

Satsang 37

Public: -- Reincarnated on more than one plain?

Gururaj: Is it possible to be reincarnated on more than one plain? Yes, but not simultaneously (laughs). Yes, depending upon the evolution of man, he would find the place; he would choose the place where he would want to be reincarnated. The purpose of reincarnation would naturally be for evolutionary purposes. In other words, if we want to evolve, we may need to take on many lives to find fulfilment. Now as I always say, this short span of life, 70 years is not even a moment in cosmic time. So therefore many lives would be required to find self-realisation and self-realisation is god-realisation. We come from the divine source and we reach back to the divine source. Fine! Now evolution normally -- we normally think that evolution progresses in a -- in a line linearly, is that true? Now if we have come from the divine source and want to reach it again and if we should progress linearly, then that means we are moving away from the divine source. So what is actually happening? What is actually happening? It would be -- it would be a misconception to think that all progression is in a linear fashion. From what does one evolve whereby all these various incarnations are needed? What evolves? Now the basis of man is the spiritual self and the spirit or divinity is forever perfect and pure, that divine spirit does not require evolution, that divine spirit does not need to be reincarnated. Now what reincarnates? I have mentioned this before that man has three aspects, the physical body, the mental body and the spiritual body. Now the physical body and the mental body is fed by the spiritual body. It is the spiritual body that gives the energy and the impetus to the gross physical body and the subtle mental body.

Now the physical body we all know, we know the physical body, we recognise physical gross matter. The mental body is also matter, but a very fine matter. Now this is what science cannot understand. They make a distinction, a differentiation between mind and body, science feels that from the physical body to the mental body, one has to take a jump. Now that is not true. It is not true because up to now the scientists who always like to prove things in a test-tube have not found the instruments or have not refined their present instruments to such a level whereby they could find the continuum between body and mind. So what we are trying to say is this that the mind continues from the body, there is no division and we know, take the mind away, the body is useless, take the body away, the mind is useless. So there is a connection and the connection is in the form of a continuum. From the grosser to the finer -- finer -- finer -- finer -- finer, up to the finest relative, that is the extent of the mind. Good. The spiritual self is beyond the mind.

So now coming back to reincarnation, what reincarnates after this body has been discarded and this body too is indestructible, it only disintegrates into its original elements. So the mind reincarnates. Good. Now the mind is also a subtle body, it's also made of fine matter. Now in the mind is contained all the impressions of all the lives that we have lived and the reincarnation would be based upon the impressions or in Sanskrit we call it Samskaras, the reincarnation would be based upon the Samskaras or impressions that are gathered in the mind. So in one sense, the mind is nothing but a bunch of impressions. Good, now these impressions which is the mind is the thing that precludes our vision, obstructs our vision of the divine. So what happens in reincarnation is this that the mind becomes more and more refined, it becomes more and more finer and for the mind to become more and more finer, it has to take on these various lives. Good. Now we take pride in saying that man is the highest creature in evolution, good, that's okay for this little planet earth which is not even a speck of dust in the universe. There are other planets where there are populations which are far more advanced than us. Good.

Now when man reaches the highest level of evolution for this planet, then he has to be reincarnated on another planet and on that planet when he gets reincarnated he would start off as a primitive man in comparison with the others that are more evolved and so the process goes on until one reaches the finest level of the mind and by reaching the finest level of the mind, the entire mind is subdued. What remains? The spirit remains, for the spirit is eternal and when the individual spirit of man remains, the eternal spirit of man exists on its own, then it becomes one with the entire universe. That is why Christ said in the Bible, "I and my father are one" in other words, highly realised people, self-realised people are people that are in entire communion with divinity. Now we have a handful of such people in this world now at this present moment. What they have to do to be able to relate their spiritual selves to the world and to teach, they have to take on certain grossness's so that they could teach because the level of the spirit is so fine that from that level the teacher would not be recognised, he would not be recognised by the average person. Good, the true teacher when he teaches, he teaches for the average person where the profoundest philosophy could be brought down to its simplest form, to the simplest terms. So in reincarnation we are all striving to reach the finest level of the mind, finest level of the mind after having reached that, we merge away into the spirit because what keeps the mind alive? What keeps the mind alive? The mind is kept alive by the sense of I-ness, by the ego.

