

Gururaj. Sometimes, of course there is a difference between the spoken word and the written word, sometimes one does insert the spoken word for a certain effect or a certain emphasis, so naturally to someone else, the whole structure of the sentence might be changed, while for the effect that has to be created, I might want that to be left in as is. You see. So what would be good is just to have them as you hear it, as you get it and of course whatever rewriting is required, I'd love to do that. The idea is that we have with the Satsangs in South Africa as well is to publish a volume every year, of the Satsangs and of course properly categorised. And sometimes we find a question is duplicated, so of course that can be taken out. And it would be good for posterity; it would be good if we can have that. And so thank you very, very much for all those that are going to do the typing for us. It will save so much time if twelve people get together, doing this within a week or two. I think we will be doing about thirty, forty tapes on this tour. Yes, about thirty. Easy.

Aide. Thirty five.

Gururaj. Ah yes, I see. Hah. Lovely. Thank you once again. Well I'm ready, start firing.

Questioner. Gururaj, I have two or three related questions on what I believe to be a non spiritual subject which I ask because I believe, I heard that you have some interest in it, and they're to do with thought energy, which I believe you have said something about. And the first question is how fast does thought energy travel or can it be sent to a specific individual excluding all other individuals? Secondly, could you say something about the physical nature, the structure and the function of the systems in the body which in us can receive thought energy? And finally thinking about a device which might be able to measure this energy, presumably it would need to have some of the properties of an individual. Would a person who was seeking to transmit thought energy to it, have to think of it as an individual or just as an inanimate object but with some sort of life? I could think of a ship or a steam engine.

Gururaj. Very beautiful question. During last week I had Professor Fennick visiting me, Peter Fennick who is a very well known personality in the medical field here. He's a Psychiatrist and a Neuro-physiologist and these are the exact questions that I asked him, that can you scientists invent a machine that can register thought waves. So he says to me that "Up to now, the thought waves or the quantity and quality and matter of thought is so fine and of such a subtle level that they have not been able to discover any mechanical device whatsoever to register this. The only thing that they have succeeded so far is in measuring patterns, brain patterns, the alpha and theta waves but that could tell a person nothing really." Good, so what I would like scientists to invent would be that if I send you a thought, 'stand up' for example, right,

and you stand up. Now can there be a machine that could register the thought of me saying 'stand up', and not just a pattern created on a graph.

So what the possibilities are of inventing such machines is beyond the realms of science as it stands today. But I do feel that with the furtherance of technology that we spoke of this morning, there might come about certain possible ways whereby this could be done because in certain levels of existences verbal communication is not necessary at all and just thought patterns float and flow into each other whereby one conceives, one perceives the thoughts of other people. Good. We would find it in practical life, in a very gross way, where the expression on a person's face could tell us what is happening in his mind to a certain extent. Many emotions could be expressed that way. Kindness could be seen on the person's face. Good. And the thoughts associated with kindness can be inferred too. Anger can be seen very, very easily. Good. And many thought patterns can be seen by the seer, by the qualified seer in colour form and so therefore many emotions are described in colour like one would say red for anger, blue for calmness and things like that. You've also heard of stories where the whole colour scheme in your house can affect one immeasurably. If the living room is painted in a blue colour, this is what I was told, that it has a general calming effect on people living in the room. Good. But how can this be measured? I know that this can be experienced, that your thoughts, the thoughts emanating in your mind can be experienced by me. Right.

So this has remained up to now on an experiential level and not on a mechanical level. Now is it possible to have a mechanical device that could measure something so subtle as thought? And yet thought also being composed of matter, good, I have said this many times that the difference between the gross body and the mind is only a difference of subtlety and where mind too is matter but only in a very subtle form. So if mind is composed of matter and thought arises from the mind then one day perhaps a machine could be invented, a machine fine enough to capture the particles of matter. Good. And there are several other things that can be done in this way where even the using of the senses can be measured because everything is forever emanating particles of itself. I have used the analogy the other day of a flower that when I smell this flower I am actively inhaling certain fine particles of the flower in fragrance form. And therefore is always recommended that people don't smoke in toilets. (Laughter)

