

Satsang 51, 24th of September 1977, Satsang 51

Gururaj: Good, fine. Who will start us off with a question this morning?

Public: Gururaj, I would like to ask that when a human being and an animal is in the advanced stages of illness, does the soul start to withdraw or does it remain until final moment of death?

Gururaj: Good, fine. Beautiful question! When a person is in advanced stage of illness, what actually happens is this that the body and the mind gets ill but the spirit within man is beyond all illness. The body and the mind gets ill because the body and mind is governed by nature and nature is of course constituted by the three gunas which we have spoken of many times. Now illness is primarily a factor which shows that there is an imbalance in the three gunas and this is more noticeable as far as the mind is concerned because all illnesses, doctors would tell you this that all beds in hospital have approximately 80% -- 80% of the illnesses are because of mental conditions. So it is the mind that becomes ill or imbalanced in the three gunas to a certain extent and that of course is portrayed organically which is in the body. Now the spirit of man could never be ill whatsoever and as long as there is life within the body, in spite of how ill it is, the spirit is there all the time because the spiritual self of man, the three aspects of man, as you would know, the physical, mental and the spiritual. Now the spiritual side of man is the eternal constant factor. Now when any factor is eternal and constant, it does not know of any change while illness is a condition of change and the changes take place within the three gunas, the imbalances that are created within man and that is the cause of illness. How to combat the problem of illness, science today would treat a person organically or would treat the body. Now when treating the body of any illness one is treating the superficial aspect or the symptomatic aspect of the body but one is not treating the core or the basis of the illness and all illnesses stem from the mind. Therefore you'd find all theologies would teach of right thinking and right action because when thinking is right, then your action becomes right and when thinking and action are right, then it helps one towards a greater integration of all the physical values in a person and a great integration of mental values.

Now when the mind and the body could function in a togetherness or a in a positive manner, then illnesses can be shifted away or one cannot, one makes the mind and body immune to the illnesses that could onset a person. Fine, and the best way of course to do this is to draw upon that store house of energy which is within us, the spiritual self of man, the kingdom that is deep within us, the kingdom of heaven and once through our meditations and spiritual practices when we draw from those energies, they would tend to heal the mind and the body. Now in this healing,

there's a lot of things that happen in this healing. As we draw from that storehouse of divine energy and as it penetrates our minds and bodies, there are various stages how this could be drawn good. This first comes to the subtlest levels of our minds and we know and we've said this many – many a times before that a human being only uses 10% of his mind. 90% is dormant. So through spiritual practices what we do is activate the 90% of the mind which is dormant. Now in the dormancy of the mind, there are various layers from the grosser to less gross to less gross to subtle, subtle and the subtlest, the finest aspect of the mind. So this energy that flows through man starts from the subtlest aspect of man which is the subtlest mental self of a man and that subtlest mental self can be called the satvic mind, the satvic self. So those spiritual energies are indefinable, spiritual energies are indefinable, but the spiritual energies in their expression, in its expression assumes a grosser quality and the grossness of the spiritual quality is equivalent to the subtlest portion of the human mind and as it starts penetrating, the subtlest portion and through right thinking and right action, one allow those subtle energies to flow through and step by step it comes through from the subtlest to less subtle to less subtle to less gross and then finally to the gross human body as we know it. These are the mechanics of the healing process that when one deals with the spiritual aspect of man. Now the spiritual aspect of man as I said before is forever constant and non-changing. Good. And being non-changing, when it combines itself to the subtlest level of the mind, we find it to be changing, but that change can only occur when it penetrates the mind because the mind is forever changing and because of the very nature of the mind to be involved in these various changes, it is also prone to various kinds of illnesses. Now the best way to combat the changing mind is to have and to repeat over and over again right thinking and right thinking constitutes positive thinking. It constitutes positive thinking.

