

## HELPING OTHERS

GURURAJ: It's good to be here. It's like coming home again. Yes. What shall we talk about tonight?

DOUG: Did someone have a question? If not, I can read the one I have [from Maryland? Marilyn?]

VOICE: I've been looking for ways in my life to help other people. Recently I've found my life has been so great and open and around me personally, it's great but those around me people are so lacking. And I want to help them, but to interfere, is this right? Is it best just to send love, or what? How can we be of biggest, or best influence on those that you want to help the most?

GURURAJ: Beautiful, beautiful, beautiful. Be yourself, and seek balance. When you try and help someone, what are you actually doing? What is the mechanism? Why do you want to help? Why do you see unhappiness in others? Why do you see hurt in others? Why do you see the misery around you? Because although on the surface level you feel happy, on the surface level you are joyous, but deep down within the subconscious mind there is a recognition of misery and unhappiness. So what this amounts to is this, that we are projecting our own minds in observing the unhappiness of others. So to repeat, deep down we have this unhappiness. What to do about it, that is the question. For your mind acts as a reflector, or a mirror rather, and that mirror can only mirror the things around it. But if that mirror is clear and clean it will only mirror into itself that which is joyous. So, this requires some kind of self examination. If I think anything of another person then I must surely know that those are my thoughts, and what apparently seems to be misery could be great joy, could be great joy. How can we judge that whatever the so called misery a person is going through is not what that person has brought upon himself? It could be so beneficial to the person to learn the kind of lessons that that person has to learn.

Now, what can we do in such a case? There is only one thing that could be done, and that is to project from your mind thoughts of love for that person, for that will consume, that fire of love will consume, all the dross, the anxieties, that is within the other person's mind. If I want to make you happy, there is only one thing I can do, is to love you. I can appeal to your logical mind, you will analyze, you will intellectualize, and say that what Guruji is saying is true, lovely, it pleases my mind. But that is not what we want. All kinds of philosophies and things might please our minds, might seem very very plausible, but that is not what we want because today the mind will agree with a certain theory, or a certain philosophical proposition, and as time goes on you will change that theory, you will find it to be of no value to you. Today

you might be very happy with dualism, I and thou. Tomorrow you might progress to qualified non dualism, which would mean that all this are the branches of the one tree; and then later you will say, "I am the tree;" total non dualism. So, this goes to show that the mind is fickle, and in analyzing the miseries of others would not help you, and neither the person. So here, mental contact has very limited value. You sympathize with the person when the person has some hardship, you say a few comforting words, but you have not eradicated the trouble. The problem is still there, the problem is not being rid of. So the greatest contact that could be made is not from mind to mind, but from heart to heart. Now, there is a great difference here. When a person is in misery and you show compassion, you are reacting to the person's misery, because the very seeds of that misery is within you. You yourself have not overcome the misery, so you have only reacted to another person's misery because you have the misery in you. So, what do we do? Not reaction but response. Now, there's a great difference between reaction and response. If a person is angry with you you could react in a like manner. Or if a person is angry with you you would react in a manner which is not filled with anger but with some understanding. This person is angry now, but later the anger will pass away. This is reaction; but reaction is always born of patterning. All reaction is a habit, good or bad.

So, if all reaction is born of habit, then what are you? You are a robot, a product of patterning. So you have a bad habit, and they tell you, all the scriptures, religions, psychologists, they tell you if you have some negativity, counteract it by some positivity. So you are removing one type of habit and replacing it with another type of habit. But it is still habit. Because as far as the spiritual self of man is concerned, you are totally untouched by habit. In Russia they have devised an electric machine, a shock machine. So a person has been smoking for twenty years. Now, by explaining the person of the harms of smoking cause lung cancer, course I teach bastric pranayama to get rid of all that toxins, but that's a different thing, we won't worry about that but there, this experiment was done, that you do not tell the person the harm that smoking can bring about to the person's health. So they use this shock machine, that a person is hospitalized in bed for seven to fourteen days, and every time that he lights a cigarette they give him an electrical shock. And with the continuation of this patterns, the mind comes to believe and feel that every time a cigarette is lit, he feels a shock within himself, and he throws the cigarette away.

