

Gururaj. Now what we are going to discuss tonight with illustrations is the mechanics and working of the mind which up to now modern Psychologists have not discovered. So I'll start off with the diagram first.

Gururaj draws the diagram of the mind on the blackboard - (few minutes).

Gururaj. Manas is the lower mind, Anka is the 'I', for ego, Buddhi is the intellect, Chitta is memory. That is the spirit - connect. Good. Now although we have got the mind in four sections do remember they do not operate sectionally. They operate together but for the purpose of explanation we have done this diagram. Sensory input, we have seeing - I must put my glasses on - seeing, hearing, smelling, touching - what's the fifth one - tasting, right. I try to see if you are familiar with.

The only conception which the lower mind or Manas could have is from the sensory input and the five senses control the lower mind and most of humanity is governed by the lower mind only, for they are so involved in the five senses. They are influenced by what they see. They are influenced by what they hear, what they smell, what they touch and what they taste. So this is the region of the Manas or lower mind but the Manas or the lower mind although it is a factor behind our actions, it still has to be reinforced by the Chitta or memory and memory we could term the subconscious. Right. And this Manas of course is the conscious mind. So for Manas to function, it has to draw from the subconscious mind in order to give any validity to the sensory input.

Now the reason being this that if you see something a comparison occurs from there to down there, to the memory. Now the memory box or the subconscious mind has pigeon holes. If you see a dog, how would you recognise a dog because you have seen a dog before. So you say this is a dog or a cat or a tree or a human being or whatever. The same thing applies to hearing. The sound of say of Leslie's beautiful piano playing would never be appreciated if you had not heard some similar type of music if not in this life but in some previous life because this memory box here contains everything that has happened in this universe since it began. So man has the power to tap the entire knowledge of the universe if he can but awaken the memory, the subconscious mind and bring it forward to the lower mind which it in turn translates consciously.

Now people when they talk of consciousness they are only talking of this level and of course Psychologists bring into the picture this level as well. But what Psychologists do, they stir up all the dirt and the muck that is in the memory box. Because in the subconscious all your experiences and everything in the universe as I said is recorded. For

example people developing powers of clairvoyance or clairaudience and psychometry it is because they have had these experiences, so ties psychic phenomena is only in this area. Now for this subconscious to function and send its message to the Manas, it has to refer to the 'I' or ego which is your personality. Your personality is governed by the subconscious mind and the lower mind, the activated mind for it to form your personality and that forms your ego self. But that is still not enough. The ego self requires the intellect as well, which is the Buddhi. So with this up and down between the Chitta and the Manas which in turn goes up to the ego self and compares the experiences that are here with that which is your personality. But now for the personality cannot exist alone without having Buddhi or the intellect. Because the intellect would be the deciding factor to empower the ego. For example the I self says I am going to Vancouver or I am going to Seattle, it has to go for discrimination to the intellect which in turn goes there and this in turn comes to the ego and the ego self in turn sends it back to the memory box and the memory box sends it to the lower mind and there you have your conscious action.

So every action man performs is regulated by the four aspects not sections but aspects of the mind. Now this in turn is empower by the spiritual self within one and therefore you will find this continuation. So it means that the spirit is empowering the entirety of the mind. Good. Now the trouble begins when the subconscious is muddled up, various kinds of impressions and the conflicts so whatever transmits to the lower mind will also produce in action form the conflicts that are there and these conflicts are not only sent to the lower mind, to the Manas but it is also sent to the ego self and the ego becomes the stumbling block to the progress and clarification of your personality. Yet underlying all this, this energy is there of the spiritual self. This mind, the individual mind is very small compared to the vastness of the eternal spirit which is infinite.

So this little mind of ours can capture the infinity of the Atman or Brahman or spirit or whatever you want to call it. Now how does one capture the infinity there or the energy that is there. Because of the conflicts created between the various sections of the mind this spiritual energy does not filter through totally. Now as these areas are more and more clarified, more and more of the spiritual self filters through. So here we have the Manas, the lower mind, which is the conscious mind, then we have the subconscious mind and here in this area is the superconscious , superconscious mind.