What does positive thinking mean? Positive thinking, to put it very simply is to look at the brighter side of things. Now we know as a fact that in every adversity there is an opportunity, but what we tend to do all the time is think of the adversity and not the opportunity. We always think of the adversity and not the opportunity. Now by constant thinking of adversities, you are led into negative thinking because the more you think of all the things that are to happen to you which could have no solid foundation whatsoever, it could be fixtures of one's imagination, imagination is brought about by the conditioning of one's mind that we have lived in this life or previous lives for that matter and the mind has become habituated to this negative process and this negative process in turn with the admixture of so many other processes in this negativity leads one to negative thought and this negative thought is what can be termed as imaginary because, I've said this many times, people's thoughts are never of the present moment, they are thinking of yesterday or they are thinking of tomorrow. Yesterday is past, tomorrow might never come but we think – if we think of the present moment, then we are living in the present moment. When we don't

live in the present moment, then where are we living? Either in the past or perhaps in the future and the past and the future have no reality of today. Today is real, what happens today is real and that is how we bring our minds slowly to the present and the present is mixed with so many blessing. The present is mixed up with o many blessings at this present moment as I'm sitting speaking to you here now, look at the wonderful glory that I could see. I see you all around me living, breathing human beings man made in the image of god. Is that not positive? To be able to recognise that everything around me contains that divinity which is also within me? Is it not beautiful to look at these lovely flowers in this present moment, how they are blooming, the various shades, the yellow, the orange, the green?

How enjoyable that could be or is. I hear the wind blowing and if I listen to the wind more carefully, I'm sure I will hear a divine symphony in it. I see this light burning here and I think of the wonderful electrical power that has been harnessed to produce this light. I'm living in the present and observing all these and how joyful it is that is living in the present. Now if I live in the past and my mind is filled with thoughts of the past, what will I think of? Man forgets to think of the good things that has happened in the past. They think always of negative things of the past, Auntie Matilda said a bad word to me, that kind of thing, yeah. All this happened to me or that happened to me, that's a past and future, how many people think positively of the future? They only see the negativity of the future. How many men? How many people would decide now, at this moment when and if they should think of the future that tomorrow, the day is gonna be brighter for me. That is the way to think of the future which is positive. Now to make tomorrow positive I have to make this moment positive by observing not the gloom, but the glory of divinity. That is how one is led to happiness and happiness is the main quality that produces health and what produces that happiness and health is the recognition of that divine spirit within us and it is not only a mental recognition, the mind can only appreciate the experience we have of that divinity and the experience of divinity, we can only gain through meditation and spiritual practices.

Now this constant factor within man never leaves the body, it never leaves the body, here is a new proposition I'm putting to you that even when a person is dead, the spiritual factor never leaves because the spirit is omnipresent, it is present everywhere and if anything is present everywhere, there it must be present also in the dead body. It is present in this piece of wood but it is not recognised in a human being because the mind and the body has stopped functioning and when the mind and the body does not function, the spirit cannot express itself, therefore we think that the spirit is gone. When the physical body dies, then the only thing that leaves is the subtle body of man, the carrier of the experiences, the carrier of the samskaras, the carriers of the thinking and doings of this life, those

impressions go forth, it goes forth to try and embody itself again and again and again until the necessity of the body and the mind is not there anymore when its not needed anymore, then the spiritual self remains in its pure form. It remains in its pure form which we can call pure consciousness or Christ consciousness or Krishna consciousness. So even in a dead person, the spiritual self of man is there eternally, ever present, omnipresent everywhere because it is omnipresent and being everywhere, the spiritual self of man has nowhere to go, it is everywhere. Where an it go? Where can it go? The mind or the mental body, the subtle body goes in a different dimension. It enters a different dimension that is all that happens and in that other dimension which is beyond the dimensions that we know of with our five senses, it goes into a different dimension and in that other dimension, an evaluation takes place an evaluation takes place which will help it to embody itself again so that the spiritual self of man has a chance to express itself again. Good.

