
THE NATURE OF VIBRATIONS

VOICE: This is a satsang with Gururaj Ananda Yogi. U.S.A., 1982, number one. Recorded at U.C.L.A.

VOICE: Beloved Guruji, we are told that the vibrations we send out either draw in or repel the things that come to us. Knowing this we can work on these on a mental level or through our meditations. But what do we do when these vibrations are controlled on a subconscious level, and protected and enforced on the mental level beyond our awareness? For example, a fear of failure or a fear of success projects itself from the subconscious so strongly that it could override even our meditation practices and mental responses to the point of not only perpetuating the negative vibration but even strengthening it.

GURURAJ: Um hm. What is the nature of vibrations, that is the question we should ask ourselves first. (Are you getting the sound okay at the back? Okay, fine.) What is the nature of vibrations? First of all, as I've said many times before, that this entire universe is composed of vibrations, from the very subtlest level to the most grossest level. But here the questioner wants to know that outside vibrations, can they effect us subconsciously? Outside vibrations can never affect one subconsciously if the mind, the conscious mind, is not receptive to it; because to reach the subconscious the conscious mind is totally necessary. So if the conscious mind has some clarity and is being protected by spiritual practices, they could never reach the subconscious level of the mind. Good.

Now, with spiritual practices what happens is this, that you are putting a veil over the subconscious mind. And by putting over that veil those outer vibrations could never effect you. Good. For example, if you are in a home, an unhappy home, you'd feel those vibrations of unhappiness there. But what is recognizing those vibrations? It is only your conscious mind that is recognizing it and sending it back into the subconscious, whereby some effect can be produced in your daily life. Good. Now, how strong is the conscious mind to avert these vibrations, because everything is nothing else but vibrations. Now, these vibrations that are perceived by the conscious mind naturally has to be vibrations of a grosser level, and therefore the grossness of the conscious mind will always perceive grosser vibrations. The subconscious mind is not effected by vibrations at all if you do not allow it to. The subconscious mind is an entity which also formed of vibrations, but they are formed by inner vibrations.

Now, what do we mean by inner vibrations? Inner vibrations are those composed purely of your own experiences in life. Now, these experiences, if they are not blocked off, or if they are not made to take effect, then the subconscious is never effected at all. Good. And that is why, to say again, we do spiritual practices. Because an impression can only take

effect on the subconscious level if you give it a chance to take root. So once you do not give it a chance to take root, then you are non bound by karma. Every action you perform is recreating or manipulating the vibrations around you at any level you wish. Now, when these vibrations are manipulated, they can also be manipulated to remove the grooves and patterns that are in the subconscious mind.

Now, let us ask the question is there a subconscious mind? Who has discovered the subconscious mind? Is it something tangible? No. The subconscious mind is nothing else but thought, and a product of thought. So, you, as you are sitting here, are nothing else but composition of thought which constitutes, at a certain level, your subconscious mind which we call subconscious which has no reality as an entity, but just a collection of thoughts and impressions which can be raised. So, man's problem today is not so much his conscious mind, but his so called subconscious mind.

The conscious mind will recognize thought, but the subconscious mind does not recognize thought at all. It is just a repository of impressions that one has gained in life, or in so many lifetimes. Those impressions have to be worked out in some way or the other. We can allow those impressions to flow through the conscious level of the mind. And then allowing them to flow through the conscious level of the mind, we can activate it through our physical bodies. When a person does a wrong act or an act not compatible with that which society demands, now how much is he to blame? What has caused it? Has the environment caused it? Or has he caused it? Fine. Now, being a repository of all thought and experiences he would naturally be attracting what he has in his mind.

The other day I was told by a psychologist about some cases she was treating; and these girls always got into trouble. They were attracting wrong kinds of influences. From their parents' home she was being mistreated in a very bad way, and then when she went to foster parents the same advances and approaches were made to her. Why? What has caused that? She's in two different homes, in two different environments, and yet she would be...some advances would be made or even sexually assaulted. Why? Now, every human being, as I had discussed with this psychologist, emanates a certain force. There is an emanation, and as you all sit here you are emanating that which is within you.

