

Gururaj. Namaste.

Questioner. Could you please tell us what is the difference between Dharma and Karma, action and duty and how can one overcome negative feelings that may arise in performing Dharma and Karma?

Gururaj. Good. Beautiful. Beautiful. You know it is so surprising that Dharma and Karma rhyme so well and yet Dharma and Karma are just but the obverse and reverse side of the same coin. For it is a misconception to believe that karma is bad, you have good karma and bad karma. Now what do we mean by good karma - actions performed that are conducive to nature and are in the flow with nature, while bad karma would be the forces that are created by action that are in conflict with the forces of nature. Good. Now dharma literally means the performance of duty, duty towards one's parents, one's wife, one's children, husband, friend, society. So that literally, is the interpretation of dharma. But there are far greater meanings in dharma. It is not only a performance of duty that one does with effort. For the beginning, for the beginner rather, some effort might be required but one has to reach the stage of dharma whereby all action performed, where all karma performed becomes totally spontaneous. It is this very spontaneity that is developed in man that shows his level of evolution and also some progress in his life. You would have many mythological stories where Rama for example in the Ramayana because of his father's promise and the duty to his father, he was banished for fourteen years into the jungles and where he underwent so many different experiences. Now this could be because of the promise but the deeper meaning is this that because of certain karmic values of Rama, that he had to undergo these difficulties in the forests. Good.

Now this is a cleansing process to dharma. So you might start off on the dharmic path and end up cleansing the bad karma that is within you. Good. Now by bad karma as you would know, it means all the impressions that are stored up in the mind through ages and ages of all kinds of experiences which are active experiences or which could even be inactive experiences, meaning such things as emotions and other psychological factors. So anything that leaves an impression in the mind or the sub-conscious strata of the mind can be equated as karma. And the counterpart of karma, when we refer to karma as impressions, we call it samskaras. So to repeat again karma and dharma are so interlinked and they are not in opposition to each other. Because within your karma lies dharma, by doing, performing an action which is good, you are performing a dharmic action which is in the flow of nature. So here we do not differentiate but all actions performed in life can be brought to a very fine or refined level so that one does not only act from the level of the impressions in one's mind but from a level which goes beyond those impressions.

Now between the conscious mind we have, after the conscious mind, we have the sub-conscious mind and thereafter we go to a level of super-conscious mind. Now these three so-called sections of the mind are governed by forces of nature, and in Sanskrit terminology, they are called Tamas, the force of inertia darkness, Rajas which could be called the activating force and Sattva, the forces of light. So here at the finest point of relativity that is on the verge of the absolute, we have what is called the super-conscious mind. Now, people do think that seeing that I have performed so many bad Karmas in my lifetime, seeing that I have performed so many bad Karmas in my lifetime, I will have to suffer them all. And this is not necessary although there is truth in the fact that 'Whatever you sow, you will reap'. That is a great truth. But this truth applies only to the sub-conscious mind. But when one reaches the superconscious mind, then one could overcome all those impressions with one go.

Now here is how it works. That from the conscious mind there is a subtle nervous system as apart from the grosser nervous system, there is a subtle nervous system which is the hot line or direct line from the conscious mind to the superconscious mind. If you can activate that subtle nervous system and find the direct link to the superconscious level, then you can draw from there the forces of light so that they could permeate your conscious level. Now throughout all the ages, you have accumulated so many karmas, good and bad. Now that is why, that is one reason why all theologies have created all these heavens and hells. That is one reason why these heavens and hells were created that if you live a good life, you'd go to a region where there is all happiness and which is called Heaven and if you go, do bad actions you'd go to a region which they call Hell or suffering. That is why theologies in their way try to portray the result of that which is good and that which is bad. But the principle is this that you do not need to go to Heaven and neither Hell, you go beyond that to a region which is karma free. Now to reach that region we'll have to go back to the main point again that this very fine network of this nervous system can lead you directly from the conscious to the superconscious cutting right through all the samskaras or impressions stored in the sub-conscious mind.