So through meditational practices which are firstly done to the lower mind or the Manas of sensory input, these thoughts are sent here to the subconscious and having everything being Divine, having a Divine nature to itself as well, it approaches the Divine nature. So this then going up to the ego sense, the I self, the I self has greater clarity of thought because it has a greater connection with the intellect, because there is greater clarity there so therefore there is a greater

connection. So in meditation we go through these processes where the action, the subconscious, the Ahunkara work in unison with the Buddhi. Now when this section here of the intellect which we call the superconscious is more and more clarified, greater and greater light filters through. The more this portion of the intellect is unclear less of this light comes through and then this infinite light of the spirit permeates in fullness to all the sections of our mind. Now how does this happen, to repeat again that from Manas to Chitta to Ahankara to Buddhi and they are forever in connection with each other.

So if the Buddhi, if the intellect being nearest to the spiritual self of man, to that vast energy and having cleared this, the intellect with think better and transmit greater messages to the ego self explaining to the ego that you are non-existent. This again goes to the subconscious and tries to examine its own existence. For the subconscious is nothing else but a collection of thoughts and of past experiences. It has no substance whatsoever. It has substance in a very subtle form which we would call non -ubstance. But here is the trouble which is very gross. This level of the mind, the Manas, which is very gross and influenced by the sensory input. Now through meditation, when we go through, when we take the force of our practices through sensory input, to the Chitta, to the memory and in the memory having being underlined by that spiritual force, the memory will awaken to better things. And when the memory awakens and remembers I am not just this little self or this little mind but there is a far greater vastness in me because the memory box contains the happenings, experiences and everything of the universe. So when this message is transmitted to the little i, to the ego self then the ego elf also feels that I am non existence at all and non-existent because the energy comes from this level.

So in meditation reaching the superconscious level of the mind, clearing the opaqueness of that glass and making it clear, all the shines simultaneously through it lessens the ego self . By lessening the ego self, sufferings are lessened and you feel the bliss of the spirit. For example if we should do that - right – absolute - relative. Now where there is more relativity there'll be less of the absolute and where there is less relativity, there'll be more of the absolute. Do you see? So, when this opaqueness is cleared and this light shines through, the ego self loses the sense of I but develops the sense of one's universal self in comparison and it compares with the memories that are there and when the memories activated of that Divine self then naturally whatever it gives forth to the lower mind or the mind would help to control the sensory input. So your seeing is enhanced and that does not mean that you'll have better eyes. Enhance means that you will only see good things. You will not see the bad in others, you will only see the good in others on the principle of Love thy neighbour as thyself, which is not only a mental concept but it is an experiential thing because of the clarity of the spirit which is transmitted through. And the same procedure in hearing, you will only hear good things. You will only smell

good things. The fragrance of that flower would be so enhanced that you will smell the fragrance one hundred times more than what you are smelling it now. You will capture the real beauty of it. Tasting anything you eat will be enhanced so much more. Say for example a heavy smoker when he gives up smoking and eats an apple, the apple will taste far, far better than when he was smoking. Because by smoking some of his taste buds are not functioning as they should.

So likewise every aspect of sensory input would be enhanced and that in turn, with this force will control your actions for the better. So to repeat what we do in meditation through the Manas, to the Chitta, to the ego self and then to the Buddhi the intellect. Why in ordinary life the average man transmits, works in the same procedure but this is so opaque that the spiritual light is not shining through and the Buddhi being, operating, being in cooperation rather, with the ego will make the ego decide what is pleasurable to itself or painful to itself and this in turn gets implanted in the subconscious mind. So here in the subconscious mind are your Samskaras or impressions and that is where your karma stems from. Because you have put it there.

