

## SPEECH, THOUGHT, AND ACTION

GURURAJ: ...this evening. This greeting means that with thought, word, and deed I salute the Divinity within you. For everyone is not only potentially, but everyone is divine. For the Kingdom of Heaven lies within you. So, naturally, you are permeated by that kingdom which means Divinity. The whole idea of spiritual practices... (Don't you drink your cool drinks here) The whole idea of spiritual practices is to have the cognition and recognition of the Divinity that you are. You are none separate from this universe. For the entire universe is within you and you are the universe itself. But to find the secret of your universality you have to do your spiritual practices, and then you will know that vastness of your Self. You're too involved in the little "I." And because being so involved in the little I, you forget the big I that you really are. If Divinity is omnipresent, then every cell of your body is permeated by that omnipresence of Divinity. Good. Now, new people that are here might not know that I do not prepare lectures. Normally what we do, as the other meditators of ten, twelve, fourteen years know, that I normally ask any question and I... we're talking on it. So, let me hear your profound, philosophical, metasophical, psychological question. [COUGHS] Let me cough first. Okay. [COUGHS] Carry on, please, Shamiya.

SHAMIYA: Beloved Guruji, could you tell us what is the meaning of speech, thought, and action?

GURURAJ: Ah, very good. Very good. You know, the American people are very verbose. They could say one sentence which they try to say in fifty sentences. So, when a question comes concisely there's greater beauty to it. Because if you know what you want to say, you can do it in a very concise manner. What is the difference between speech, word, and action? All three factors are totally interrelated, because the word brings about speech, and the speech brings about action, and also the other way around. Because action could guide your speech, and action could guide your thought as well.

But now what comes first, that is the question? It starts with thought. And where does thought originate? Thought originates only from your past experiences. Any recognition of any object or subject normally starts with thought. And that thought has its origination in your past karmas and your past samskaras that influences your thinking processes. And by being influenced by your past experiences, your thinking processes takes a different turn altogether. Two people or five people or ten people might view an object and yet their interpretation of the object will be different because of their past experiences. So, you are governed by your past experiences. The whole idea is to clarify those past experiences.

Now, what do we mean by clarification? Clarification means not to be involved in the past experiences that govern your thoughts. Past experiences has to be wiped out, and that brings one to mental clarity. Because, as I've said in so many lectures I lecture around the world because past experiences are governing your life and not giving you the experience of this very moment. So, you are living in the past, and then that past is projected into the future and the present is forgotten.

Where are you now? Tell me. Where are you? Sitting in this hall? You're not. Because even while you're listening to a holy man, your mind is floating somewhere else. You are thinking of the next dinner. You are thinking of what dress you're going to wear tomorrow. You're thinking of the kids at home, perhaps, if you have any. And you are thinking of things which are not relevant to this moment now. Laura's thinking of the next painting she's going to do. Jeff is thinking of what lessons he's going to give to his art classes. So, the mind gets divided, and it is the division that produces conflicts. Our six foot four friend sitting over there is thinking what property he's going to sell next week. And that is how the mind works.

But to have the mind in total stillness, in total concentration, will lead you to greater contemplation. And contemplation is like pouring oil from one vessel into the other without any break. That constitutes contemplation.

So, the relation of thought with all its forces that might be can be a very valuable factor in a person's life, and it can also be very disturbing or detrimental. Now, how do we get rid of this? There's only one way: to have the proper method of meditation. Ahhh. And that must be personally prescribed by a true spiritual master. Otherwise.... Books can give you nothing. It is not only the practices that are given to you, but the spiritual force that's imparted to you by a true spiritual master. And that brings the togetherness of the mind.

Twelve billion cells in this two and a half pound brain. Twelve billion cells. And you are only using one millionth of twelve billion cells. So, how much concentrated are you? That you ask yourself. So, this is the background of your present thinking. And when your thinking becomes right through spiritual practices, then your actions will become right. Your actions must become right and proper, pure, without even thinking about it. It must be spontaneous. And spontaneity is the secret of proper action. And you will know for sure that your actions will always be right automatically. Then you do not concentrate on action anymore. Because then no concentration is required, you just act. You come to a fork on the road and there is something within you that will make you take the right turn instead of the wrong one.

So, proper thinking will make you more intuitive. You step away from the analytical mind to the intuitional mind, from the left hemisphere to the right hemisphere. And the right hemisphere is connected to your spiritual self. And that spiritual self is an inner voice, a little birdie you heard the story, huh? that automatically takes you and makes your mind take you in the right direction.

So, what I'm trying to say is this, that the thinking processes and the action and, of course, speech connected to it because thought is nothing else but expressed in speech. Do you know something, that although you might be sitting quietly your mind is speaking? Perhaps not vocally, but your mind is chattering away inside you all the time. Now, through spiritual practices you stop the chatter. For what does chatter matter? So, when we gain control of the chattering of the mind, our actions assume a different quality. A husband kisses his wife or a boyfriend kisses the girlfriend, and visa versa, of course. You can't do it alone, it takes two to tango. Where does the response come from? Where does the closeness come from? It comes only totally when the mind stops chattering. At that moment, in that close embrace, you don't think I'm kissing my woman or my man; it becomes a natural flow. And in that natural flow you forget yourself and she forgets herself, and then it becomes a flow. And in that flow the two of you glow. And that is the way how action should be.