Now, if the thought formation called the subconscious or the repository of past experiences are such that it emanates a certain attraction, then naturally you will be attracting those vibrations to you because you have opened yourself to those vibrations. Therefore, when you hear of stories of being possessed by vibrations or by other people's thoughts, remember, it is not those thoughts of other people or the vibrations created thereby that is affecting you, but you are making yourself totally open and conductible to receive those vibrations. So, the strength, to be affected or not lies within us.

Now, if we are given to anger, then if another person becomes angry, we can become angrier too. We react. Now, the whole secret is not to react. Now, how do we find the strength of how not to react? What chemistry is there in that thought formation called the subconscious mind that will enable us not to react? Of course, psychologists say that we've

got to dig out all the dirt there, take away all those impressions. But the methods used are not those that could be helpful. You can never suppress a desire. You can never subdue a desire. You can never destroy a desire, for they are there and forever waiting like vultures to express them. And when they filter through the conscious mind, they have to be brought to fruition.

Now, what is the nature of those desires? It has two aspects: pain and pleasure, nothing else. Pain and pleasure are the outcome of desire. So here in this instance the reality is not the pain or the pleasure, but the reality is the desire. Now, if desire cannot be destroyed, if it cannot be annihilated and I would say this, it cannot even be sublimated, which many teachers teach. Sublimate your sex energies. Sublimate all your desires. Turn in into what they term in Sanskrit, [orjas?]: into light. This is an impossibility. So, when we function on these two levels....

Now, the conscious mind, you would remember, is but a grosser continuation of that which we call subconscious. There is no division at all, for the conscious and the subconscious is one continuum. So, consciously suppressing something you are effecting the subconscious area, or the area which has not wakeful consciousness. You are suppressing that repository, and the end result would be this, that you are only shifting around energies. And you can shift around those energies to and fro from the subtle level, which we call the subconscious, to the grosser level which we call the conscious mind, and acting upon the instructions given to you from the subconscious, you strengthen the conscious mind in whatever action it has to perform. And these actions could be good for you or not good for you. So, it entirely depends upon oneself. Not by control, not by annihilation, not by sublimation. It is an impossibility. The best you can do is just transfer the energy from one field to the other, like transferring pain to an area which is pleasurable or the other way around. But what shall we do with those energies now? What shall we do with those impressions already imbedded there within the mind? Those energies, too, cannot be dissipated. Where are you going to dissipate it to? Hm?

Now, the nature of the mind is such that there is no such thing, as I said a few days ago, as an individual mind. There is only one mind and that mind is totally universal. But by laying greater emphasis on a certain aspect of the totality of the mind, we assume it to be individual, because our attention is directed to just a specific point. So, in this vast continuum of the mind we place all our energies into this very narrow vacuum, and then we try to escape from this vacuum.

Now, when we try to sublimate or annihilate or destroy or suppress or oppress these various desires that are in the mind, what we are trying to do is escape from it. That is the end result. We are trying to escape from it because they might seem painful. Now, that very desire, let us take, for example, fear, where fears arise in a person's mind. Is that fear true? Is that fear now? Is that fear happening now? It is not happening now. As you are sitting here listening to me, you are totally fearless. Fear is not there. Fear only comes from reflection and memory. So, it means from the past. And projecting the past we fear the future: what is going to happen to me? But the present is totally forgotten. And when you

are totally in the present, you become fearless because it is only memories that give you fear. If you were ill some while ago, then you fear that "I might fall ill again." And yet, as you are sitting here, you are perfectly healthy. So, all the fears are unfounded for the present. Fear is constituted of memory, and projection of that memory to the future. So, it is the past and future the memory and its projection that causes fear in your mind. So, in reality, in the moment, there is no fear.

