

Public: Okay.

Gururaj: Okay, so it is by transforming – finished? Good – so it is by transforming the individual that society can be transformed into a better living, loving community because – because the entire world is but one family. To me there is no such thing as Germany or France or England or America, it is divisions made by man but the thing to be remembered in spite of the divisions that – that we are one human family and every person is connected to another person. We might, on the superficial level find separation but on the deeper level there is no separation at all. You are sitting there and I am sitting here and we think there is a space or separation between us, but if you can look into deep sub-atomic particles, you will find that you and I are totally connected by matter as well, totally connected by matter as well as mind as well as spirit. So therefore, it is one human family. It is one ocean with so many little thousands of wave, but one ocean. Good, and we do know that the waves, although they appear separate to us, cannot be separated from the ocean.

So to avoid this catastrophe one has to develop the power of love and as the power of love is developed, it will very spontaneously infuse and permeate our intellect. We have seen how the intellect had created the hydrogen bomb, and that hydrogen bomb had killed many millions of people and yet the same nuclear energy, if the mind was filled with love, the same nuclear energy could have been used for peaceful uplifting purposes. So there are many of you here, and I could see it very very clearly that are really good potential teachers of this message of love for this catastrophe can be averted, then tendency for the catastrophe is there but as the river flows in one direction, its course – its course can be changed. So therefore any of you who are interested in teaching meditation are kindly requested to contact **Annemarie** because **Martina** would be leaving soon for Denmark, well she is a married woman now and it is her duty to be with her husband. Yes, good. Good, fine. Next question okay? Right, next question.

Public: Gururaj could you tell me about the difference resonate between thought, word and deed as far as one's karma.

Gururaj: The question is, what is the distinction between word, thought and deed as far as one's karma goes. Fine, now word, thought and deed are but three aspects of the same thing because thought normally generates the word. In other words, every word that we speak originates in thought and every action we perform is also expressed in word but that word which is transformed into action is a silent word because thought itself is word. Because the human mind is so equipped that it cannot translate the feelings that arise in the mind without the process of language, and language is word. Now there could be another kind of language where word is not required and that language could be in the form of symbol and yet if we look deeply, thought is word and word is symbol. Now I've said this to you before perhaps that there is no difference between the body and the mind. The body is of a grosser matter while the mind is also matter, but of a much more subtler substance. So thought too is action. The very process of

thought is action itself. So when thought is brought forth in word, it is activity of a subtler nature, but when thought is translated in its physical equivalent, it is of a grosser nature.

Good, a boy loves a girl, now in the mind of the boy arises the thought that he wants to kiss the girl, now that thought can be translated in word saying to the girl, "My beloved I would love to kiss you." Good, and then perhaps he kisses her in real action, physical action yeah, but the word can be avoided and when his mind feels that he would like to kiss his beloved, then without saying the word, he translates the thought direct into physical action because that thought does not require verbalising, because if there is a natural flow of love between the boy and the girl, you do not need to verbalise. Now in this example we have seen that thought, word and deed are the same thing, but existing in grosser form or a subtler form. A thought is in the fine form, the word is in a little more grosser form and the action is in the grossest form. Good. Now when all these – how does all these apply to karma, that is the question. For example if we have a negative thought in our mind, now the negative thought in the mind could be of hatred, now that same negative thought can be expressed in a hard word to the person, and it can also be expressed by physical violence.

Good, now when one thinks the negative thought, it creates an impression in the mind because the mind is nothing else but a composition of all the impressions we have gained in the past over millions of years and many many many lifetimes. So your mind is nothing else but a combination of impressions. So when we think a negative thought an impression is created in the mind and as I've said before, thought itself is an action but being a subtle action, it does not create a very deep impression on the mind for every action must have a reaction and every thought we think rebounds back onto us. It is like a ball which we throw against the wall and it comes back. A thought is a thing and people with great psychic ability can actually see a thought because a thought being a thing is also composed of matter but the matter being a subtle matter can only be seen by our subtle selves. Now if this thought of hatred is highly emotionalised, then that thought becomes more powerful and when it becomes more powerful, it creates a deeper impression in the mind so the damage has already been created, but now by translating that thought in the word, in word, we are creating the groove even deeper and by putting that thought into physical action, we are creating the impression still more deeper and the deeper the groove created in the mind, the more powerful will the reaction be.

That is same thing like any habit a person has. Say if a person uses drugs, he will first think of the drug and then he will put it into physical action and the more he starts taking the drug, the deeper and deeper impression would there be in his subconscious until the sub-conscious itself would start demanding more and more of it and this applies to everything in life. Good, man is a creature of habit, by doing one thing over and over again, you keep on doing it more and more and that very action and reaction is karma brought upon ourselves by ourselves, but as I explained, I think during this course that the karma can be balanced and because if we perform more positive activity than negative activity, we would have a credit balance. Good, it is like taking a piece of string and

tying it around your finger and to undo it, you untie it the other way around and that is how the reaction can be modified in karmic values. So thought, word and deed are of the same substance and the difference is just in degree. If you regard thought to be a two-pound hammer, then the word is a five-pound hammer and the action is a ten-pound hammer whereby you are driving the impression deeper and deeper in your mind and the deeper the impression created in the mind, the more difficult it becomes to eradicate it. The whole purpose of evolution is to eradicate all the grooves that has been formed in the mind, is to clear the mind of all the impressions and these impressions, which is a very loose translation of the Sanskrit word which is called samskaras – samskaras – samskaras, so all the samskaras that are and that composes our mind are to be eradicated so that the true essence of ourselves could be found. There is a saying which I love very much and it goes like this, “God plus mind makes man, and man minus mind is god.” You see, the word <0:26:23.5> isn’t that understanding?