All action in life should never be premeditated. Just let it flow. Does the river premeditate from the start to the middle to the end? It does not. It just flows, even over rocks and stones and boulders and driftwood and you name it, and even over the pollutions that most rivers contain because I know of people that do those things. Why not go to the toilet to have a pee instead of in the river? So, let life not be polluted by wrong thinking, which produces wrong speech, which in turn translates itself into wrong action. I'm using these simple analogies to give you the philosophy of life. And when you understand these simple, open secrets, your life will become happier. And that is the duty which I'm doing. Why must I travel thousands and thousands of miles to come and speak to you? Because I would like to see people's life becoming more joyous. Not pleasurable, no. Pleasure's nothing. You have pleasure today and you'll have pain tomorrow, because one balances the other. But joy is something different. I once knew a girl whose name was Joy, but unfortunately she was not really joyful. It's my fault really, because I did not fill her to live up to her name of Joy, so therefore she was not joyful.

So the point is this, be full of joy. And it is not difficult at all, not at all. The spiritual path people regard to be difficult, but it is so easy, really. You put your mind to it, if you have one. [HE LAUGHS] No. To find real joy in life is not to put your mind to it but to have no mind, as the Zen people say, to have no mind. Get rid of the chattering in the mind and then you will feel the joy that wells up in your heart. Enjoy that joy. And when you enjoy that joy and the mind is reawakened, it will transmute itself to the mind where cognition comes and you feel anew. Know of that real joy that lies in your heart.

Now, to feel is fine. To feel, to have emotions, are mental qualities. But you cannot, as long as you have a body, (excuse me. You know, change of weather and traveling from country to country [coughs] you do catch a bit of a cold, you know? [coughs]) So, when you open up the heart and transmute the joyousness of the heart to the mind, then only will you have

the feelings and the emotions of the joy that the heart has transmuted. And this is what is called cognition or recognizing what is really in you. And that is how the twelve billion cells of your brain can be opened up. And when they are opened you become more and more aware of everything around you.

Now, you are sitting in this room, okay. A very simple question. How many exit signs are here in this room? Without looking around, tell me. How much have you been aware? Sorry. Four, not six. Do you see? To be aware. How many hair have you got on your head?

MERRILL: Six. [LAUGHTER]

GURURAJ: I can tell you. I can tell you. Twenty four thousand and thirty eight. And if you do not believe me, start counting. [LAUGHTER] Do you see? What I'm trying to say is through your spiritual practices you will develop awareness, and that awareness will make you appreciate life so much more. It will. Even these leaves are shaking here through the power of mental force. [laughter] Yes, yes, yes, yes. [coughs] (I beg your pardon.) Mental force is a great power, but we must train ourselves to use that mental force in its proper way. It is God's gift. And the only way to use the mental force properly is to open up the heart. And what do you know about the heart? Hm? Is it just this little physical organ? I haven't got a heart at all. It's cut away. But I've left behind, or what was left behind, to me is not the physical organ but the love that empowered it. Do you see?

So, I'm heartless, but heartfelt, for I've realized the fullness of the heart or what it entails. What does your heart do for you? It only pumps blood and gets the circulation going. That's all what it does. But if your heart is full of love, that makes the whole universe turn, revolve, and rotate and etc., etc., etc. So that is where and how far love can go. Why am I here? Just because of love, that's all. And love is the greatest impelling force that could be directed. Therefore, I say you need personalized spiritual practices that not only gives you techniques but the gurushakti, that force of love which is inspired and translated into gurushakti which improves every action of your life. So simple, isn't it?

So then, my beloveds, you understand that life is not only this flesh which will rot away and which termites feed upon when you get buried, but there is that eternal force within you. Eternal. Remember that word. And that eternal force can be brought into your life and into practicality, into your day to day action and your thoughts and your speech. Never think of... I mean try it, you know, not difficult. Never think of a hateful thought. That's it. Always think of a loving thought. When it comes to speech, always try and use good loving words accompanied by a lovely smile cheese. [smiling exaggeratedly] It takes more energy to frown than to smile. So why waste valuable energy? Rather impart that energy within you to others lovingly. And automatically all your actions just improve.

If you want to be loved, then first you become lovable. I've said this before somewhere, I don't know where. If you are lovable, automatically you will be loved. Is there any person in this hall that would hate me? You can't! Impossible! Why? The secret is simple: because I love you all, each and every one, and everything. And so, therefore even these plants love me. Because they shake with me in agreement [LAUGHTER] to the things I say. That is the power of love, and love is God, and God is love. So, if you live lovingly, then you are living Godly. And Godliness will always go with goodness. And that is the action, Shamiya. Goodness, Godliness, which is none else than love itself.

Oh, I think I've been carrying on a bit too long. Have I? Good. Now, here's a reminder to me. Tonight we are... thank you, dear. Did you wash your hands? [Sandhya hands him a glass of water]

SANDHYA: Yes, I did. I sure did.

GURURAJ: Oh, you did. Good. I'm always teasing her.

Now, tonight, be you meditators or not, doesn't matter, I will start meditating at twenty to twelve or so, and I want you to be in your rooms at that time and start meditating at that time. This we have done around the world and it's never failed.

Now, what will happen is this, that although I will be in my room meditating and you in your particular rooms meditating, you will have some kind of experience. You might see me physically or you might feel my presence or your room might light up, you know, gold or whatever. I don't want to carry on the subject. Tomorrow morning we can always discuss some of the experiences and I will give you explanations on it. The whole point is this, that all my meditators, although I might be thousands of miles away, I'm still very near you and very close to you all the time. Okay. Come, young lady.

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