That is what the mind does. We want to act not from the mind level; we use the mind as an instrument, yes, why not? But to replace bad habit by a good habit has nothing to do with yourself, with your being, with that which you really are, with that Divine being that you are. What we are trying to do is to experience that divinity. Then all the so called habits don't matter at all. For the mind will forever be patterned, it is the nature of the mind to be patterned, for after all, what is the mind? The mind is nothing but a collection of thoughts. It is just all thought forms through lives upon lives upon lives that formulate themselves, that mix themselves together, and create new creatures within itself. All the different kinds of

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vegetables mixed together creates a certain kind of soup where you don't even recognize the vegetables any more. Do you see?

So, to live a life in the mind, or to live a life in the spirit? So to help another person, how to contact that spirit of the person? And that can only be done if we, through our meditation and spiritual practices, have learned how to contact our own spirits. For then, when the person is in agony, pain, or misery, we don't react to it with kindness or compassion, we respond to it in kindness and compassion. Then you are you. by reaction, by reforming habits into other kinds of habits for they're all habits, and good and bad is just an interpretation of the so called patterned, judgmental human mind we are dwelling on surface values. Now, when the heart, or the core of the human personality, is awakened, then the nature of the core of the personality is love, and anything done through love as a basis will always be of value, always be of value to yourself and the person that is concerned. It will be of such value that there will be no distinction between subject and object, for when a heart touches a heart, then the subject of misery disappears and the object that observes the misery also disappears. They both are gone. You are not there, I am not there, and what exists is that eternal value of love, and that joy.

So, that is the way to help, not only ourselves, but others, to avert misery and suffering. This means that you go beyond the conscious and subconscious levels of your mind, in which are contained all the karmic combinations and samskaras or impressions that makes that very person feel miserable, or another person feel superfluously, superficially, joyous. And yet, it is not joy. For the very person that is in misery this week, you can rest assured that he will feel pleasurable next week. It is this eternal see saw of the mind, up and down, up and down. And yet, not only superficial is the mind, but what reality is there in the mind? Is the mind real? Is the mind actual? So we progress through our meditational practices, we progress to the deepest level of the mind, the finest level of the mind, that which is at the finest level of relativity which we could term the superconscious mind. And that is just as far as you can get, and no further. That is just as far as you can get, and no further. All these various teachers there are differences between teachers and gurus. Everyone can become teachers, very easy. You learn, learn, learn, go through certain practices, you condition your mind, and you become a teacher. But to become a guru, that is something totally different. He imparts, not words that's important. We can sit silently and people will feel different when they walk out of this door. He imparts a spiritual force. Now that has nothing to do with his mind or his body, his exterior self. Do you see? So, find that. Be yourself, become a guru, and then impart so the person's misery disappears. But then here too, such a great amount of receptivity is required. The field must be tilled, then only will the seed grow. And that is what it is all about, all these teaching practices; it is nothing but a preparation for that moment of illumination. One moment. Una momento. You see? It is so bloody simple. And yet all these flaws we look at, and we miss the point.

There was this guy, Fasladin. [laughter, groans]. And he fell in love with this girl, and he wanted to marry her. So of course he proposed, he wanted to get engaged, so he went to buy a ring. So, puts the ring on this girl's finger, we are engaged, so the girl looks at the ring, she says, "Oh, it is very beautiful, lovely diamond ring, it's very beautiful, but there's a flaw in the diamond, in the stone, there's a flaw." So Fasladin says, "But isn't love supposed to be blind?" So she replies, "Love is blind, but not stone blind." You see how we miss the point? The point was the love between Fasladin and his spouse, not the flaw in the diamond. Because the diamond could have been very perfect, yet it is valueless if there was no communication between heart and heart, heart and heart. Good.

Now, to go back, sorry the digression. So... little relief so the mind doesn't go too deep, you bring it down, then you take it up that's the way the mind functions. We think that the mind can think thoughts, every thought simultaneously, it doesn't. All thoughts follow consecutively, one after another, and that's why people are so mixed up.

