

GURURAJ: Good. What shall we talk about this morning?

DOUG: Jeri!

CHELA: Beloved Guruji, I know some people who have a genetic disease which is progressive and ultimately fatal. Bearing in mind that sickness has not only unpleasant physical components such as pain and loss of beauty but psychological components as well such as frustration and anger, my question is: is sickness necessary? In such circumstances should one seek the strength to accept and endure, or should one seek healing? Thank you.

GURURAJ: Seek what was the last word?

CHELA: Healing.

GURURAJ: Healing. Hmm? All sicknesses originate from the mind. And today modern medical science also says this, that physical illnesses stems from the mind. So if it stems from the mind, what are the mechanics? What is the process? Now if mind is regarded to be thought, then it would mean that the very subtle thought which is also matter converts itself into a far grosser form so that very thought form translates itself into its organic value. Now the person who is forever thinking of the illness... and many people have such thoughts. They fear illness. They fear death. They fear all kinds of things. And with the continuous repetition of this negative thought, the thought can no longer be, cannot be longer contained within the mind, and it has to find release. So the release it would find would be in the physical body because thoughts are formed by samskaras. And as I've said before, that samskaras are nothing but impressions that have been gained over all these thousands and thousands of years of man's existence.

Now there's one quality of samskaras. Samskaras always try to resolve themselves. Those impressions that are really the burden in man's life are always trying to find release, and the best way it could find release is to convert those samskaras, those impressions, into thought forms. And that is why, because of the past experiences and doings in man's life, they convert themselves into thoughts. And if they were bad experiences, then negative thoughts result. So to recap: samskaras translate themselves into thoughts as a form of release. Now thoughts cannot contain themselves. Thoughts cannot retrogress on the path of evolution. Thoughts also want to find release so that the true nature of man can shine out, can shine through. So here from the spiritual level to the superconscious mind then to the subconscious mind and

then to the conscious mind is how the samskara travels. And when it comes to the conscious level of the mind, then it is known as thought.

Now thought not being able to go back, or inward, to the level of the impressions, it has to go outwards. Now where can it go to? It goes to the physical body, and there it translates itself, or manifests itself, in various forms of diseases. Now these diseases are dependent upon the thought patterns one has had. You start complaining about backache, backache, backache, then you will definitely translate those very deep down samskaras through thought forms into backache.

Someone was telling as an aside someone was telling us a joke at the dinner table yesterday. He says, "A woman is the backbone of a man. No wonder there are so many backaches!" [Laughter] It can apply the other way around too.

[Laughter] Right.

So now the organs of the body gets diseased. That means... diseased means it is not at ease. That is dis ease. And what man tries to do is to bring those organs back to ease. Good. This is one aspect. The other aspect is that certain diseases are inherited. They go from generation to generation. Now why does one inherit a certain disease? Why does one choose parents so that that person could contract that particular disease while another person would choose parents that are disease free? Now here the law of karma comes into action. So disease can stem, in combination with the samskaras, disease can go back to a previous life. And that is a great boon. For we come in to this life to release ourselves of the burden, and this very suffering of the disease releases that burden, lessens the burden. So we ourselves, with our past actions in other lifetimes, we choose the parents. And with aforethought in this pattern, we come into this world with this disease. Good.

Now this disease that we come with through genetic means helps us a lot. It helps us evolve because that is the experience that man might need to clear his path so that he could evolve. Disease can be interpreted as a boon to cleanse ourselves. Those of you that have been ill, for example, and had to lay in bed for a few weeks, do you know what great things can happen there while you're laying there in bed? Disabled perhaps? Not being able to get around? Disabled means not being able. You reflect. You go within. You analyze all the various facets of life. Like this, life is so busy in all our mundane activities that we don't examine ourselves. So many a times the disease befalls us to give us a chance to examine ourselves. That happened to me. I'm a classic example. When I had a heart operation I was lying in the hospital. Although from childhood my training had been for the search of God and to know God. But lying there in hospital for a month, I was thinking what is all this worth. Been in so many different kinds of businesses and had all kind of mundane pleasures and what have you. And I sat down and I thought, lying there, what is this life really worth if I can't become that human torch to light the way for others, perhaps. And I have been given that gift, if you wish to use that

word. There are no gifts, really. You strive for everything you get. Nothing for nothing and very little for five cents.

