

# YOU ARE THE LIGHT

Secrets of the Sages Made Simple



MUZ MURRAY

# YOU ARE THE LIGHT

My objective in this book is to help you understand how misunderstood beliefs and mental attitudes may be holding you back from uplifting your life. Awakening to the wonder of what you are and where you fit in this incredible *Alice-in-Wonderland universe*, will help you to keep your sanity in an increasingly insane world.

*“For my friends across the Pond, please note this book is written in UK English.”*



# **You Are the Light**

**Secrets of the Sages Made Simple**

**Muz Murray**

Mind is no more than a shadow cast by the Light.  
When you are the Light, why care what shadows you  
throw?



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**Zzzz...**

By the Same Author

**Seeking the Master: A Guide to the Ashrams of India & Nepal**

Neville Spearman Ltd, UK (1980)

**Seeking the Master** - Pilgrims Bookhouse, Katmandu, Nepal (1998)

**Words on the Way: The Yoga Philosophy Sanskrit Wordbook**

E-Book (Inner Garden Publications, 2008)

**Iffleppinn Island** - an esoteric fantasy. Evertype, Ireland (2014) ISBN

10-1-78201-052-1 / ISBN 13-978-1-78201-052-4

**Other Language Editions of Sharing the Quest:**

**Inzicht Als Uitweg: Leven in Verbondenheid** - Mirananda,

Holland ISBN 9062717802 © Muz Murray (1988)

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## PREFACE

From the time of my first spiritual awakening, I have understood that the most significant sorrow in the human soul is the sense of separation and the lack of understanding any significance to one's life. Many feel a deep sense of isolation; feel separate from their families, from others and from their own souls. And therefore from the source of *That* which manifested their Being. This condition is the ultimate spiritual malady, known as soul-sickness. Our seeming inability to feel at One with the Omnipresence is at the heart of the existential dilemma. And not feeling we really belong. *Here or anywhere else.*

The point of my life's work was made vividly poignant for me during a Conference in Israel for *Peace in the Middle East Through Yoga* (just outside Jerusalem)—to which I was an invited delegate—when the Master of Ceremonies told us the story of his visit to an Old People's Home. He said the talk he was about to give went out the window when—as he began—an old lady in a wheelchair rolled up to him and asked piteously, like a little child, “Please, have you come to take me home?”

He was devastated.

As he said these words, I was overcome with a powerful rush of emotion. My throat choked. Tears filled my eyes. I vividly recalled a scene at the age of thirteen, when my father had taken me to visit an orphanage. Whilst he talked with the director, a little boy had

sidled up to me, put his hand in mine and pleadingly asked, “Uncle, have you come to take me home?” At the time I was stricken to the heart, because even I felt like an orphan in my own home. I was powerless to do anything for this poor lonely little boy. But his request had unknowingly burned deep into my soul. At that moment, as the Master of Ceremonies spoke—it all came back to me. Suddenly I saw and felt the connections. Rising, my hands trembling, I took the microphone—and not caring that tears were streaming down my face—I shared my story with 600 people in the audience. I had just made the sudden discovery that ever since—I had dedicated the rest of my life to ‘taking people home’.

And this book is one of the ways I hope to achieve it.



## INTRODUCTION

If you are spiritually seeking to make sense of your life, *You are the Light* will help you ‘join the dots’ in comprehension, which many other books leave open or gloss over altogether.

Some of these writings are transcripts from recordings of question and answer periods, known as *Satsangs*, during sessions in India and from workshops in other countries around the world. Others are sudden insights and revelations which arose spontaneously in contemplative moments.

In many instances I have elaborated on my immediate responses to these questions with further clarifications after deeper reflection, making concepts as clear as possible for those new to them.