So now, the highest level the human mind can reach is the superconscious level of the mind and no further. And any of these teachers forget the word gurus any of these teachers who tell you you transcend the mind, the greatest bluff in the world. You cannot transcend the totality of you mind. Right. What you can go beyond is the conscious surface level of the mind. You can penetrate the various layers of the subconscious mind, the various layers of it to reach the superconscious mind, but you in a human embodied form, and at the present stage of evolution, you cannot go beyond your mind. If you do go beyond your mind, you are dead. D e a d. You see.

Now, the finest level of the mind, the superconscious level, is at the finest relative. So [refined?] that the spirit in man can shine through clearly. So, when it shines through that level of the mind to which a man reaches, then that light slowly and gradually starts permeating and pervading the subconscious level where we have all the samskaras so nicely stacked together. Millions of them and millions of them, yes, all those experiences. You could only know them in one lifetime you were a murderer, in another you were a thief, in another you were a king or a queen. All that, all that is all stacked there. And when that light starts shining on it, and all those samskaras start losing its power. They call it "burning the seeds of karma;" actually you can't burn them, that's a fallacy too. Oh, that stuff that's taught in the name of God, you'd just be surprised. You can't burn the seeds of karma, they will always be there. You can only discard, so that it goes back to its original elements. Any good thought that is in the mind, or bad thought, for at the superconscious level there is no good and no bad, they are lower, subconscious and conscious level of the mind, so when this light starts shining through the subconscious and the conscious mind, then what happens, you are discarding. Bad thoughts will go to people that has similar thoughts and will strengthen those bad thoughts, so called bad thoughts, into greater badness. Good thoughts you are also discarding, and will go and will reach where it has to reach. Birds of a feather flock together. So you don't burn them, you discard them.

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Now, as the subconscious level of the mind is clarified, like ghee you know what ghee is? You boil butter, and all the stuff in the butter comes to the top and then you strain it off, and clarified butter is left, that's called ghee so the mind is like ghee, clarified. And then when the bubbling and the boiling cools down, the ripples of the subconscious mind become still and quiet. And that is all we can do.

So now, if we have achieved this quietude in the subconscious mind, and then which filters through into the conscious mind because the conscious mind is the conveyor that interprets whatever is in the subconscious and the superconscious, it brings it forth. So when the person is suffering or in misery you don't even need to say a word. You just look into the person's eyes, and you impart. You impart that deeper level of quietude, equilibrium, and balance. Therefore I say at first, seek balance. And this is imparted and you would see in front of your very eyes the greatest miracle (there are no miracles actually, but we use words language is so limited): the person becomes calm, suffering disappears, and the person that was five minutes ago, or two minutes ago, in misery is sharing with you your calmness, your equilibrium, your joy, your love. Now, how can you convey this with the mind, with the lips, with what the conscious mind concocts, in nice sweet words? Therefore I was giving an analogy the other day, I don't know where. If the boy asks the girl, "Why do you love me?" And the girl could answer that and say, oh, because you have such a lovely nose, or nice eyes, or nice ears or this that, because you have a nice fat bank balance or whatever, then it is not love. As soon as you answer that question through mental analysis, you are not loving. No. Your mind is projecting an ideal of what you see in the person. So likewise, seeing a person suffering, we are projecting something which is really within us. There is some good in it, but does it come as a reaction or as a response? Therein lies the crux of the matter.

So here, two people can be seen doing the same act. One could just be reacting because he has formed that habit, while the other is just responding because he has touched his inner self, and that very response will just do the right thing that is necessary.

So, shall we cease to react to a given situation? The answer is obvious yes. Because if you can react in a good manner, then be sure to know you will also be capable of reacting in an adverse manner. You will. Because you are within the boundaries of the law of opposites. Where there's pain there's pleasure, where there's sun there's rain, and like that it goes on on the see saw of life. When we react, we are acting from the periphery. But when we respond, we are responding from the center. There lies the difference, for the mind is peripheral; it acts from the circumference, while response acts from the center. And that is where we want to be, in the center. For you are the center of the universe; you are unlimited, there is no limitation at all to you, to each and every one of us there is no limitation.

