

Gururaj. This morning I was to give you a talk on the various practices you know in-depth, what they all mean and how they are interconnected and inter-related to each other which would be good for teachers to listen to as well as meditators. But seeing that most of our people have gone to work, so what we are going to do, I was discussing this with Vidya this morning on the San Francisco Course or the Mid West Course, I'll do that tape and it will be posted on to you. I think that will be a good idea. Post the tape on to you giving you a total explanation of the Mantra and the Tratak and the Pranayama, the works. So Vidya please have the tape posted on. If all the people were here today - unfortunately they had to go to work - we will send you a tape.

Comment.(Inaudible)

Gururaj. What shall we talk about this morning? Yes Good. Very good. No, we will make a comprehensive job of it and of course Vidya would send one tape and of course we can always make copies and give it to whoever wants it. Question?

Questioner.(Inaudible)

Gururaj. Samskara shedding. Ah hah. Thank you. But actually it's not two questions, it's one question because it is through Samskaras that one suffers. Now, suffering is a mental concept, for the real self within never suffers. It is beyond all pain and pleasure but it is only the mind because of Samskaras that a person goes through suffering and yet if suffering is looked at objectively then you will find that it is no suffering at all and if suffering can be made into a offering then the impact of the suffering disappears. Now when we say offering it means that I am not suffering and whatever is turbulent in my mind I throw it out into the universe and let it land up wherever it wants to land. So in that process one develops Bhakti which is one of the ways where a person becomes totally devotional. We have got hundreds and hundreds of letters on file where a person is going through some suffering and they would look at my picture and say 'Guruji' and say 'Take it' and it goes. Inevitably it goes because suffering is something internal but when you externalise it and offer it then the internal impact diminishes. So that is a form of Bhakti or Gurushakti or whatever. Another process is analysis. If we analyse any kind of suffering, we will find that there is no real substance to the suffering. It is just thought forms that bother us and even physical aches and pains if viewed as an observer, the pains and aches will also diminish by themselves. And then of course these aches and pains of the body are only brought about by the thought forces in our minds and these thought forces are formulated by the Samskaras that we have stored in our memory box, our subconscious mind.

So, when the subconscious mind is clarified through our Spiritual Practices then sufferings definitely diminish. It has to work itself out. It has to work itself out but why not use the easier method. You have so many kinds of therapies and many of these therapies such as Gestalt etc or EST and others they believe in a certain kind of confrontation but you are not getting rid of the Samskaras. In those methods you are just shifting energies from one place to the other, curing a toe-ache and getting a headache or the other way round. The whole idea to get rid of total suffering is to annihilate the Samskaras, to get rid of the Samskaras and Samskaras belonging to the Tamasic side of ourselves one has to instil it with Sattva or the Sattvic side of ourselves.

So the easiest and best method is we draw from within which wipes out the darkness the inertia of the Tamasic side which is the suffering side of ourselves. So no person in this world need to suffer. For example I twist my ankle and it would be painful. Now remember nobody twisted my ankle for me I twisted it myself which is analysis, you are analysing. I twisted this ankle by myself and I, do feel some pain there but I am responsible for that pain. And when I assume responsibility for my pain I get a greater understanding of that pain and by having the understanding, by admitting to myself that I am the cause of my twisted ankle then the pain lessens. I very seldom get a headache because the mind is always calm and clear, but if I should have a headache I take the pain outside myself, outside the head and I look at it, 'Pain, so you want to overpower me do you?' And the pain goes. Then I would analyse it that what has caused this headache. Have I been over-straining myself in something that has caused this headache. If I find that it was because of intensive reading or intensive concentration then I just slow down only for a little while and the headache goes. But I objectify that headache. I do not internalise it because by internalising it the headache will grow worse. So in other words you are throwing it out of yourself. Because that very pain is a mental concept and if I can throw the concept out of myself then naturally with a change of concept the headache will go.

Now this applies in everything. There is trouble at home for example between husband and wife so what they do is mull over that problem all the time. The wife or the husband goes to the offices and they would lack the concentration to do their work because the dominant factor was that squabble they had in the morning. So it detracts from your productivity and also from your efficiency. I think on some Course I said that I do not remember anything. That's a great gift that one could acquire because all these remembrances only strengthen the Samskaras, and when Samskaras are strengthened they express themselves in a much more severe way than they would really not have done.