To become fearless is an instantaneous process. It is a process whereby one centers oneself in this very moment. So, what do you watch for? What do you watch for? A fear rises up and you start analyzing it, and you say, "This and this happened to me two weeks ago, so it's a possibility that it will happen again." So, those are the ingredients of fear. Now, that memory that is causing this projection. What can one do with that memory, there lies the crux of the matter? What can one do with that memory? A boy falls in love with a girl and she jilts him. And then he meets another girl. That fear is in him that because the other girl jilted him, this one might jilt him too. So, here we can see that fear has no foundation whatsoever. Fear has no foundation, and whatever foundation that so called fear is built upon is totally false. So, we live in a false world of false fears and false hopes and false desires. Do you see.

Now, we do not say "become desireless." We do not say "become fearless." We do not say, "do not have hope." Have them all, by all means. But what we have to learn is this, how to live with fear. If you can become an observer of the constituents of fear, and you would find that "Oh, yes, because I remember this, I fear it because it might happen in the future." If you can observe the process of what's happening in your mind creating that fear of vibrations, and anything else, if you can observe it, then you will be able to learn to live with fear. And when you are able to learn to live with fear, that fear automatically vanishes. To be able to learn to live with fear. Now, this, of course, requires a great awareness. And that awareness is brought about by spiritual practices.

So, here we are in a position to say that memories of the past has no existence in the present, and projections in the future has no existence in the present either; and therefore, there is no fear. After all, what is fear? What is fear? Who fears? Who fears? Do you really fear, or is there some constituent, the observer, that fears? But if the same observer can observe the memories and its projection, then the observer merges with the object of fear. And once that mergence takes place with the object of fear and the subject that fears, then fear vanishes. Are you with me, hm? You all look so serious. Thinking hard. Let's see if we can't make it a bit lighter.

There was this debtor, he was fearing that he was going to be summoned because he owed this creditor so much money. So, this creditor, being a good person, kept on writing letters and letters and letters to him. He says, "Look, please," you know, "square your debt. We've been waiting a long time." So, one day he wrote a nice letter. He says, "Look, do

something about this. And it's eleven months now that you owe us this money. And please remember, we are carrying you longer than your mother did." [LAUGHTER]

No outside vibration can effect you. No outside vibration can effect you, because the very cause of effect is you and not the vibrations. If you say that negative vibrations affect you, then why don't you also say that all the positive vibrations, the vibrations at its finest level which we call God first was the word, and the word was with God, and the word is God why don't you allow that vibration to affect you also? Why must you only allow adverse vibrations to affect you, and not the godly vibrations to affect you?

So, what is the cause? You are the cause. And it is a total misunderstanding and a misinterpretation that "I am affected." I am not affected! That should be the attitude, always. I am not effected by anything in this world. I am not effected by my environment. I am not effected by my circumstances. For I, the real I, can never be effected by anything at all. So, being effected by anything in the world means that you are creating conflicts within yourself by memory, and projecting the memory into the future. And therefore, you're ruining a perfect present. You're ruining a perfect present with that non entity called fear. Now, fear is a superimposition upon yourself.

Now, if we talk of the mind and the various levels of the mind, we have the subtlest level, which I always refer to as the superconscious level, and that being so subtle could never be effected by the grosser happenings of this mundane world. It could never be effected because of its very subtlety, because of its very fineness. It is only at the lower levels that your mind seems to be affected with fears and with anxieties and all kinds of problems. You have no problems at all, you think it is a problem.

And what value is your thought? Of what value is your thought? No value at all, because every thought you think is of the past. You are not thinking now. Because as soon as you remember a thought, it has become the past already. How do know you are thinking? Because you are remembering your thought a few seconds later. It is like a radio transmission. You transmit from America to South Africa and it takes time for the transmission to be received there. It's not instantaneous. There is a gap. So, same way, you are not thinking at the moment. You are not thinking in this moment. What you are doing is remembering something that's happened in the past, a couple of seconds ago. So, what your mind registers is a memory and not a thought. You see. The only way you know of a thought, to repeat this over and over again, because it's a very important point, the only way you know of a thought, when you say, "I think," "I am thinking now," that is wrong. You can say, "I have thought a few seconds ago and I'm remembering it now."

