

Questioner. Beloved Gururaj, you said that we do not think per se, rather the thoughts are drawn to us. How then are we responsible for our actions which result from these thoughts? And are we not then reduced to a mere point of perspective that receives random thoughts and observes correspondingly random actions?

Gururaj. Beautiful. The question is, does man really think or does he think that he thinks? For thinking is a mechanism which is not triggered of by your brain. The brain is only an organ containing only twelve billion cells, arranged into various groupings which can portray what the mind is all about. Now, has man got a mind? And if he has a mind is it an individual mind? That is the question.

Now I might have spoken to you about this before, that although we regard our minds to be individual minds, in actuality there is only one mind, the Universal Mind. And in that Universal Mind lies every thought that has been thought in this world. So therefore, the old saying that there is nothing new under the sun. So every thought you draw to yourself and which is portrayed through your mind, is a thought that has already been existing. You cannot create a thought. But because of the mechanisms or the patterning of your mind through millions of years, your individual mind, which is but a reflection of the universal mind. There is one sun but that one sun can be reflected completely in so many thousands of bubbles of water, and in each and every bubble you see the full sun. So, from that universality, individuality just becomes a reflection. So, but within the reflection is contained the entire universality. So what does man really have to do to get greater awareness? 'The shining dewdrop slips into the glimmering ocean', some poet has said that. But how about looking at it from another angle? Why not let the ocean drop in to the dew-drop, slip into the dewdrop? So man has a capacity of encompassing within himself the entirety of the universal mind, into the reflection which we call the individual mind.

Now, what reality is there in reflection? The reflection too is real, but it is not actual. There is a difference between reality and actuality. So the stimulus gained in the drop, in the bubble, is reflection and yet reflection requires energy. And that reflection has no energy of its own. So the individualised mind that we talk about, has no power of its own, because it is a reflection. If the reflector is gone, there will be no reflection. So in that way, the so called reflection is connected to the reflector. The reflection of the sun is connected to the sun and because of this connection there is a continuum. There is this continuum because the sun would not be there without the reflection in the relative field of life and the reflection would not be there if the sun was not there. So reflector and reflection forms a continuum, and man's journey is, and man's purpose in life, is to know the value of the individual mind, to know that it is a reflection and not the

real thing. Now here is where the trouble begins, when man regards the reflection to be real. When man regards the reflection to be real, that is where confusion begins. That is where all problems begin because when we regard the reflection to be real, we are building up the ego-self which is equally unreal.

So here we are playing about with reflections. In Sanskrit they call it Maya, where the unreality is taken to be real, and therefore man says 'I exist, I think'. Whereas Descartes would say, 'I think, therefore I exist'. I wish I could meet that Old Boy, I'll tell him a thing or two. You do not exist because you think, but the other way round. You think that you exist. You see the philosophical implication of this. The philosophical implication is this, is to regard this to be a play, this to be a play. And when one regards this to be a play then you know who the director of the play is. Your attention is drawn to the Producer/Director that has created this play. And it is because of this play, that all ups and downs are felt in life. But the man that can stand apart, the Producer that stands apart, the one that reflects the cause of reflection when that stands apart, he can view the entire relative world just to be a play of ups and downs like waves in the ocean moving up and down. But the man established in self, in that calmness of his spirit, he knows the value of the play. Even if he is praised or blamed, he stands apart. He is never inflated by praise or deflated by blame, as the Gita would say.

And yet you'd find in this world innocent men being hanged. But they feel the hanging because they are so immersed in the play, in the Maya of life, that they take it so seriously. But the man of God, to him nothing matters, nothing matters. What does anything matter? What can touch you when you are the immortal soul? What can all kinds of accusations do to you, misinterpreted, distorted, twisted truths? He sees through them all, he sees through them all for they have no value whatsoever. It is only the projection of the accuser, the projection of his limited or distorted mind. Because it is only a distorted mind that could produce distorted images.

Let us take the classic example of Christ. The man that suffered so much, needlessly, blamelessly, why? Because he was not understood. How can you understand Christ if you have not to a certain degree the consciousness of Christ? You're down there and how can you judge what is up there? See even when Pilate told him to speak to save his life, he was facing crucifixion, yet Christ remained still, he remained quiet. What a beautiful example for us that he would not drag himself down to the level of his accusers and persecutors. So when a good force arises in this world, there will always be its opposite, always. But that gives it the greater momentum, for the greater the resistance, the greater the push.

