

Questioner. Dearest Gururaj, the other night you said that man was in a period of a state of transition. Similarly, there are well known speculations about a new Aquarian age and about new Messiahs and anti-Messiahs. Would you comment further on this period of transition and its significance?

Gururaj. I knew what he was going to ask. Don't tell him you told me. Man is in a period of transition. What does that mean? What is a New Age? What does that mean? What does 'man' mean? So many questions, in one night? What a business. Yes, man is in a period of transition. Since evolution began from the usual Big Bang, we talk about and progressing through these various stages of evolution, there has come a time on this little planet Earth, where there is an awakening of a certain kind of consciousness. Now, this consciousness, the average consciousness of man is entirely based upon thought. And what transition man has to make today, is to proceed from the thought level to the heart level. And that is the transition man has to make. So therefore we say that the world is in a state of transition.

Technologically, mathematically and logically, we have reached very great heights and there are still greater heights to reach. But what benefit is that going to give man? You have a motor car that runs at two hundred miles an hour and tomorrow you'll have a car that will run at five hundred miles an hour. What has that to do with man's evolution? What has that to do with man's spiritual unfoldment, the upsurge that is so much required so man could be man. We are just acting. We're all actors, for we have deluded ourselves by the mind in believing that we are the highest specimens of creation in this universe. And that is not true. We are still, in spite of all our technological progress, still at a very, very low level. There are other planets in this universe, where man functions not on the level of thought, not on logic, but on that deep quality that stems from the heart, and having that heart poured through the thinking abilities of man, the mind too becomes part and parcel of the heart. So, I said man is acting as a man. He is not a full man yet.

The lion and a rabbit went away to a restaurant. So the waiter came along and says, 'What is your order, gentlemen?' So the rabbit ordered a lettuce. So the waiter asks 'What, for your friend?' He says, 'Nothing'. 'Oh', the waiter says. 'Nothing because he is an actor, for if he was a real lion, I wouldn't be here'. You see, so we act as lions. We act as lions, for if we were the real lions, then, then those little rabbits, that flutter around in our minds, would not exist. And rabbits have a habit of breeding. They breed well. So the mind keeps on breeding its thoughts one based upon the other, all the time but yet without any foundation. Thought keeps the world go around. But how does it keep the world go around? Does it keep the world go around in joy? Or does it keep the world go round in misery? There lies the difference. For the heart is only capable of producing joy. And the mind, with all its ramifications, and the breeding of thoughts, can only bring greater and greater misery to the world.

So this is real transition, that through spiritual practices, man can subdue his mind, not annihilate his mind, subdue or sublimate the mind to the level of the heart. Now that does not mean bringing the heart up to the mind. Who says the mind is up? Who says the mind is in the brain? Mind, as we spoke about yesterday exists everywhere. Now, what is bigger, the mind or the heart? They both are of the same size, for both are infinite. The mind is infinite encompassing the entire universe, the heart is infinite encompassing the entire universe and yet a bit more. The mind in its infinity remains stagnant. It does not flow. And whatever flow we see in the mind, is a turbulence within itself and confined within that turbulence, while the heart is forever flowing and never stagnating, always waters are fresh, like the bubbling brook and not the stagnant pond. So now, if the heart could be infused in the mind, that heart of love, then technology can be accepted. Technology can be accepted and put to good use. For the heart will bring about simplicity in the complexities of the mind. For the mind will forever remain compounded by various factors, while the heart is simple as a child. And without reaching the heart, without reaching that child-like-ness, Divinity cannot be reached. So that is the transition man has to make.

Now, in this transition the entire world cannot be transformed all at once. The mind can bring about all these technological gadgets and various modes of thinkings, all these theories of philosophies that could reach far and wide and develop the minds of men. But the heart is such an individual thing, that there can never be a simultaneous unfoldment. It is entirely so personal, so deep, that only you can reach that depth within yourself. No-one else. Teachers show the way, they guide and that's all they can do, nothing more. That is all they can do. No transformation takes place, no transformation is given. But you can take. The well is open. You have to draw the water. The more you draw, the more you benefit, the more open you become. For, who closes your doors? Only you.

So, in order to go through this difficult period of transition, one has to become more and more alert, more and more aware. More and more aware, so that whatever there is around us in the environment, in the world, we can know its true value, its true significance. But this transiency is not going to be forever, because it is transient, temporary, temporal. So how far can man go with the mind? They say, they talk of transforming the mind. The mind can never be transformed, ever. The mind could never be brought to a different status. It will remain as it is. But the mind not being transformed, can be immersed into the heart, so that the heart takes the upper hand and leaves the mind aside. And that is what is called transcendence and not transformation. For all the samskaras, all the impressions will forever be there. A cleansing takes place, yes, by all means. Discard, sublimate, but in the end it will have to sink into the heart. It will have to sink into the heart.