Now, what is the best way to deal with this memory? What is the best way to allow the superconscious level of yourself to become the real observer? What we do is this, that we allow the subconscious mind to observe the conscious mind and

vice versa. Although the observance of the conscious mind of the subconscious is at a subtle level. The mechanics are known. There could be no division, because it is a continuum. It is just a flow. You see. But when the finest level of the mind, the superconscious mind, becomes the observer of the workings of the subconscious and the conscious levels, then you will say immediately that there is no memory, in reality. There is no memory in reality, because I am real and the workings of my mind at these lower levels are not real because they are not functioning now, because I, the real self, the superconscious self, is functioning now, is existing now. And that is the true existence that we have to find. Then there is peace and tranquility, the true existence which is the real me. He could be the proper observer. And then when he observes and sees the projection of a memory which is not there any more, the occurrence, the incident, is not there any more, only the memory remains. You can't relive that ever again, in reality. What has occurred, what has transpired the illness you had last year, the accident you had, or the pleasure you had last year is not there anymore. The only thing is the memory is there. And you fear the memory, because the memory has a habit of projecting itself into the future. And what will happen there is known to you as fear, because of the factor of uncertainty. And the entire combination of thoughts, which we called these two primary layers of the mind, being in conflict has to produce anxiety. And anxiety is the blood brother of fear, an insecurity, an inadequacy.

So, do not let the conscious mind observe, because the conscious mind, being so conditioned that it will only observe according to its own limitations. You might see a saint performing a certain act and you say, "Oh, what a bad man he is. How can he be a saint?" Who is judging? Do you know the saint? You will only know the saint when you become the saint, otherwise not. It is your mind that is judging. Because you are unsaintly, you see the unsaintliness in the other person. "Judge ye not that ye be judged." It's a true saying. So, everyone's foot measure has a different amount of inches. Your foot measure is of six inches, another of twelve inches, another of ten inches. So, we go through this world measuring with our conscious mind, which is conditioned by its finer continuation or continuum, the subconscious. And with that we measure because of our own personal conditionings. Our own personal conditionings.

Ramakrishna, a saint that lived at the turn of the century, one day he was passing by and he saw a dog eating his food, and he sat down with the dog and ate from the dog's bowl with the dog. Now, if one of our psychiatrists would pass there, they would say, "Oh, this man is mad. He's off his rocker." He'd say that. How can a person do such a thing? But how do we know...what do we know of that saint's saintliness, how he has identified himself totally with everything in existence? There is no dog. There is no food. That dog is divine. The food is divine. And I am divine. Do you see.

Same thing in love. Krishna had sixteen hundred gopis. So you say, "Oh, that god called Krishna. Sixteen hundred girls. Boy, how did he manage to reach around? [HE LAUGHS] How do we know his saintliness? How he implanted himself,

his Divinity, in the hearts of his gopis to make them divine too, to lift them up to his stature and infuse in them the beauty that was within him. And how do we judge?

Christ was in love with Mary Magdalene. This Bible won't tell you this. A lot of things have been suppressed by organized church, and church is business today. And it has been since it was formulated. And this includes not only Christianity but Hinduism and Buddhism and any ism that you can think of. In 346 A.D., Council of Nicene, they threw out what they did not like and incorporated what they liked, those Cardinals and who have you, to formulate a business. The business in the name of God. Do you see. Those are the workings of the world.