Now these things are all play of the mind. Now we have within our grasp the entirety of universal mind, the first manifestation in tangible form, in a subtle form which is also tangible. So when the Manifestor manifested, he manifested through sound. It was first known as sound. 'First was the word, and the word was with God and the word' is God, and we know that. And then this sound concretised itself. The primal sound like light being refracted through a prism formed various sounds, and in the intermingling of these sounds, combinations and computations of this sound, that the mind was created, the universal mind. And then this universal mind which still concretised itself in the form of matter, gaseous, liquid and solid. It is all one. As we all sit here, we divide ourselves up, that this is body, mind. It is not so. There is no division. Where is your mind? You are the mind. Every cell in your body is part and parcel of that which has been individualised, that reflection. Only the brain, being of such sensitive character could it catch the vibrations of the mind, could it catch the thoughts that are forever floating around.

So therefore in the beginning of creation, in gaseous matter, in liquid matter, in solid gross matter, the mind was there because the mind formed that. And that we call the will of God. That is where the Creator begins, not the Manifestor. So he created the mind. The mind was created through sound, to repeat again. So now, this mind through various processes, through millions and millions and billions of years started gathering all the experiences. Because of its computation, because of its intermixing within its own atoms, the mind also has a sub-sub-sub-sub atomic structure and it is because of all these mixings that separations start occurring. For like attracts like. Certain molecular systems would attract other molecular systems to it, and individualisations are formed. But in reality the essence is but one. That one essence can never be refracted or divided. It is indivisible, and the division is apparent only on the surface. On the surface, the divisions become apparent.

Now, in the mechanics of the mind, now remember I said, that it is the mind which formulated itself into grosser forms to make up matter and bodies, and went through evolution through all the various kingdoms, such as mineral, plant, animal and then to man. And when man started thinking, in primitive times he never said, 'I think'. He never said, 'I think'. He just worked with the laws of nature and he just knew his needs, which does not require thinking. It was an instinctive approach or an instinctive happening. But as further computations took place, and greater and greater awareness started developing, that man tried to confirm his individuality that 'I think'. And that is where all the trouble began. For the 'I', Ahunkar, as they call it in Sanskrit, started emerging. And then with that 'I', we started saying my mind, my house, my movement, my this, my that. Nothing is mine. Nothing is ours. It does not belong to us. Your body does not belong to you. Your mind does not belong to you. They are products of the universal mind, which is in turn a product of the primal vibration and which is a manifestation of the Manifestor. You see how it goes back.

Now, when man starts thinking that this is my mind, and my mind thinks this way, what are the mechanics there? Now, through this whole process of evolution, so many experiences have been gained by that particularised atom, in its various intermingling and intermixing. Now these cause impressions. Now, it is the totality of these impressions, where the primal atoms are all connected to everything else in the universal molecular structure, and having assumed that individuality attracts to itself, through the experiences it goes through, the impressions upon that little reflected structure which he calls my mind. And it is these impressions that formulate and govern our lives today.

I was giving a talk in Glastonbury yesterday, and we were discussing a very similar topic, that this me and mine, this individualisation that causes the problems. So when man says, 'I think', what he is really trying to say is that, 'I am expressing the results of the impressions that are within me, or that makes up this individuality that I have assumed'. Yet without the universal mind, nothing can be expressed by your mind, your individual mind. Yet, why do two people think differently? That would be the question. The cause of different thoughts. Looking at this microphone, sitting from there you would view it differently and I sitting from here would view it differently. If a situation arises, one could look at it from a positive aspect and another would look at it from a negative aspect. So this is dependant upon the clarity of the impressions or samskaras that are imbedded within us. And it is these samskaras in the relative field of life that gives us different viewpoints of the same thing.