Now the ego feels that it is everything, the ego feels and everyone experiences this, when he says, "I am so and so, this is mine, this is my house," What my is he referring to? "This is my car", what my is he referring to? He's referring to his little ego, good. Now why does the ego has the sense of I-ness and mine-ness? Why? Because the ego too is empowered by the real I, the spiritual I, good. And the ego being at a fine level, in Sanskrit it is called ahankar, being at a fine level

receives the reflection of the spirit and the reflection thinks I am the real light. You shine a torch into -- into a mirror and that light would reflect as a torch, but it is not reality. It is reflection. So this I-ness and mine-ness is nothing but an illusion, it is an illusion in the sense, in the absolute sense that it does not contain within itself the power of self-luminosity. While the spirit in man that is luminous. So when man realises these things, then his mind automatically proceeds to a finer and finer and finer level and then he does not say "I", he says "thou". "Tat Tvam Asi" "thou art that", and he recognises the divinity in everything, in you, in these flowers, in this table, it is all powered, empowered by the divine. This table to you might look dead, it is not dead, millions of molecules are swirling around in this very little table here. Now what makes them swirl around? What brings order within these atoms and molecular structure, whatever you wish to call it? What brings the order? It is that which we call spirit and there are many names for the spirit, some people call it God, some people call it an energy, they're essentially the same. Names are labels, fine. That brings the order.

So when man reaches the level of the finest relative, and knowing the futility of the ego that makes him think me and mine when he loses that sense, then every thing is "thou". Why does he say everything is thou? Because he sees divinity in thee and why does he see divinity in thee? Because he has found divinity within himself. That is where start, with ourselves and that is why we do meditation or other spiritual practices is to find that essence within ourselves and finding the essence within ourselves, we become one with the essence without ourselves, outside ourselves. Good. Now when man reaches that fine level, when man reaches that fine level, he becomes a self-realised man and when he has reached that stage, he does not need to incarnate again, reincarnation for him then becomes unnecessary because his work has been done, but he has travelled a long way, a long -- long journey extending over millions of years, right from the primal atom to the mineral kingdom, through that to the plant kingdom, from the plant kingdom to the animal kingdom, from the animal kingdom to the human kingdom, to man. This has taken millions of years. Therefore man can say that how fortunate I am to have this life as a man. He has travelled a far -- far way and there's still little more further to go. Perhaps a lot more further to go, for some people (laughs) yes -- yes. So in this progression, evolution is necessary and because evolution is necessary, reincarnation is necessary and the more we do our spiritual practices backed up by right thinking, right action, right living, then we progress faster and we reach the goal and the purpose of reaching the goal is to find real happiness and not transient joy, transient pleasure. When we go beyond that need of transient pleasure, we find real, everlasting, eternal, immortal, indestructible peace, happiness, bliss. That is the journey. Okay, who's next?

Public: Umm -- there's two things I would like -- umm -- at what stage does one have that choice because surely a primitive man would not know how to <0:18:25.2>

Gururaj: No, the primitive man would be able to assist according to his stage of development. Oh yes, because even the primitive man can think in his limited primitive way, so therefore that primitive man does not need to reincarnate in -- in a very high form of life because he is not ready for that. So according to his equipment, he will reincarnate. Yeah.

Public: Gururaj, when a person highly evolved in meditation goes into Samadhi, is it the subtle body or the mind that is subdued in that period? What is the?

Gururaj: Well, the subtle body is the mental body.

Public: Then what is exactly the phenomena that creates that man to go deeply into Samadhi and what part of him tells him at what period to come back again?