So, good, so everything is for that matter is, everything emanates substance but that substance is at a very fine level so if it is at a very fine level then one has to have machines at that fine level. Now is this possible or not? That is the question and this proposition I have put to many scientists throughout the world and some research is being done. Now the thought patterns in a person's mind has a great connection to the Pineal Gland that is in the brain. Now at the

moment science can tell us nothing much about the Pineal Gland. They can only examine the Pineal Gland when they take the brain out of a person's head and when the brain is taken out, the Pineal Gland seems to become calcified. Now when it becomes calcified, its receptivity or its subtleness is immediately destroyed. So can the Pineal Gland that is the counterpart, the psychological counterpart of the Ajna Chakra that we have here or else commonly known as the third eye.

Now the Pineal Gland is the physiological counterpart of the subtle Ajna Chakra. Now for any perception to take place specially on the subtle level, the Ajna Chakra is excited or opened and it registers certain wave patterns, perhaps as you would like to call it that on the Ajna Chakra. And the Ajna Chakra being a receptor could in turn receive and transmit to the grosser brain receptors that we have in the skull. And that in turn would transmit those impulses to the various senses concerned and that is how perception would take place. But so little is known by science of the Pineal Gland that how to measure this into scientific terms would be a problem. Good. Now if it could be recognised in scientific terms then, and if it could be recognised in scientific terms, then it also means that the same Pineal Gland can be manipulated. Good. And in its manipulation a better quality of a human being can be brought about or a worse quality of human being can be brought about.

So as with every tool, as we have discussed before, that it could be used for good purposes or bad purposes. And sometimes, sometimes it is good not to know the mysteries of the mind because if there is no spiritual development in man or heart opening, those mysteries that can become known could be misused. There is an ancient Scripture, called the Manusmurratti, which was written in Sanskrit many thousands of years ago and there is one stanza there which would strike us as appalling. It says that if a 'Shudra' that is a very low kind of person, a very animal-like person, if that person hears a sacred word, like 'Om', for example, then lead should be poured into his ears. Good. Now the apparent, the literal meaning of it sounds very, very terrible but what is implied by that, is not to open the mysteries to people who would misuse it. And there are many, many mysteries that is known by Seers but if they became common knowledge then they could be misused. And Christ has said the same thing when we read about throwing pearls before swines. Now these are the subtleties that one has to understand.

If the world in its evolution can reach such a stage then more so we that are meditators and teachers of meditation should really work hard on our part to allow a balanced growth of mind and heart. Now when - the question was on the speed of thought. Good. Now thought is instantaneous. Good. As soon as a thought occurs in the mind, it has reached the furthest ends of the universe. Oh yes. Thought in its subtle form, is faster than light. Now light can be measured, one

hundred and eighty six thousand miles per second, is it, that's the travelling speed of light. Now light can be measured and its velocity can be measured. But here thought force is still even so much finer, so, so much subtler that will there ever be a machine to measure the velocity, remains a very big question. This question has been asked by philosophers in the past over and over again. But then can we ask another question, is it necessary to know this? Is it necessary to know this? The practical implication that one could really or what one could really practise would be, have good thoughts in the mind and let them loose on the universe so now that all around us and our surroundings could benefit by those thoughts. Good.

Now thoughts can be picked up, subtle, because of its subtlety it requires another subtlety to be able to pick it up and there are minds, there are minds in this world, perhaps very few of them, that has reached a certain point of subtlety, that has reached beyond the few percentage of the conscious mind and gone deeper into mind level whereby they could communicate and pick up thoughts that arise in the other person's mind. Good. How useful is this? It is of no use whatsoever. It is of no use whatsoever. Why do I want to know what's happening in your mind? Why should I not give you the privacy of your own thoughts? Why should I usurp the privilege? Why should I deprive you of the freedom of thinking your thoughts or knowing about your thoughts? If I want to your innermost thoughts then I must be motivated in some way or the other. Is he thinking good of me or is he thinking bad of me or is he thinking otherwise of me? What do I need that for? So in its practical value, in its practical value, it could serve no purpose, no purpose. It is only the self-centred ego-centred man that wants to know what the other person is thinking about him or her. Good. If I am strong within myself, if I am an integrated person, let another person think whatever he wants to think. It does not affect me because being integrated, having this strength, no power on earth could ever affect my mind. It is only when I allow myself to be weakened, like any disease, any virus catching a cold for example, if one has not the resistance within oneself, then you will catch the cold but if you have the resistance in your body, you will not catch a cold.