So the process to realise oneself is to clear up the conscious mind, clear up all those impressions of so many, many lifetimes because this light is flooding right through. So when these impressions or Samskaras which forms our karma, which is action naturally if the impressions are looked after or done away with then our actions would be better. Good. And losing ninety eight percent, because you could never lose the ego entirely as I said in one of these talks, losing ninety eight percent of the ego this sense of I, I, I, me and mine goes away but Thee and Thine, thee and thine of the spirit.

So we go again in meditation we go through these we have meditations we are required to see in Tratak. You can do meditation on tasting too. You can do mediation on any of the sensory inputs On hearing, your mantra, smelling, you can smell that rose and go into deep meditation. You can see a beautiful picture and you are just in heaven. I go to a museum and I got lost for hours looking at a picture. So it's a kind of meditation you see because there is some clarity and all this thanks to the eternal spirit that is there. Now the mind is not apart from the spirit but it overlays the spirit and covers it up. So the manifestation is covered by the Manifestor. So when the covering is taken away, when the illusions of the ego self is taken and as the veils through regular meditation are removed one by one, the more and more light will shine through. For example we take this electric bulb and put a whole lot of wrappings around it and as we remove the wrappings one by one, more and more light shines through until all the wrappings are taken away and then you have the full force of that electric bulk. Likewise in our lives, through our spiritual practices one thing is sure that you become more and more happier and happier and happier. You can't do it overnight. There are millions and millions and billions of years

of Samskaras here in this memory box and you cannot remove them overnight. There is no magic wand. You have to work but with regular meditation, gradually you will find that the impressions here with disappear and by it disappearing the Manas or the lower mind loses its force to perform wrong actions.

So therefore a highly evolved man, a self realised man whatever he does is right. Whatever he thinks just comes through because he is working from this area. This level of the superconscious is totally clear and all this light is shining through. I'll give you an example of this evening. Vidya wanted to go to see someone about a certain errand. I said no you don't go carry on with the work you're doing and five minutes later the person turns up with what the errand was about. Do you see? It happens all the time. For example I am working downstairs in my room and I say 'Oh, a cup of tea would be nice'. I am just thinking in the mind and then she'll be walking in with a cup of tea. Do you see the force and the power that lies in one's spiritual self depending how much you have come into realisation of the spiritual self.

Now when the veils cover the spiritual self and the more opaque this is, the more darker this area of the superconscious is, the less of the spiritual self shines through. So through spiritual practices when more and more of the spiritual self shines through then because of its purity, because of its energy, because of its light we become more and more kind, loving, compassionate. In other words we develop all the positive virtues and when positive virtues are developed, naturally the negative things are done away with. The more light you bring in, the more the darkness disappears. If you put in a forty watt bulb there you will have less light and if you put in a five hundred watt bulb you'll have more light.

So knowing the areas of the mind and how they function our thinking becomes more subtle, more clear and by our thinking becoming more clear, the better would our actions be. Now actions must have reaction that is an infallible law. So if the actions are bad then that which is returned to you as reaction naturally would be bad. That's the Law of Karma. That's all that karma is about. But if your actions are good combined with the proper thinking which influences the action then naturally the reaction would be good. You find some people for example they just can't help loving. I have never found anyone that hates me throughout the world. They don't because my life, myself I am filled with only love and nothing else but love. I never have a bad thought for anyone. So therefore the reaction of others to me would be not to have a bad thought. Do you see? And if they do have a bad thought then there is something wrong, there is a misconnection somewhere in the brain where there is no proper synaptic control between the left hemisphere of the brain and the right hemisphere of the brain. But mostly ninety nine percent, if you develop that spiritual force people can feel it, some people can see it but most people even if not consciously but subconsciously they feel it because all this has the

memory not only of creation or manifestation but also of the Manifestor. But being blocked here at the superconscious level, naturally you do not appreciate the manifestation. So in order to appreciate everything that is manifested through our sensory input then you will find things far, far better because of that.

Any questions? I hope I have not been too technical I have tried to make it very simple. Questions?

