

WHY DID WE CHOOSE EARTH?

GURURAJ: What shall we talk about this morning?

QUESTION: Beloved Guruji, you have spoken of other planets, or planes of existence where souls can dwell. I don't know anything about life on other planets, obviously, but I've always felt that existence here on Earth is full of extremities. The cruelty and pain that exists here are acute; that in some ways this is a very crude planet. Could you please tell us what lessons are learned here as opposed to elsewhere? How does life here on Earth contribute to one's spiritual growth? Why do we choose to take life here? Or do we choose? Thank you, namaste.

GURURAJ: Thank you, namaste. Yes. Many people do imagine that there is only one place like Earth. Now, this is not true, because this Earth is replicated thousands of times in this galaxy. That means that there are many planets like these that have similar conditions and similar circumstances and similar people. For all you know, you might have a twin sister living on another planet. Yes. Likewise, not only the earth but the solar system is replicated all over. And so are these galaxies and so are these universes. Now there are planets in this system of things in this universe where there are beings that are more highly developed than us. And there are certain such planets where, for example, verbal communication is not even necessary, and where just thinking of a thing would be received. And here on this grosser planet of ours, we do have such experiences as telepathy, for example, where the mother all of a sudden has a thought, without having a phone call or a letter that my daughter is going to visit me. And a few minutes later there's a knock on the door and the daughter visits.

What are the mechanisms that make this happen? It only goes to prove that although we are so immersed in the individual mind created by us, there is only one mind, the universal mind. And because of this universal mind, we are connected to like planets as ours. And not only that, we are also connected to other forms of existences that are far more developed than ours and also connected to existences that are less developed than ours, and that is where your conscious mind or the subconscious mind picks up certain kinds of vibrations.

Now when we go into a deep state of meditation into the subtler regions of our mind, what we are actually doing is going into the subtler regions of the universal mind. And being able to do that, you could perceive other regions. That happens all the time with me when I do the communion practice. Where universes go whirling by and you observe them; you go through all your existences of the past and touch the source of all existence. And that is what advanced meditation is meant to do. So sometimes the mind can conceive of these other existences at a higher level in terms of sound and

color; sometimes in terms of feeling. When some people meditate and they see color (although it's not necessary. What is necessary is the depth of your meditation), then you are in touch with another existence. Because all these existences are contained in the universal mind and you are the universal mind. So within a few moments, going beyond time and space you can be in another part of the universe. And it is as fast and faster than even your own thought. Unfortunately, science has not reached that stage where they can prove this in a test tube, for the very test tube itself is made of that existence, so how can it contain that existence? Good. But the human mind has the ability to go to its subtler and subtler levels and be far beyond this little physical world with all its so called cruelties. And these so called cruelties also exist in other worlds like ours, and they also exist in a different form in worlds that are far more developed than ours. For as long as all these things are in the relative level and that finest, the highest developed planet or world is still in the confines and within the boundaries of relative existence. Now when anything is within the boundaries of relative existence, then there would be these crudities, these conflicts, and the law of opposites would always exist in spite of what fine level one can reach or one can perceive. Naturally those laws of opposites would exist in a different form, in a more subtler form, but it has to be there to exist. It is this very contraction and expansion, this evolution and involution that makes this universe, that makes this universe function. For if it was not there, the entire universe would collapse. And yet even when universes are drawn into the black hole, there although it is so dense that even light cannot escape but even in that kind of density there is this atomic structure where the electrons would be whirling around the nucleus. So there is motion everywhere. And this motion is created by the law of opposites and it is a perpetual motion. One cannot escape from it.

Now through meditation and spiritual practices, we can experience the subtler levels of the mind, which means the subtler levels of existence which includes those higher beings, that includes those higher beings or more developed beings. And that is how when the sages of yore perceived these things, they could not explain it logically, because it is beyond the comprehension of the mind itself. Because the mind is only looking at the mind. So they had to put it in story form. And that is how the mythologies of the world were created.

