

[SECOND SIDE OF US 77005 & SIDE ONE OF US 77006 ON ORIGINAL MASTERS]

GURURAJ: Fine. Questions?

CHELA: [Unintelligible]

GURURAJ: Your American accent gets me a bit. Could you speak a bit louder and slower?

CHELA: We think a thought ...

CHELA 2: Stand up. [Other chelas speaking at same time.]

GURURAJ: We think apart?

CHELA: We think a thought.

GURURAJ: You think a thought.

CHELA: A thought.

GURURAJ: Oh.

CHELA: Where does it go? What happens to it?

GURURAJ: You think a thought. Where does it go? What happens to the thought?

CHELA: [Unintelligible]

GURURAJ: Does it remain in the manifest, or does it go to the unmanifest?

CHELA: Yes.

GURURAJ: Good. Now we have to analyze what we mean by thought. Good. Thought is a process taking place in the mind, and some might think it is only a chemical process. Good. Now, there is a certain portion of the thought which is stimulated by certain mental or brain chemistry. But thought has far, far deeper roots. Thought goes beyond the ten percent of the conscious mind as we know it. And a thought can go as far deep as the ninety percent of the unfathomed mind. Good. Now, the power of thought, or the validity of thought, depends entirely from what level of the mind the thought is grasped. Now, if you can imagine to yourself a scale, number it from one to ten. Good. The thought can rise from number six, and it would be cognized between numbers nine and ten. A thought can start at number four, and yet in its process going through the various deeper layers of the mind, it will be cognized and known when it reaches the area between nine and ten. So that is the ten percent of the human mind that could bring thought to a translatable value. And in that ten percent of your mind lies the intellect, the rationalizing power which will tell you what the thought means. Now, for the mind to tell you what your thought means, it would have to relate itself, or compare itself, with the experiences that are stored up in your memory box. Good. So the ten percent of the mind that cognizes the thought has to go back again to the memory box, and the memory box contains experiences of all lifetimes past. And this everyone experiences every day. You might see a certain object, and you think of the object, and immediately you have a like or a dislike for it. Why? You have not come across that object in this lifetime at all, and yet there is an immediate liking or disliking. Fine. So what happens in that case is that when the thought reaches cognition level it also, at the same time, triggers off a connection with the memory box that contains all experiences of previous lives. Now, it is quite possible that a similar thing might have proven repugnant to you at some time of your existence, and not necessarily in this life. And therefore, it was not conducive to your thought and your feeling at the present moment. Hm? So therefore the ten percent of the mind is forever connected to the ninety percent of the dormant mind. Is that clear, so far? Good. It is forever connected to the ninety percent of the dormant mind.

But now to find the fullest value of the thought and the cause of the thought and the effect it is producing would be a process whereby the ninety percent of the dormant mind has to be awakened. And that we do through our meditational and spiritual practices where the dormant areas of the mind are awakened. And in its awakening a greater awareness develops. Now, what we mean by awareness is just an awakening of the areas of the mind which are lying dormant. So man has the potentiality within him of a hundred percent awakening. Now, that hundred percent awakening of man's

mind encompasses the entire universe. And the entire universe which lies, nine tenths of it, in the dormant mind, can very systematically be brought to the ten percent mechanism of the conscious mind, hm. Good.

Now, you asked the question that what happens to the thought. Good. That thought that you are thinking, or the very words that I am speaking now, are never, never destroyed. Good. Those thoughts sink deeper and deeper and deeper in its most subtlest form until it reaches the furthest layers of the entirety of the mind. And when we say the entirety of the mind, we talk of the entire universe. So every thought we think, its range, it travels to the furthest extent of the universe.

Thought is a thing. Thought is not abstract. We might find it to be abstract because we try to judge thought, or the constituents of thought, with our limited ten percent. Now, thought is also matter. But thought is made up of very subtle matter, and being so subtle it is not recognized by our five senses. Our five senses are incapable of recognizing the subtlety of that matter. Good. Because we know that the five senses are limited. Yet in knowing the limitation of the five senses it brings immediately to our mind that there are faculties within us that are limitless. Because how can we say a thing is limited if we can't compare it with something that is limitless? You could never appreciate sunshine if you had not known rain. You could never appreciate pleasure if you had not known pain. So in that way, in that way, the mind is forever comparing, and the thought which the ten percent of the mind thinks, is nothing more than a comparison, an evaluation, an association of ideas; and when one associates ideas, do we, with the ten percent of the mind, seem to know it is a thought? Many times most people think that they think, but they really don't think. What they are doing, in fact, is recollecting information, where thoughts keep on whirling and whirling and whirling in the mind. And if thoughts don't whirl, there is an association of thought, good, and we think it is an original thought. It is not. One item associates itself with another known item of past experience, and it is because of the association that a certain amount of cognition takes place. And yet the ten percent of the mind is not capable of cognizing the hundred percent value of the object of cognition.