[Laughter] Yes. Yes. Yes.

And so I came to the realization where the total opening of the heart took place. So it was physical as well as spiritual. Cutting of the heart was the physical part of it, but that also opened up the entirety of the spiritual self to flow through the heart. That's why I talk of love all the time. So the point I'm trying to make is this, that the illness can be converted to man's advantage by reflection, examination, analysis. This all falls under jnana yoga where you inquire within yourself. And I in my case saw the futility of all kinds of acquisitions and all kinds of mundane pleasures. That is how our foundation was started.

So now to go back. Now I was born with a congenital heart disease. From childhood I was troubled with the heart, and when I was about fifteen, the doctors gave up hope and said, "Six months for you." Yes. From that time I decided, "Who are you to tell me six months!" Life can be prolonged by sheer will. By sheer will life can be prolonged. Not for a selfish purpose. But if the purpose is good, the will becomes stronger, and life can be prolonged. The ancient sages that lived in the Himalayas prolonged their lives through sheer thought force and will. So it has to be strong enough. Right.

So now to go back to karmic disease. That because of our actions in previous lives or whatever, we choose to be born through parents through whom we inherit the illness. Now this is for a purpose, as I said. This is also a way of cleansing one's self, lessening the burden of samskaras. Now how to alter this, how to alter karmic disease is very simple: by performing good karma. If there was ten ounces of bad karma, do eleven ounces of good karma, and then it annuls the ten negative karmas, and you have the one in the balance. I've said this many times before. And that is how the suffering can be averted.

But when man through improper living, perhaps, overindulgence in things contracts a disease here, then what should he do? Because of the improper living, he has created karma. Now the laws of karma has a funny way of operating. It can give you the results immediately, or it can have a delayed reaction, the results of which could even be experienced in another lifetime. Now when a person is a highly evolved person, then the results of his karma rebounds on him immediately! And a person that is not very highly evolved or not because high evolvment also involves very deep sensitivity so they have a delayed reaction. Good. So, as the old saying goes, whatever we sow, we reap. So all these diseases brought upon us are by our own actions and thought patterns, be they of this life or be they of previous actions in previous lives. But every action must have its reaction. Every action must have its reaction because the scales always work perfectly! Those scales are very accurate.

Talking of scales reminds me of a little story. Fasladin, Fasladin brought three pounds of meat home and gave it to his wife to make a meal. So when they sat down to eat, there was no meat on the table only all the other veggies that go with

it. So Fasladin asks, "What happened to the meat I brought home?" So the wife says, "The cat ate it." Meanwhile she had eaten it. So Fasladin takes out a pair of scales, and he weighs the cat. [Laughter] And the cat weighed three pounds. The cat weighed three pounds. So he started reasoning to himself telling his wife that if the cat weighed three pounds, then where is the meat? [Laughter] And if this is the meat, where is the cat? [Laughter] So the law of nature works in the same way: that if you add on three pounds, then three and three would be six. It does not work according to Fasladin's cat! [Laughter]

So every disease we have, every suffering we have, we are responsible for it. We are responsible for it. Now how do we take... how do we come to grips with this responsibility? We can only come to grips with this responsibility if we truly realize that this has happened to me because of me and no one else, even in the case of an accident. A person crosses the street and a car knocks him. It is not the fault of the car nor the driver. It is your fault because you deserved that accident. There is no such thing as accident! Your own particular karma has planned for you to be knocked down although we do blame the driver and the car for knocking us down. Why was it such that you were at that particular moment at that particular place to be knocked down? Did the driver know you were going to be there at that particular time? Was the car conscious that you were going to be there at that particular time? No. No. No. It is you yourself that has attracted this accident to you to pay off some debt that has been incurred.

