire it if you require it. Ah. You see. And use it in such a way that it is empowered by that depth that is within you. In other words, get rid of all the confusion created by the infusion of that Divinity which is within. Right. Then it would serve some purpose. Now people that has not that tendency of acquiring knowledge - acquiring knowledge is like acquiring wealth, it depends how it is used. It could create greed in you by the acquisition of greater and greater wealth and the acquisition of knowledge can bloat you up, blow up your ego and then it becomes a stumbling block. So if you have the temperament of love, devotion, right action and doing spiritual practices, then you find a direct route, direct road to that inner self where all peace resides.

Why does a person in the first place want to acquire knowledge? He wants to acquire knowledge to get some understanding of life. That is why he wants knowledge in the first place. Now many times we acquire knowledge to make a living. That's a different thing, it's a trade, it's a profession. Everyone has to make a living. Nobody just gives it to you. But you do find people that feel that 'Oh the world owes them a living'. You do find some people that feel that instead of really working for it. It was like this one chap he was lying under a plum tree and while, he fell asleep, it was a hot day. It was a pear tree, you can call it a plum, I don't know what the English equivalent is. Good. So he was lying there under this tree and he dreamt of this beautiful plum. And he woke up, he didn't open his eyes and he was still thinking, 'Oh I wish I had a lovely plum'. He didn't realise he was lying under a plum tree. So when he opened his eyes, lo and behold, so said Moses, (General laughter) lo and behold, there, was a plum there. Now this idiot was so lazy, he didn't think of getting up, he wished, 'So, I wish this plum would fall down on my lips', instead of getting up and plucking it. Now many people are like that. Yeah. Yeah. It must come to them. Yeah. But the acquisition of knowledge just does not come like that, effort has to be made.

Now the question is, is that effort fruitful or fruitless? That is the question. Now if the effort through proper discrimination, we find it to be fruitful - that's nice, plum fruit - now if you find the effort to be fruitful, then by all means acquire the knowledge. But have in mind one thing, that the first thing to find, the goal of life, is to find the peace that passeth all understanding and that peace is Divinity itself. Now you have your choice. Act according to your temperament with sincerity because how much knowledge you acquire, remember you will have to discard it. You will have to discard it one day, to become innocent as the child, to enter the Kingdom of God. To become innocent as a child to enter the Kingdom of God. And then all that knowledge will have to be thrown away.

And that's how I, after having studied all these various Shastras, meaning Scriptures, discarded it all. Don't want it. What's it helping me? Just making my mind think. But let me penetrate deep within myself through the help of my guru whom I loved, to whom I was devoted totally with mind, heart and soul. And with that devotion, I acquired from him that energy, that injection that I needed to make me one with him. And in penetrating his heart and he penetrating my heart, I could dive deeper within myself. And by diving deeper within myself, I found what I was looking for, that peace, that joy, that bliss, that which is ineffable, that Divine symphony, that - how to describe it. They call it illumination that's all, switching on of a light. The light is always there but I needed my guru to switch it on, to switch on the light in me that was always there. See. And that I could only achieve because I loved him. I was devoted to him, not by intellectualising with him. Of course we had a lot of intellectual conversations and things like that, discussed pros and cons of various things. Nothing wrong with that but that was a sideline. A bit of entertainment. It was fun. But what helped me was the love and

devotion I had for my guru. That helped me. And I did not worship him. That's rubbish. Worship is very similar to warship. You make wars. Yeah. Because worship can be turned very easily into warships. Very, very easily. I could tell you the mechanics of how that works. Some other time. You see?

So I chose the direct path through the heart of my guru into my heart, and by heart, we mean the core of one's personality, bypassing the intellect, bypassing all the samskaras and drawing from that deep well, that deep spring of refreshing water to wipe away, wash away all those samskaras. That can be done very quickly too. One does not need to go on and on and on for lifetimes, if you find the direct route. You see. And then what descends peace, joy and I dance around here and there and all over like a little child, happy and playful, playing in the play of Divinity. That is bliss. That is joy. Okay.

Questioner. Gururaj, the Divinity feeling that you've been talking about, like you make a journey on a physical plane from one point A to point B, we see some physical symptoms of our progress or degeneration whichever direction we are looking at. For instance making a journey from one point to another point in London, we'd be looking for some physical signs of our moving along that journey and when we know we are at last but one station, next stop is where journey ends. If that is the case, is it right to look for some sort of physical signposts or spiritual signposts on our spiritual realisation to that joyful, blissful, awareness, a thing called Satchitananda stage?