You look at this flower. You are only perceiving ten percent of this flower. Ninety percent of this flower is hidden to you. But you think, we think, that we are seeing the fullest value of the flower. We are not. Hm? Good. Now, as I said before that a thought is a thing. Thought is matter, but of a very subtle substance so that our five grosser senses cannot recognize it. This flower is there... (Oh, some beautiful carnations, hm.) These flowers are here. When I smell the fragrance of this flower what actually is happening is this, that in the form of fragrance this flower is shooting off particles, very fine, subtle particles which is being inhaled by my nose in the form of fragrance. Now, fragrance cannot exist on its own. Fragrance cannot exist on its own without it having a carrier. And the carrier of the fragrance is the fine particles of matter that is emanating from it, that is shooting off from it, and that fine particle of matter I am smelling. So what I am really doing is smelling fragrance...what I'm really doing is taking in matter in the form of fragrance.

So we have come to the point to recognize the assumption, which has been proven by science, that thought is subtle matter. Now, we do know as a fact that no matter can be destroyed. And if thought is matter, then thought is indestructible because matter is indestructible. Now, when you take matter to its finest value, you can also call it energy. So energy and matter are two aspects of the same thing. People have a misconception in differentiating the two. And that is where duality begins. That is, from matter materialism starts. And with the recognition of the fine energy, spiritualism starts. And yet, it is such a simple thing, really, to understand that energy and matter are but the same thing. And if it is the same thing, we can allow spirituality to permeate all materiality. So when the distinction ceases between matter and energy, not only by the mind, not only by rationalizing or intellectualizing, but by really knowing it. We talked about it this morning the sense of knowingness.

Now, we have seen that matter is indestructible and the other aspect of matter is energy, which is also indestructible. Now, once a thought has been put forth, the thought travels to the finest aspect of all universal existence. It travels. Now, thought, being matter, has also to use its other aspect, energy. And it is the aspect of energy that makes its counterpart, matter, go forth. And this has been proven by various experiments in telepathy, for example. So thought is indestructible in its various forms, and its range is to the furthest extent of the universe. But the universe as we know it, composed of matter and energy, is still in the relative. So the range of thought reaches the finest relative value. Thought has no absolute value, because the absolute does not think. The absolute just is. The absolute just is, it has no necessity to think. The absolute lives in its isness. Absolute is existence, knowledge, bliss. That is what we are all striving for in our meditational practices, hm. We want knowledge. Fine.

Now, when we say knowledge, there are two kinds of knowledge. One is an acquired knowledge. For example, by study, where the mind could accumulate all kinds of things. And most of the things the mind accumulates is useless knowledge. Is it necessary to know when [John ?????????] was born? Or is it necessary to know on what date and time Roosevelt was born? But we [swat?] it up. Useless knowledge. I would rather like to know what deeds he has performed, and what I can learn from it. Is it necessary to know if San Francisco is five hundred miles from here? If I want to reach there, I have to reach there. So if it's six hundred miles, who cares, huh? [LAUGHTER] That's my goal, I want to reach there. Fine.

I have a man in South Africa who is a living encyclopedia. And perhaps very soon...he has a girlfriend in America. And very soon he might be coming here, and he would be of great help to you, Amrit. I'm sure, he would be. A very sincere boy. Good. He is an encyclopedia of knowledge. Sometimes if I want to know a certain fact it's too troublesome to look it up in the encyclopedias. [LAUGHTER] Takes time. Takes time. So we tell one of the secretaries, "Phone [Harish?]."

Just ask him about it." And he usually just pat, pat, pat, he gives the answer. Good. But then when we sit down in satsangs or together, privately, I tell him, I say, "You have really, you've got a wonderful retentive memory. Your reading is vast. And you seem to know about everything." So he tells me, he says, "Guruji, I am nothing but a donkey loaded with a pile of books. I am a donkey loaded with a pile of books, because all the things which I have read and retained remains on the mind level, and it has done nothing for my heart." So he is on practices now, and with the expansion of the mind the heart is also developing, huh. That's one kind of knowledge.