As certain extracts are taken from workshop recordings, there will inevitably be a number of repetitions here and there, in order to make understanding clear in context. I am attempting to express the same things in as many different ways that I can. Some people may use this book for reference, just dipping in and looking up a particular concept when they need it, so certain aspects will necessarily echo explanations made elsewhere in these pages. I trust this repetition will help your assimilation of the concepts. By the time you have absorbed this A-Z, I am sure that somewhere along the line you will have had a few *Aha!* moments—or what I call quantum leaps in consciousness.

If at times you perceive what appear to be inconsistencies or contradictions in the way I express things, it is only because I was speaking to the level of understanding of my questioner at a specific time, by talking his or her language. When I am relating to people at different degrees of perception and understanding, I am obliged to speak accordingly. Therefore I am not talking pure *advaita* all the time, but speaking according to where people are at, so I may switch from the Absolute viewpoint to the relative where necessary.

For example, I may state that in my understanding, “there is no such thing as “mind” or “God” (as a mental conception) and elsewhere, in another place, I might say, “it is God’s gift to humanity” or “it’s your mind playing tricks.” Realise that these are merely figures of speech used simply to make an issue clearer according to the mindset of my questioner at the time. This is simply because we have to use inadequate words to get the ineffable across in a way that it is most easily assimilated.

For those who are fixated on achieving Self-realisation, I offer many steps and pointers in that direction, yet ultimately I may say ‘forget about Self-Realisation;’ it is a stumbling block

The ripe reader will understand and not baulk at what may appear to be contradictions.

Just take what speaks to you for the present and leave the rest for another reading a year or so later. You will be surprised at what you missed!

In any case, it is your true Self—your essential nature—reminding you of what is inherently known. If any of the truths

expressed here resonate within you, then you are recognising the Reality of something you have known all along, but may have not consciously formulated. If it is not something that you already know deep down, you would not be able to *re-cognise* it. It is your own innate Knowledge that recognises the Truth when it is felt in the Heart of your Being.

It is my fervent hope that something in the many different ways of expressing the spiritual insights of *advaita* will awaken a joyous jolt of recognition in the state of awareness in which you presently exist.

What then, is *Advaita*? It is not a tradition or a philosophy: but the revelatory transmission of sages who have attained *Oneness* in the highest experiential awareness of the Reality—the way Existence really is—just as it is (otherwise known as Knowledge of the Absolute).

However, for someone who has never been granted a mystical experience, it is virtually impossible for them to grasp the insights of a mystic, or for the mystic to make such insights comprehensible to the materialistic mentality of those who tend to be rigid and fixed in their beliefs and concepts. And when one attempts to explain *advaitic* awareness, the ‘rational’ sceptic will denigrate any such effort, being convinced that their narrow viewpoint is that of the ‘real world.’

It is a thankless task, akin to trying to explain different colours to someone blind from birth. However, these writings are an attempt to bridge that gap for the sincere seeker.

As a mystic, having being blessed with *Cosmic Consciousness* (which was the turning point of my life) a month or so before my 24th birthday, and later, through *Samadhi* states and a Near Death Experience, I have done my best to make these mystical perceptions comprehensible to any sincere and enquiring reader. In this book you will find the quintessential understandings of the Sages of all times, explained as simply as possible, and evaluated and aligned according to my own experience and a lifetime of contemplation.

But if you read this from the point of view of your intellect—that is, your education, your conditioning, your beliefs and previous conceptions (and I know it is difficult not to)—you will not derive the most benefit from these sharings. If you really wish to understand something, you need to be open-minded, open-hearted and without preconceptions.

One who tends to immediately argue from a fixed viewpoint is not willing to explore a possible alternative truth regarding what might really be the actuality of our existence.

The insights in this book are not to be wolfed down like reading a novel, but to be *imbibed*, bit by bit, and allowed to settle softly in your soul. Do not try to comprehend the significance mentally, but simply absorb the essence of these offerings with the intuitive intelligence of your heart.

Only in this way can this work hope to be of value.

Accept what speaks to your heart right now and leave the rest for another day.