But real [TAPE GLITCH] can think to a certain extent. Although thought does not take you very far. Because your very thought is still conditioned, and it's still subjected to interpretation by how much thinking power you have, or how much your mind is aware. You can only know when you have reached the totality of the mind, where the conscious, subconscious, and the superconscious functions in one wholeness. And when you know that wholeness, you will know the wholeness of the entire world, entire universe, the minds of each and every one. And, as I would say, the turbulent waves are observed and yet the underlying calmness of the ocean and its vastness is all taken in in one vast sweep, in one great embrace. That comes from awareness.

Because everything in this world is nothing but vibration, and we are just in contact with the grosser vibration and therefore we find fault. Therefore, we can't love our neighbors as ourselves, because we find fault. Why do we find fault when the entire universe is faultless? The moral standards that various communities and countries and societies put upon themselves are made by their own faulty minds, so their morality is faulty. What is good in one time and clime is not good in another time and clime. Certain functions, certain ways of behavior, are good for a certain time. But the man of awareness he embraces all that, and to him there is no good and no bad. For all the vibrations are in the palm of his hand. He becomes the entirety of all vibration: gross, subtle, and the subtlest. And he recognizes the purity of it all.

So we do not talk of morality, we talk of purity. And purity means totality, where you observe with the subtlest layer of yourself. And what do you observe with the subtlest layer? You observe the subtlest layer in the other. And by being able to do that you encompass within your folds all the grossnesses that you see. And you realize that within all these grossnesses, the subtlety or the subtle layer still permeates. None is apart. No separation. Do you see.

So, why condemn the grosser vibrations? Why condemn anything? All is right. Not good, not bad, but right, as it should be.

So, with these realizations we become fearless, because we know the value of fear. And how to live with fear? There is only one answer. Is to reach that quietude of mind. When we reach the quietude of mind produced in us by meditation and spiritual practices, then we really activate the superconscious level. And the force of that drowns away all the little

grosser workings of the mind. As I said, the boy fears his girl is going to jilt him. Now, he is fearing that. Why is he fearing that? Because he is dependent.

Now, the higher self within ourselves is non dependent. So, if man learns to operate from that level of non dependence, then he can be interdependent and dependent, for he will know its true worth. And by knowing the true worth from that level there is no suffering, no vibrations affect you. Nothing can affect you, for everything becomes yourself. Everything becomes yourself. And when you realize that all is within you and not outside you, then there can be no conflict. So, that is how you control all the elements in the universe. That is how every thought you think can be brought to fruition: by reaching the superconscious level of the mind. And once you have reached there, you can never think wrong. Every thought you think or that is brought about in whatever form of the past or the present just rights itself. And that is how the entire universe works. Everything is in its place. The earth rotates on its own axis with precision. The earth revolves around the sun in great precision. The entire universe operates perfectly. And I will tell you this, that you are living and operating perfectly, too.

[END SIDE ONE]

GURURAJ: It is your mind that tells you that you are imperfect. And with that fear, you suffer so many guilts. The greatest disease on earth is guilt, not heart disease and not cancer and not sugar diabetes or whatever. Guilt, that's the disease.

So, through spiritual practices, as we reach the deeper layers of the mind, you will start facing yourself. And it is not going to be a pleasant sight if you are sincere. Facing yourself is not always pleasant, because the lower levels of your mind are not very pleasant. Not very pleasant because they are forever in conflict. And wherever there is conflict, it is not pleasant. These temporary pleasures how temporary they are. You sit down to a beautiful feast, and as I said the other day, the taste is only up to here [DEMONSTRATES]. And after that everything is the same. So, for how long was that pleasure, that half an hour or an hour you sat eating. That was your pleasure. Right. And the pleasure could become so much that you could get indigestion, too. [HE LAUGHS]. You see.

So, that is how one develops an equal eye to everything. Everything becomes acceptable, including fear. Fear must not be controlled nor annihilated. Because by these various actions they only result in inhibitions and repressions. The more you control fear, the more you try to control anything with your conscious mind, the more stronger they become. It is only a form of euphoria produced by self hypnotism, autosuggestion. That's what you are doing. You are not getting rid of anything. So, let them be there.