It is like petrol in a motor car, the engine might not be working or the body of the car could not be working, something wrong with the wheels or what have you? So the engine and the body of the car is not functioning, it's dead but the petrol is there. The petrol is forever like wise, likewise our spiritual is forever there all the time – all the time and permeating everything. When I say man has the ability to become one with the entire universe, when I say that, I refer to the spiritual self of man and referring to the spiritual self of man, that spiritual self is universal so that man too, when he stills his mind and his body through spiritual and meditational practices, he becomes one with the spiritual self which is the universal self and man has the capacity to have within him and become one with the entire universe. Now when man is subjected to mind and body, it is governed by certain laws of nature, now in these laws of nature, within these gunas that we have spoken about so much, man is bound to have certain imbalances, that is why the sicknesses. Illnesses are produced, that is why instabilities are produced. Now even a god man is subjected to this because he is still embodied and until he is embodied, the spiritual self does not have entire freedom. 99.9% he's free, but that fraction is still anchored down because of his mind and his body and even if that fraction of a percent that anchors him down can produce emotional turmoil's in him, then such a man who's reached 99.9% would be a man of the highest sensibility and sensitivity and because of his extreme sensitivity, he is prone to be affected, he is prone to have emotional turbulence. But there's one advantage e has, it is this that he can stand apart from the turbulence. For the moment he is affected, but immediately he shakes awake as if to say, and he stands apart from the turbulence and because of his ability of standing apart, he does not create a lasting impression upon the mind.

The impression is superficial, it is only lasting impressions that are created in the mind, those impressions are the bundle of all the impressions is what carries on and in carrying on to get rid of those impressions. If impressions are created in the mind, the impressions have to be overcome and to overcome them; one lifetime might not be enough. So many lifetimes have to be taken because the impressions are so deep, when you write on a piece of paper with pen, one swipe with a rubber will not rub out, you have to rub and rub and rub and all those rubbings and rubbings and rubbings are all the lifetimes we are taking. What we have to guard is this that while we are rubbing out past impressions, we must not at the same time create new impressions because then you are in the whirlpool. We have to use a clean rubber to rub out those impressions, but if the rubber is dirty, we are rubbing on one side and creating more dirt on the other side because the rubber is dirty. That rubber is the meditational and spiritual practice with all its cleanliness and that backed up with right thinking and right action is what pulls us through and makes us happy and the happy person knows of no ill health. Perhaps through past ways of life, perhaps because of circumstances which he had to live through, he might have an incurable disease but yet having reached that stage where he is so merged -- merged in a spirit that the effect that had been left in his body does not create greater effects, does not create greater effects because if a person was born lame and that lameness cannot be cured or if he has brought about lameness upon himself, say through an accident, he will accept that lameness, he will accept it if he is a spiritual person, he will accept it that this lameness was necessary for me and the necessity had a reason because of something that I had done, perhaps not in this life, in a past life. And this is what I am paying for. This lameness might be the required catalyst for me to learn something. Even an avatara that is born perfect, but coming from the vastness of the universe to this narrow channel of the human body, he goes through immense suffering immense suffering and there has not been – there's not been in the history of mankind, a great spiritual teacher like Krishna or Christ or Rama or Buddha that had not to go through this process and all great teachers have all – have all become teachers only after the age of 30/40 because coming from this vast universe down to this narrow channel of individual existence, he has to rub out the process he's been through and then through these years , 30/40 years perhaps, when all that is rubbed out, then he becomes himself, then only can he say, I am the incarnation. When did Christ say I and my father are one? After he was 30. When did Buddha leave his home and become an enunciate? When he was 29 and then he had to practice seven years till he reached 36 and became enlightened. Then he could say, "I am illumining now". If you study the life of Krishna, he was a politician, he was a ruler, he was a strategist. He was a mediator between the Pandavas and the Kauravas.