## N.B. WHAT I MEAN BY THE TERMS I USE:

**Apperception:** the dictionary definition would be ‘introspective self-consciousness’, or ‘perceiving something related to previous experience’. But in the tradition of Humpty-Dumpty, in that “a word means exactly what I choose it to mean” I use it to indicate a deeper functioning; so for me, apperception is the spontaneous and intuitive comprehension—or sudden awareness—of the truth without the intervention of thinking.

**Baba:** In India I am known as Ramana Baba (a name given to me by one of Ramana Maharshi’s enlightened disciples); hence in some of the transcribed *Satsangs* I am being addressed as ‘Baba’ (a respectful term for a wandering monk, indicating ‘wise-elder’ or ‘father’, much as one calls a Christian priest ‘father’).

**Ego:** although I do not consider this habitual mental attitude called ‘ego’ to be an actual entity, but more of a psychological attitude—a functioning of which we can ‘sense’ or become aware—I may at times speak of ‘the ego’ for the sake of brevity in exchanges with certain seekers who do not know my stance in this. Generally I speak of it as the ‘sense-of-ego’ rather than a thing.

**God:** whenever I use the word ‘God’ for the mind-set of those unfamiliar with the language of *advaita*, do not imagine I have gone all theological; I am really talking about the *Self*—or Absolute Awareness. So wherever you see ‘God’ in my responses, mentally transpose the word with the ‘Self’ (the technical term used by yoga sages). For further comprehension, see the section under the heading of “Self-Realisation”.

**Mind:** similarly, I may use the word ‘mind’ (indicating all forms of mentation) colloquially for simplification, but that does not mean I consider it as having any actuality as a phenomenon, but only as a transient and intermittent thought-flow. This constricted aspect of consciousness I sometime call the ‘mini-mind’ as opposed to the vastness of the Consciousness underlying the appearance of the Universe. ‘Mind’ is a conceptual illusion.

**Psyche:** I consider this as the subtle psychological aspect of conscious tendencies that remain combined in the vibratory soul-frequency field (even after bodily ‘death’).

**Q:** Stands for Question, or Questioner

**Satsang:** A Sanskrit term meaning “Association with Truth, Wisdom or Reality.” In common parlance it is taken to mean being in an assembly with fellow seekers in the presence of the Guru or spiritual preceptor, imbibing wisdom and spiritual quality, by listening to talks, question and answer discussions and perhaps including chanting and meditation.

**Soul:** when I speak of soul, I mean the vibratory force-field frequency of the individualised entity, which endures as long as we believe in having a body.

**Spirit:** I define as the inherent life-force of the Omnipresence or Absolute.

## ABIDING AS THE SELF

*What do you believe is 'I'? Do you really understand where the "I" you refer to as yourself comes from?*

The individual 'I' is a lie. It is only a thought, a concept. You were not born with it. So how did it arise? How did you come to believe that 'I' is me? What is it that added an 'I' to your previous experience of an 'I-less' life?

In the first two or three years of your existence you lived as a free spirit without any notion of an "I", until you attached yourself to it.

Is there actually any such a thing as an "I" that is doing the thinking and masquerading as you? If you can stand back and watch the thinking process going on, you will come to perceive that you are neither the thought, nor the thinker.

The "I-thought" is a concept created by the ego-sense, mainly involved in past memory or anticipation of the future. In the NOW, the "I" does not actually exist: there is only a preceptor of whatever is *happening in the moment*. But in a split second, the knee-jerk self-reference to the I-sense quickly changes the moment into a story of the past—in order to relate it to others—or is overlaid by a fear of the future.

Consider standing back and observing the thoughts as they arise. Sink deep into the observer and feel what exists beneath the reactive thinking.

There will come a time with deeper practice, when even the observer evaporates.

Then what remains is only an expansive sense of ‘Isness’. There is no longer an individual “I” or central reference point to which all thoughts, fears, anxieties, self-justifications and self-deceptions are centripetally directed.