So through meditation and spiritual practices one definitely does, though at first it might not be so apparent to you, but one does definitely reach the superconscious level and from there draw the light and banish the darkness of impressions, the Tamas which resides in the sub-conscious mind. So therefore, therefore in the practical daily living, we must remember that one does not need to feel guilty of any of the actions that man has performed because what is past, is past. There is no future. There is only now. So, with spiritual practices we reach an area called 'nowhere' and that 'nowhere' if you take note of the spelling is 'now here'. Do you see? But that does not mean we do not make any effort. Good. We can by-pass all the samskaras with our spiritual practices, things that would have taken millions of years to

clear up. If the floor is very dirty, you use a broom, it will require so much energy and so much time but if you have a powerful cleaner, electric vacuum cleaner, how quickly the floor would be cleaned.

So we use the vacuum cleaner of meditation and spiritual practices to clear away the debris and the dirt. And yet this does not imply that meditation alone is enough. This implies also that we must consciously change our mode of thinking. That which is called negative, is only the misuse of the same energy that is used in positivity. So naturally when we are aware of actions not conducive to the flow of nature, then that automatically will produce negative thoughts in you. It would and negative thoughts are just as powerful as positive thoughts. You can love just as intensely and hate just as intensely but really speaking, hate is love. Hate is love but used in a different way, like as I always say, electricity put into the fridge or into the stove producing opposite results. Yet it is the same force and the same power at work all the time. Now, here with a bit of self-analysis, one could very easily convert the hate into love. And that is why we have these residential courses and talks so that some understandings can be given on the thinking processes of man.

Now if you hate someone, why do you hate him, what has he done to you? So he has done you down in a business deal. He has robbed you. He has alienated the feelings of your beloved or he might have just thrown over some dirt from his backyard into yours. So you hate him. So, now if you analyse this, who are you really hating? You are hating yourself. You are hating yourself because you are hating. In other words it is your personal hatred that is within yourself that you are now projecting onto someone else. In other words the subject has found an object on which he or she could pour those negative feelings. Now through meditation when one realises that there is only one spirit underlying it all, then if there is only that oneness, one big pond with just all different ripples and that we are using our energies to differentiate between those ripples and forgetting that it is the same water. So, the neighbour throws all his garbage over the fence into your yard. It is very simple to have that changed by loving him. And if you show that love and consideration to him and tell him that look "If you do want to throw your garbage over, just show me which place and I'll put a bin there (Gururaj laughs) because it is the same garbage man that collects your dirt and the same garbage man collects my dirt. So even if he takes it from my yard, backyard or your backyard, it's the same really." (Child laughs and everyone laughs). So you see how beautifully, you see how beautifully hatred can be turned into love. You see. It's just the proper use of the same energy and when you tell the neighbour this and he'll say "No, rather you throw your dirt in my yard". So is the Scriptural injunction not true 'Love thine enemy?' Is it not true? Look how beautiful it works. It is easy to love your friend, ah but love your enemy, then you can change all the negativities of life or so-called negativities into positivities.

Now, as we do our spiritual practices and draw the light from the superconscious level and let it permeate and penetrate that samskaric box which is called the sub-conscious, you fill it with light and very spontaneously you become a better person and that is how you help yourself in becoming a better person. For as the saying goes 'God only helps those that help themselves'. Divinity owes you no favour, owes you no favour, but has given you all the tools of grace. And that grace being such, that you can override thousands and thousands of years of impressions with a direct hot line from your conscious level of thinking to the super-conscious level mind, to the super-conscious level of the mind. Is that not grace? You see now therein lies the beauty of life, to be able to activate that force. And it is so simple, just as simple as switching on the light and then you don't worry about Hell or Heaven, you are beyond it.