Now, if all people had the same kind of experiences, and the same impressions, then they would view the same thing in the same way, which is of course, impossible, for then evolution would not be necessary. What we are trying to do is through this muddle, through this evolutionary push, to go back to the primal state of mind, to the totality of mind which is as vast as the universe, and thus forgetting the individual mind. Now, this can be achieved through meditation, where individuality is lost. How is the individuality lost? In meditation you do not need a blank mind, you need thoughts as well. Otherwise, you are in a kind of coma. Good. Now, but in meditation, having the power, or having the grace imparted through various techniques, one learns to observe the thoughts, and by being able to observe the thoughts, one does not get further impressed by the thoughts. It would be like water on a duck's back, and as the thoughts crop up because of our conditioning, in meditation while drawing this infinite force from within, those thoughts are released. Those thoughts are released and lessening the imprint it has upon the relative mind. And that is how the mind becomes clarified. Now, as I said before, every thought that has been thought, is never destroyed. It is there. But they can be discarded from you because it is not your need any more. You're pushing them away, you're not destroying them, and they will be attracted to people with like thoughts.

So, therefore, as I said yesterday, I think it was, that you make an effort for positive thought. Then by thinking positive thought, you are attracting to yourself all the positive thoughts around you from the cosmos. And if you are thinking negative thoughts, then you are attracting to you all the negative thoughts that are floating around. Now, the value is this, by thinking positive, uplifting thoughts, which is brought about by good literature, listening to good speakers that know what they are talking about, holy company, that is uplifting and positive thought producing. So, that snowballs. For now here, at this moment there are so many kinds of thoughts floating around. And you know, all of you know, that if you walk into a house where there is just so much negativity, you just get a feeling you want to get out. In some places, you find it so nice, you want to stay. This is a common experience to all. But why, why, why? They say, 'Oh, it's the vibrations'. True in a sense. True in a sense. But not vibrations in its primal form, not vibrations in its purest form, but grossified vibrations, created by these thought forces of the inhabitants of that house or home, do you see?

So, when man says, 'I think', he really does not think. But what he does, is this, that, also through thought, it can be used as a wonderful tool for construction or destruction. So using that very same tool, like a knife, it can kill and it can save - a surgeon saves with a knife - so using that very same tool and with some effort, the whole patterning can be changed. The patterns are there. The essence of thought is there. All thoughts are forever existing. Then, we with effort on our own part, can draw to us all positive thoughts, thereby strengthening us, thereby clarifying, cleaning off the dust and dirt and the cobwebs that are gathered there, in that reflected mind. That is the process. All which man is capable of doing is two things, attracting conducive thoughts to himself from the cosmos, and secondly, after attracting, synthesising them, putting them together.

So, two thoughts are brought to the mind and the mixture of the two produces a third thought. Like sand and water will produce a third item called mud. Hydrogen and oxygen in its various parts will produce a third item called water. Like that. So we produce by synthesis a third element, and when we produce the third element, we bluff ourselves in thinking that 'I think, that 'I've created a thought'. Really speaking, you've not created anything. Who are we to create? Every word I speak to you, I'm not creating these thoughts. I'm just bringing my mind to a certain stage whereby I become a channel free from the mind and allowing these thoughts and words to flow through me. That's all what I'm doing. So likewise, we all are channels. We can bring the mind through effort, meditation and spiritual practices to that state where the chattering of the mind can become less and less and less. For what do we do the whole day through? Nothing really creative. The majority of us, ninety nine percent of us, we're living in past remembrances all the time of what happened or we are using the past remembrances for projection into the future and the present moment is lost.

Aide. So that when we talk about subtle energies it's of course a relative statement that we are making subtle compared to what. There's our physical level and the mind is of course compared to the physical level a subtler level of our being. The spiritual level is even subtler, but the point is that Gururaj, the Enlightened Master works on that level of awakening, enlivening the spiritual core of our being so that all the qualities associated with that core the qualities of love in a very universal, etc etc

The following is an extract not from Gururaj, 'When the enlightened Master sends out that impulse on that spiritual level, it has the effect of awakening and enlightening that same quality within the person that the impulse is being sent to'. This is precisely what Gururaj does when he is selecting your full techniques. What he is doing, when he has the Form there and your photograph there, is tuning, going through a very deep state of meditation, into you as an individual and at the very deepest level of experience at that very core of our being, spiritual level of ourselves, sending an impulse, an impulse that awakens, and enlivens that same spiritual quality within ourselves. etc. etc.