But the position is so reversed today. The dewdrop has to slip into the ocean, why? Why not let the ocean slip into the dewdrop? It's a different angle altogether. It's a revolutionary angle where man has the ability of having that ocean in that dewdrop of his individuality, and yet experience, yet know the universality. What experiences? Does the heart experience or the mind experience? What is the basis of all experience in life, specially referring to transition? The mind does not experience reality. The mind experiences only reflections of reality, only reflections. And those reflections are limited, for the mind is capable only of grasping limitations, because of its own limitedness. But the heart is the vast ocean where all the experiences can be dumped in and yet for ever remain still open. Throw in as many tons of water into the ocean and yet you will not fill it all.

So that is the transition that we want in this age. That is the transition. All the great Masters have said, 'Logic is not enough. Logic is not enough.' And even the faith man has, is not enough. With what do you have faith? Where does your faith stem from? From the mind. Faith stems from the mind. So if faith stems from the mind, then it must have its opposite, of disbelief. So the greater faith you have from the mind, remember, you are also capable of doubt. The greater doubt you have, you are also capable of faith. Because that is the workings of the mind. In every friend there is a potential enemy, and in every enemy, there is a potential friend. That is how the mind works. You can have a very good friend and just a little argument with him, then he becomes your enemy. So, even what we call love, so-called love of the mind, has its counterpart in hate. And even in hate, there is so much love. These are the workings of the mind. This is the transition stage where you don't even need love. You don't even need faith, but to go beyond it all, where there is no need for love. There is no need for faith. There is no need for doubt. There is no need for hate. That is the transformed man. That is the man that has reached the highest height. You might love someone so deeply, how long is that love going to last? So, what is the solution in transition? The solution is neither this nor that. The solution is neither this nor that, and you stand in the middle, not ever swayed in either side. Then you are in the land, so to say, of 'Being'. You just are. That is Buddha's middle road. You stand in the middle, neither swayed by this and nor by that. That is the ultimate goal, where you are beyond it all.

When we say, 'God is love and love is God', something else is meant there. The ultimate is not meant, the ultimate is not meant. This is the expression of a Personalised God. But there is something further than that. For if you reach one extreme, you are definitely bound to reach the other extreme. That is an infallible law, and those are laws of relativity. But, the Gods we believe in are relative Gods, those perhaps of the finest relative at the highest level of relativity. But that is still a relative God - how fine and refined it is. And yet that God too at its finest relative level, where every man can

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reach, also is bound by the law of opposites, also bound by the law of opposites. Therefore mythology, for example, points towards these factors in story form where all these Gods war. The Suras and the Assuras, they are at war all the time. One wants the nectar of immortality. Even the Gods want the nectar of immortality, for even the Gods die. All these various planes of existences that are there in this universe, they are all very transient too, perhaps a little longer lasting than our plane of existence, but they are transient and temporary. So if you follow certain laws of morality, which is good, it makes your life a bit smoother perhaps, not always. We know of people that live a very good life and yet their lives are in such misery and suffering. They complain 'I've done so much good all the time, yet why must I suffer?' Because he is too bound by relativity, that is why. For within that seed of goodness, lies also its opposite. It's infallible. One cannot exist without the other.

So, good works are good in the relative existence that we live in. They are good, and you reach a certain - your soul, Jivatman, - that which is mixed of samskaras, empowered by that eternal energy, moves on after this body falls off - its another kind of transition, - moves on to a dimension where there is less conflict. That we call Heaven. And in the other where there is more conflict, that we call Hell. And yet they are both the same at opposite ends but it is constituted by the same principles. It is still under the law of opposites for if you go to Heaven, remember when that momentum wears off, you are going to go to hell. That is sure. I am putting forward to you revolutionary principles tonight. Okay.

Now, there's a friend of mine who said, he says you know 'I don't want to go to heaven'. I say, 'Why?' He says 'I want to go to Hell'. I say 'But why?' He says 'Look, all my friends are going to Hell, I better follow there because in Heaven I'll be so lonely'.