Nevertheless talking about Hell and Heaven, I told a little story on one of the Courses, I might repeat it here, a lot of new people. A man lived a very good life. He ate nothing but carrots and cabbage leaves and pure diet. All his actions were good. He really knew the meaning of 'Love thy neighbour as thyself'. He followed every Scriptural injunction and he was, lived as a very, very good man, very loving, compassionate, charitable, kind, you name the rest. Okay. So when the time came and the angels came to fetch him when he had to shed his body, he was taken straight to Heaven. And there he was with God. So when he reached there after this long journey, he was hungry and the old man served him up with a bowl of soup and some bread. Meanwhile, this room he was in, had a glass floor and he could see through. Now when you reach that height you could observe all the bottom layers. It's like a person who has got his MA would know of all the various forms, Form two, Form three, O Levels, A Levels. I don't know how your system works here. And he would know all that. So like that when the person has reached that height and he was sitting there with his bowl of soup and God was there with him and he happened to look down and he saw below there in Hell, the people really enjoying themselves - you know all the bottles of champagne, roast lamb and turkey, a banquet, fantastic. So he looks down and he says "Oh Lord, look at those people down there enjoying themselves and I that have worked so hard in life to become a good man and I've got this bowl of soup". So God tells him, He says "What's the sense of cooking a big feast just for the two of us". (General laughter). Ah yeah.

But we want to reach the area that goes beyond the good and bad, for good and bad are opposites. Wherever there is good, there will always be bad, there will always be this balance. Wherever there is bad, there will always be good. And you could notice this in the annals of history that whenever a great spiritual force arises, there will always be a great opposition. That's even happening in the world today. Yeah. So, it meets with resistance and the greater the resistance, the greater the push and the greater the push, the greater the mark it will make in history, so that it could last for some thousand years. That is why the resistance is required. Good. So here we have karma and dharma, which in

reality is the same, for good karma is automatically dharma. The performance of one's duties is dharma and those duties have to be performed in such a way that they become spontaneous and natural and not be laboured. If the wife has to cook for the husband and the family, she must not regard it as a drudgery. 'Oh God I have to cook again'. You know that kind of thing. As a matter of fact if someone cooks for me and does not cook with love, I get very gaseous. Yeah. You see that is where the negative thoughts of drudgery comes in, that it even affects your own personal vibrations, that to a very highly sensitive person shows some affect. So if the very cooking was done with love and a sense of service, 'my husband, my children, my flesh and blood for them I do the best I can with so much love' and then that love becomes tangible. It's no use saying "I love you, I love you, I love you". You can say that a million times a day. It has to be practical, that even the very act of cooking, cutting up the potatoes and onions and whatever you cut up, I don't know, there is that love and it flows through you tangibly into that food. It becomes enjoyable.

Now this is just a little household example but this applies in everything we do in everything in life, then that karma is none else but dharma. So dharma implies doing one's duty, duty means action and action done with love becomes pure dharma. Dharma also means and really means a way of life. So if there are four thousand million people in this world, there should be four thousand million dharmas, for each one should adapt himself or herself to the particular circumstances that he or she is placed in and that very adaptation is part of the way of life. For to be able to adapt to circumstances means that you are not concerned in having your own way. And when you are not concerned in just having your own way, your ego self becomes more refined. You adapt yourself, you adapt yourself to whatever there is. Today you might be earning a thousand pounds a month and the job might become redundant and you get another job for five hundred pounds a month but that must not affect your happiness because you can live just as well. You might have to chuck up some of the night-clubs and the drinking parties, which is not doing anyone any good in any case. Hah. So you adapt yourself but your basic necessities are there. And when one realises what basic necessities are, then one realises the true value of life and what constitutes life is that humility that is required for adaptability.