Its only when he passed those stages, those were the rubbing out, cleaning, washing process and then only after that are the culmination of that was he the man that created the Gita. Now like that, you take the life of Rama,

Rama too had to do his duties and go into exile for twelve years in the jungles and forests through various sufferings, the cleaning process and then he returned back to Ayodhya and returning back to Ayodhya that day is still celebrated in the world by the Hindu's, they call it Deepawali where light triumphs over darkness. So even in the lives of the avatars they had these turbulences and those turbulences can be called illnesses. Anything that is not well is ill -- anything that is not well is ill. Anything that is not a 100% balanced is imbalanced. So we find this, now we have talked of great avatars, great incarnations, then how much more so in the lives of ordinary people, how much more so. So when man is nearing death or an animal is nearing death, it is nearing death for a specific purpose. It is nearing death to find a certain rest, a certain evaluatory period which is so so necessary. But one thing, be rest assured that the spirit never leaves, it is forever there, forever there everywhere. The only constant reliable factor in everyone's life. Call it Allah, call it God, call it Parmeshwar, any name, call it an energy. Call it energy, but at the same time call it divine energy. It is always there. Okay? Good. Next question.

Public:<0:32:18.0>

Gururaj: Coughing a bit -- imbalance (laughs)

Public: Just going through this to try and stimulate some questions so that really two but I'll ask them in one.

Gururaj: We've got ten minutes.

Public: (Laughs)

Gururaj: Ten to twelve, I spoke too long on this last one did I

Public: No it is beautiful.

Gururaj: Good, we can carry it on for another 20 minutes, carry on. Ask your question.

Public: Guruji, what I wanted to ask was when an enlightened man, when he reaches that stage and he, he can appreciate unity with everything else, what is it that could bind that universality to one body when he appreciates

his identity with everything. In other words why doesn't the – the relativeness of all creation also has the same power to bind the avatara or to bind the ---

Gururaj: Yes, it has – it has a binding effect. The binding effect lasts only as long as the body lasts. As long as the body is there and the mind is there, then all expression of divinity cannot be 100%, 99.9%. Good. And this fraction of a percent would have this binding influence. Now the realised man sees divinity in everything he lives in god, he sees god, he breathes god/ to him everything is god. But being embodied, he cannot – he cannot all the time express himself in abstract values. He has to express himself in concrete values because he is enmeshed in relativity and because he is enmeshed in relativity, concrete values are important. Now the best way to express that concrete value is to be one pointed and in that one pointedness, finding one person to love deeply, sincerely, entirely, totally. So in that one concreteness, narrowing down to the thin end of the cone, he sees the thin end of the cone, but seeing the thin end of the cone, he embraces the broad universal end of the cone. So it is necessary even for the enlightened man to have his energies directed to one point, to one person, be it his wife, be it her husband, be it his or her guru or be it his or her ishta devata, the ideal he has. So this is still necessary.

Now the average person will have that ishta devata or the ideal, but the enlightened man has the ideal and in the ideal, in the individual, he finds the universal. That is the difference. That is the difference. So do not think – do not think that the enlightened man, although his love is universal, which it truly is, but he still needs the focusing point. He looks at this one flower, but looking at this one flower, his vision takes in the entire room. The average person wears blinkers, he only sees the flower, the enlightened person, his awareness is vast and in the vastness of the awareness, although his energies are concentrated on the individual, he is at the same time aware of the universal. That is the difference, none else, none else and it is necessary even for the enlightened being to have that. Don't we know of the stories of say, for example, Ramakrishna, enlightened man, yet he used to worship his goddess kali, we've read Ramakrishna, we know. So there has to be the point where the attention is directed and directing the attention to that point, he at the same time takes in the entire universe because to Ramakrishna, the goddess kali was the universe. So it sounds paradoxical, but in the individuality, one can find universality and what a great achievement it is for the enlightened man to bring the entire universe into the individual and uplift the individual into the entire universe. That is self-realisation. That is the mark of the illumine man. That is the mark of the self-realised man. But having a body, he has his little peccadilloes, these little faults and frailties his mind, his heart, his soul is forever dominated and merged away, merged in divinity. Even his anger is a divine anger, yes – yes – yes, even his laughter is a divine laughter. Even his breath is the breath of the entire universe. The whole universe