Likewise when it comes to thoughts, when it comes to negative thoughts, a person can throw as much negative thought against you, as much as possible. He can just try and try and try. But if we are integrated and have found the inner strength, those thoughts will not affect us but it will affect the sender. It will rebound like a ball when you throw it against the wall it rebounds back. Only thing with thought, it rebounds back much faster and its velocity is so great, so, so far above the speed of light that before you know it you have got the full impact of your own negativity. And that is why thinking a negative thought of a person makes us feel negative and miserable the very same moment. And every time we think of good thought, a loving thought for a person, immediately we feel uplifted because that too has bounced back on us.

So the mechanics, although our curious mind having an intellect that always wants to weigh the pros and cons of things, that always wants to know how things function, would want to know very, very naturally why a certain thing works and how it works. I remember as a small boy, I wanted to know how a clock works, why it keeps on ticking, so I took the whole clock apart, yah, I took the whole clock apart and unfortunately I couldn't put it back again. Yes, and of course it rebounded so beautifully on my backside by my parents that from that day I stopped fiddling with things which I did not understand. So we see there are many things that we want to know. Yet around us are so many, many common things, so many, many tangible things for which the mind cannot find a logical answer, cannot find a logical answer. Who would ever know, through all the various studies, how this flower really grows? We measure the moisture, we measure the air, we measure the sunshine, we measure the water, we measure the minerals that's in the ground. Right. And all these things put together will make that seed blossom into a red and yellow rose. But who knows which part is going to turn out to be red and which part is going to turn out to be yellow or how the various shades of the flower are going to merge into each other. Who knows that? Who knows that? Who knows how these combinations, how these various energies combine like rain and heat and minerals and moisture etc. Who knows of the exact combination that takes place, how that exact combination is guided for this flower to grow, which gives us so much joy and pleasure. So like that in everything, in everything the human being does not know, even in spite of all the medical science, how his own body functions. We do not know completely. So even in many tangible things, the mind is very far behind in logic, in its ability to analyse the various components of things. Good.

Now the subtleties of thought of course, is on a more, more subtle plane. If we as yet can't analyse things that are so close and tangible, it might still take so, so much longer, perhaps many thousands of years to really know the components and the force and the fineness of that electrical form of matter that composes thought. And when that has been found, perhaps this planet might become an absolutely different planet. It might be a completely different place. By that time our heads might be larger than our shoulders, good, and we might even have six toes instead of five. And then we will still start asking the reason why have I developed a sixth toe. And like that, like that the mind will keep on probing and probing and probing and asking all these questions. Good.

Now what we are doing in meditation is short circuiting the mind, transcending the mind, going beyond the mind and experiencing what reality is. The mind with all its probing can only tell us about a thing and not what a thing is. That 'isness' is only to be experienced. Good. So therefore the question is very valid because the human mind is constructed whereby it wants to know, it wants to know and as I've said before that for every question one can find an answer and

when that answer is found, the answer will pose half a dozen extra questions. And like that it will go on and on and on. Good. Now when we reach the stage of questionlessness, when we reach the stage of no question, good, when the mind, according to our capacity, reaches a stage where it does not want to ask a question any more, then that is the time, that is the time when illumination just dawns and everything is known. Yes.

The Upanishads for example, begin off with a stanza - this is one of the oldest stanzas - and the question asks 'What is there that can be known and knowing which, everything else is known?' 'What is there that can be known and by knowing which everything else is known?' Now the emphasis here is on the word known, is on the word known and known is knowingness. And knowingness is not necessarily the region of the mind. The mind is capable of analysis and the mind is capable of acquired knowledge. That is all the mind can do. It acquires knowledge by listening, by listening which is hearing and by reading, going through various theories. And after studying theories, after acquiring, sometimes filling the brain with useless knowledge, after acquiring that acquired knowledge, the mind starts analysing its acquisition. What have I acquired? Good. That is acquired knowledge. And in the analysis, the mind will reach the point that what I have acquired is meaningless and valueless because that acquisition of knowledge has not made me any wiser and neither any happier. So therefore the Scriptures would say 'No hope is lost for the true seeker, be he a professor or a peasant'.