One woman's husband brought her a bottle of perfume. Now this perfume costs twenty pounds an ounce but she was so unhappy because it was not a bottle of perfume that cost fifty pounds an ounce. Now you tell me what is the difference because that twenty pound bottle of perfume stinks, I mean smells, (General laughter) just as good as the fifty pounds an ounce. Sometimes it could even be better, because they charge you more for the packaging and advertising than what the stuff is really worth in any case. I happened to be in a shop one day where a lady came in, talking of perfumes, where a lady came in for a bottle of perfume. So this was a clever little shopkeeper. So he brings out a bottle and he says this is one pound fifty madam and she says, "No, I want something more expensive" So he says, "Oh yes by

all means", goes to the back and he brings the same perfume in a different shaped bottle and he says, "This is six pounds, fifty." So the lady said, "Yes, I'll take that." You see, you see. It is an exaggerated idea of ourselves that we have of ourselves and within ourselves. So here comes adaptability and adaptability shows you the way of life, your life, how it should be lived, not what the Jones's are doing.

So that is dharma, a way of life and that way of life, through the practice of meditation through helping oneself in various things, perhaps at first consciously, doing one's duty until one becomes adaptable enough. One has to temper oneself. You take a pound of steel, a pound weight of steel, if you convert that pound weight of steel into kitchen cutlery, it would be worth two hundred pounds. You take the same pound weight of steel and make surgical instruments, then it is worth two thousand pounds. And then you take the same pound of steel and make very delicate watch springs for example and then it is worth twenty thousand pounds. So the pound of steel remains the same. The same pound of steel but how much work have you put into it to enhance its value. Life is like that. What we put in, we get out. So that becomes dharma, to get out the maximum value of life. Now to formulate, to adapt oneself to life, to formulate a particular way of life does not require so much effort as we think. It does not require any great sacrifice. It does not require any great denial to go fast on, to go on a fast for twenty-one days. It does not require all that. For the Scriptures the ancient Sanskrit ones talk of Dharma, Artha, Karma, Mochsha. I'll explain these terms to you. Dharma is a way of life. Be first established in the way of life and then Artha means economics. Economics does not only mean money but let's use money as an example. Nobody denies you the right of making money in a good moral ethical way. If you are making five million a year, make ten million. Nothing wrong with it, it's how you use it. If you are a miser or not or use it for good works, its so. Once you are established in Dharma then Artha or the economic part of life will take a good form. Good. After that comes Karma.

Now Karma basically means fulfilment of desires and no one denies you fulfilment of desires. They do not as householders. This is a householder's path and nobody denies you the fulfilment of desires, by all means, but let those desires be good desires. By good I mean conducive to nature in the flow of nature. And Mochsha means salvation. So here economics and fulfilment of desire are based firstly upon Dharma. Dharma is mentioned first and then the performance of Artha and Karma will naturally lead you to Mochsha, which is salvation. Do not worry about salvation. Forget it. Do not worry of self-realisation although that is in the back of your mind. But by being practical, by formulating a good way of life, dharma and being established in that, by using Artha and Karma in its right proper way, then salvation is there, ready-made for you. You can only be led there and nowhere else.

So being established in Dharma, you will find the negativities of life automatically diminishing and it will be replaced by positivity because the mind will never remain a vacuum. And you are so helped, to repeat again, by the grace of Divinity that you have a hot line direct to the source of light, the superconscious level of the mind, which is closest to the spirit. The conscious level is like a piece of glass which is dirty and so is the sub-conscious level of the mind, while at the super-conscious level, the glass is clean and the force of Divine light shines through in its full glory. And this being so powerful and forceful that it immediately penetrates all these layers and washes away all the dirt without using Surf or Omo. You use Divine force to clean all that. So here dharma and karma are synonymous, until one reaches the stage in the householder's life which comes when you become much more older, you reach the stage where you go beyond both these opposites and you become one with the spirit which is totally neutral. It is totally neutral and has nothing to do how you with your freewill - use the energy that is all pervading through all the layers of the mind.

Now what, what is your time there? Is it a good time to have a break for tea and then we start again? Would you like to make any announcements - how long you're going to take to drink a cup of tea?

Questioner. Dear Gururaj, could you tell us please, what is thought?

Gururaj. What is what?