And, do you think that you think? Do you really think that you are thinking? No, you are bluffing. Yes. The mind is just a passageway. I was talking in Chicago recently about this; the mind is just a passageway, that's all, [at least] the brain cells or whatever. Where it is not your thoughts, you are just a receptor. You are picking up thoughts that are surrounding you in this universe, thoughts that have been thought so many times, over and over again, and thereby gaining greater and greater strength. And if you are tuned to the Washington Broadcasting Corporation, you will pick up that broadcast. And if you are tuned to New York, you will pick up that broadcast. So wherever your mind is tuned to, you will be drawing those very thoughts from all the thoughts floating around in this universe. For they too are indestructible. But they come and they go, they come in by this window and go out by that door. They come in, they go out, only problem is sometimes they leave droppings. Birds, coming from this door and going out.

So you see, the whole idea is to be; and being can only respond. The mind will react, but being can respond.

Now, to get back to the superconscious level of the mind. That is the greatest reflector of being, the greatest mirror man is capable of. He cannot go beyond the subtlest level of the mind. The Kingdom of Heaven is within true, true, true. But it is still the Kingdom of Heaven, where within it at the core, lies the divinity. For even any kingdom has certain limitations. So that divinity bursts the seams of the kingdom. And that's what we want to do, break down the doors, all the barriers, so it could glow in response. Do you see?

Now, nobody on earth, no human being can exist, can exist without the slightest trace of ego. Never mind how refined it is, but it is still a thin film of ego to make you aware of your individual self. For, if you are unaware of your individual self, then you would never be able to walk, or talk, or sit or eat or drink, or have any other biological function that a human being has, you won't be able to, because then you are not there. So, until this body is discarded when a person has reached the highest level of illumination, and when this body is discarded then that flimsy little bit of ego that is left just disperses or dissolves itself into the universal whole. But man, within his limitations of the finest level of the ego, has a picture of the whole. He has the recognition of the whole. He has the recognition of the whole which he really is. Do you see, that's how it works, very simple.

Yes. So, all this business about transcending the entirety of mind is nonsense. It is unconsciousness. The mind can be so patterned and drummed that it can attain to unconsciousness, which is still far away from superconsciousness. So, when man experiences Divinity, with what does he experience Divinity? With what does he experience Divinity? For if it is not brought to the mind, then it is no experience. Then it is no experience at all. So Divinity is experienced at the finest level of relativity; and that is the highest experience man in his present stage of evolution can aspire to or reach or experience. So, the mind is necessary, but it requires that refinement to experience the real essence of Divinity. So when

we say, "seek and thou shalt find, knock and the door shall be opened," we are referring to that superconscious level of the mind.

Now, when we can convey by responding to another person the superconscious level, then we can alleviate the misery and the unhappiness of that person. [END SIDE ONE] So, it is not just a mental thing, and that is why all the psychologists and psychiatrists fail in their endeavors so much there are more failures than successes. The regions where they do succeed are very surface regions, surface levels; but when it comes to problems that are deeply rooted over ages upon ages upon ages of the past, then they fail. So although they perform their duties, there is a necessity; but the greater necessity is to reach the most subtle level of the mind, and then that light that is shone through that clear pane of glass overrides all that karma, dissolves it, discards it. And there happiness and joy is found, according to man's capacity.

So... joy no, joy is something else happiness has its various levels. It proceeds in degrees. You one person can be very happy and say, "Oh, I am so happy today," and another person can say, "I am very happy today," but there will be a difference between one person's happiness and the other person's happiness. And the difference is caused by awareness. The greater the awareness, the more happier you are. And it is contagious. Unhappiness is infectious, but true happiness is contagious. There's a great difference between contagion and infection, as doctor Robin will tell you. [laughter] Right.