So become Samskara free is to become enlightened, but how many enlightened people are there in this world. But if they are not and go through all the sufferings and pains, they must just try and objectify them and regard it to be not within themselves but outside themselves. And it is really outside yourself all suffering is outside yourself, not within yourself. You regard suffering to be within yourself because your mind says so. 'This is my suffering, this is my pain, this is my lamp, this is my chair, this is my table'. You see? And all this my, me and mine, me and mine is what people live in and therefore the suffering comes about. Once the idea of me and mine is gone the idea of me and mine is lost, then there is no suffering, no suffering at all. So this would mean to become non-attached to suffering.

We have made experiments where a person was put under torture his both hands were put in a vice like mechanism and we could measure the pain of what that person is going through but on his face there was a beautiful smile. You see? While another that was put to a lesser amount of pain, a hundred times lesser, he was grimacing, his face was contorted and distorted. The acceptance we have taught the one person how to endure that pain by objectifying the pain. So by objectifying the suffering you're also getting rid of the Samskaras, you're also cleansing the subconscious mind that's filled with all kinds of impressions. For example if you should eat very pungent or strong food your mouth will burn and the next morning you will burn downstairs as well. Right. But for the person who is used to eating strong food it will not be a suffering. To him or her it would be a pleasure. By that what I am trying to say is your mental concept of things and gradually you'd get used to it. And as you get used to it, you can develop the opposite quality. Some people eat bland food and some people eat very strong food. Now the bland food eater cannot stomach the strong food and the strong food eater cannot stomach the bland food. Fine. So these are two opposites depending what we attune our minds to. The same thing happens as far as suffering is concerned that you can choose the opposite and get used to that which is non-suffering then nothing makes you suffer, nothing hurts you because you are so filled with joy that everything seems a play, 'Lila', the play of the Divine.

So I must have said before that the mind is nothing else but a tool and can be used in various ways. It could be put into misuse and it could be put to good use. That which is comfortable for you, conducive to you that would be good use. For another person it would be something different. But we are talking of our individual selves. It's the same tool, the same mind. If you give a sharp knife to a hoodlum he'll kill someone with it but give the same sharp knife to a surgeon and he might be able to save someone's life with it. Yet it is the same knife. So suffering can be alleviated to the extent of how much clarity we have brought to the mind.

I know a lady, she is a Meditator of ours, she's in a wheelchair for the past fifteen, sixteen years, her legs were amputated and her arms were lame. People had to feed her, she couldn't use her hands at all but she was and she is the most happiest person in the world that I have seen. For such a person whose both legs are amputated and can't use the limbs should be unhappy. But she is the most happiest person. If you are in her company you would just not like to leave her. She bubbles and bubbles with joy. How beautiful! Look at the attitude that she has and that we had helped her to bring her to the point of that particular attitude.

So therefore all suffering comes from the mind and if the mind can be brought into a certain clarity then suffering automatically will diminish. It will not hold any substance at all and like that with Spiritual Practices we are wiping away all the impressions or Samskaras that we have in our minds. For example some people are very superstitious, the slightest little thing. I know of one man that when he is driving on the road and a black cat crosses the path he will make a U-turn. Yes, that is true, he'll make a U-turn because he thinks that is bad luck. His mind, his mind. But one day it happened that a black cat crossed the path and he made a U-turn and just a bit further along another car crashed into him, but if he had gone straight ignoring the black cat this car would have not crashed into him. You see how all kinds of superstitions exist in people's minds. And like that I suppose many cultures have different ways of thinking. In Japan if a cat sneezes they say it is good luck. In certain parts of India if a cat sneezes they say it is going to rain. Right. And now that bothers the mind. It will not rain and yet the family is preparing to go on a picnic but the cat sneezed and they say 'Oh it's going to rain Cancel the picnic' - robbing the children of their joy they were looking forward to.

So what I am trying to say, the point I'm trying to make is that suffering is only from the mind. If I break my ankle I know that it will be painful but I view it objectively and half the pain is gone. So, suffering is definitely connected with the mind and the mind is composed of our Samskaras and when we clarify our Samskaras then you will know that suffering is never there. So Samskaras interprets itself in karmic values. Our karma creates Samskaras and Samskaras react in karma. Good.

Well its twelve o'clock. I would like to say thank you very, very much for your very kind hospitality and all of you that have been working so hard to put this Course together Hugh and Chetanji and others and thanks to and everyone else for making my stay very, very enjoyable. Thank you very much and I love Victoria BC. Lovely word, BC. I'm sure Victoria existed before Christ. Oh Well.

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