But the other kind of knowledge is called wisdom. Wisdom, that is the knowledge. Huh. Fine. Good. Wisdom comes from experience. Wisdom comes from living what the mind has perceived initially. So when a wise man speaks to you, he does not speak to you from the mind. He speaks to you from the heart, because there lies the repository of real knowledge, which is wisdom. When the man speaks to you from the heart, he speaks from a state of realization. All the knowledge upstairs there [INDICATES BRAIN?] is unbaked. Unbaked, raw. But when it comes from there [INDICATES HEART?] it is properly cooked. And it can be enjoyed. So we have those two kinds of categories in the realms of knowledge. We have those two categories. So in our spiritual practices what we are trying to do that all the thoughts, all the knowledge in the form of thought that we have accumulated through our studies, we want to digest it. And digestion comes by experience. And that experience leads one to self realization, where you and the thought are not apart. The thought that is expressed verbally or in writing is a part, not apart. You get that? Fine (I'm not finished). Beautiful. Good. So, so now...so now, we're still busy on the problem of thought. Now, the thought that is expounded, or put forth, with the mind reaches the finest relative, but remains within the boundaries of the relative. Knowledge in form of thought remains in the boundaries of the relative. But knowledge in the form of wisdom transcends relativity. Knowledge in the form of wisdom transcends relativity and becomes one with the absolute. Because the absolute can only be gained by experience. And that experience can be interpreted and translated in the form of wisdom.

So to recap, thoughts of the mind goes to the finest relative and are eternally floating about. I said this morning, or was it yesterday, that when a poet writes a poem he is not creating anything new. What he is just doing is that he is tuning his little mind to the universal mind. And by tuning it right to that transmitter, he is getting the reception which he records down. And that we call inspiration. Right. And so it proves the age old saying that there's nothing new under the sun. Yeah. But the realms of wisdom, the realms of knowledge in the form of wisdom that comes forth from deep within, has its connection. It is plugged in into the absolute. And that is what we require. And that is what we will gain. Perhaps some will gain it faster, some slower. Depends how much we apply ourselves. Depends how sincere we are in our quest, in our search. But everyone one day will reach that stage where he can plug himself in into the absolute. It's a big socket. Easy to plug in, but we got to prepare the plug. Screw it up well.

Okay, does that satisfy you? Good. Next. There's one there, one there, one there. Mr. Chairman, please. Could you...

VOICE: Oh. I've got two questions here, one left over from this morning. I thought maybe we could take the one from this morning first, then we'll get your two, and then we'll get this other one over here.

The one from this morning was this: Someone has said, we have not yet learned to distinguish between emotionalism and spirituality. One feels emotional satisfaction in everyday life, but receiving it can seem spiritual indeed.

GURURAJ: Who's bluffing who? [LAUGHS]

A person has an emotional experience which he would want to interpret as a spiritual experience. Fine. Now, if we study the lives of sages, say, for example, Ramakrishna, where he used to get into such an emotional ecstatic mood. Then we find [us?]. Sometimes we get into an ecstatic mood, but there is a great difference between the emotions expressed by Ramakrishna and the emotions expressed by us. The difference is this, that our emotions are connected to the mind. Our emotions are conditioned by the mind, while Ramakrishna's emotions does not come from mind level, it comes from the spiritual level. Therefore his emotions, his ecstasy, is one with the spirit. Our emotions, as I said, is governed by the mind. And the mind influences our emotions, because using the vehicle of the mind to influence our emotions, emotions can be good or bad, because if you can get into a high state of ecstasy conditioned by the mind, you can also drop down into deep misery, which is also an emotion. So man has to distinguish, and that is a very personal matter for himself. And ninety nine percent of the world's population that go through various emotions, have found and experienced these emotions through the channel of the mind.

So we have to distinguish when we feel intense love, for example, where does that love come from? Does it come from my mind? Do I love the woman because she has a cute nose? Or lovely curled up toes, hm? [LAUGHS] Yes. How much analysis is there in my love for that woman? How much analysis? Good. Am I analyzing her mind? And say, "Ah, she's got such a brilliant mind that will provide me with such beautiful, intellectual companionship." Does my mind say that she's very, very physically attractive, and it is pleasing to my mind and therefore I love her? Hm? Does my mind say that? Does my analysis bring me to that conclusion? And if it does, it is not love. It is a need within me. And all needs are there because we are not fulfilled. The fulfilled man has no need. The fulfilled man has no need. And it is because of the need within myself that I try to go outside myself to fulfill the need, and try and project my want onto another. And then the mind starts working and analyzing: ah, she's pretty; she is intelligent; she is rich. [LAUGHTER] That is not love. That is not love. That is not love. That is why here in the Western countries one out of every three marriages fail. It is not love. Now, when can we experience love? That is the question. So said shakespeare. [LAUGHTER] When I can love

without need, and yet not needlessly. When I can love without need, and yet not needlessly, then through the object of my love I re experience myself. I re experience my inner fulfillment, because if I am fulfilled I, too, enjoy my fulfillment. Good.