Gururaj: Right. When a person goes into Samadhi, when a person goes into deep meditation, then if its real meditation, he would not be conscious of his mind or his body, at that moment the spirit exists within itself. The mental body and the gross physical body although they are there, although the body breathes, the mind becomes a void. There's a gap there because one has transcended the mind and the body and it is only when you come out of Samadhi that you realise that I have been in Samadhi.

Public: Then what is the experience of that Samadhi?

Gururaj: The experience of that Samadhi is a joy, a blissful experience and alertness of its self without the reflection. Pure light which becomes aware of itself, the light becomes aware of the light where no mind is involved at all. The mind only comes in later to cognise it that oh I have experienced that joy.

Public: Because even the heart stops beating.

Gururaj: Oh yes -- oh yes -- oh yes -- oh yes, it can go to a very fine subtle level, yes and -- and the person can exist without gross breathing, can -- can exist on the vital force, the prana that's within oneself. Oh yes, but the mind could never cognise that state of transcendence, the state of transcendence is experienced by transcendence itself because if the mind can cognise what that transcendence is, then the mind would be able to cognise what divinity is. Now divinity is infinite and the mind is finite. How can the finite comprehend that which is infinite? It can have an intellectual idea so

therefore Samadhi cannot be analysed, but it can be experienced. Yeah, where -- where the spirit experiences itself and it is apart from the mind and the body, away from the thinking faculties altogether -- altogether. It is beyond that and that is the beyondness that we are all striving for.

Public: Can we walk around in Samadhi all the time?

Gururaj: You'll topple over (laughs). No, no you can't walk around in pure Samadhi, you cannot -- you cannot. But you can live in a meditative state whereby your mind and body is permeated by that bliss, fine. But the Samadhi that Majis spoke about is nirvikalpa Samadhi, there is no form, there is no shape, there's no attribute, there is no time, there is no space.

Public: Gururaj we went to a yoga ashram and I have a medical equipment which is <0:23:30.0> and you watch the thing and from movement it went absolutely straight.

Gururaj: Oh yes.

Public: There was no movement of the heart, there was no impulse in the brain at all.

Gururaj: True -- true

Public: And he said, "Perfectly you think he was dead".

Gururaj: Yes -- yes.

Public: On a case like that, we need to complete all the physical rules.

Public 1: All the medical rules.

Public: Medical rules, yes.

Public 1: But then the medical people have also got flaws in their ideas (laughs) <0:23:57.4>

Gururaj: Next, shall we?

Public: Guruji could you <0:24:10.4>

Gururaj: Yes.

Public:<0:24:13.2>

Gururaj: Third eye has got anything to what, love?

Public: <0:24:23.7>

Gururaj: No, the third eye has nothing to do with Samadhi, Samadhi is even beyond that. The third eye can perceive things or see things which the ordinary eye cannot see. Now as I said, there are things swirling around in this table. Good. Now the ordinary eyes cannot see that, but the third eye can see that. For example, as you are sitting there, you are covered with a beautiful radiant light, the third eye can see that, the ordinary eyes can't see that. So even to go beyond the third eye, then a person goes to Samadhi because with the third eye you are also seeing matter, material things -- material things but very fine material things and not very gross or hard material things that you can touch and taste and smell and hear. So the third eye can see material things, but very fine material things. Good. For example in your school perhaps you have microscopes that you see through. Right, now like that, what you see through the microscope cannot be seen with the ordinary eyes so you use a microscope. Fine! So like that there are fine things which the third eye can see. So in other words, that is our microscope to see finer things, subtler things. Okay? Does it make you happy? Fine good. Who's next?

Public: Guruji, <0:26:30.6>

Gururaj: You want to know about idea and?

Public: Form.

