

# MIND IS A MYTH

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As the time has moved, today in the history of spirituality a great discovery has been made, that people can get their realization in the collective, en-masse. Thousands can get their realization.

Now, we should know what is that realization we have got. What does that mean, and what is the culminating point.

First of all, I have to tell you, the mind about which we speak and depend upon is a myth. There's nothing like "mind." Brain is reality, not the mind. Mind is created by us reacting to outside. Either we react to conditionings or to our ego. Thus this mind is created like bubbles on the ocean of reality. But, that's not reality.

With this mind, whatever we decide or we know, is very limited, elusive, and sometimes shocking. The mind always moves in a linear direction, and because there's no reality in it, it recoils and boomerangs. Thus, all the enterprises, all the projections so far we have done, it seems, come back to us. Whatever they discover comes back to us as a big destructive power or a very big shock.

So one has to decide what to do, how to be out of this trap of our mind. Kundalini is the solution. When she's awakened, she takes you—with that awakening—she takes you beyond your mind. The first thing is to go beyond your mind.

With mind you'll do many things, but it will not be satisfying, it will be not a solution, it will not help you. And, when we start depending too much on our mind we develop all kinds of physical, mental, emotional problems. Now the latest is the

stress, and this stress has no solution they say. But, in Sahaja Yoga we find the solution by crossing over this mind. It's like a barrier for our advancement.

So, when you get your realization, you must understand that your kundalini has taken your attention beyond the mind. Now, this reaction to outside has come because we human beings have a prism-like brain, or we can say, prism-like skull, and when the energy passes into it, I've explained it in my books; it goes into bifurcations, or you can say refractions, by which our attention goes out, and we react.

If we react too much, then these bubbles create a very horrible mind, which can lead to any kind of thing. It justifies itself, it pampers your ego. The ego and the conditioning that create this mind start using this mind for the purpose of their fulfilment of all the accumulation of ideas and thoughts, which has no backing, which has no reality with it.

It's like we make the computer. Ultimately we become slaves of the computer. We make the watches ourselves, and then we become slaves of the watches. That's how it dominates human beings. And when a person who has a very strong mind decides to destroy, like Hitler did with some idea, he can go on destroying which has a very far-fetched effect on our culture, on our spirituality.

Now the first step is to become thoughtlessly aware, where you cross your mind. You go above your mind. Mind cannot affect you. This is the first stage, as we call it, thoughtless awareness.

Second one is where you start seeing the working of this “Paramachaitanya,” of this all-pervading power, and you start becoming aware that there is lot of truth in what Mataji says. That there is this power which works out many things. It works miraculously so many things for you. It gives you blessings. It guides you. It helps you. In so many ways it helps you. It gives you good health, good wealth, and also a very good society of very beautiful people in the collective. All that you can see clearly is happening here.

Now this happening of achieving thoughtless awareness is very simple and easy. But, to maintain at that point is difficult. We still react and we think. Anything you see, you react. To get to that point in thoughtless awareness is first to change your attention.

Now, for example, once we were climbing a very high mountain to see one temple called Palitana—myself, my son-in-law and my daughter. And we were really tired because we had to climb—I don’t know how many steps—and when we went up we were tired and there was a little canopy made of beautiful marble carving, so we just lay down there. They were very tired and they said, “What is this kind of a temple?” They were grudging. While I looked up and I saw lots of beautiful elephants were carved. So I told my son-in-law, “Look at these elephants, they all have tails of different types.” He said, “Mommy, we are all dying, how can you see the tails of elephants?” But is just to divert their attention from that tiredness, I told them that why not see these tails of the elephants, which are very different.

So, what happens that when you are putting your attention so much to outside all the time, then you must first of all also divert your attention. For example, you see these beautifully made things here. Your attention is on something

else. Just try to enjoy the beauty of that. See, there are beautiful carpets here. Just look at them without thinking; because they don’t belong to you, so no headache; they belong to somebody else, is very good. Otherwise, if it belongs to you, you start thinking, “Oh, my God, I have spread them here, what will happen; they have to be insured,” or some sort of a thing like that. That’s common human reaction. But if it doesn’t belong to you, you can watch it nicely.

Now you watch it and don’t think. You’ll be amazed, when you see the beauty that is put inside this, you’ll see the artist who has put his joy, his exuberance into it, and you’ll be amazed, after realization that this exuberance will fill into you and a cool kind of a relaxation will come into you, and this kundalini will rise, and you’ll become steady in your thoughtless awareness.

So whenever you look at anything, look at any beautiful thing. Even, say, today’s election. Just watch the man who is elected. Watching him itself gives him blessings, gives him better ideas. You get also ideas which are coming from reality, which are there; how to make this man a successful person, or this country a successful democracy.

All these things happen when your attention is diverted from criticizing, from reacting. Just you watch. Become the witness; try to witness everything. It’s not so very yet practiced. So far, I’ve seen, that whenever even we get our, achieve our realization, we don’t realize that we have to witness everything. When you start witnessing through your Spirit, then you don’t see the bad points of another, but you see the good points. You just pick up the person with very good points.

So, once you see that, the witness state enlarges, and you start enjoying another person. You start enjoying everything that is there. Even a small blade of grass you can enjoy.