Let all those samskaras be there, but see through them with the eyes of the superconscious. Because those samskaras will not dissipate themselves in this life while you still have a body. I'm putting very revolutionary thoughts to you this evening. They will not dissipate themselves while you are still embodied. They can only, being of a subtle nature, the samskaras and impressions, they will automatically dissipate themselves in a different dimension after you discard this body. Until then they are there. But how we treat them, how we handle them, how we can bring ourselves to the level of being able to watch them, not with the conscious mind, not with the subconscious mind, but quietening the conscious and the subconscious and reaching the superconscious, that becomes the real observer. And when that becomes the real observer, all these little troubles and tribulations of daily living becomes nothing at all. And the more you control these various things, the more conflicts are produced. And they could be produced to such a level where you could become insane. You lose your mind.

What causes insanity? When these conflicts produced by yourself reaches such a high pitch that your system, your nervous system, the grosser and the subtler nervous system within you, cannot take it any more, And a mechanism triggers off within you, an automatic mechanism triggers off within you, which takes you away from it. You escape from it. And that is insanity. That very escape is insanity. Do you see how it works, where you are given this respite, this little rest, to be insane? Good thing. Good thing. But why lead the mind to that pitch to reach that stage, because you will have to relive it again. You have not got rid of it.

So, to make this life a happy one is so simple, by bringing a quietude to the mind. Now, what do we mean by quietude? It does not mean to be devoid of all thought. You can think as much as you like. Whatever kinds of thoughts come in meditation, good or bad, let them come. Let them roll. Let them play. And by reaching the inner self with the instruments given to you by the ship, by the boat that has been given to you to take you across to the other shore, be in that boat and let the waves toss themselves. Let there be crocodiles and whatever in the sea, the river, but you are safe in your boat the boat of the superconscious mind that spiritual practices take you to.

For this world that we are in has been the same over thousands and thousands of years. No reformer, no teacher, could have ever changed this world. And we could name all the greatest teachers: Mahavir, Buddha, Krishna, Christ. Hm? This world is still the same. Human nature is still the same. There are still the same amount of insanities. And how many of you can really tell me here that, "I am sane?" Would anyone like to put up their hands and truthfully say that I am totally sane? Not one. Not one. Hm? As long as there is conflict in the mind, you are not totally sane because you have not reached totality.

That is where I want to take you to, to that totalness of life; where you, your inner self, your higher self, becomes the observer. Not the Absolute self. That is also within you, but I refer to the superconscious, subtlest, purest level of the

mind. That is the observer. The Absolute energy does not observe. It does not care a damn. It is just there. It is. That energy activates everything. It does not think. The Absolute is beyond thought. And because it is beyond thought, it is beyond analysis. No mind can reach the Absolute. No mind can reach the Absolute, but the Absolute can be experienced. For once you reach the superconscious layer of the mind, you are so close to the Absolute, so close that although the superconscious mind recognizes that it is apart from the Absolute, yet it finds its oneness. Therefore, if you understand the words of Jesus, "I and my Father are one," he first admits that "I and my Father" He first admits to duality, for he recognizes the "I" and he recognizes the "Father," and then only he recognizes the oneness. So, what does this mean? That duality and non duality can coexist at its finest level.

Many of these philosophers tell you of the oneness. Monism talks about this oneness. That only one exists. True, partly true. True, but not totally true. Only one exists, but in practical life does that one exist only? No. There has to be duality to be able to recognize unity. For unity does not recognize itself, because unity is beyond all thought processes. So, we need both. We need relativity which dwells in duality, and we need the consciousness of unity. So when psychologists talk of total consciousness, what they are referring to is the conscious mind, subconscious mind, and the superconscious mind, which as yet has not been recognized, because it acts more on an experiential level. And that experiential level can be translated through the subconscious and to the conscious, for you are already self realized. You are self realized beings, you are divine. You do not need self realization, but you need self awareness. That is the primary factor which will enable to realize that "I am the Self." Get this very clear: you need the awareness that will enable to realize that you are the Self. You are existence, you are the bliss, and you are all knowledge. And that happens at the level of the superconscious mind.