Gururaj: Idea and form in the creative process. Beautiful. So questions of my allied yeah? (Laughs). Good. What is form, idea and form in the creative process? What is form? What is an idea? And what is creation? We got to look into that. Good. Now how does form exist and by what is form perceived? Form can only be perceived by that which has form. Good. Right! Form is a gross extension of the idea because thought too is a thing, anything with form is necessarily a thing and so is idea also a thing. Good. The difference is in degree of grossness or subtlety. Fine! Now, the idea a person has, what a form should be can find great correspondence. If an imbalanced mind has an idea that this table is round, then to him it will be round because he has a preconceived idea of what this table is. If he has not a preconceived idea, then the mechanism of his perception could be imbalanced (coughs -- pardon me), and what he sees is not the true representation of the idea. Okay?

So such person has imbalances in him, basically idea and form are not apart -- idea and form are not apart. Good. In one instance, the idea could create the form and in another instance the form can create the idea. Good. Now the balanced person will be able to formulate his idea exactly with the form and the other way round, the exact form can reproduce the exact idea in his mind. Good. What has this to do with creation? Good. Now, when we talk of creation, we would naturally think in the terms of relativity. We would naturally think in the terms of relativity and all forms and ideas are relative. Good. Form and idea work hand in hand always, they are joined and the idea could help the creation and the creation or form itself can help the idea. So in the final analysis, there is no difference between form, idea and creation. They are different levels of relativity because the absolute needs no idea, absolute needs no form, absolute needs no creation. Okay? (Laughs) fine!

Public: You talked about the absolute and I take that you mean the absolute goodness, is there evil and is there absolute evil?

Gururaj: Now when we talk of absolute, it is beyond good and bad, good. Because if you say absolute goodness, there must be absolute evil because the whole universe, all relativity is governed by the law of opposites. So when we talk of the absolute, it is beyond good and beyond evil. There in that realm of beyondness, the absolute is found. Yes, beautiful, experience it, I want you to -- all of you must one day experience that, why should I experience it only? It's wrong.

Public: What you're trying to say Gururaj is that absolute -- is evil is in the eyes of the beholder -- beholder?

Gururaj: True -- true.

Public: What is considered to be evil is evil?

Gururaj: True -- true.

Public: <0:32:29.8>

Gururaj: Good I think we can still carry on with one last question.

Public: Gururaj, could you explain the necessity to have a <0:32:44.8> incarnation in order to stabilise one's self?

Gururaj: A person would not be gross if it was not necessary for him. Yes, because as we always say over and over again that we are born into this world, into a school. We come to learn and what we are trying to do is polish the rough stone. The diamond is there, but its uncut and that uncut diamond we call it a gross diamond. So when we learn in the school of life and cut the diamond and start polishing it, then the true nature, the real nature of that stone is found where grossness becomes that fineness, where ugliness becomes that beauty, where evil becomes that good, where dark becomes light. We say this in our prayer every time, every Saturday morning, "Om asatoma sadgamaya, tamasoma jyotir gamaya, Mrityor ma amritam gamaya," "Oh supreme spirit lead us from untruth to truth, lead us from darkness to light, lead us from death to immortality." Yes, that is the difference. Now all grossness is this untruth, this darkness, this death and it is necessary, it is necessary to be able to go beyond it and the grossness is also a part of our present evolution, it is a part of it. Perhaps in some lifetimes ago your eye might have been more grosser, yes -- oh yes, because no lifetime is ever wasted. It's never a waste, we always learn, we always learn something, every experience is valuable to us. Even experiencing something which is sweet, we will find the value of what is bitter and the other way around. Every time we get hurt, we would experience what it would feel like hurting someone else, all the time -- all the time, every experience in life is valuable. But what is the evolutionary would be when the mind knows a certain action to be wrong and yet does it, then you are flowing against the current of nature and then you become more grosser instead of finer, but when the mind tells you combined with the heart and in all sincerity, such an action is for me, then that is evolutionary leading you to the finer and perhaps to the finer -- finer -- finer -- finer and finest and the ultimate end, that's what we want. Yes, yes -- yes.

Public: <0:36:37.2> to anyone following your teachings possibly because of youth or because of mental health <0:36:47.8> any limitation?