So. Through meditational and spiritual practices that are given by a person that is qualified to do that, the awareness expands. And in the very expansion of awareness, only one thing happens, that the greater the light shines through from the superconscious level. That's all. And that is happiness. So, when that awareness is expanded, and more and more of that light is shining through, the less and less we see, the more we look. We see less, but we look more. Seeing is a focusing on a particular object; and when you focus on a particular object the mind starts analyzing, and you're lost. The point is missed, you missed the point. But when you look, in total just looking, just looking and not allowing the mind to interfere in looking, then you see the truth, because there, there you find all the innocence. When you see you do not see with innocence, you see with a certain focusing of a patterned mind. But in just looking you bypass the mind, the conscious and the superconscious, and you just look in innocence. And when a person really learns to look and portray that innocence, that inner innocence that is there, then you know what awareness is all about. And then it is not a communication between subject and object, it is a communion between subject and object. It is a communion. Communication is in the realm of the mind; communion is in the realm of the heart, the inner self, bubbling, bubbling with joy. And when my joy merges with the joy which is within you, and I shoot that laser beam right through you, bypassing your mind and body, then it clicks, hm? That's communion. That is responding, and not reacting.

So, be alert, be alert how the mind acts or reacts, be alert. And in that very alertness you will find the falsity of the reaction. Because we do not want that kind of kindness, or sympathy, or compassion, or charity which comes from reaction. But we want all those things that come from responding, and responding means an innocent being, you are innocent, you are what you are. Yahweh, I am that I am. That's what we want. And to understand, I am what I am, requires these things, requires this awareness, this expansion of the heart, not of the mind. And when the heart is so expanded, when the heart is so expanded, you have gained all, you have gained everything that you possibly could gain. And then you won't be reborn on this planet any more, you'll go to another planet. Yes. Some lovely places out there I must take you on a tour some day. Oh yes, I must take you on a tour, but you've got to be courageous, requires courage to plunge into the unknown. For what is the known? Just fantasies of the mind. Fixtures of the mind, that which the mind has created through various kinds of influences that surround you from the book that you've read or what you've been told by mother, father, uncle, aunt, priest, teachers that is known. And when anything is known, you are functioning from the mind. But to jump into the unknown, there lies the joy and the beauty, there lies the courage, for the spiritual path is a hero's path. And when the awareness of spiritual practices is sufficiently enough aware, then you leap without thinking, you respond to the call of the unknown. Do you see? You are called without even being called. You just jump. There lies the glory, there lies it all.

Now, everyone on the spiritual path wants to find God. How are you going to find God? Tell me, how are you going to find God? He has left you no address, he has left you no map. No address, no map, no direction. (Should I carry on longer? It's about an hour already.) So there's no map, no direction, nothing, so you jump into the unknown, that's all. And when you jump into the unknown, that Divinity is there, for it is still a mental conception that there is a God. How do you know there is a God? How do you know? Is it because the Talmud and the Torah and the Bible and the Koran and the Gita and whatever, the Vedas and the Upanishads tell you? Dhammapada? Is there a God because it is written down in those books? Why do you believe that? After all, just people wrote those books, didn't they? People like you and I, no one else. No man has a right to say there is a God unless he experiences God. Man can have a mental ideal of God, a mental idea of God, and you'd be surprised how we use God. Oh, the cunning mind. Firstly, he's used as a crutch. Number one. Always, we use God as a crutch. We only think of Him when we find trouble. Otherwise, we are having our own little fun, we are playing our own little game; but to experience that reality that is within us, call it God, call it Allah, call it Brahman, call it anything, that reality has to be experienced. And that can be experienced through our spiritual practices, regularly done, sincerely done. It's not when you have a migraine attack, or an ache in your fanny, no then you sit down and meditate no, no no. Meditation and spiritual practices is a prevention, not a cure. You ward off all those different kinds of attacks by meditating regularly. So you find your heart palpitating. You are having a heart

attack, and you say, "Oh Gurujji, just give me my mantra and I'm going to sit and get rid of this." Waste of time. Do it regularly, and those things won't come. It's a prevention. It's a prevention, that is why Doug has been feeding me with vitamin C tablets. He says, "Yes, take them, you know, it's a change of climate, you might catch a cold and things like that." Good practice, very good. Yes.

You have traveled a long way, you people are tired, because I can blabber on, you know. Well, we've spoken for about an hour. The mind has its limits of stretching, too, you don't want to stretch it too much, you know. But tomorrow morning.... Yes, it's really nice to be here, among not friends, my beloveds, that's how I feel.

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