Now many people misunderstand the word myth. When you say, "Oh, that is just a myth," it means it is not true or contains no substance. There is no such thing. So all these legends and myths were created to give man some form of understanding. The only thing is to look deep into those mythologies and find its true meaning, its metaphysical or philosophical meaning that is contained therein. For example, you'd have the Hindu mythology, all these various gods like Indra, the king of the Gods; you have Varuna, you have Vyu and Agni and so many others. Now these gods are personified by man to create the mythology. In reality, they are discussing the elements that is there to make up this universe, like light, air, fire, water, ether. Those are the five basic elements. So for people to understand the basic elements, they were given the forms of gods. And because of man's mind, given a certain proposition, he could

concretize those elements and make them into gods which he, with his own mind, can perceive. But in reality what is meant are the elements. For example, the Hindus believe in Shiva, the great god. Now in Shavism, Shiva has a different meaning, not as the dissolver, Brahma the Creator, Vishnu, the preserver, and Shiva the destroyer or dissolver. But in Shavism, that particular school of thought regard Shiva as what we would regard Brahman or the Absolute. And that Brahman would have his consort. That Shiva would have his consort called Parvati, also known by so many names because of various aspects, like Kali, Durga, Umba, and all these various names were added on because of these various aspects of Shiva's consort.

So here is the theory that even the Absolute has his consort. So that is come down to us. That is why people mate, animals mate, creatures mate. Good.

Now this consort, this Shakti, as it is also called, is the manifestation of the Manifestor. Shiva and Shakti. Shiva the Manifestor and Shakti the manifestation. Shiva remains still as the Manifestor remains still, and Shakti is the manifestation that is forever in motion. So in other words, it means that the entire universe is Shakti and not Shiva. Shiva stands aside. And if you do visit India one day, you must visit the temples of [Hadjuraha?] where they have sculptures of tantric rituals. And one with an erotic mind would look at them from an erotic viewpoint; one with a philosophical mind and a deep understanding would view them as something totally different where how Shiva and Shakti merges. Right. Now, this is all symbolical, but you can make it real for

by your own mind. Good.

Now Shakti, being manifestation, is the universe. Now when you do chanting, for example, the chant is so well balanced and so scientifically worked out that it gives you the syllables, in there gives you total expulsion of air. You exhale on a certain metrical system whereby toxins are thrown out. That is a purifying factor physically, but the other great factor is this, that the chant, the very syllables are based in such a way that it heightens the vibrations. Now when one heightens one's vibrations, what happens is that we are going beyond the realm of crudities and to a finer level of existence. Therefore we feel so refreshed and fine. And if the chant is practiced long enough, perhaps, then one could reach the finest level of creation, the finest level of Shakti or Parvati. There you experience the first manifestation, the first word. And also you start experiencing that you are not chanting. You are still, but your ego self, the manifested self, is chanting. So Shakti is chanting for you, you are standing still. You see these simple practices, they look so simple, but it has vast ramifications and they are made to overcome the crudities of the world we live in and bring about that harmony by this practical association or climbing the stairs to higher levels of that fineness, of that subtlety, that is within us. So we function by Shakti. All the motion is Shakti and not Shiva. For Shiva is the stillness and Shakti is the manifestation. All motion is in manifestation.

So on the spiritual path, we try to go to the subtler and subtler levels of shakti until we come to the primal shakti. And when we reach the finest level of relativity, we merge away into Shiva, into Brahman. And that is how all these different yogas, laya yoga and kundalini yoga, especially, has been started. Where, through the chakric systems and its purification and its natural flow of those energies and energy is Shakti we reach back to that state of stillness and merge away into Shiva. So you see all these mythologies and stories have philosophical and metaphysical truths in it. And these mythologies were invented because language is incomplete. So many truths cannot be expressed by language, so symbolism was used and even symbolism could never be complete either. We have to get away from analysis and even verbal analysis and even symbolism to really realize the stillness of the being that is within us.