brought down to the narrowness, the smallness of one breath because in that breath is the vital power. If we go into biblical mythology, we find god breathes life into man that one breath. That is life because life is none other than God. We do not recognise life, we do not recognise life because we don't really live life. We exist like a piece of driftwood existing and being tossed around and just floating away aimlessly. When we really start living a life is when life is directed, when the goal is seen. Every drop in the water of the river knows that it is going to reach the ocean. Have you ever spoken to a drop of water? Yes, its beautiful! Speak to it sometimes. Yes, speak to it and the drop of water will shout out to you over and over again, "I'm going to the ocean – I'm going to the ocean" it will sing that divine song because it has a direction. Why should man not have a direction too? Why should man not have a direction? Because we know that the reality in the universe is only the divinity, all these – all these – all these is transient, here today, gone tomorrow. A woman loves a man deeply, tomorrow he has a heart attack, he is gone. What can she remember him by? The little kindnesses or the little cruelties or things like that? But if she really loved him, she will remember the kindnesses more I think, than the cruelties. But more than that what has touched her heart and her soul was his spirit, the spirit within him because the spirit within him is the same spirit within her and that spirit is never gone because it is never gone, it is forever remembered and there's no greater remembrance of expression of the spirit than love. So we remember that. We remember the love and the enlightened man, the enlightened man, because he lives it, can never forget. How can I forget? How can you forget yourself? What we forget is our real self and we attach emphasis and importance to the uimaginary self. What is man really? Man is nothing but his thought. Have you ever thought about that? Have you ever thought about thought? Man is nothing but his thought, that's all and if his thought is good, man is good. That's all and then when you go beyond the thought, then we find our real self which is beyond thought and yet not thoughtless, yes. That which is beyond thought expresses itself in thoughtfulness, positive thought. Good. Okay? Fine! We can, one more question if you like, yeah – yeah – yeah while the tea comes.

Public: Guruji I'd like to ask --

Gururaj: Um-hmm.

Public: One. Especially this moment when we are going to miss you for another six weeks, with all your stories of illusion and that's -- it is a long six weeks for us. If I consider myself to be an enlightened person who has achieved the ultimates and I have discovered the guru in me. Am I selfish in still wanting you to be around?

Gururaj: No, you're not selfish at all. You're not selfish at all because the external guru, the job of the external guru is to awaken the internal guru within you. Right. And because he has awakened the internal guru, you do not forget the external guru. You do not forget the father that has given you birth for example. You do not. He might be away, but yet you will think of him. So it is not selfish, it is normal and natural and then the stage comes in development where the internal guru and the external guru becomes one and when he becomes one, there is no coming and no going away because you can't go away from yourself. That is how it works, yes and that oneness exists that even if the guru leaves his body, he is ever present to you. When the external guru and the internal guru becomes one and not only the – the internalness of the person, but physically too, mentally too where your mind becomes so tuned to the divinity in the guru's mind that your mind and your body starts functioning like the guru's body and like the guru's mind. I – I know, I have many chelas throughout the world who have even started speaking like me. Their intonations of voice and inflections of voice and deflections and whatever you want to call it, yeah. Now this happens, it is a process – it is a process – it is a process and when one's mind is aimed directed towards divinity, then this becomes a reality. Divinity is abstract so we concretise it in the ideal that we take upon ourselves as the ideal and who could be the ideal? The ideal should be one who is so one with the abstract and yet displaying it so concretely. That's how it works, those are the mechanics. Okay? Time for tea.