This does not mean - I am talking of a different level - this does not mean man must not do good works. Else why should I be here? He must. He has to perform his dharma, he has to perform his duties in life and do whatever he can to alleviate the misery. Now, the person might be suffering misery. It's no use saying, 'Oh, that is his own karma'. Okay. That is his own karma, by all means. He has brought that misery upon himself. But what is my dharma? Man has an accident lying in the gutter, so you say, 'Yes, this is his karma that he got knocked down but is it my dharma to pick him up and give him a glass of water?' That is doing something good. But one has to rise above this all. One has to realise in the end, in the final analysis - bad word, wrong word - one has to realise that all this has to be transcended. We have to go beyond all this, and of course, helping others, doing good. The laws, following the laws of morality good, but there is a great difference between morality and purity. Morality changes from society to society, from country to country, from time to time. Man-made laws, which are good today, were no good some years ago, and those that were good in those

times and in other times, are no good today. That too, those values are forever shifting. But purity never shifts and purity is that inner self, that once established in that purity, nothing touches you. You are beyond it all.

Now these things come at a very deep and higher level of understanding, not by the mind. For words, all words are empty. All words are totally empty. Words have no meaning whatsoever. What has meaning is the utterer of the words. The real meaning lies in he who utters the words, otherwise words are empty, fruitless, meaningless. Yes, you can take words and examine dictionaries and they will give you definitions. But yet words can be combined in such a way where the entire meaning of a sentence could be changed. I have read of an incident in America, where a railway line lost millions of dollars, because one comma was misplaced in a telegram. Good, so words are for the mind, for the edification of the mind, for the pleasure of the mind, or displeasure of the mind, gymnastics. Gymnastics are pleasurable and painful too. You exercise too much, your muscles pain. It gives you pleasure to a feeling of well-being. Yes, those are words. But when one goes beyond words and just become, be, then you know you don't need words. No words are required. You just know. You know and you flow within your own essence, and that essence, the basic factor is Divine.

So that is the transition man is going through. Everyone tells you, 'Be like Mahavir, be like Buddha, be like Christ, be like Krishna.' Everyone tells you that. But no-one tells you 'Be Yourself.' I will never tell you be like Christ, or be like Krishna or Buddha. I shall never tell you that. I will tell you be yourself. Why be an imitator? Why be an actor? Why must you imitate? Then you are second class. I remember, I used to be quite a prolific writer of poetry and in the beginning, when I was a young boy, I was enchanted and entranced by Rabindranath Tagore, the Nobel Prize winner for poetry. Reading him so much he had an influence on me. And many of my poems used to reflect a bit of his style. So then a great literary man, Benias Chandra, he read some of my poetry, - I was fifteen, fourteen, - he says, 'Very nice, very good but I smell a bit of Tagore in here'. So he says. 'Don't you dare read any poet any more? You can read him when you grow up, and read him objectively, but not now, not with a formative mind, susceptible mind, don't'. So for a few years I never read any poetry and yet I kept on composing. He says, 'Why be a second class Tagore, be a first class you? Because by these influences, you will imitate. And all imitation is second class. Why not be first class? Never mind how far you reach, but yet it is you. Let it be your being, your becoming, your flowering.

So that is what is required. Man must be himself. There is so much goodness in man. There is so much goodness, I don't know why we fail to recognise it. Man has so much good in him. So much good. But yet of course, as Shakespeare would say, 'Good deeds are written on water and bad are written on brass'. You see. To know the goodness, that Divinity in man, one has to have some idea, or some knowingness of the Divinity in ourselves. That is the

transition of infusing the mind with the heart, or in the other way, letting the mind sink into the heart. And then we reach the stage of no thought. Now this, remember, does not mean a blank mind. This does not mean a blank mind, but a sublimated mind, so immersed in the heart, so immersed in Divinity, that it is called no thought. Because those thoughts are not contrived. They don't have a logical sequence. They don't function in a linear fashion. They just are. How beautiful it is, just to be? And yet everything points to that. Everything just happens. Your heartbeat just happens. You breathe, it just happens. This flower sending off its fragrance, even without exercising will, the fragrance just comes. All the beautiful things that constitutes man is a happening, a becoming, a flowering, a celebration. And all celebration is joy, except contrived celebrations, created by thought processes and those contrived celebrations can only bring pain in its wake.

So the real transition is to go beyond the opposites of the mind and be in that field of being. Even people have lost the art of love-making. How many know what love-making is all about? I'll tell what they do. They have lust-making, not love-making. Love-making just flows, you are totally unconscious. Just being for the moment, purity. Lust-making and trying to subdue, repress that morality. You see the difference? So every act which is just a happening is pure and it could never touch you karmically, for you have gone beyond the laws of opposites. What a stage to reach! And how many years is this transition going to take? How many years, how many years? And yet those great men, two thousand, two thousand five hundred, five thousand years ago, spoke of these things in different ways. The world is becoming ready to be told the truth in no uncertain terms. Straight. In those times, parables had to be used. Parables had to be used. Legends, stories, mythologies had to be used. Today, because of man's mental development, he might be able to grasp, because the mind is an instrument, it can be useful. It can be useful. Although it is misused, we know, it can be made useful.

