
THE STATE OF NO MIND

GURURAJ: [Chanting in Sanskrit and translating] Hail to the Lord, you're the one that could take one's trouble away in a second. Hail to the Lord.

Good, well, right, what shall we speak on today? You see, I've got to take out my handkerchief because this is my inspiration. [Blows to the accompaniment of much laughter and many comments] [VIDEO BEGINS HERE]

Chetan: Beloved Guruji, what is that state where there is no awareness of self, no I, no thoughts, no words, just awareness; yet one remember the state after it has ended.

GURURAJ: Ah, ah, beautiful, beautiful. According to Zen philosophy, they call it the state of no mind. But there's no such thing as no mind. As long as you are in the body, there will always be a mind. But the mind can be brought, through our practices, to a very high level which we normally call the superconscious level, and from there, everything can be viewed. The state of total non awareness can be done in two ways: with a baseball bat [laughter], or reaching that very high state of evolution. But that is not the end. The end would be when you even go beyond the superconscious state of mind, and that is possible while you're still in the body. If you stay in that state, according to Ramakrishna, for 21 days, your entire body will disintegrate. So you have glimpses of it all the time, and dive away into the unknown, into that chasm where nothing is known, and yet everything is known. It is an experience, but who experiences the experience? The experience experiences itself, for it exists within itself. Even in that state, there's extreme motion, like a spinning top at high speed; you think it is standing still, but it is going at such a high speed that apparently it seems as if it is standing still. And then, when you come back from that state of nirvikalpa samadhi, or the state of no mind or beyond the mind, not off the mind, of course. When you come back from the state of that... from beyond the levels of the mind, then cognition dawns on you. Then you ask the question, "Where was I?" And it is only then that you will start asking another question by saying, "Who am I?" Am I the everythingness of life, or am I just nothingness? The answer to both the questions is yes. You are there and yet not there. Do you see.

That is the highest level that any person can reach, because in that level of nonconsciousness of the universe, you have merged into energy, that divine nirvikalpa energy. And when you're in that energy, you pervade everything in existence because you have become one with that universal or beyond universal energy. The energies in the universe are normally limited in its various gradations, various levels. But one can reach beyond that level. And when you return back, you're filled with bliss, ecstasy, absolute knowledge, absolute bliss, absolute existence. Because then you have

cognized, after reaching beyond the universe and returning back, you start cognizing everything. Because you're bringing with you that energy which is indescribable. And bringing that energy into your conscious level of living, you would find the conscious level of living becoming so, so enhanced. I've been there many times, hundreds and hundreds of times. Going beyond the universe and yet coming back to the superconscious state, you start cognizing one thing: that everything is composed of that energy, that indefinable energy. Everything is composed of it. And when you feel one with that energy, then you see that energy all around you, and that is how you see everything to be divine. Everything is divine, there's nothing wrong in this world. Because how could there be anything wrong when everything is composed of that energy? We only find things wrong in this world because we do not have that cognition from that highest level. But once we bring that highest level down, we'll find everything to be divine and nothing to be wrong. You would have the same love for a murderer or a rapist or a holy man. You would have the same love, there's no differentiation. You will analyze most probably with your conscious mind that oh he's a murderer or a rapist or a thief. But then, you would have that energy within you which would enhance your analysis to say that this man is a murderer, and you ask why is he a murderer, and You will know that there's some imbalance in his mind. There's some imbalance in his mind that made him cause these vile acts. So what you do, because of the love and compassion you have developed because of that divine energy, that you would try and help that person.

It is so common, for example, if you see a person slip on a banana peel, you start laughing. I do not laugh, I feel sorry. I would go up to the person, help him up, comfort him, because I would feel his hurt, because he is made of me, of the same substance, the same divine energy that permeates me and him. Do you see? So that is how kindness and compassion is developed, where you view everything with great love, compassion, kindness. You're forever giving. All the time. Because love is a quality that cannot contain itself, it must express itself in some way or the other. Now, love can also be expressed through hate, because hate is just the other side of the coin. There's a very thin dividing line. But then again, as I've said during the week I think, that depends upon your emphasis, what are you emphasizing. Are you emphasizing hatred, or are you emphasizing love. And that can come about by this deep deep understanding, because once you have reached that high stage, then that understanding automatically comes. And it is not only a mental understanding, it's an understanding from within you that just wells up. Like in a well springs in the well and the well remains full all the time, it never gets empty. Always water in the well. So that is how the heart operates. There's always water there, the water of love. (I think it's time to wipe eyes)... [Laughter]

Aha! what has made you do this? Do you know why? Not because of the joke, I mean it's fun, of course, but because of the empathy developed between us. My guru's suffering with his eyes, let us also do the same thing. And if you would keep on doing the same thing that your guru does, you would become a guru. [Laughter and asides] Because it is not

only the teachings that are important, but your whole life, your whole action, your whole mode of living, that is important. Because the understanding, the intellectuality, the knowledge, the wisdom must become practical. I might have said to you, I can't remember, I never remember things, that many gurus they sit on pedestals far away. You know, in England I went to one cathedral, a beautiful cathedral, I forgot the name, they took me on a visit there. And the pulpit was as far as that door over there, and the chairs were here. Because the... it was... not [Welby?] This was in London. It was a very very big cathedral... something like that. I can't remember the name. I never remember things, because I live in the moment. The pulpit was right over there, and the seats were here, because the bishop used to come and give a sermon with quite a few scotches in. So he didn't want to be near the people. [Laughter]