Gururaj. Is that all? (General laughter). Yes. On the physical path as we go along - we want to go to Piccadilly and we see the roads and we know that we're coming nearer and nearer and nearer. Good. That is very true. Now on the spiritual path we too find signposts. There are signposts on the spiritual path that would tell you how far you have reached. But is your conscious mind receptive enough to notice the spiritual signposts? So to go to Piccadilly, you are driving a car and you have a passenger who unfortunately cannot see. How is that passenger going to know how far he has reached on his way to Piccadilly? So he asks the driver that "How far are we now, brother?" and the driver will say, "We have reached Kings Cross", - oh I don't know, you work that out. And the driver will tell him and the blind person will know that I have reached so far and so much more to go to reach Piccadilly. The same thing applies on the spiritual path that are we, do we have eyes to see how far we have reached?

Now having flashy experiences are not signposts. You are just awakening certain layers of the mind, which produces all these stars and colours and all that. It could very easily be done with a mallet on the head. (General laughter). So. So if you have any of these flashy experiences, by all means it's fine, but do not be involved in those

experiences. Do not be involved in them. Observe them, enjoy them and pass along. I have met in our organisation people that have developed so, so beautifully, have really evolved and never had a single flashy experience. So like the driver of the car, driver of the car that is driving the blind person, who will know how far you have reached? Your driver on the spiritual path, your guru. Many times I get letters and it says, "Dear Beloved Guruji, I've had no experiences and I feel nothing when I meditate." That is totally wrong. Who are you to judge? What do you know of the spiritual path? Have you been there? Have you travelled the road to Piccadilly that you would know that this is this and that's that? No. No. No. No. No. No. That is not to worry about because every meditation has some effect upon your inner self.

When a mantra, this I could speak to Teachers of course, when a mantra is given to you, it is not only based upon your vibration. Of course other systems give you mantras at random, out of a book. In our system it is based entirely upon your vibration but that is not the only thing. That is only part of it. What happens that when the guru goes into meditation and contacts you on a far subtler level and gets your vibration, and when he formulates that sound, he forces that sound through the entire hemisphere. There's no time or space. And with that, goes such a spiritual force that if you were awake enough at that time when you are initiated, not when you have the physical initiation here by the Full Counsellors, the effect has begun when the initiation is done, a few weeks or a month before, where a spiritual force is sent with that sound, to penetrate your heart and start that awakening. You see. So, on the spiritual path - and for example if a person stops meditating, I can tell you one thing, that because of that force that's imparted, that person will come back, if not in this lifetime, next lifetime. No hurry.

You see, so on the spiritual path, none of these signs are necessary although they are happening. We are not all endowed with the power of cognition and it is not necessary at all. Every person has a something which is highly developed, every person has. Some people has the visual development where the flashy experiences are seen. Some people have an audial, some people have a feeling, some people have a touching. So everyone has something and if it's not displayed by the out senses, there is something within that is sparked off and which may not come to the conscious level but something has happened. And as you meditate what happens is this, that at the time of initiation in South Africa, the very force that is sent out to you, you are reactivating it all the time by meditating. By using that sound, you are reactivating it all the time, keeping it alive so that it goes deeper and deeper and deeper within yourself. That is where the benefit comes. That is where the true guru plays his part. Anyone could write out techniques and all kind of things, mumbo jumbo. Oh by the way, that could also be a title for many other books. (General laughter). You see.



So there are definite signs but it's not all, it's not all, that could pick it up and it's not necessary either. It is not necessary but something is happening. Watch yourself, be alert during the twenty-three hours of the day, the waking life and the sleeping aspect. Rather let's talk of waking because people when they sleep, they don't sleep in wakefulness, like Yogis do. They sleep in sleep, dead sleep or dreaming sleep. So if you see in the waking state of life, if you see around you some change within yourself or outside you, the perception we were talking of this morning, the awareness, there is something that starts and once it has started, it will snowball. I've always said that my job is not to bring you to enlightenment. My job is to put you on to the path and once you're on to the path, there's no turning back. Take many lifetimes perhaps it doesn't matter. In any case, the entire universe is just a flicker of a second. It is our minds that tell us of all these ages and thousands and millions of years. There's no such thing in reality. So you are already enlightened, each and every one is already an enlightened being but that enlightenment must now be realised. Even the Avatars, the Incarnations, they too take up to thirty years to know themselves. Then, who's the ordinary person? It might take him some lifetimes, but he is already enlightened. If he was not already enlightened, then how could Divinity reside in him because Divinity is enlightenment itself? And what is Divine, that which is within, it just cannot stay within, it has to permeate your mind. It has to permeate your body. So your body is Divine. Your mind is Divine. For the spiritual self is you. Therefore I always say the service of Divinity is the service of mankind in his physical form, in his mental form, in his spiritual form. See that Divinity even in the leper, even in the cripple, even in the blind. It's easier to see it in your beloved. Start there. You see.

So the signposts are there but it's not necessary to see them or know them, you're still on the path, on the path, a pathless path. It's just unveiling, unveiling of all the dirt that has gathered around you. It's taking a bath and once the dirt is washed off, you are clean, pure, naked as the innocent child. No wiles, no fancies, no whims, just love.

Good. Thank you.

END