So the other part of the question, "Why do we live?" You live because everything lives. There is no death, there is just a transition, like changing clothes from one suit to the other. And you are forever alive. For if you ever die, the real you, if it should die, you as the manifestation, the shakti, if you should die, then the Shakta or Shiva would also die. One cannot exist without the other. So the purpose of life is to go back home, from where we have emanated, from where we have been manifested. And coming to a grosser level, we have to go back to the subtler level. Everything operates in cycles. If you can picture to yourself a circle and that Brahman or Shiva is on top, you proceed from that, and as you proceed from that, you are in that fine form where there are no conflicts that could come to one's cognition. Because without conflict there would be no motion. But it is not cognized through the mineral, plant and animal kingdoms. And then we start doing an upward turn on the circle; we reach the stage of man and the power of thought is given us. That is the upward circle. Coming down is easy, like climbing down stairs is easy, but climbing up the stairs, the upward part of the circle becomes difficult. That is why man, if he is not vigilant enough and does not do spiritual practices or lives a good life, or whatever, whichever yoga you might choose, find things difficult on the upward trend of the circle. But as one reaches nearer and nearer to the starting point, the magnetic attraction becomes so great that you just float away into the starting point. But at the beginning, from the bottom end of the circle, there a push is required. That is why masters have to come to this earth, to give that little push, to climb those stairs, to pull up, to hold your hand, helping you up that stairway that's leading up. That is why we always, when we talk of Heaven, we always look up. You see, you know, when these sayings are brought up, there is always some meaning to it, some depth to it: that we have emerged from the hell of unconsciousness and now proceeding to consciousness, and then to superconsciousness. You see. So, man is in a transition stage, man is in a stage of transition. The one hand is tied on this side and the other hand is tied on the other side. So there is a tug of war, each one pulling and you are in between. Now it depends entirely upon you which way you want to be pulled. You can let go and be pulled more

to that side or to that side. The upward climb is difficult and the climb in the opposite direction is also difficult if you are at the bottom, in the center of the circle, at the bottom end. For man to be pulled on the animalistic side is also difficult, because he goes through a lot of suffering. And if he allows him to be pulled on the godly side turning upward, that is also difficult, because that is also a climb. But that climb becomes more easier if it is backed up by spiritual practices. Then in spite of all the crudities that exist, in spite of that burden we've brought with us, it becomes lighter. At each step the burden becomes lighter and lighter, for we are determined to climb the hero's path to reach the goal, to reach the goal. So what does one do? One climbs the path upward, and yet that very climbing can seem as if you are standing still and not climbing. The very action you can find in inaction, and within the inaction there is action. So this is what spiritual practices do for you. Where you are climbing up the hill to reach the goal, to reach the summit, and yet that spiritual force which you draw out from within yourself brings that stillness. We get so many many letters that tell me that things are going on, things have to be done, I have to go to work, I have children problems, I have home problems, husband problems, wife problems, they're still there. They are not done away with. It will take time gradually they will go away. Yah. But in spite of all that, yet I feel a stillness within myself, a calmness within myself, and I do not get ruffled.

So these are the aids, these are the means, that is the way to overcome those hurdles. For as long as you are involved in relativity there would always be these conflicts, and there would always be those hurdles because all relativity is governed as I would say over and over again by the law of opposites. So through spiritual practices, one goes beyond the crudities, beyond the crudities and yet within the crudities. It sounds very contradictory, it sounds paradoxical, rather, but it is so, for in the realization of the real I within, all the other things seem to be maya, or an illusion. Illusions upon illusions upon illusions. Let them be. Let those illusions be, let the shadows play on the wall. Let the shadows play on the wall, but know that they are shadows. Let the illusions play. But don't be deluded by the illusions, take them for what they are. Let there be illusions, but let there not be delusions. And one is never deluded if one is established within oneself. So that is the secret. That is the key to happiness, to joy in life. Not that the crudities will disappear. They can't, they're indestructible. Everything is indestructible. Even the finest thought, or a very minute thought in your mind is not destructible. And then of course, as I've said somewhere, sometime, that people think they think. But really speaking, you are not thinking. You have never thought a single thought in all your lives. Now this is a truth which one day will be recognized by science. You have never ever thought anything, you are incapable of thinking. We only think that we think. It is another illusion, another illusion that is made for the production of delusion. And what do you do? You are only a receptor, only a receptor. Since time began, beginless time, all there is has always been existing. So when you say, "I think," it only means one thing, that the receptor in your brain box has just picked up thoughts, you haven't thought them.