Translator: No, it isn’t – ability is mind.

Gururaj: It is mind also.

Translator: We have a problem with spirit, mind and <0:26:34.7> German language.

Gururaj: It is not the language, it is not the problem of the language, it is the problem of us (Laughs) all human beings. Yeah, yeah, yeah, yeah.

Public: <0:26:53.2>

Gururaj: That is the difficulty.

Translator: Geist means spirit and mind, so it’s one time in the sense of mind <0:27:01.0>

Gururaj: And then what would you call understanding?

Translator: Verstehen

Gururaj: Verstehen, beautiful – beautiful, because in the Afrikaans language <0:27:19.0> means understanding, explain that. Good, fine so thought, word and deed has a direct bearing on one’s karma. So when the turbulence of the samskaras in the ocean of the mind is stilled, then the sun reflects clearly in the waters and then no karma is left. There is a very nice story of a Tibetan yogi

called Milarepa – Milarepa, he said, ‘When I was a young man, I did all black deeds and when I gained more understanding, I did all white deeds but now I have reached the stage where I don’t do black deeds nor white deeds.’ This means that I have reached beyond the level of the mind and when man reaches beyond the level of the mind, then no kind of karma can affect him. That is why we say that a self-realised man is a law unto himself because anything he does, he is not bound down by karma. He is beyond the bondage of karma, but such men are rare, yes, yes. So, to recap, all thought, word and deed for the people of the world definitely has karmic values, either good or bad which is influenced by positive or negative thinking and the positive or negative thinking goes farther back, which is today’s thinking is dependent upon yesterday’s thinking and yesterday’s thinking is dependent upon the thinking of the day before. So many times, and most times – many times and most times, yeah our thought has a deep rooted background and that influences our word and our deeds. So when we go into meditation, we go to the root of the impressions and we take out the impression from the root level, because if the weed is just cut off from the ground, the roots will still grow up again, but if the root is taken out, then the weed cannot grow, and that is how the bondage of karma becomes less and less and less. Vinegar? Oh, you know --

Translator: Not vinegar.

Gururaj: (Laughs) I'm learning German. What is vinegar in German?

Translator: Essig.

Gururaj: Essig? Oh, you see the difference in language. Good, okay? Fine. Yeah.

Public: Following what you just said, quite often when a negative reaction is taking place in us, this helps as a catalyst for others new to us to grow. Now are we incurring a negative karma because we are having negative thoughts or are we helping up to grow. Then the second point --

Gururaj: If it goes too long, she won't be able to translate it.

Public: And quite often in going through that negative period, one comes to realisation of one's own personal weakness and that in itself enables one to sort of step forward from yesterday's thinking into a new range of today's thinking.

Gururaj: Yes, good. Good, it's a lovely question. This question can be analysed from different angles. Now if your negative thinking is a catalyst, to bring out something in another person, and you are conscious of it, then you are feeding your ego. Right, you are

immediately thinking in your mind that my action or negativity is doing good to someone else. Who are we to pass that judgement? What is happening is this that we are using our negativity to justify ourselves and any kind of negativity or positivity can be justified and it is very easy to justify anything. Say, a lady has 50 hats in her wardrobe, she goes to the shopping centre and she sees another hat which she likes and she sees a notice sale. Now, on the sale price it says 200 – yeah 200 Marks, but she justifies it by saying it is marked down to 100 Marks. Now she's got 50 hats, beautiful ones, in her wardrobe and she does not need 51, but because she sees it's a sale, she justifies to herself that I'm getting a bargain, but the question here remains is not if it is a bargain or not, because no shop gives anything away for nothing, but the question would be, do I need it or not? Now you can find many reasons, or the main reason to say I don't need it, I got 50, and you can find many reasons to say I need it. which is nothing more than justification, therefore I say, Anything can be justified according to our mental and thought processes. Good.

So we should never say that my negative action has been a catalyst to help someone else because you are adding importance to your I and that I means your ego and what is the use of justifying your ego with negativity? But if some negative action happens spontaneously, and it helps someone, then let it be so, but let it not justify the ego because the more you justify the ego, the more negative the ego will become and you are not helping yourself and we have no right to say that I have helped someone else because here we are creating a separation, but I am helping you. Now that I has so many faults within himself, what equipment has it really got to help someone else? Now by your action someone else gains something, have the humility to say – humbleness—to say that that person has helped himself because if the person did not have the capacity to help himself, he would not be helped for the finest and strongest seed cannot grow in barren ground. And when we recognise this factor that the potential was in that person, then we will bring to ourselves humility and humility is always positivity. So instead of justifying the ego and creating a bigger ego, we are minimising the value of ego in the very same humility because the spirit, the real spirit within us does not require any justification and it is unaffected by all the actions of the ego. It is the ego that wants to feel proud, wants to feel great. "I am Hans." (Laughs)

So, conditions could be created by a superior power that – that could bring about this catalytic occurrence – that could bring about – catalyst? – um-hmm, so a higher power can bring about the circumstances of this catalytic occurrence.

Translator: What is occurrence?

Gururaj: To happening – but we must never say, "I am the doer." Because when we say, "I am the doer," you are automatically referring to your ego and forgetting him who is the real doer. Yes, and this sense is brought about by the humility we develop. Although I do the action, and that I am the actor, but the higher force is pulling the strings and I am just the puppet. So here is a

surrendering of the puppet to the puppeteer. So – um-hmm, so with the humility we also develop self-surrender and with self-surrender we develop the acceptance of something higher than ourselves and that higher force and power, although being neutral--