Questioner. (Cont'd). Thought

Gururaj. Thought. Oh. What is thought? Now let me think. (Gururaj laughs). Good. We would have to go into the mechanics of thought. What constitutes thought? Where does thought arise from and what are the processes thought goes through so that the thought could be verbalised or symbolised? So, a lovely question.

Where does thought originate from? In its primal creation since the time of the big bang where millions and billions and billions of particles flew through the atmosphere, the hemisphere, the stratosphere into this vastness of the universe and as those particles proceeded along with this propulsion that created what we know as evolution. Now evolution is this primal propulsion. But before that, that is, only the known physical universe, there was so many things before that. Good. When the neutral energy that I spoke about earlier or the impersonal God manifested itself, it is a better word than he or she. So this neutral force not by will but by its own nature like the nature of a flower giving of fragrance or fire giving of heat, so the Manifestor without will and by its own natural self, manifested so the unmanifest became manifested. Now

the primal manifestation of the Manifestor was none else but vibration. Therefore in the Scriptures we talk about 'First was the Word and the Word was with God and the Word is God', that Word is the primal manifestation which is described in different ways in all different theologies, in all different Scriptures.

So when this manifestation took about or took form, it had to become more and more condensed. So that primal manifestation condensed itself in what was called or what we could call the mind. So that universal mind with the fine, very fine currents of manifestation started activating itself. It woke up from that stillness and the very process of manifestation started producing motion in the universal mind. Good. Now when motion is produced in the universal mind, it had to concretise itself more. Although the essence that permeates it had always remained the same, like water vapour, water, a block of ice still has the principle of H<sub>2</sub>O. So this universal mind was permeated by the unmanifest and yet the unmanifest took on manifestation. So we call it the Manifestor and his manifestation. Now when this motion occurs in the universal mind, it has to become further concretised, fine, and in the process of concretisation with the intermixing and the permutations of these various currents took place and that process created a primal thought and most necessarily the primal thought would have a will. So when we say God's will, it is true but it is not a direct will of the impersonal God, but it is the will of the manifestation. And the totality of that manifestation is the personal God and therefore what we worship is the personal God that willed.

Now will could never stay apart from thought, for wherever there is a will there is a direction of energy and that very energy, that very direction is thought. So now will has, the primal mind produced the primal will and the primal will produced the primal thought. So that is where thought began. It goes right back to the Godhead. Now further condensations take place. This very will formed what is creation. Now when the Scriptures say that God created the universe in seven days, six days, it is true, but it has not been properly understood. It could have been six seconds as these cosmic explosions prove to us, where entire universes collapse within a matter of seconds and from which entire universes are recreated in a matter of seconds. So all these things we read in the Scriptures are necessarily symbolic. But behind the symbolism there is deep thought, deep meaning.

Now when this creation of this universe took place and when I say this universe, I mean our universe for there are millions and millions and billions of universes that at this very moment are collapsing and others are being recreated. So in the entire scheme of things which is infinite, all these billions of universes are finding creation and they are sustained and then they are dissolved. And the Hindus believe in the same thing, as Brahma the creator, it is very symbolic really, Brahma the creator, Vishnu the preserver and Shiva the dissolver. So this process is taking, it going on all the time even

in the human body where cells are being created and it serves its purpose, it's preserved for a while and then it is dissolved. So this is the scheme of creation. But underlying this creation, that primal will still exists and that primal will which could also be called life force is forever there to keep on the continuity or the eternity of this universe. So when through, when this particle in this great explosion took place, this particle further intermingled with other particles and there were a lot of permutations and these particles could duplicate and replicate itself. And like that the process went on for millions of years and that very primal atom or sub-atomic matter or just that concretised will, now fragmented by itself, by the process of creation, for that very will recreates itself too and in that explosion of creation and re-creation, it becomes fragmented. So here you have the individual sub-atomic particles which goes through the process of the plant kingdom, animal kingdom and then at last we come to man.