You can never take... a thief, for example, would steal from some home or from someone. He will have to pay it back. Every action, to repeat again, must have its reaction. Whatever one sows, one reaps. Whatever one takes, one will have to give back in some form or the other. And it is only because of this eternal law that this universe can function. Otherwise the imbalances would be so great between sattva and tamas that we spoke about that this entire universe will explode into cinders.

So the laws of nature are forever battling to preserve an equilibrium. Man tries to destroy the equilibrium, and that is where nature rebels against us for trying to destroy its equilibrium. And then more and more obstacles come our way. That is why all the ethics, the Ten Commandments and all the ethics preached in various scriptures, are not in vain. They are there so that, although man made, they are there to preserve at least an equilibrium in society. And we that disturb the equilibrium, we suffer the consequences.

So when a person has disease, what should he do? Medication might be necessary. Surgery might be necessary. But more necessary than all of those is meditation and spiritual practices, for that gives you the strength to face the surgery, that gives you the strength to face the medication that might be required.

Now meditation can cure anything, but who has reached that stage of spiritual practices that by thought force alone all and any of these diseases can be cured. But when man reaches that stage, he ceases to care for his body. If we look at the lives of great men of recent years at the turn of the century, Ramakrishna, one of the greatest saints that walked at the turn of this century walked this earth suffered of cancer of the throat, but he did not care because he was so immersed in the eternal spirit that he did not care for this fleeting, little body. Ramana Maharshi, another great sage, also suffered of cancer. And like that, I could make a whole list of names for you that ceased to care about the body, for they had transcended the body.

That is at one end. But we being practical householders, when we are afflicted by any form of disease, we have to take some steps. We do realize firstly that all the suffering we are going through ill health is by our own doing. So what we do at first is to accept the disease and accept the idea that this has been caused by me. Now once one accepts that idea and has that perspective, the sting would be gone of the disease. It would not be felt as severely as it ordinarily would be felt. Good. The second stage would be a total surrender to the disease, that come what may, let it work and let me stand apart and watch the disease working. Now that could be difficult. If you have a toothache, you can't stand apart easily. But have you watched little children in their innocence. A child might have a toothache, and yet you get him engrossed in some game and his toothache is forgotten. All of you have had that experience. Now so here it also implies a certain amount of innocence within oneself, and that innocence means that you stand apart from the disease, and you watch it. You watch it happening. And when you watch it happening, when you objectify that disease, then that disease starts becoming more at ease. The disease starts becoming more at ease because you are not diseased. Your body is, your mind is, but your spiritual self is not! And that's how you alleviate more than half of the pain suffered.

There are spiritual practices which are difficult to do, which require years of practice. I'll give you another example of myself. On the thirtieth of November I normally get up early in the morning about three and I felt a terrible pain going from here right around to the back. And the pain was very severe. I would not trouble the other members of the household. It was renal colic which is the severest pain one could ever get. I was told that it's even ten times more severe than childbirth. And of course, there are methods today where childbirth could be perfectly painless. Good. So, seven o'clock when the members of the household saw that I was going through this very severe pain, they called the doctor, and he said that it could be a kidney stone or whatever it is, and they took me to the hospital to the emergency ward. That was two o'clock in the afternoon. By the time that the doctors got round to you, it was five, six o'clock. You know now hospitals operate. [Sympathetic yeses] Yes. I was lying there in pain. I thought to myself that I've got to overcome this pain. Slowly, slowly I started off objectifying this pain, moving the pain away from me. Thought force. Hmm? Moving the pain gradually away from me so that I just felt slight little disturbance there but not that severe pain of

renal colic. And when I objectified that pain and visualized that pain, I sent thought forces to it: "You are going. I am your master. Not you my master." And the pain disappeared. It took about an hour. This is a yogic practice which is very simple really. All practices are simple. And then they took me for those x rays and I think it's called an IVP? Dr. Robin? Anyone?

CHELA: Yes, that's right.

GURURAJ: IVP? Right. So they examined this, and they said, "There's nothing there. It's all clear! Go home!" Do you see?