Gururaj. When we can really learn to live in the present, moment by moment, then that is life, that is existence. And that is what helps one to love. Where does hatred come from? Hatred only comes from past remembrances. If yesterday, or last week, or last month someone smacks my cheek. Now I will still feel hurt about it. The pain on the skin has gone a long time already, in a couple of minutes, but mind, that individual reflection that has assumed, that I am thinking about it and you suffer the hurt so much more in the mind, than actually the slap, in the body. So remembrance is hurt and that hurt turns to hate. Someone does me wrong. I can never hate the person. Why can I not hate the person is because that was yesterday, it's not now. I'm living now, I'm sitting here, I'm talking, enjoying myself here speaking to you. I feel a deep oneness with all of you, so close, so beautiful. That is what I'm enjoying. After Satsang I will sit down and have supper, and every moment, every morsel, I'll enjoy to its fullest. I will not think that, 'Oh, last week I had a king's feast and tonight I'm going to have a sandwich'. No, the sandwich is just as important, and I'm going to enjoy every bite.

Now, if we can learn to live in that way, then the individual mind, the reflection of the true mind loses its power, then the ego is gone. For it is the ego, the sense of 'I', 'me and 'mine', that produces problems. And the ego is always like a pregnant woman, expecting, always expecting. Now it's good to expect a baby, it's good, but where the trouble begins is this, that they qualify the expectation, 'I want a boy', or 'I want a girl'. So when that doesn't happen, they feel disappointed. What's the difference between a boy and girl? Isn't it the same universal force, the same Godly Divine force that has brought this little being's life into existence? So, the ego is forever expecting, forever expecting, and expectation is the mother of disappointment. So when man lives for the moment then he forgets that ego self, he forgets

that individualised mind. And when he forgets, or adds no importance to the individualised mind then he is in tune with the universal mind. And depending upon the patternings he has created so far, he will attract from the cosmos that which is most conducive to him.

So, in the relative sense of the word, there is an individual mind, but in the absolute sense of the word, the truer sense of the word, there is only one mind, the universal mind, and man has access to it. That is one of the greatest gifts to man. It's not a gift that is given to man, it is his birthright. The man has limbs and eyes and ears. Those are not gifts, that is part of you. So the universal mind is also part and parcel of you. It is just to open the door 'Knock and it shall be opened'. But do we really knock? Yes, we knock. We knock our heads against the wall, yeah, mistaking the wall for the door, yes. This is done in everything in life, we mistake unreality for reality. You see, we mistake unreality for reality, and that is a problem. Now, when a person has this ego self so dominating in him that he seeks for power, he seeks for his personal glory, personal gain, and then, such a person would even try and destroy and build for his power on the ashes of whatever comes in his path. Be it a vile person or a holy person, he does not care, he becomes power drunk. A shame, a real shame. What I'm saying to you has very deep meaning and some of you do definitely understand.

So, what to do, what to do? And it is not a sixty four thousand dollar question. It is worth two pence. You buy it for twopence. Meditate; come to know the true self. Dive deep within and then knowing that which is deep within, everything else is known. For you draw so much there. You draw so much there! It is not a matter of rationalisation, or intellectualisation. That only gets you more confused. But this is a matter of experience. Divinity can never be rationalised, can never be analysed. It can be experienced, I always say this. So as one gains more and more and more of this experience, as this force permeates more and more - it's not an overnight job, it's a gradual process. Remember, we are conditioned by millions of years of experiences and conditionings but gradually we progress, and then that force overrules this reflected mind, this individual mind and the reflection assumes no importance. For even reflections cannot be destroyed, but then we see the reality.

There's a lovely Zen Poem, I do not remember the words, but I remember the gist. This woman was searching for Divinity, and there, in those days, ancient days, they had a bamboo stick across the shoulder with two pails hanging. You know the story, there was two pails hanging. And as she walked along, she was looking at the reflection in the pail. But then the stick broke, the pail broke the reflection was gone and she looked up and saw the real moon. Up to now her attention was on the reflection. But when the reflection was broken, she could look up and see the real moon and not the reflected moon. So, therefore when we pay so much attention to the mind, we are paying importance to the reflected