Now let me remind you that although we have drawn these four sections they are not separate from each other, they function all together. They overlap each other, they function together like adding water to sand it becomes mud. You do not separate the water from the sand or else it won't be mud. You cannot separate the salt from the sea or else it would not be sea water. Fine. So all this functions together and a great coordination can be brought about by clarity there. All mental illnesses for example, paranoia, schizophrenia, psychosis, neurosis, all happens because these are not functioning properly in coordination and in order to get rid this is what I tell Psychologists, in order to get rid of the illness, mental illness of the person obsessions and all these things are illnesses, you are only working here in this area and just barely touching the subconscious. Because the subconscious has vast layers, vast layers and you're only touching the surface here and churning up all these things here. Look they have a system of regression where they take you to your memory box but they cannot go deeper than the surface level and those memories on the surface are the only ones that they can tackle. And the surface level would mean the experiences of this life. For example today is Thursday, Thursday today. Right. Thursday. You see I have done away with the memory box. Right. Can you tell me what you had for lunch last Thursday, exactly what you had for lunch last Thursday? Can you tell me exactly what time you fell asleep last night? It show it's a lack of coordination there where you cannot by command bring forth the memory of what I had for lunch on last Thursday. But if you have a great appreciation of this, you can bring anything to the fore in your conscious mind. Now that is for the betterment of the ordinary person. That is a path in one's progress, one of the steps but then when you reach the stage of self realisation, you want to remember nothing at all of the universe although it is there. You don't want to remember nothing at all because you are so imbued by this. The veil of the mind or manifestation is so thin, so transparent, that the only thing you see is the spiritual self and that is the mark of the self-realised person. And then his life is so peaceful, joyful, blissful. He has no needs, no wants, whatever is there is there and he is in the position of enjoying everything around him. To him there is no good, no bad because the mind does not exist anymore and yet he uses the mind to be able to carry the body. Because without the mind, you cannot carry the body. Do you see? And the mind has to be there to allow the spiritual self to give you life but we try very hard to preserve life and what people understand by life is the ego self. That's all they understand by life. I live. Like Descartes said "I live therefore I think" which is wrong. I say the opposite "I think therefore I live". And that I refers to the small I but when it comes to the big I,

you say everything lives this chair lives, this table lives, everything has life in it. As I said sometime, somewhere millions of molecules are swirling around it and all that motion is nothing else but life.

So these are the realisations you come to have that there is no death, only life exists and then all your fears are gone. Because the greatest fear as I said some day is the fear of death and every other fear is based on the fear of death because death to people is unknown. What lies beyond is unknown. Nothing lies beyond, nothing lies beyond. What is down here, is up there. What's up there is down here. I think that an Arabic proverb or a Persian one, I am not too sure. So a person can live life combining the absolute with the relative. There is a common saying that you are what you think. There is great truth in it. If I think wrongly, if I think I am poor, poor, poor, I am going to be poor. If I think I am sick, sick, sick, sick, I am going to become more sick. Do you see? The thinking right and that is in this area and the wrong negative thoughts come because this is blocked. We are not allowing sufficient energy or light of the spirit to shine through our minds and because of that little attachments that mean nothing absolutely nothing. And yet all the importance that is attached. I'll tell you a little story.

A man was dying, on his last in the bed and his wife was beside him. So the wife says 'Pass away peacefully, your time has come'. So he says 'Where is my eldest son?' and she says 'He is on the right hand side, and the second one is standing on the left and the third and the fourth'. He had four sons, 'Third and fourth they're standing at your feet. We are all here'. 'Oh God, who is minding the store?' (Laughter)