So there are these methods which people can do through practice. They can do through practice. But ordinarily this takes years of training. But ordinarily man can very easily objectify the disease or the pain. And the very act of objectification rids you of your diseases if not totally but to a great extent. And then meditation gives you the strength to do this, and with that you have medication as well. Give unto Caesar what is Caesar's. Give unto God what is God's. This body belongs to Caesar. Right. Good.

Now when it comes to healing, you will know, as you must have read many times, that doctors can't cure you. They can't cure you. Man cures himself. The doctors only give you medicines to expedite the healing process. But in reality man has a mechanism built within him to cure himself if he gets away from certain habitual patterns. Like diet, for example, is very helpful. And a healthy attitude of mind and not wallowing in the disease helps to cure you. Good. And then with that, meditation, medication. So you tackle the problem from all angles, and before you know it the disease is gone.

Now that is ordinary diseases. What about terminal diseases? What about terminal diseases? Why is a disease contracted by a person that proves to be terminal? Because that person is nearing an end to this life. He is not dying because everything is life but changing his body. And the suffering of that very terminal disease is that which is necessary for that person. Necessary so that his passage to the other world, to the other side, to use those words, would become easier. For he is shedding a lot of his karma in that suffering before he terminates this life. And the reason is very simple. Anything felt in the physical is ten times more severe in the subtle because the subtle body is ten times more sensitive than the physical body. So when the person has to end this mortal existence, he is being done a great favor by the laws of karma to make things easy for him so that he does not suffer ten times more than what he can really bear. Someone asked me about suicide not so long ago, just some hours ago. I told the person that when a person commits suicide that person goes through terrible mental turmoil, or else without that mental turmoil, no one wants to take his life. Everyone is trying to preserve his life. They'll battle. They'll fight. They'll do everything possible to preserve their life

because of the ego sense. The ego has to be preserved. So this person's ego would be going through terrible pain and turmoil before it gathers courage that's not the word to take his or her life. But then I explained this person that that turmoil does not end because turmoil is of the mind connected to the subtle body. That turmoil would not end with the cessation of the physical body, but it will be carried forward in the subtle body. And that experience would be amplified. That turmoil would be so amplified, ten times more, that you will have great suffering beyond that which you could really bear. So these adversities you have in this lifetime, do not increase them tenfold because you are achieving nothing. You would have to be reborn in any case and carry on with what you have to do and what you have to gain and what you have to pay. Do you see? So these things don't help at all.

So coming back to terminal disease. The person must regard himself fortunate, for life is going to end. That disease was created by his karma of a past life or a present life and would have to pay for it. Why carry it on and on and on? Why carry it on?

[END OF SIDE ONE]

GURURAJ: Pay for it and finish. If you want to cut off a dog's tail, you don't do it bit by bit. It hurts the dog very much. Cut it off one chop at the stem.

So these are various forms that diseases take. They could be interpreted, the karma could be interpreted in its various values or various organic counterparts. And they are to be welcomed by a rational, sane attitude: that this has to be created by myself, and I have to face it.

Now when it comes to healing, when it comes to healing, what happens there? Did Jesus not always say that your faith has healed thee. Hmm? Jesus was the instrument to encourage that faith, to create that faith. But in reality, you have healed yourself. Good.

Now there are spiritual healers that could take away the disease for you. And that is what you want to think. Now healing has two aspects. There is magnetic healing which the healer transfers his personal energies to you like a doctor would give you medicines. Transfers his personal energies to you to bring about a balance. But there is a great danger there, and the danger is this, that with the transference of magnetic energy, that person not being perhaps a totally pure, enlightened person, would also be transferring his negativity to you with the energies so that although there is temporary relief, it will manifest itself in some way in time to come. Right.