Now, everything in life has a polarity, the positive and the negative. And man and woman are made in this world...man and woman are made in this world to get together in the purity of love to fulfill that oneness, where the positive and the negative wires bring forth light in a similar way, in a similar way. But...but it has to be an accepted fact that the negative wire has to be there, and the positive wire has to be there. Not because the positive needs the negative, or the negative needs the positive. It is so because it is the condition of the light for those two wires to be there. Hm, right? Good. So when man stops analyzing the object of one's love, when the man stops analyzing how cute her nose is, or how big her ah, ah, I forget. [LAUGHTER] You know, I have a habit of doing that. I could lead you into deep thought, and then make a joke so that you can relax a bit, and now go on to another point. Life has to be fun. Life is joy. Yah. So the proper time when we know what love is, and experience love, is when we stop analyzing. Because when mind is mixed up with love, then love ceases. As soon as you start analyzing, you have stopped loving. Loving is something that wells up within one's self. Real love is a connection between my inner self and the inner self of the object of love. The mind and the body has nothing, nothing, nothing, to do with it. And if it has something to do with it be sure to know it is just because of a superficial need, an infatuation, a waste of time. But we're all wasting time, I know. [LAUGHTER] Yes. Yes. It is a inner connection from my inner self to the object, her inner self. And there the real union, the real togetherness, is found. That is the real union. When a man marries a woman at first the two are separate, they walk on four legs. But if there's a real union, then they walk on three legs. They are enjoined. And that only comes about...that only comes about when my inner self connects itself with your inner self.

Now, to interpret emotions. The emotions that people experience is because of need. And because of the need a positive emotion can turn tomorrow into a negative emotion. And we all know the thin dividing line between love and hate. It's the same energy pushed in a different direction. Now, those emotions that people experience are conditioned by the mind, by analysis. But when the mind stops, when analysis stops and love remains, then that love, that emotion of love, is connected to Divinity. And that is the ecstasy of a Ramakrishna or a Gururaj. Huh. That is the ecstasy. Then you know you love. Huh. So there is the difference. It depends in which socket you are plugged in. That way, or this way. Okay? Fine.

AMRIT: Yeah, that was someone's question. By the way, several people handed me questions and I think I've read them all. Are there any I haven't read earlier today? Okay, lovely.

GURURAJ: And do try and think tonight, and write out some questions. Try and make it a bit difficult. It's nice.

VOICE: It's very nice when you write out questions because they become very meaningful. And the only reason I want to see them is to take out any repetitious questions, so that there won't be two questions of the same kind. I'd rather give the thing back to you and have you read it out. It's nice to read out your own question. I'll do that after [a bit?]. Okay. You had a question back there?

VOICE: Yes.

GURURAJ: Chairman. There's a lady down there, too. Barbara, yes. Please.

BARBARA: I'd like to know how the guru gathers his students. Or rather, how is it that these particular people happen to be here with you this evening.

GURURAJ: It is a happening [LAUGHTER]. Yes. Yes. Yes, yes, yes. There are thought forces in this world that are forever floating around. And thought forces, or the essence of thought, always matches itself up. Do you think it is the first time I'm speaking to you on this in this week, huh? Or these few times while we are here? Do you think I've only met you now? Huh? I've known you for ages past. And you too, Barbara. Yes. Yes. People get together...people get together because there is a certain spark in everyone. There is a certain spark in everyone that is attracted to another spark and it is no accident. I've spoken to you many, many times before. Many, many ages ago. Oh, yes, it's a fact. It's a fact. And when the ants...when I want to bring ants here into this room, I do not need to go and call the ants, no. I just drop a lump of sugar there, they come automatically. Hm? [LAUGHTER]

The other reason why people like this, like you all, like us all, get together in so many different parts of the world where I go talking it is because there is a yearning. There is a yearning in man's heart to know his heart. To know his higher self. Yearning is always brought forth by a sense of unfulfillment and dissatisfaction, and that is good. That is always good because if we remain satisfied, satiated, there won't be any progress. And it is this yearning that makes us want to seek. And that is how...that is how we, like bees, are drawn to the flower for the honey. That nectar, that Amrit can satisfy us. Yes. Yes. So it is very normal, very natural.

And of course, sometimes you find a few people that come for the sake of curiosity. But even that curiosity, the curious, are welcome, because from that curiosity a yearning can be born. The search for truth can come about. Can come about. And as long as one could just be directed slightly to the path that leads to Divinity, then one's mission in life is fulfilled. Yes, then one's mission in life is fulfilled. I had a long talk in England on the last course, I think, where I said, and they quoted it in one of your newsletters, where I remember saying that, after reading the quotation that, "Let me be of a little assistance. Just a little assistance for you to climb the stairs. May I be the railing that you could hold on to? So even if your foot slips you won't fall and hurt yourself." The railing is there for the holding. The well filled with water is there for you to drop in your bucket and drink. Drink to your fill. For is guru not only but just a channel? A guru is nothing but a channel. He's a hollow reed, a hollow flute. And He that blows His divine symphony through it. So listen and hear. Enjoy the music. It's there.
Okay, Barbara? Good.

VOICE: Two other questions....

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