What a shame here he's leaving his body his passing over and he's worried about the store. We are the same actually perhaps not in such exaggerated terms but we are the same. I have known a man coming to me - I told you this in Denmark - where this chap knocks on the door at two o'clock in the morning and he says 'My mother is about passing away but she just can't let go, she just can't let go'. So I put on a gown and jumped into his car and I went to see his mother, eighty four years old, eighty three, eighty four. I started speaking to her and I says 'Well mother whatever takes birth has to pass away and you'll be passing away into greener pastures, what is there to be afraid of it is like going from one room to the other' and things like that I spoke to her, comforted her to accept the idea that this body has to be discarded. Then she started telling me, she says 'I have that beautiful Regency dining room suite and that antique chair, I hope they'll look after it well' and things like that. Now here is a woman who is just passing away and still so attached to these mundane useless things which are not important for her at that time. They might have been important, they might have served their purposes. Okay. In any case having all those beautiful antique things, for what was it? Was it for her comfort, because you could be very comfortable in an artificial reproduction than a genuine thing, you can be just as

comfortable? Ah, but the ego, the ego has to show 'Ah, my beautiful home, my beautiful home', the ego has to show that to who, to the world.

Now if you or anyone studies their relationships, every person does not know more than twenty or thirty people intimately, not more than that and if a person partakes in social activities they might know one hundred people or a hundred people might know them. There are millions of people in China and in India for example and put together those Eastern countries form about more than half of the world's population? How many of them do we know? Not a single one. Like that so that a person that does social work might know hundred, two hundred, three hundred people for the most and if he is an international personality he might know a bit more. So what are we trying to show and to how many people are we trying to show that beautiful home to ten, twenty people that we know, that will come and have tea with us. What an expensive cup of tea!

For it is this clinging, it is this clinging to this little I, this little ego that makes us do the things we do in our lives. It is an act of self preservation where that kind of self preservation is not necessary, where it becomes a lust and a greed and a grabbing and a grasping instead of letting go, instead of it being an offering, as Christ offered his life. And because of this little ego self which is nothing else, another name for the mind, that we lose the true beauty of life, that we lose the real meaning of Resurrection. It is not Christ's Resurrection that is so important to people today. It has its importance as an example but the real importance of that should be our practical daily living where we are resurrected every moment of the day in that newness, that every moment brings instead of existing in the past and churning up in our minds all the happenings of the past. We want to live here and now, for every moment is a recreation, is a resurrection, is a new moment. There lies the meaning of the symbolism of crucifixion and Resurrection. There lies the meaning of living a truly useful life for ourselves, for others, for the people we know, people we love. And it is only by being able to live in the moment that we can truly love because the rest would just be brought about by thinking. You think that you love. Why? Because of associations of ideas in your mind. Your mind is patterned. There is a particular shape of nose you like. There is a particular kind of hair you like. There is a particular kind of mannerism you like. There is a particular kind of way of man or woman that you like. So you might see it being in another person and most of times it is just a reflection of your own mind that you are projecting to the other person. Because if you don't know your real self how can you know the reality of others? So you are crucifying yourself and we know that the romance period is always so, so beautiful, everything shines and glitters and after they are joined in marriage a lot of the glitter gets lost. So what was it in the first place was it reality or was it just a reflection. Yes. But then man has the ability to change that reflection into reality. Nothing is too late. What we thought to be reality has turned out to be a reflection, so now we do it the other way round,



make the reflection into reality for it has to come from reality. The reflection has to come from reality and the reflection is but the expression of reality. So we go to the source and not to the reflection and life can become beautiful. It is beautiful and that is the Resurrection too of daily living, going back to reality. Good. So I have spoken about crucifixion and Resurrection not in scriptural or biblical terms but as an interpretation of how I feel about this great event that history will forever remember to that immortal spirit.

Our thinking becomes wrong perverted and in turn our outer actions also become such. Now ninety nine point nine, nine, nine, nine, nine percent of the people in the world are loco, what you call it, mad. The only sane person is the self realised person. And why are ninety nine point, nine, nine, nine, percent of people suffering in the world is because of these various conflicts created. This is fighting for that and that is fighting with this and that with that and that with that up and down, all the time one pulling this way the ego self pulling this way and then the intellect interferes. The intellect says 'I want to do this, go to church'. The intellect says that to the ego, the ego says you know I had such a pleasurable experience with a girl friend I met last week. So he doesn't go to church but the intellect tells him, but goes to see his girlfriend.