Now the knowingness which the Upanishads talk about is beyond mind value. It is on the value of the inner self. And by knowing the inner self, all else is known. And science also tell us, to a very smaller extent, that if we know the composition, if we know the composition of one grain of sand, we would know the composition of the entire universe because the way, how one grain of sand function, is exactly the way how the whole universe functions. The whole universe functions in exactly the same pattern as that grain of sand functions. But here what we want to know in knowingness is the range or that which is beyond the physical or relative universe. What we want to really realise and really know in knowingness, is the absolute and that is in the realm not of acquired knowledge but of wisdom. Now wisdom can not be acquired because wisdom is already there. Wisdom, true wisdom, true knowledge of the absolute to use those terms for want of better words, true knowledge of the absolute is for ever in every person. And it is by unfoldment that one finds oneself face to face with that wisdom and then acquired knowledge has no value but knowingness is all value. And it is that knowingness which the Upanishads talk about, that what is there by knowing which everything else is known. And when one knows the divinity within oneself, then one knows the Divinity that is omnipresent, that is everywhere. And that is what we are aspiring to. And that is what we have to aspire to.

All the various physical and mental levels are of a lower plane, a far lower plane and one cannot do without them in the practical world that we live in. One has to accept them. We have to accept its workings but in the workings, if one has that steadiness within oneself - many meditators tell me during the waking state life, during the waking state of life they feel, they feel that in spite of everything happening around them, there is something within them that constantly reminds them of a certain unchanging steady quality. Good. So here we are giving the chance for the absolute self of man and the relative self of man to function simultaneously. Now when the absolute self of man functions and one experiences that steadiness amidst all that unsteadiness around us, then all that unsteadiness around us have no lasting effect upon us. It becomes momentary. Now you will meet people for example, that could be so angry in one moment and then five minutes later they will have forgotten that they have been angry. We know many people like that. Good. Why does this happen? Why does this happen, because of that steadiness within oneself that the anger displayed by the mind and by the body had no permanent value and that is how in all our actions, we are non-bound. There is no known karmic bondage which will perpetuate the action. In other words whenever an action is performed, it must have its effect. Every cause must have its effect. Good. Now every cause of any action is such that it does not impress itself upon us deeply, then there would be no effect. And that is the way to reach what is called 'Jivanmukta', the living free. And when that freedom is reached of the living free then you can act as you like and yet all your actions will be non-binding to you, non-binding karmically and your togetherness with your real self will always be there in that steadiness.

So therefore any ordinary person from the professor to the peasant has within him the ability to reach those deep great realisations of Divinity in his lifetime. And it does not require any deep great study to reach that. It requires a real opening up to reach that. It's a pity we can't do that opening with a can opener. It has to be done by ourselves and we convert our minds into a can opener. And through the mind we lead ourselves beyond the mind to that which is within the can. And when we open that can, we find all the joy and all the bliss oozing out of it, oozing out of it so that it would permeate every level of our life. It's a pity that we can't get these things in supermarkets. You see.

So the question, coming back to the question again, is very valid because the mind, the nature or the mind is forever enquiring. Good. Now certain people have a temperament, certain people have a temperament which works by enquiry, Jnana Yoga, and that is their way of life because they are suited for that. They are suited for enquiry but even the enquiring mind, the one that practises Jnana Yoga, the path of knowledge, he too reaches a stage when he comes to say "Not this, not this, not this" because every answer poses so many, many questions more that he would say that this answer is 'Not this' until he reaches the stage, when as I said before, there remains no question but only experience. And the experience of the divine is beyond all question. The experience of God is unquestionable and beyond all question, for

it is a wholeness within itself. Only that which is not whole or complete becomes questionable but that which is completeness itself there would be no place for a question because a question requires a ledge, a question requires standing room, from which it can be posed. But when we experience that innerness which is omnipresent, then poor question has no standing room and we become questionless and we become accepting. And that is how Divinity through itself accepts itself. And that is the supreme experience, the supreme experience of knowingness for the sake of knowingness. Then you know because you know and you don't say why. You don't say 'To be or not to be'. You are. Yes. Thank you.