Now, I am different. Because I love each and everyone intensely, totally, that I identify myself with everyone. I'll sing with you, I'll dance with you, I'll make fun with you. Why set myself apart? I'm in a human body. The only difference between us is that I might have reached a certain level and you are also going to reach there. That's for sure. It might take some time, but you'll also reach there, do you see. So now, to reach the area of nothingness is everythingness. I might have told you this story before, or to some other audience, I don't know, that a chela went to a guru and the chela asked the guru, "What is it that creates everything?" So the guru says, "You see that tree over there. Bring one fruit." So he brought the fruit and he says, "Well, take out one of the seeds." And he took out a seed. And the guru asks the chela, "Crack the seed and see what you find in it." So the chela says, "There's nothing in it." Now that nothingness in the seed has produced the seed that produced the tree. So is that nothingness not everythingness? Do you see? But because we haven't got that perception, we haven't reached that depth, we find nothingness. Yet, everything is there, forever existing, since eternity. You have been existing since eternity. Ah, yes, you are eternal. Absolutely eternal. Yes, you have changed bodies from time to time in your evolutionary progress, but you, yourself, your real self, is eternal. If that is remembered then you'll find all your little problems, small ones or big ones or whatever, will not touch you so hard. You will say, "I am eternal. And this little form and shape I've taken on is here today and gone tomorrow." And yet, that little shape also never goes, it only reverts back to its various elements of which it is composed: fire to fire, water to water, air to air, ether to ether. So even that is eternal. Because if that was destructible, then Divinity would be destroyed. Because you are divine, and how can Divinity destroy itself when it never had a beginning and will never have an end. Do you see. So, those are the understandings. I'm sure most of you understand, because I try to be as simple as possible. I can tell you the same things in very technical terms, but, I mean, all are not professors of philosophy or psychology or philology or any ology. So I try and be very, very simple so that I'm not here to talk over your heads. That's very easy. Any professor can do that. I beg your pardon, Merrill. [Laughter.] But I talk to your hearts, so that with the opening of the heart, the

awareness also expands. Now most of you know that are with me for so many, many years, have you not developed through our teachings, greater and greater understandings? Do you see.

One thing you will find, that you listen to a tape today, and after three years you listen to the same tape again, and you'll find a totally different meaning to it. Because the words come from the heart, and the reason why you will find a totally different meaning is because you have progressed to a certain level to see between the lines, between the words, to see the depth of it. And yet, I try to be as simple as possible with a few jokes in between and have some fun, why not. Life is joyous, so why not be joyous. Why not have a good old laugh, do you see. Good.

Twelve. Well, I must really thank you very much for being with me, it's been so so pleasant. And I really enjoyed myself. I had all the joy, and more joy, more and more and more and more. It's not a matter of quantity. When I say more joy, it means greater and greater appreciation of what is already there. This must be realized by everyone. If you affirm to yourself everyday that every morning when you wake up that my day today is going to be totally joyous, and you will find it so. Because you're repatterning your mind. Instead of waking up with a million sorrows, wake up with joy. Look out the window and see. Aah, look at the sun shine. Look at the snow. Look at God's beauty. Look at those trees. Look at the autumnal leaves just falling to the ground, so beautiful. So you also fall with the leaves onto the beautiful snow of love. Good.

So I want to thank you once again, it's been so so pleasant being with you all. There's one request I like to make of you, if it's possible, that on the next course, if you can, bring a friend along. The friend does not need to be a meditator. It can be anyone. And after they listen to me for a few times, I promise you they will become meditators, that is for sure. Yes, and this has happened all over the world, all the time, and here in America as well. So on the next course when you come, try and bring some friend along. Tell the friend about me.

In the East, the greatest gift people can have, and they travel, they walk thousands of miles just to be in the presence of a spiritual master. He does not even need to say a word, but just his presence imparts a certain force, a certain energy, that elevates. You will find after you leave this course this afternoon or after lunch, that you will definitely feel uplifted. There will be some joy in your heart. That same joy can be expressed through laughter or even through tears. And that's healthy. Many people don't know how to cry. Learn to cry. It's good. Good cleanser. Now I don't mean an eye cleanser, it's a good cleanser of the mind, where through that, you can start thinking much more deeper, and that's important.

So once again I hope to see you soon, and the next course is set for June July some where there. Yea, right. Of course, Vidyaji will send you newsletters, and you can always, after reading the newsletter, pass it on to a friend and say look here is something interesting, because her newsletters are always very interesting and very humorous, some nice

quotations and things. People love them. I've had praises from all the other countries about her newsletters. They're very good. And please, may I ask you one thing, if there's any... You know, Vidya works very hard with Roopaji and a few others, Jaymatiji, and if you could help her in any way possible in her work, it would be a great, great blessing to you. I promise you that. Because you're doing God's work. You are not glorifying the guru. Never do that. Glorify God and thank Him that, from time to time He sends a channel so that His glory could be given to humanity. So with these few words, oh, past twelve already, I will... thank you dear....

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