The sense of *Being* that then exists is what is known as ‘Real-I-sation.’

We will enlarge upon this throughout the book.



## **ACTION, ACCEPTANCE, OR AVOIDANCE?**

*Q. Political machinations are causing fearful situations in the world. But many ‘spiritual’ people keep telling me that talking about it and protesting against it, is giving energy to the situation and power to the controllers.*

*How can we reconcile the spiritual requirement for acceptance, with the need to fight against what is wrong—such as false-flag attacks, ecological or social injustice, genetically modified crops and poisonous pesticides? Can you advise on the right attitude, please?*

While there is a certain amount of truth in the spiritual attitude, there has to be a balance in these things. Do such people imagine the problems will go away by putting their heads in the sand and pretending they don’t exist? Was the holocaust prevented because the majority of Jews ignored the warning signs, or were afraid to speak about it, or decided not to think about it, saying “Our government would never do something like that”? Warning signs of many kinds still abound today. If no one knows about an injustice being perpetrated, or freedoms being legislated away, then no one will try to prevent it. There are times when a situation needs to be aired.

Even the great contemporary sage Ramana Maharshi, who consistently cautioned us against unnecessary action, advised: “Be not blind when a wrong is committed before you. Correct it if possible, or at least speak out for the right.”

That is also my contention.

It is worth repeating the famous quote of the 18th century statesman, Edmund Burke: “All that is necessary for evil to triumph is for good men and women to do nothing,”

Even though this world may appear to be a dream, while one is in it one has to act according to its apparent effects. When you are in a dream at night, it is just as real and scary as this daily dream appears, so you have to deal with the dream situation and act in it according to your conscience and level of consciousness.

We can but accept with as much equanimity that we can muster those things which we believe we can do nothing about. Political machinations in the world make people feel impotent and helplessly alone. But the more people become aware of what is happening, the less alone we become.

When there is mass awareness of wrongdoing then a widespread movement of mass refusal to co-operate with the ‘authorities’ is a possible way to bring about change; just as the masses of India did with a countrywide civil non-compliance to government edicts, which brought the British Empire to its knees. So if there is something within your orbit that you can practically affect, then by all means be moved by your feeling. If your action is meritorious and can ameliorate or change a destructive situation, then go for it. Whatever comes within your grasp and capability is one of the reasons you have become aware of it.

While the 99% of good people do nothing, the evil 1% will continue to rule.

To ignore something that is destructive to the lives of others is uncaring and selfish. If you have the capacity to do something,

then for the sake of your soul it is important to stand up and be counted. Whatever you do for others actually has benefit for your spiritual self (as long as you don't consider you are doing it for that reason at the time).

Just be sure it comes from the heart and not from the sense-of-ego, otherwise it is worthless.

If you have any hope or expectation of being sincerely heard, your protest must not come as an angry cry from among the mob, or from neurosis, your conditioning or subliminal fears; but as a reasoned, intelligent, and heart-fuelled conviction, manifesting the level of spiritual consciousness you have so far achieved.

Bear no animosity towards those who are wrongdoers, as they are suffering from their own sickness, or they would not be making others suffer. But don't sit in your corner whining, "What can I do?" Speak up and act without anger if there is something within your capacity you can put right. It is only in this manner that your action will have power and validity.

There is always something you can do; even if it is no more than speaking the truth. And only a truth spoken from a non-partisan heart can hope to touch the heart of another. Together we stand, divided we fall.

It is important to understand that *Consciousness is a continuum* that suffuses the world of both mind and matter. Our bodies are no more than dancing molecular energy-fields made up of the same conscious energies that suffuse the whole visible universe.