Gururaj. Paul. Yeah.

Gururaj. Whichever. Mr Chairman please guide the meeting.

Questioner. Go ahead and then Paul we'll get you next.

Gururaj. Good. Mind you, there is a whole list of questions

Questioner. Who's next? Keith.

Gururaj. Lovely.

Keith. Gururaj, when we read about Raja Yoga, we are told to be good and think good. There seems to be a subtle difference between being able to do that properly and mood-making. Could you sort of give some guidance before we get to the stage where we do it naturally?

Gururaj. True, true, true. Not Raja Yoga, Karma Yoga. Yeah. Karma Yoga says 'Do good, be good.' But now we can do good and be good in mood making. So what is doing good and being good would remain on the mind level that we spoke about just now. Good. The mind forces itself - as it water for me, you are being good. Thank you very much. Good. So it is an injunction of Karma Yoga, 'Do good, be good'. Right. Now the whole idea of the injunction is to do good and be good spontaneously. But the question behind the question would be how to reach the stage of spontaneity. That is the question behind the question, how to reach the stage of spontaneity where you spontaneously do good and



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you are automatically good. Good. At first, at first we cannot deny the various injunctions of the Scriptures. Ten Commandments for example - 'Thou shalt no kill, thou shalt not commit adultery and all those thou shalt nots'. Good.

For man, for man that is not yet spontaneously good, what can he do? He, with a little effort would use his discriminative ability to follow those injunctions. Good. A man has a wife at home, good, and he goes out to meet another woman. Right, that is not being good. Fine. Now when he does that, when he does that, there is something within himself that will tell him without any exception, that will tell him without any exception that I have such a lovely loving wife at home and yet I'm going to meet someone else. Right. That will happen on the first few occasions where his mind will spontaneously tell him that what am I doing? Yet there are other forces in him, other urges in him, other emotional needs in him, other wants in him, be they mental or physical, that makes him override the dictates of his discriminative ability. And he does that. Fine. And he does it once, he does it twice, he does it thrice. What happens after that? That he stops thinking and just acting. Then he does not pause to think any more because by now by repeated action of the thing that he is doing, his discriminative faculty is not working any more. He does not discriminate any more. So what has happened to him? Instead of progression there is retrogression. I've said this before many times that the difference between animal and man is the discriminative faculty, the thinking mind. Good. Right. So it is the thinking mind that is telling him not to do this in the first few instances. But then he overrides the thinking mind and stops being a human being and becomes an animal where no thought is necessary and all the actions he performs would be those of an animal. Good. And then it becomes second nature too.

Now such a person what is he to do when he becomes an animal? He should either study Scriptures or he needs a good spanking. He needs something to wake him up. He needs something drastic to wake him up. And it would not be an unkind act to wake him up from this deep not good slumber. Right. It is like I must have told you this story before or at some other Course, that in the backwoods of India, you have these gravel roads on which these oxen carts run. And with continued usage, grooves are formed in the gravel. And then the driver of the oxcart just does to sleep and the wheels keep on moving in the grooves. And when the destination is reached, the oxen, the ox stops and the man wakes up. But he has been moving in a groove, a groove that has already been formed. Good. Now be meditation what we do is this that in that grooved path, we put a boulder, a stone. Yes. So when the cart comes along, the wheel knocks up against the stone and in that knocking up against the stone, it wakes the driver and he looks around. He looks around and he asks himself, 'Where am I going?' Good. That is the awakening. It might be a drastic action in taking the man out of his lovely sleep but he is not doing his job and he required to be awakened. Good.