So people in hankering so much after pleasure, they are at the same time planting seeds for an equal amount of pain. So therefore I always say if we allow the spiritual self to shine through then we rise above pain and pleasure and that is where the area of joy lies. Because all pleasures belong to the senses. All pleasure is because of the sensory input which it translates into sensory action. So if one rises above pain and pleasure then one is more of this area and this area as I said is nothing but bliss and joy. So by rising above pain and pleasure you are in the state of bliss and joy. It's a wonderful intoxication you are intoxicated and it could be called intoxicated by Divinity, joy . You see?

Any questions arising have you thought about anything? You are most welcome. Yes.

Questioner. .... ( inaudible)

Gururaj. No. Pleasure is sensory while joy is spiritual. That's the difference and anything which comes about from sensory input, it could be pleasurable or painful is non-lasting and forever changing. So today if you are feeling happy on top of the world Gururaj is here, he is with us you're feeling happy and after the while he is gone you feel unhappy pain. Do you see? So and the mind as you know is changing all the time. Today you think this and tomorrow you think that and then the next day following same. Changing, changing, changing but this is the area that does not change and its nature

is absolute knowledge, absolute bliss, absolute existence, for that is the real existence and this is but a superimposition. But the superimposition is required as the flower requires to give off fragrance so the Manifestor gives off his manifestation. Now the manifestation to his Divine if there is some realisation of this then even that you'd find Divine and having the clarity there you are filling this area with the joy of that. That is joy. Your box went off I think. Good. Any more questions because this is a totally new subject I am introducing?

Questioner . Would you say ..... expectations

Gururaj. Expectations

Questioner. .... ( Inaudible)

Gururaj. The other one has no expectations because expectation is the mother of disappointment. Right. While the joyful area not having expectations does not suffer disappointment. Right. But of course in life we do expect this and expect that and if there is a reasonable expectation the effect of it won't be so severe. Oh I expect Gururaj to come next year because I love him. Now that's a good expectation. So the result will be good. But if I expect him to fall down the wall there, that would not be a good expectation because it is going to rebound on you that very thought is going to become more and more embedded in that area of the subconscious and then you will fall down. Do unto other as thou shalt want to be done unto you. Now this is not only in action but in thought, because you could never act without thought. For example a person thinks of stealing, yet he does not steal, but the very thought of stealing is stealing itself. The very thought of committing adultery is adultery itself. It is action in the mental form though not in the physical form and whatever action occurs in the mental form must get implanted in the subconscious which reacts for the ego and then the Buddhi starts fighting the ego. But if this light is shining through, all the conflicts and the fights are gone. So therefore thoughts are important. They say think positively, think positively. If you see an accident which is not nice you turn round and look at the beautiful scenery over there. It doesn't work that way because a memory of that accident there is still lingering in your mind, although you are looking at some beauty on the other side. But if the mind is filled with the force of this energy, the accident you see will have effect on you. Not that you become heartless, you have greater heart, you will have greater compassion, greater love. You will oh that poor person had an accident there I wouldn't mind if it was me. After all the life in him is the same in me, the spiritual force in him is the same spiritual force in me. It is one force and the divisions are only made because of the individualisation of the universal mind.

When two lovers are together and they say 'love you' and the other one says 'I love you'. Is it really true although these are lovely words but the very word I and You breaks down the quality of love. It breaks down the quality of love because I and you must not exist anymore, only love must exist and when love only exists then it is real love. And this can be shown so easily, you don't need to say I love you. You say I am you. I am thee my beloved and thou art me. Then you love. Then expectations are gone. You see? And when expectations are gone there is no disappointment at all. If she burns my toast tomorrow morning, I'll say I don't mind at all, there is a plain piece of bread with butter on it that's good enough you did not burn that toast on purpose, that is the understanding I would have. You did not burn the toast on purpose. Perhaps you were called away by some duty, some telephone call from a meditator this, that, whatever. You did not do it on purpose, so why should I blame you. So I'll have an ordinary piece of bread with butter on it if we have any, if not plain bread is also good enough. Just dunk it in the tea and you won't know much difference. Do you see? So there is acceptance, there is acceptance and what do you accept, you don't accept your beloved you are accepting love, but you got to have it in you first to realise the enormity of that love.