So today man can take the onslaught of Teachers that can tell them, that we have been living under false values. And it is the false values that is creating guilt and fear and misery and trepidations and frustrations and all the 'ations', throughout life. You see. So, to be able to go beyond these self-imposed worldly values, that is the transition. That is why gurus are never understood. They talk of things beyond worldly values, or they do things that are of a different dimension, operating totally from a different dimension. That is the transition. Become a guru. Live in a different dimension, yet have fun here too. 'In the world, but not of the world'. Not attached. No lust, but love flowing and flowering. No hate and no love, but a communion. You see. A communion, a oneness that knows of no love and neither hate. Oneness is oneness. This flower is a flower. You is you. You. Yes.

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Fussradin went to the Doctor. And Fussradin says, 'You know my wife talks in her sleep, so, what must I do?' So the Doctor says, 'Fussradin, you must bring your wife along, so I can treat her. Why have you come?' So Fussradin says, 'I'm not worried about the wife but I'm worried about myself. The Doctor says, 'What, your wife talks in her sleep and you're worried about yourself?' So, Fussradin explains and he says. 'When my wife falls asleep, she talks in her sleep of so many interesting things. And my trouble is this, that I fall asleep and miss the chance of listening to those interesting things. (Gururaj laughs) So give me something that can keep me awake'.

Yes, today with false values to life and misplaced so called moralities, are putting people to sleep. We don't need sleeping pills any more. All those libriums and valiums and mogadons, we don't need them. We need the kind of pills that keep us awake so that we could listen to the talk, the beautiful music of this universe and not be asleep, dead. To be awake and alive. That's what we need. How time goes. Nevertheless there is no such time. We live in timelessness.

Now, so that is the transition we need and this transition can only come about on an, in an, on an individual basis, and never collectively, never collectively. Throughout the ages, thousands of people have gone through this transformation, this, they have, but always on an individual basis where the heart dominates, that region, where all is. The questioning mind stops questioning. For what is the use of questioning, when you just are, for question demands answer and answer demands another question. But if you just are in the realisation that I am that I am. Yahweh. I am that I am. I am one with Him, which is the same as I am that I am. Brahmas me - I am Brahma. And then with this realisation, comes the realisation 'Tat tvam asi', That art thou too. So, when you experience that 'am-ness', then within that 'am-ness' everything within that 'am-ness', everything, is included, you, I, me, the worm crawling, this flower, the sky, the trees, the rain, the good doers, the bad doers. All that is included, all in it, all included in this universe, that has been manufactured by our minds. For how do you know anything of the universe, except the interpretation of your mind? Except what you conceived to be the universe. A colour blind person sees a red light to be green. But the red light was red. It is your conception of the universe. It is your standards that you have put. And funny enough every person in this world's his foot-rule does not measure twelve inches. Someone's foot-rule measures six inches, someone's ten inches, someone's eight, someone's nine and someone's twelve. So when we measure this universe, when we value this universe, we pass judgement on others in this world. We make our decisions or indecisions and they are nothing else but this temporal trick which the mind plays all the time.

So therefore I said, 'Today you love, tomorrow you hate. Today you're good, tomorrow you're bad. The bad becomes good, good becomes bad. The sun shines, rain falls, night comes, day goes. Hah, what a racket! But we are

involved in it, and we've got to make the best of it. That is the idea. We've got to make the best of it and the only way to make the best of it is to have these understandings. And when we have these realisations, when we have these understandings, to whatever degree, then they grow until knowingness comes.

You say, this is a flower, how do you know this is a flower? You don't know that this is a flower. You think that this is a flower. You think that this is a flower because your mind tells you this is a flower. Compartmentalised in your mind are contained experiences with which you compare. And because of that comparison, you come to the judgement. You come to that decision within your mind and by your mind, that this is a flower and you falsely say that you know this is a flower. No, you think this is a flower. When do you know this flower, is when you can totally identify yourself with this flower. You see. When you can become one with this flower, when there exists no separation between you and this flower, you are it all - one, one, one, one, one, one. Then you know, otherwise you think. And the more you think, the more judgmental you become. And the more you think, the less you know. So from thinking to knowledge - transition. Knowledge, I use the word knowledge here instead of the word wisdom. Then you know. That is the transition man needs. And when man reaches that stage, then you are not even worried if you are enlightened or not. An Enlightened Man doesn't ask himself, 'Am I enlightened?' There is no need to ask this question. You only ask that question if you are not enlightened. You only ask that question if you are not enlightened because there is a doubt in your mind. But if you are enlightened, there is no doubt, there is no saying this. No, you just are. Yes.

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