So that is what is necessary in many instances. In some instances it works in a different way where the man doing the wrong act, meets someone that would not drastically but very diplomatically, very lovingly point out why the action is wrong, how it is behumbling him, why it is taking him into retrogression not progression. And when that man, through the wisdom of another man, because divinity does not come down. It's abstract, it does not come down in form with a long beard and long robes, He comes as your brother. He comes in the form of man to talk to man. He communicates. Now the man that is doing wrong, if he opens himself to the communication that is given, his heart will start feeling again and his mind will start functioning again. That means that he went back to becoming an animal and now he is going back to become a man. And if he is handled in the proper way, if he is handled in the proper way, then no conflicts will arise within him. And when conflicts arise within him, he lands up on the Psychiatrist's couch. So firstly he has caused this himself. He knew the action 'I was doing was wrong'. Good. And then he found the conflicts taking place and nature works in a very beautiful way. Oh yes, the Law of Karma is forever there. The law of retribution is forever there. And that very action that the man does not know is there, because he has numbed his thinking power, the law of nature puts in its hand and very drastically shows the man how wrong he is. And when the man cannot understand with greater confusion, mental conflicts, he loses his mind. I said the other day that there are more insane people outside an asylum than inside an asylum. And this is what I meant. Wrong action, and wrong action only comes from a kind of imbalance and all forms of imbalance are a form of insanity. Good.

But there is another way. That is a drastic way. The other way is of course to keep holy company, to keep good company, either in the form of man or books written by man. That is how Divinity shows its grace to man by bringing him in touch with a personage or persons that could very smoothly bring to his attention, bring to his practical life, 'That you have taken the wrong road. Now please hold my hand. I will show you the right road, where the Psychiatrist's couch is not needed at all and your life can become better balanced and more happy and the old wrong doings can be eradicated out of your system.' So instead of those actions becoming more and more firmly implanted in the mind and when they become more firmly implanted the greater would the reaction be.

So the process is a process, a reverse process where those actions are gradually removed and the person is taken onto the path. That is why Christ says "I am the way. I am the life". What is he talking about there? He's talking of the goodness that is inherent in the Son of Man, that includes everyone of us. So one can do good and be good in that way. In the beginning, in the beginning some conscious effort is required. And if we are introduced to some systems which will integrate and strengthen us, by all means if we want to better ourselves we use those systems to find a greater integration which is strength and that will make the path more smoother and more easier. And do know this for now and let no one

tell you to the contrary, that your sins or the karma you have performed in the past, will just be taken away. It is not true. Whatever you sow you must reap but the reaping can be made easier by invoking the law of grace. By, with effort, by consciously turning our attention towards goodness until through our practices that goodness becomes second nature to us, it becomes our second nature and we just automatically live good. Then we are good and do good. Do good be good becomes our second nature and that is how happiness develops, bliss develops, enjoyment of life develops, yet one is not required to become an ascetic or leave the world.

Here, here at this moment, here and now, in our very homes, when we leave this Course, when we leave this Course, go home, try this little experiment. Go home and just look around you. Just look around you, your own home that you have known for the last ten years, fifteen years, twenty years or twenty five years whatever the case might be. Just look around and you would have a deeper insight into that very table that you have been knocking up against for the past twenty five years. It will assume a deeper value for you. As you walk through the garden path, those flowers there will assume a deeper value, not because of the flower or because of the table, it's because of the deeper insight that we have created within ourselves and the insight has an effect on the insight. Right. So it all just starts with us. Try this when you reach home. Try this, try this. Look around in your room, look around in your bedroom and see, and see if you don't find that memory does not creep in your bedroom of the wonderful joy and laughter you had with your wife when you first got married. Let those memories stir up and they will. Yes. Look in your living room and how carefully you had planned each and every corner that this table was just right for that corner. And this vase was just for that. Good. And how you scrounged around just trying to get that real little thing that has fitted so perfectly there. Or the painting that you picked up at that sale and had it so beautifully restored by John Pullen's wife. I believe Carol does a wonderful job of painting.

Nevertheless what I am trying to tell you is this, its so simple that having this experience of togetherness, having experienced this beautiful love that surrounds us in every way, person to person, that includes each and every one of us, our insight has deepened to a deeper value and greater love and joy permeates ourself. And when that permeates more and more, then do good and be good is only of the past because we are good and can do nothing else but good. Yes, oh yes, yes, goodliness is next to Godliness, yeah, always. Okay.

Oh yes, timekeeper! Oh yes, we have a Marriage Blessing to do and there are so many questions there. It's ten now, just about. And then of course during Supper this evening, I have some appointments while having Supper. Have you informed the people with whom? Oh hello! (General laughter) Oh yes, I have some appointments while having

Supper. Yeah. So shall we do the blessing because I know we could just talk on and on and on? Yes, yes, yeah, yeah, true, okay.

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