So the other name for the spiritual force we are talking about is love. Yes. The old saying goes, God is love and love is God and we can experience in practical form without any expectation and then we are experiencing Divinity. Do you see how it goes? It's very simple really, just to draw from inside from the Kingdom of Heaven within and you will find such great joy. I don't see why people suffer. It is as mixed up in this area, the Ankara and the Manas and the Chitti and the Buddhi and blocking off this Divine energy that is there trying to push you all the time. But you build the wall, you build the wall and one this very beautifully is this that if is there tough wall, a strong wall somewhere don't go and break the whole wall. I haven't got the strength to break that thick wall there but I can break one brick and when that one central brick is broken, the others automatically will start falling apart because - it just an analogy - because the power that come from there from these truths is so forceful that just give it a bit take away one brick and the force that would come through that one little hole can crumble all the other bricks around it and eventually the entire wall will break down, the wall we have built around our hearts. And when I say heart I mean the core of our personality which is Divine. We break down those walls, we break it down by spiritual practices. That's the only way you can do it you can't do it with a ten pound hammer. Oh you can go into Divine bliss and see stars if you knock it on your head. Good. Any more questions?

Questioner. .... ( Inaudible)

Gururaj. Intuition comes from the superconscious level, right and intuition does not need to pass through the subconscious, it goes directly to the Manas or the conscious mind from the superconscious level. So there is a direct hot

line and that is what our kind of spiritual practices do. We don't need to go and rub all those out from here from the Manas we make a straight line to the superconscious level, bypassing this and that and once we draw the energy from that, the power of the ego self and the Chitti will be diminished. You see with this thing you got to work it from the back door not the front door. In other words you don't try and rid of things with you conscious mind but you try and rid of all our problems from inside, the foot side, instead of from outward in which psychologists do, we from the inward out. Good. Any more questions? Fine. Shall we call it a day? Half past nine nearly, yeah.

So this is a totally new explanation of the mind and I do hope Psychologists and I have spoken to many, would go into this far more deeper because today everything, people just want proof, proof, proof, you know. They interview a few hundred people and that is regarded to be proof. But this is experiential. You can't prove it in material terms but all this business can be experienced. Who can explain the subconscious mind, who can explain the intellect, who can explain the ego self, who can explain the lower mind? They can't prove it at all. They would have some kind of hypothesis but not a solid grounded theory and that is where intuition comes in. That is where the inner knowledge comes in that shows you these things so clearly and experientially within yourself. Although Psychologist and Psychiatrists do some good as well. They are also needed.

I was told that the greatest rate of suicide is among Psychiatrists because their minds are muddled and how can they un-muddle your mind when their own minds are muddled.

You know one Psychiatrist was examining another Psychiatrist, so after they were finished chatting to each other, you know then both asked the question to each other, who was psychoanalysing who? They don't know. Good.

Now the programme - oops sorry, - the programme for tomorrow morning - normally on every Course we have a Rapid Fire question and answer session of course - you know what that means everyone would have a chance to ask any question they like even how to bake a cake or anything or how to make chilli bites, is that right? Good. So perhaps this evening think up something, because sometimes you know a person could have a million questions in one's mind and when the time comes you just forget. So make a note, it's always best to do that. So tomorrow morning we will have that session, but before we have that, we will have the Purification Practice tomorrow morning. Fine. We have got quite a large programme. We have the Golden Thread Ceremony which I will explain you as we start doing things. We will be doing Yoga Nidra, what else Vidya? ... Quite, yeah. Quite, quite. Good, then.

END