It has been demonstrated and documented that *thought* is energy, and how the mental attitude and projected feelings of masses of people at the same time, has changed the qualitative atmosphere of events in the world. If we become aware of dreadful happenings everywhere, instead of reacting with fear or burying our heads in the sand, we can redress the balance, by creating peace within ourselves and then projecting love, fellowship and peace into the Consciousness-Continuum-field, and that alone is already doing our part in stabilising what I call the *psychosphere* or energy-field of the planet.



## **ACTION & REACTION**

Reaction comes from identification with the sense-of-ego.

Action comes from heart-centeredness.

## ADVAITA

*Q. Could you explain simply, the meaning of advaita, which is translated literally as “not two-ness”, rather than “Oneness?”*

In a nutshell—no. There is really no way to explain advaita awareness in a ‘simple’ way. Advaita is the pinnacle of spiritual comprehension. The problem is that unless you are a very advanced soul, even to grasp it intellectually, one needs to have had a lifetime’s preliminary step-by-step grounding in spiritual understanding; otherwise any explanation may sound like I am talking quantum physics, or gobbledygook.

If you have been religiously indoctrinated to believe in a conceptual ‘God’ of which you have no experience whatsoever, it will unfortunately be really hard for you to overcome your conditioning in order to accept and understand the viewpoint of advaitic insight, unless you are truly open to self-discovery, no matter what.

However, throughout the whole of this book I am trying to convey the essence of what advaita means. And by the time you come to the end, I believe you will have absorbed it.

The simplest explanation I can give, is by analogy—if, during a dream, you were able to realise that everything and everyone in that dream is only you, and nothing in it is separate from yourself (and therefore there are not two things—the seer and what is seen—but only a homogenous appearance in your consciousness); then this is analogous to the principle of advaita; that similarly, the non-separation of you and everything in this daily dream of existence is but an appearance in the seamless sentience.

## AFTER DEATH BARDO

I received two questions on a similar theme:

*Q1. Tibetans talk about various different bardos or planes, after death. Do they really exist? You said you had a Near-Death Experience when your heart stopped and found yourself crossing a bridge out in space.*

*Q2. Can you tell me something about the after-death bardo? Is there anything to fear?*

Firstly, let us understand what a *bardo* is. In Tibetan, “*bar*”- means ‘between’ or ‘gap’. And “*do*”- means ‘suspended’ or ‘thrown into.’ So the word *bardo* is also taken to mean ‘gaps’ in normal consciousness. This can happen in life situations such as being knocked-out, paranoia, blank-minded uncertainty, or when we are ‘thrown into’ a faint, coma, or out of consciousness under anaesthetic and the like.

But in spiritual usage it is taken to mean the intermediate state: the transitory plane in which one is mentally suspended after death until the next awakening as a conscious being. And take note of the words ‘*mentally suspended.*’

Even this apparent world is a *bardo*, a temporary plane of existence.

So you should understand that you are already in a *bardo*. This Earth plane—or present frequency of experience—is the transitory bardo between what is called ‘birth’ and ‘death’.

How is it you are here in this one, instead of on some other plane? And I don’t want to hear the knee-jerk response about being ‘born’

into this daily dream. That is only the illusory mental recycling of your psyche. If you don't even know *why* you appear to be here in this one, why should you worry about being in other *bardos*?

What happens when we enter other states is that we come round, as if from a faint, as the sense of 'I' arises in consciousness and we gradually become aware of existing on this, or some other plane. It is no different from finding ourselves emerging into a dream '*bardo*' during the night.

From my own Near Death Experience in India (actually, I don't call it an NDE but an ADE—an "Actual Death Experience") as I was after all, clinically dead for several minutes after my heart stopped and my doctor-guru was considering having to throw my corpse into the Ganges.

But my emergence into the *bardo* wasn't fearful. It was rather like just awakening into another dream. But it was somewhat astounding and a mite confusing, because of the sudden transition from one plane to another. It was only after a while that the arising of the ego-sense awakened a fear of wonder as to where I was and how I got there. I found myself crossing a vast rock arch that spanned the universe. Luckily my mantra, which was always repeating automatically in my consciousness, asserted itself and gave me something to hang onto, before seemingly delivering me back down to my body. And on hearing the doctor's frantic voice, I realised where I was, and my body revived, much to the relief of the doctor who's acupuncture caused my demise.