Gururaj: Good, now firstly you mentioned the word follow a teaching, good. Now there is no such thing as following a teaching. Good. The ideal is to live the teaching and become the teaching. What do we basically teach? We basically teach of the essence of man and the essence of man is what we can call love. Good. Divinity can best be expressed by that quality of love. Now divinity can be called attribute less, divinity is beyond all attributes, but for a human mind to comprehend the abstract attribute less divine would be impossible, the human mind wants to know something, it wants to have an intel -- intellectual appreciation of something. Good. So what he does, he concretises the abstract and the concrete form of the abstract would be that thing called love. Good. When the Bible says love thy neighbour as thyself would just be an injunction if we did not know the meaning of love, good. What is love? What is love? Love could be said in a nutshell that love is the divinity that is within you, good. Because the concrete appreciation of the divine can fully be appreciated by that quality which we call love.

Now the greater Dante said -- the greater the man, the greater can he love. Fine. Now what are the mechanics of that? What has happened there? It is so simple that the man has become spiritually more unfolded than another perhaps and that is why he is expressing that spiritual inner core of himself, that internal quality of love that he is expressing externally and the form it takes would be love. Now love is not a quality that one consciously exhibits, love is a quality that welds up within one spontaneously, good. And when man appreciates the spontaneity of love, he can rest assured or be rest assured that he is expressing that divinity within him outside. Good. Now when he expresses the divinity within him outside, then what does divinity touch? Only divinity. Good. So his own divinity has now touched the divinity that is within you and when the one spark touches the other spark, the two sparks merge and in that mergence could a true beauty of love be experienced. So love is not only a mental appreciation of a divine quality, but also an experience. Now an experienced would not have any value if it is not mentally appreciated. So two qualities emerge, two things happened in the mechanics of love where the mind and the heart hold hands and in holding those hands, it holds your hands and in this mergence, the me and you is lost. There is no me and there is no you. Good.

Now if person only says me and mine and you and yours is because they find a separation between me and you and that would be on a very relative level, but if we unfold ourselves spiritually, then we handle the matter from a deeper finer subtler level and in that subtlety, you and me ceases, it is us. Good, now when man can really experience that love, when man can really appreciate that love, then his life becomes worthwhile. So the essence of our teaching is how to develop this love, how to unfold the inner core of your being so that you would express that love and not only express it but live it. Love is to be lived, always to be lived and if its lived in its full glory, in its spontaneity, then it becomes so -- so beautiful

and in the beauty of love what do you benefit? You benefit, your great benefit would be joy, and there too to the attributeless we are adding another attribute, the attribute of love and in the expression of the love, the bliss, the joy of the divine is felt. This is the basis of our teaching. Good.

Now this teaching is not limited, it is not limited by sex, colour, creed or age, it is not limited because a small child has the same divinity, child of eight has the same divinity in him as the person of 80. So how can these teachings be limited to anyone? Good. Now to a child we would explain the same teaching in a way where the child would be able to understand it and to a grown up we would explain it in a grown up way. To a universe professor we would explain it in his way, in an academic way so that he too could understand it. There lies the basis on how to teach but the teaching forever remains the same and this is the teachings of all scriptures of all religions and it is on this basis that god is love and love is god, it is on this basis where all religions meet that is the meeting ground of all religions at its highest level. Religions would differ at lower levels, one wants to chop down the tree and the other one wants to saw down the tree. We want to go to Simon's Town, one wants to take an aeroplane to Simon's Town, one wants to take a motor car and someone else might prefer and donkey cot. Good. So on the lower levels religions differ and it is because of these lower levels that all conflict takes place. Even the conflict apart from religion, the conflicts between humans man to man is only on the lower relative level, but when man is spiritually unfolded and experiences that love and that joy, that bliss, then he will only contact another on the higher level and contact on the higher level is away from all conflict. Good.