Now man has the mechanism built in him and that is why we say man is made in the image of God. Man has the mechanism built in him to be able to cognise that will or the primal thought and that is why we do meditation and spiritual practices. Now how do thoughts differ from man to man? It is because of the experiences that man has gone through, through this long process of evolution. Now in this process of evolution with the various individual experiences gained, man's mind has become conditioned and it is the very conditioning that has taken the primal thought or will and man started interpreting it according to his conditioned mind. So, originally there was only one thought, the one will, like the one sun reflected in millions of bubbles in this large pond of the universe. So every thought you think, be it positive or negative is still propelled and still contains within itself the essence of that Divinity, that primal will. So that is the true nature of thought although for each individual the processes differ. If there is some happening and you have five witnesses to describe the happening, each one will give his own interpretation and the interpretations might even clash with each other. They might be contrary to each other, because, because of these various experiences man has gained, so he is interpreting through his experiences.

Now, what is the mind in reality? The mind is a collection of all these impressions or samskaras, all these impressions gained over many, many lifetimes and these impressions can only be expressed as thought. Thoughts are nothing else but words which are not made audible. So there is very little difference between thought and word and the main reason of there being very little difference is because that thought contains within itself in seed form the primal word, the primal vibration. So all the thoughts in the mind and the mind is composed of nothing else but thought, all impressions are thoughts. All impressions are thoughts and the mind is nothing else to repeat again, a collection of thoughts. So, when the mind becomes associated with a similar object, man has the ability to dig within the storehouse, within the memory box that contains all the memories of all these experiences through thousands of lifetimes, he is able to associate

a physical happening with a past thought. Now there is no new thought in this universe. Man with his limited mind or the mind itself, the universal mind also has its limitations because it is a manifestation. It is a reflection. So with the limitations imposed upon man, he cannot think really clearly. I have always said that a man thinks that he thinks, in reality he does not think. What he does is he takes several thoughts that are in seed form in his mind and synthesises them and he thinks that he has thought a new thought.

Now this happens in painting, in music, in writing. We call it creative writing. It is not creative writing. That creation has been done long time ago, an eternity ago. But when man refines his mind to a certain level then he can tune in with all the thoughts that are floating around in the universe. For in reality there is only one mind. There is only one mind and when the individualised mind, which is more an illusion than reality, when that individualised mind refines itself and tunes itself to the existing thoughts in the universe for nothing is ever destroyed, every thought one thinks will forever be there, because thought is an energy and energy can never be destroyed. So the man sits down to write a poem and he feels inspired. What he is actually doing is tuning his radio to the various broadcasts that are present in this room at this moment. Here at this moment there are broadcasts from Germany, from France, Spain, America everywhere. So when he tunes his radio to a particular station to which his radio is capable of - some radios can only pick up local, some can pick up overseas - so when he tunes in, he draws those thoughts to him that are floating around, he writes the poem and he says "I have created a poem." No, created perhaps in the sense that he's taken different thoughts and synthesised them into a different form and shape. So there is no new thought. The primal thought contained within itself all its permutations, all its combinations, all the, or all the combinations that it is capable of. And that is why man thinks that he thinks. In reality, it is an illusion. It is like a seed containing all the totality of the tree. The seed contains the totality of the tree.

So that which we regard as the individual mind contains the totality of the universal mind, for minds could never be separated. But just because of the veils that cover us through the experiences, we assume that we have a separate individual mind. So through meditational practices we attune the individual mind, meaning we remove the veils that has covered, we remove the dirt so that the individual mind can become or becomes one with the universal mind and then you know the universe. As some of the Scriptures would say 'What is there to be known and by knowing which all else is known'. One of the Upanishads says this. So by knowing oneself, one knows all. By knowing one piece of clay, says another Scripture, one knows all the clay in the universe.