So let us consider: is there anything to fear on *this* plane?

"*Lots of things!*"- I am sure you are likely exclaim. But that would only be according to your personal apprehension and projection, not

your actual here-and-now reality. It all depends on your karma. All *bardos* are much of a muchness, in that they are no more or less real than this dream of life you find yourself in right now.

Actually, most *bardos*—as the Tibetans concur—are tailor-made, according to your own proclivities, or quality of soul. And that is inevitable, as all worlds and *bardos* are conceived by your own projection of what you believe you deserve, according to subliminal impulses and the requirements of karmic payback time. For some, *bardos* appear hellish, for others, some sort of paradisiacal experience. Maybe some of them appear more fantastical than others. But the point is, your *karma* will be the same in all of them. If it is your destiny to find yourself in a war zone, or to get mugged, hit by a truck, or thrown through a wormhole in space; or become a famous athlete or film star, a millionaire, or a great sage, then some aspect of your *karma* will play out in whatever *bardo* you find yourself.

The quality of your thoughts, feelings and development of soul will determine the space you will find yourself in after transition from this sphere.

Therefore the only thing to fear is your attachment to the ego-sense, which will still be functioning even in the so-called ‘death’ space.

And it is adherence to *that* which is the only cause of experiencing any fear in the first place.

## AFTER LIFE

After you quit this body, when it comes to totting up the bill of your life, everything - absolutely *everything* - every *thought*, including the very minutiae of your existence, is counted.

That is - counted in the life-review by your *own* innate Conscience (a function which is known as *Ishvara* in Sanskrit).

There is no judge other than your own self.

Be aware of this. And do *nothing* unconsciously.

Anything done from the heart will hold you in good stead.

Anything done otherwise will cause you pain and profound regret.

Having understood this—

*it is too late now to say then that you never knew.*

## **Here ends your sample copy.**

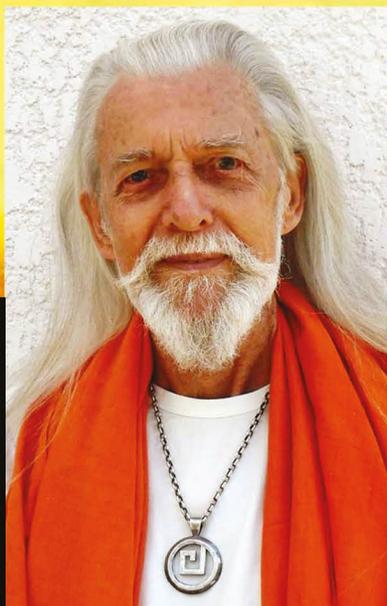
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# Unsuspected Secrets of the Unknown Self



*You Are the Light* is an A-Z of spiritual insights, which contain the key to Understanding your Life. It offers an insightful look at the nature of the Mind-Body-Spirit vehicle you presently inhabit and makes sense of the many bewildering paradoxes that bedevil the earnest seeker. Transcendental experience is here clearly explained in a profound but refreshingly simple manner and the mysteries of Existence clarified in down-to-earth language, appreciated by many who were hitherto confused by obscure or conflicting writings.

## What readers are saying:

“You put so much of my muddled learning into perspective. I understand better now the concept of Self. Thanks.”

“I love your humorous, colourful and light way of writing and expressing the truth... So great and funny!”

“Such a clear article about Self-Realisation... No confusion possible... Thank you for this wonderful explanation. Very happy to read it.”

“I love your deep inner insights. I know exactly where you’re coming from - excellent in-depth analysis that most gloss over. God bless.”

“Your explanations are blowing my mind... My way of thinking is changing as a result. You have my gratitude.”