Now, we come to the real spiritual healer who is a channel, channel for divine energy. Now being a channel, he has the ability to have divine energies flow through him to the person concerned. And with those energies the imbalances are corrected. Now divine energies being of a pure nature, universal energies being of a pure nature, will definitely help the person and uplift the person. But if the disease has a karmic origin, as most diseases do, then remember also that this is a temporary relief, for no one can take your karma away from you. It will manifest itself perhaps not in this life but perhaps in another lifetime in some way or the other, not necessarily in a disease form but in some way or the other. That debt will have to be paid! But being filled with spiritual energies, the payment does not become difficult. Installment plan, as I always say. Yes. Not cash on demand. So those are the differences.

Now a child passes away, for example. Or a child is suffering, and the parent has to view the suffering. And as parents go, the parents suffer more than the child. Now we have to find the cause why the parent suffers. The parent suffers because of his or her attachment to the child. Every parent believes that this is my son, this is my daughter, this is my wife, this is my husband. And that is how the world functions, but it is wrong! It is wrong because in that very "my" aspect of thinking, you are possessing. Can you possess your child, daughter or son? No, it is impossible. They are not your children in the first place. Do understand that. You have only been vehicles for them to come to earth. That is why all the scriptures would say all are children of God, not our children. But we being the vehicles of the children, we must feel responsible for their welfare. But that is a different thing from attachment because what hurts is the attachment. That hurts. It's attachment that hurts. If the child is ill, we will do our best to alleviate the pains. We will do our best. If the child has a severe headache, we will give it aspirin, perhaps. Rub it's head with some balm to alleviate. That is our duty. It is our duty to alleviate not only the sufferings of our own children, but all children, all human beings. And all children in this world are our children. There is no differentiation in the eyes of God! So you are the vehicle of James, and you are the vehicle of Jean, and you are the vehicle of XYZ and ABC. We're all vehicles, and yet all those childrens... all those children are really fathered by God.

So when this attachment ceases does not mean that we don't have sympathy or compassion or love or kindness or service. It does not mean a lack of that. That is our dharma to do that, our duty, our love to do that. But yet in doing that one can still be non attached. And when non attachment comes about, it takes away our suffering which is not selfish because what would it help if you see someone suffering and you suffer with it. Then you are on the same level. But what we have to do is to try and alleviate that suffering with any kind of help that we can give. Do you see? So this entire world is none else but a dream. And all dreams are contained of pain and pleasure, ease and disease. What causes disease is ease. Yes. And what causes ease is disease. The opposites keep on functioning, and the only way out is to

rise above it and view it from on top. And view it from on top. And that is non attachment, and that is the truest attitude in life. That is the truest perspective that one can cultivate. Hmm? One can cultivate so that our sufferings and our miseries becomes less and in the lessening of our sufferings and our miseries, would we be more equipped to serve those that are suffering. Do you see how beautifully it works? But we need the spiritual strength, and that is gained by meditation and spiritual practices, believe you me. It is gained by that.

I sit here in front of you. Every part of this body is of no use any more. Every part. But sheer will, sheer will, sheer will! So that I could perhaps do some little thing. Change someone's way of thinking. [Bell in the background rings.] Change someone's perspective on life. Instead of seeing pessimism all the time, see optimism. Why peer into the darkness all the time? See the light. Let the search be in the right direction. Open up the heart. Love, yes, with that everything else comes. If you can truly love, I would always say, then even God comes to you. And all the virtues come to you so there's life, there's hope, there's love, there's joy, there's cheer. Oh, yes. But we search in the wrong direction. We search in the wrong direction. So we shall....

The bell has rung. We'll end up with a little story. Huh? Fasladin... [Laughter] Fasladin was searching around on the ground. So a friend was passing, and he says, "Fasladin what are you looking for? Have you lost anything?" So Fasladin says, "Yes, I've lost my key." So this friend helps finding the key. After a while the friend asks Fasladin, "Where did you exactly drop it?" So he says, "I left... I dropped it at home." "Then why are you searching for it here?" He says, "Because there's more light here." [Laughter]

So we are searching for Divinity in this that we call light. In this that we call light, the ordinary, little, mundane pains and pleasures of life instead of diving deep down perhaps darkness at first through this tunnel where you find the eternal light, the real light. There is the key to Heaven. Thank you.

**** END ****