To get back to your question so the teachings are not limited by age, child of eight or a grown up of eighty could learn and he would be taught according to his needs. To a child in Standard IV, he would be given teachings according to Standard IV, a person in MA could be given the same teachings in his language, MA language. Good, now that is the theories of philosophy. Good. When it comes to practices on how to unfold the meditational and spiritual practices, how to unfold the core of the human personality, that too is not limited by age. A child will have his practice according to his need and the grownup will have his practices according to their needs. Fine. So the theory of our teachings is not limited and neither is the practice limited. Good. You mentioned that a person of unbalanced mind can he be taught also? Yes, definitely. What we do, what we do is bring about the balance in the unbalanced mind, we study -- the guru would study the factors, the causes of the imbalance and accordingly form the cause, the remedy is given and with spiritual practices where a person is taught how to dive deep within him and in his diving he does not come back empty handed, he brings forth with him those divine spiritual invigorating, energising, uplifting energies which would do a lot to bring about a balance. Good.

Now in some cases, to study the causes of the imbalance is not even necessary. That's what psychoanalysis does, that's what psychiatrists do. As a matter of fact, in the twentieth century a guru has to be a psychologist, he has to be a teacher, he has to be a psychiatrist, he has to be everything and any method would be used which would be suitable for that person. Good. To bring about the balance. Good. Nowadays to teach a guru cannot be an ignorant man, he has to be highly educated in all aspects of life because he deals with householders and he deals with a thousand kind of problems. Every person is a unique human being, there are no two people alike and therefore there are no two problems alike. So in our teaching every method of meditation or any spiritual practice that is given is individualised, tailor made for that particular person. If Sylvia wears a size 32 shoe, size 38 is no good for her and neither is size 28 any good. It has to be -- the practice has to be tailor made to suit her needs. Fine. So the man of imbalanced mind would also be given a practice firstly to bring about the balance and then from there, from that stable foundation a practice would be given to him whereby he could dive deep within himself, he could unfold the spiritual self and unfolding the spiritual self allow that flood of love and supreme energies to permeate, to flood through and permeate his mind and his body so that he could live a balanced life and a balanced life, a total life of a person who lives a total life would be a life where the physical, mental and the spiritual lives in harmony, lives as one unit, lives as totality and that is what all spiritual teachers try to do in their own particular way, that is what everyone is aiming for, is to find the totality that is them.

What is all this strife in the world about? What is all this search in this world about? All the strive and search is only to make a person a total person. All unhappiness in life comes because the person does not function as a total human being. What is lacking is integration of mind, body and spirit. The motor car can only run well if all its pistons are working, if it's a car with four pistons and one piston is stuck and the car runs on three pistons, it will never give you the proper combustion and the proper speed or the proper way the car should run but when all the pistons are functioning, then the car gives a smooth ride. So the imbalanced person is a person whose bearings are lost (laughs) and all the pistons are not functioning -- are not functioning and if they are -- they're not functioning properly. So even in small things, even in absolute material things like a motor car, every component has to work in harmony with each other. The -- the plug has to spark properly. The points have to work properly and whatever constitutes a car, I know nothing about it. Right. But all these things that makes up that motor car has to function properly and harmoniously so that the car can run smoothly. Human beings are the same, when all these various things in our lives don't function in harmony, then all our problems begin and in some cases where there's greater this harmony, there'd be greater imbalance. Now it is a true factor that there are more imbalanced people outside an asylum than inside an asylum, yes that is so. -- that is right. 99.99999% of people of this world are imbalanced. It's a very minute fraction that lives a total integrated life and until we become totally integrated, then only are we truly and completely balanced and all our search is to find that balance. Good.

Now that balance can also be interpreted as happiness, balance brings harmony, harmony brings happiness. Fine. So consciously or unconsciously the search of everyone, every human being is for happiness and to find that joy and happiness we have to achieve the balance and the balance is self-integration, self-integration is self-realisation, self-realisation is god- realisation. You see how every aspect is interconnected with each other. So spiritual practices, meditational practices are designed to achieve this balance and as one progress in our practices, greater and greater balance comes, until one day we become totally balanced. Good? Okay.