So the nature of thought is that primal thought when the Manifestor brought about by its own very natural self manifestation, which in turn condensed itself into a mind, grossified itself into a mind and that mind to propel itself with its constituent little fine currents became thought and that thought was expression, expression, expression. That thought wanted, the primal thought wanted to express itself and to find expression, it had to grossify itself more and that is why you and I are here because of that one primal thought. And that is why it is in our nature also wanting to express ourselves. Every person without exception tries to express himself in some way or the other, some in art, some in music, some in literature, some in just looking after the home, some looking after the children. In so many different ways, it's non-else but expression and the origin of that expression is the primal expression and this constitutes thought. For man being created in the image of God, the personal God who had to express himself, so man being the image also has to express himself and the way he can do it is through thought.

Now we have - I don't know I might have spoken about this on other Courses - now we have the two sections of the brain and with the twelve billion cells that constitute this two and a half pound brain, we are only using one-millionth part of it, the rest is lying dormant. And in its two hemispheres, the one part is forever analysing and verbalising and symbolising. The reason why man uses symbols is that all the expression he needs, all the thoughts he has, cannot be verbalised, for language is inadequate. So he uses symbols. Fine. Now there is a deep connection between the one side of the brain to the other side of the brain. Now the other side of the brain is connected to our intuitional faculties. In other words that brain, that side of the brain connects one more to the heart, to the core of the human personality and that too wants to find expression. But man utilises the thinking, analytical, rationalistic part of his brain more and thus subdues the intuitional sector of his brain, of his mind. So through meditation, the connection is strengthened so that he would think as he normally would, but that thought would be empowered by the spiritual force that the right hemisphere of the brain could impart to the left hemisphere. And this is one of the products of meditation.

So to repeat again, the nature of thought is but a fine current that came from primal creation of this universe and because of its various permutations, it has become more and more grossified and the reason for its grossification is because of the experiences that man has put his mind through. In the lower kingdoms, the plant kingdom or the animal kingdom or the mineral kingdom, they flow within the confines of nature. They act instinctually, by instinct and that is why they do not need pushing in evolution. They flow naturally. But as soon as that very particle became man, there the trouble began, because man for self-preservation started thinking of me and mine. And that is where thought started interfering with consciousness, pure consciousness. So that very primal will is, was or still is rather, pure consciousness.

But the propulsion that pure consciousness, the propulsion the pure consciousness received made it into will because even pure consciousness requires expression and it uses the medium of will.

So when man started computing his thoughts, he covered the pure consciousness or the pure will that is within him and this individual will man has, could be called free will. So, in spite, in spite of all the dirt that has been gathered in the sub-conscious level of the mind, we have been given the tool of free will whereby we could attune ourselves, our free wills to the Divine will which is the primal thought and the purpose of life, the purpose of meditation. So man has everything he requires. Every tool is at his disposal but he has to use it. That is the nature of thought. Now one can really only talk about thought. But one cannot, one can perhaps describe it but one can only experience thought and that experience of the present thought in your mind is influenced by the past thoughts that you have stored in your memory box. As we are sitting here there are many minds that just slip away from what I am saying and their thoughts wander away on to something else, 'What am I going to get for lunch tomorrow or what about the contract that I've got to complete tomorrow.' The mind is fickle, it slips away. It has, inspite of the great force it has behind it, it has conditioned itself to be fragmented and not concentrated. And that is to our own detriment. Yes.

So when the mind through spiritual practices become concentrated and then that concentrated state of mind brings you to what is called contemplation. Contemplation means that to start a thought from A to Z without a break, without anything coming in between. As the analogy given in some Scriptures, is like pouring oil from one vessel into another without a break. That is contemplation and contemplation comes about through a concentrated mind, where all thoughts disappear and one thought remains. The thought at issue remains. And that is why those that are meditators here know the value of the practice of Tratak and other spiritual practices, where all the energies of the mind are focused to a central point. And with practice the mind can become so concentrated that it could, the individual mind could use the forces of the universal mind and use it as a laser beam. You are what you think you are, as the saying goes. You are your thoughts. We have seen the origin of thought and we have seen how that thought, the primal thought could get so muddled up and cover the purity that is within us, the pure consciousness that has to be expressed, for it is our nature. Purity is our nature. Divinity is our real nature and to reach back to it is our goal.