You have not thought them, you have only picked them up by making your mind conducive, by opening various channels, you pick up various kinds of thoughts. They are here in the atmosphere all the time.

So even thought is not a product of your mind, for all thoughts and things exist in the universal mind. But through various channels, subtle channels, psychic channels, spiritual channels, they are channeled into your so called individual mind, and then your ego self tells you that you have created, the ego self that you have created tells you that you have been thinking. And it is not so!

So why worry about the cruelties of life? We only make ourselves receptive to the cruelties of life. All these things are forever existing. You just open the hot tap, you get hot water, open the cold tap and you get cold water. And that is how the mind works. Never think that "I am thinking," just think the thought is there, and I am the receptor, and you see immediately the mind will have a different perspective. Then you will say that, "Look, if all the thoughts are there, why must I allow my mind to be opened in a negative way, my individual mind in a negative way to pick up negative thought?" Ah ha! Let me change immediately! You see. That's how it works.

Now when one understands these underlying principles.... Now on this course, I've been letting off a whole lot of new ideas to you, slowly, slowly, slowly on the other courses and still very far to go, very far to go. And a lot of thoughts you will receive that you have never ever thought of before. I am sitting here talking to you. I am not thinking at all! Because if I was thinking, if they were conscious thoughts flowing through, I would remember. But you ask me ten minutes later when I walk out of here, "Gurujji, what did you talk about?" I might have some vague impression, some vague idea of what I spoke about. I just switch off. That's all, yah, I just switch off. And that's what Sujay's father in law said over the dinner table the other day, that you switch off the so called mechanism that turns and twists thoughts with the left hemisphere of the brain, and you open the right hemisphere and you let all those thoughts floating around just flow through in a systematic manner. You create that channel, a certain kind of channel for certain kinds of thoughts to flow through to you. That's all. See how easy it is. You can become a guru tomorrow. Just do that, just do that. It's easy.

But we always search in the wrong direction. We always search in the wrong direction. You know Fasladin, Fasladin was searching around on the ground for something. He was searching. So a friend was passing and he looked at Fasladin and he said, "Fasladin, what are you doing?" So he says, "I've lost my key." So this friend helped him to search for the key. Then after a while they had searched a bit, this friend, a sensible man, said, "Can you perhaps remember where you dropped it so we can start the search there. Where were you last, so we can start looking there instead of just looking around." So Fasladin says, "I dropped the key in my home." So the friend asks, "Then why are you searching here?" So Fasladin says, "There is more light here." [END SIDE ONE]

You see. So, we have to change our direction of search. We have to get rid of a lot of preconceived ideas. And one of them is this: "I think." Rather have the idea that I am a product of a universal thought! Do you get that! I do not think, but I am a product of a universal thought! Then when one understands that, then to come to the step of "Thy will be done" is very easy. Then it is totally easy. Thy will be done, Thy thought, Thy universe, Thy everything. I am only a little bubble. And what is a bubble filled with? Gas. You are just gas. I don't mean petrol, petrol is the English word for gas. You know that? Just gas. Wind. That's all. Be a good wind. You see.

So all these so called crudities will be there all the time, and these crudities are also a product of that universal mind. And we only see the crudities because we are tuning to the crudities. We're opening the channels in the individual mind which reflect universal crudities, and therefore we receive them.