The Absolute has been described by Eastern philosophers, including Shankaracharya and many others, Vivekananda, Ramakrishna, but that is not total. They have only reached a certain point in their thinking. For the Absolute is neither knowledge, and it is not bliss, and it is not existence; for when we use these terms we are applying limitations. Existence, the very word, has limitations. For when you talk of existence, what reference have you to compare existence? You can only recognize existence if you have a reference of comparison. You can only recognize bliss if there's a reference to compare. And knowledge too, that you have more knowledge than I, or I than you, or whatever the case might be. It requires a reference point. But the Absolute is beyond all these reference points. It just is, and that isness requires no qualifications. For once you add on these qualifications of knowledge, existence, and bliss, then automatically you are applying limitations to the Absolute.

But existence, knowledge and bliss can be found at the superconscious level of the mind. And when it is reached and touched and experienced, it automatically permeates the subconscious, leaving all the samskaras aside, it permeates the

subconscious and the conscious mind, and you feel a little of its force of bliss. And that little is enough for you little selves. Hm? That little is enough for the little ego self. That little is enough. Do you see.

So where is the place for fear when you are the master of all vibrations? When you, reaching that quietude of the inner self, have been permeated, saturated, by that power, that force there fear has no place. Fear is darkness, it has no place in the light. So, that is the glory of the Absolute. That is the glory of the manifestation that finds oneness with the Manifestor, and yet could live as a manifestation. You can be very human and at the same time divine, for you are that. Thou art that. As Chetanji would say, tat twam asi thou art that. But with thou art that, you also have Brahmasmi I am that. Thou art that, I am that, we all are that. What else can exist when that "That" is without fear, without anxiety, without trials and tribulations and insecurities and inadequacies? So, wake up!

Wake up. And that awakening is the unfoldment brought about by spiritual practices, and the grace that flows in the presence of one...flows...that grace that flows through the presence of one who forever resides in that superconscious level of existence. So godly, and yet so, so human. Do you see. Be that. Be that. Just be. Be yourself.

Live with the fears you have. What's wrong with it? But with spiritual practices you will be able to live with the fears. And when you start living with the fear, that fear just goes away. Where it goes to? Where does that fear go to? Hm?

Nowhere. Because in the first place it was nonexistent. It was a past memory projecting into the future. You see.

I've spoken for more than an hour. My God, I had about half a dozen jokes here. [LAUGHTER AND OH'S] Yes. We'll leave them for tomorrow.

[TAPE ENDS, THEN RESTARTS]

GURURAJ: ...gone a bit deep today, and if it is something not well comprehended... I try to make it very simple. And please do ask me a question. Welcome, anything.

Such beauty. Such beauty. Such beauty. And you call yourself ugly, huh? Why? Tell me. Huh? If you can see with my eyes, oh, God. All shining lights, bubbling, bubbling lights. Light, light, light, light, light. Nothing else but light. And when your light merges in the light that is within me, how much is the light not enhanced? Hm? You burn one bulb and you switch on another light too, how much more brighter.

That is what I would like to see in this world, not to change the world. You can't change it. But you can change the hearts of human beings. You can. Because your heart is the real existence. That is what you are, the heart. The core of your personality resides in that superconscious level, and not the mind that you know about or think about. Because the very thought of thinking of the mind is a fallacy. It's a false thought. Because it's in the past. It's gone. Do you see. Thought

never has real existence for now, to repeat to you again. Only thing that exists in your minds is the remembrance of a thought and not existing now. Okay?

So, we'll see each other tomorrow. Do have a nice rest. Sleep well. Think about these things. You ask, always, brilliant questions. Beautiful, beautiful. You inspire me. You make me flow.

**** END ****