Now one can put a system in one's thought. One can rationalise as far as the mind can be used but that is not enough. One has to go beyond rationalisation to really experience the origin of ourselves and when we experience that deep spirit within, the kingdom of God within, when we experience that, then we know the meaning of thought or what thought is. We become that thought, the primal thought. We become the entirety of manifestation, and the Manifestor

and manifestation are not apart. Manifestation is the assuming of individuality or the Atman, as they would say in Sanskrit. And universality is Brahman where the Atman merges into the Brahman and this is said in all Scriptures. Jesus reached that stage, that 'I and my Father are one'. The Atman and Brahman are identical. The individual the universal are but one and thought processes can be used to reach certain levels where some understanding is gained. But we don't want understanding. We want the peace that passeth all understanding. And that is gained in the region beyond thought.

So thought influences everything in one's life. Thought influences even the shape of your face. Yes. If you look at a person's face very carefully, you'd very soon discover the totality of the person depending how deep your perception is. You can very soon see if that person is in deep turmoil or in deep confusion or at peace. And conviviality or joviality can be seen through. That is surface. But that real peace that passeth all understanding is beyond the area of thought and this can be perceived by a person who can go beyond thought and this is achieved through meditation and spiritual practices.

So the nature, the original nature of thought is Divine. Every thought you think is Divine, just distortion has taken place. Distortion has taken place. It is the same gold made into just a lump or created into a beautiful ornament, the same energy, for there is nothing else. So you, as the you and I, as the manifestation of the Manifestor is none else but thought, firstly as mind and with the greater condensation of the mind, this body is created, for that body, that mind, that soul has started since conception. For there are millions and billions of souls in this room, in a different dimension. We work on the third dimension level but there are far greater dimensions. And you think that we are so solid, but we are so porous and these souls which comprises the mind in their subtle state empowered by the spirit, is floating through us all the time. We are porous, floating around, floating in and out and those that float round a particular person would be souls which are of a like nature, of a like kind to that person. So when a woman conceives, that soul is already there. It is not going to enter the physical entity afterwards. The very sperm is alive, the very ovum is alive, that life force, that thought of God called life force, is everywhere, omnipresent in its individualised form until, until the individuality through the process of evolution merges away consciously in universality. Like a drop of water dropped into the ocean becomes one with the ocean or like a block of ice thrown into a glass of water, it becomes water, indistinguishable, inseparable and that is reaching home, going back to one's Maker.

So you see the extent of thought, for all is the creation of thought, even building of this mike is nothing else but thought, thought solidified in a particular form. So if this applies to very gross material things, how much more does it not

apply to us. And this of course, coming to these realisations, understanding them, understanding to a certain extent with the mind but realising them. There's a great difference between understanding and realising. Understanding is like eating, the food is in the stomach and realisation is the assimilation of that very food, which becomes flesh, bone and blood, then that food is assimilated. So it is not just acquired knowledge, which is also thought but to allow that thought to dive deep, so deep that it becomes one with that real you the big 'I' and no separation is felt between the small 'I' and the Big 'I' and then all thoughts vanish. The thought merges away into the thinker and the thinker merges away into the region where there's no thought. Beautiful circle. Beautiful circle. Yes.

That's what we want. That's what we want, and those of you who are not meditators - what is your time nine twenty five - nine thirty five - good - we've got to finish at half past nine. Yeah, okay, fine. Those of you that are not meditators I urge you - speak to your friends that brought - I urge you to meditate. I urge you to reach back to where you came from. I urge you to find that Divinity that is within you. I urge you to know, in the sense of knowingness of the higher power that is far greater than this bag of bones and blood. What is your reward? Your reward will be harmony within yourself, the experience of pure joy transcending the polarities of pain and pleasure and experiencing that which you really are, that bliss, that which you really are. Then you can go and sit on the right hand side of God.

END