When a man or a woman is terribly in love, totally in love with his or her partner, then he or she does not see the faults in the partner, because his mind is tuned to love and he does not see the faults, although so many faults might exist. Same principle. It depends on what you tune in to. And if you don't like a person, if you hate a person, if you begrudge a person, want to take revenge upon a person, then you start using not only a magnifying glass, but a microscope, and find all the faults. It could be so small, but you blow it up into a mountain, molehills into mountains. Because we don't like the person. And that is how, that is another crudity. And contained in the word crude is rude. Yah! That's absurdity to see the faults in others. And in seeing faults, what we do, we're only projecting that which we have allowed to be channeled to us. And then when we can't bear it any longer, any more, we try and project it on someone else. That is why the Biblical scriptures say, "Someone smites you on the one cheek, offer the other." What does it mean, what does it mean? That man is hurting himself more than what he is hurting me. My cheek will smart for a few minutes, little sting, it will disappear; but the hurt that is in the man is so great that he lifted his hand. So give him the other. Perhaps it will rid him of some of his hurts. That can only be done by love. So if you are in the flow and in the channel of that love divine, to the area of that subtlest level of shakti in this manifested world, manifested universe, then that is the place the superconscious sphere where only love can reside untainted, unblemished and never discolored in its primal purity of manifestation at its subtlest level.

That is how Ramakrishna, for example, he worshiped the goddess Kali. Although he was a total non dualist, where everything was one for him. That is the spiritual level. But when he came down to the human level, he can't remain at that level all the time. You have to come down sometimes. You can't remain deep down in the ocean all the time. You have to bob your head up for a breath of air. And in those moments he worshiped Kali, the goddess Kali, or Shiva's consort, which is Kali. And because he channeled himself to the finest level of manifestation, he could actually materialize Kali in front of him and have a talk with her. He'd say, "Mother, this is the position, what shall I do? What shall I do?" And

that is where all your answers come from. That is where a true sincere meditator will always find true sincere answers. That is the voice of the silence, that is the little bird that whispered in your ear what to do. You see.

So through meditation and spiritual practices we reach that level, not overnight, some can, yes overnight, if they have reached that level already from a previous birth. Some can, but for us, we have to gradually climb those steps, go deeper and deeper and deeper to the subtler and subtler and subtler. When the businessman even reaching that subtler state or a state of certain subtlety can put his feet up on the desk, have a cigar and make the right decision just like that and doesn't go wrong. For with that decision there is also the element of faith. He has faith in himself. Never mind what source it comes from. It might have come from the source of a guru or whatever, it doesn't matter. He has that faith that this decision I've made is right. He has mulled over the situation. And in that very mulling contemplation, he has switched himself over to a subtle level. And there all the answers is there. Because man does not think, man cannot think. All the thoughts are there, all the solutions are there. He just draws from that subtler higher level where questions are resolved and all the answers, both angles, are there. So he just draws upon that, it just dawns, it just dawns.

Now when we say "dawns," people would think that it fell out of the air. No it doesn't fall out of the air that way. You have to create that channel for the decision or the answer to be channeled through, to be piped down to your conscious level where you put it into action. You see. Those are the mechanics of the human mind. Those are the mechanics of thought. That is how understanding these mechanics to a certain extent and then just leaving it all, "Thy will be done" and life becomes happy, life becomes joyous, harmonious, doubts disappear. For remember, it is good to have doubts also. For it is the very doubts that you have that spurs you on if you are sincere. But if you lack sincerity, if you lack that little bit of faith, then you get stuck in your doubts. You don't move, you become static. Like the water in the pond that is not flowing becomes static and dirty and even poisonous. So doubt, too, can be used in both ways: to make the doubt run with a little faith and to try and inquire and draw the answers from there, or else you can let it remain static where it will fester and fester and fester. So if you doubt your husband or your wife, you're harming yourself, not the husband or the wife. It will reflect and cause miseries in the home, but it will fester in you more. It becomes a kind of cancer doubt cancer they must still discover that. Doubt cancer. They have discovered so many different kinds of cancers, but doubt cancer is the worse cancer.

Right. O.K. It's 12 o'clock, five past. Time for lunch.

****END****