mind. And the only way to overcome this reflection, is to infuse that heart quality into the mind. Do not deny the reflection. I personally, do not condemn or condone, I do not attack nor defend. We have to rise above that. Why be aggressive or defensive? So when we bring that heart into play and allow those energies to permeate the reflection, then the reflection is shifted away and the reality seen. Then you will know the answer to the question, 'Who am I?' For that is the quest, 'Who am I?', 'What am I?', 'Where do I come from', 'Where am I going to?' Then the answer is experienced but not known, never to be known, as long as we use the mind. For the mind is only capable of drawing from the cosmos. For even behind the universal mind lies that word and the manifest of the word is to be realised too. For the word is the personalised God and the Manifestor is the Impersonal God. I think I gave it to you on many talks on this subject.

So then we know that we are none other than He, for now we have viewed our bodies, our minds, our everything, in its proper context. And we accept it. We stand apart and watch the play, for it is all a play, nothing else. Various forces mixing, like Shakespeare said, 'Life is a stage, blah, blah, blah, you know all that'. Yes, and it is a stage. But the stage I am talking about is not that wooden platform. I'm talking of the stage of man's evolution today. We are in a state, in a very confused state. The mind, if I might use that word, the mind of man is in a state of transition, and, always, in any transition there is confusion. So man is so near, man is so near to God, so, so near. But how long is it going to take, how long is it going to take, how long is it going to take for the door to open? We are all like buckets with holes. And all this Divine force filled in those buckets are just running out. All holes, holes, holes, holes, and we say we are holy, ah. If I had the power, I would like to take all, these small holes and make it in to one big hole. But then I will spell it whole. Yes. That is the tragedy and the comedy of life. For there is no difference between tragedy and comedy. No difference whatsoever, for the same emotions are involved. There is no difference between pain and pleasure. The same energy is involved. Viewed from different angles, what could be painful to one could be pleasurable to another. And as the saying goes, one man's meat - another man's poison. That kind of thing. There is no difference. But they will be there on the see-saw of life, and the see-saw of life on the sea shore. We have to swim and go beyond. And then could it be viewed in its proper perspective. All the hurts the individualised mind feels, does not come from outside. That comes from inside. It comes from conditionings that are there and empowered more by what it draws from outside, and not necessarily physical but all the thought forms that are floating around. The thoughts are tangible. They have shape. Thoughts have shape, they have size, they have colour.

Many times in some of your meditations - some people do - it's not necessary though, when you close your eyes, you see certain colours there. What are you observing? You're observing subtle energies, subtle energies which the naked eye does not see, but the inner eye sees. You are observing that. Now, those subtle energies, seen by your



mind's eye, can only be thoughts. Others hear things in sound form. There are thoughts all around you, all around you, like the transmissions from various broadcasting stations, just floating around this room, all kinds of symphonies and music, whatever. It's all floating around.

So, through meditation we can tune ourselves to subtler and subtler thoughts. Now, here, self-effort and self-betterment is so important, because in that state of neutrality you can attract these thoughts to you, positive thoughts. And in meditation you will only attract positive thoughts because you are going to the deeper layers of the mind, which are closer to your real spiritual self. So that is why meditation not only calms you and gives you relaxation. That you can do by anything, that you can do by anything. You just go and repeat to yourself one, one, one, one, one, and you become relaxed. Sit down to a piece of music that you like. And this has been experimented upon by a few friends of mine who are meditators of ours and are Psychiatrists. We have one here in England, Dr. Fennick and he collaborated with Dr. Gillis, Professor Gillis from South Africa, and they did some experiments. They had some subjects and played them some lovely music, and they sat down and took their blood pressure and took the pulse rate and things like that, and the metabolic rate and it slowed down. Good, as a relaxation exercise. But we are after is in discovering the spirit, the eternal force within us. That is what we are discovering. That is what we want to discover, for that bit of relaxation is fine. Tomorrow you tire again, you relax again a bit. Next day you tire again. It has no permanent value. But the spiritual force if tapped, that has permanent value. That brings the peace that passes all understanding. If that goes beyond the so-called individual mind and in the realm of the universal mind and even beyond. That brings the peace and understanding.

Does an hour go so fast? Dear me! Good. Think up some nice questions any questions you like. Even if they are personal questions, I don't mind, philosophical questions, personal questions, anything. So we'll see you tomorrow morning.

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