

Satsang 35

Public: Gururaj, what is <0:00:06.7> individual. Would you please tell us something about karma for groups <0:00:14.3>

Gururaj: Collective karma?

Public: Yes.

Gururaj: Good, fine. Now karma is a law which operates individually and as any collective whole is composed of units so they would naturally be collective karma as well. Good. If we study countries, we would find certain characteristics which govern those countries. Certain countries you would find of a more spiritual nature, other countries not so spiritual. Fine! Now that definitely reflects the sum totality of the people living in that country, good. Now karma being a powerful law, it is the law of cause and effect, it is also the law of whatever you sow, that shall you reap. What is the extent of karma? Is karma only limited to three score years and ten? Is it only limited to this life or would it have an existence prior to this life? Good. There of course one could infer the existence of reincarnation because karma cannot exist without reincarnation and the theory of reincarnation would fall flat if we do not accept karma. Good. Every human being born in this world comes to this world as a sum totality of his previous lives. Good. The previous existences man had determines his life now. We do find one person born in very happy circumstances while another person born in unhappy circumstances. Now if we regard divinity to be just, compassionate, merciful, kind, then why should there be buttered bread for one and dry bread for another? Good. He is just. So when things go wrong, a human being would like to blame it upon someone and if he can't find someone to blame it on, he blames God. Good. Human beings must realise that whatever circumstances they are placed in is because of their own doing, good. The way to improve collective karma, the way to improve society is to improve one's self. Good. And by improving one's self, you have a great effect upon the environment and what does the environment consist of? Nothing else but vibration. So a man doing his spiritual practices and meditating lifts his vibration to a higher, purer level and such a person effects his environment tremendously. Good.

You might have experienced this, a company sitting in gloom and just one person walks in and the whole atmosphere is changed. This is a common experience which each and every one of us has experienced. Fine! So to improve the quality of collective karma in the world, we start off by improving ourselves and the method would be meditation whereby -- whereby we can dive deep within ourselves and reach the source of our being and by reaching the source of our being, we naturally bring from it something, we do not come back empty handed. If you spend half an hour, as I've said before, if

you spend half an hour in a perfume factory, you would come out smelling like perfume. Good. So -- so the value of meditation lies in this that the quality of one's life is not only improved, but the quality of the environment is improved immeasurably, the quality of the environment is uplifted and to the benefit of humanity. Good. So now what are the mechanics of collective karma? Good. Collective karma is the sum totality of people living on this planet earth, good. Collective karma goes even further to the sum totality of this whole solar system and further still to the sum totality of the universe. Now there are millions of universes, but within one universe there are certain laws functioning, good. And what is that law that functions? We have a name for it, we call it the personal God. The sum totality -- please do come in, there's space here -- so the sum totality of a given universe is reflected by the conception of a personalised god and that god in many mythological scriptures would have names that signify something. For example, in eastern literature you have the god indra, the king of the gods. There are minor deities. What we have to do is to go beyond the personal god and reach into the realms of the impersonal god.

So when a person believes that there is a god sitting somewhere in heaven, we give him the right to believe that because it is only through a concrete conception that one can go beyond the concrete and into the realm of the abstract and in the abstract one finds the impersonal god. Good. So you see now what a wide range collective karma has. Its reign is as vast as the universe and the entire mentality of the whole universe is reflected in that personalised being which man worships. Now that form of worship naturally would be dualistic. I and thou, it would be dualistic. That is not where the path ends; we have to go beyond the conception of dualism and into the conception of oneness or monism, good. And that is head by meditating, by diving deep within ourselves, the bible too says the kingdom of heaven is within, seek ye first the kingdom of heaven within and all else shall be added unto thee. So when we meditate and do our spiritual practices, we are diving, we are entering that beautiful silence, we are entering that kingdom. Right! But as I said, we go even beyond that. We go beyond the personalised conception although it is a necessary step, it is a necessary step as for example a housewife when she goes shopping, she would make up a list of the things she wants to buy and once she has bought the things at the supermarket, then she does not need the list, the list is discarded. So likewise these are the various steps towards that realisation of that innerness, that abstractness and the steps and an understanding of collective karma helps one in the path to reach the infinite. Good. Now the personalised god we spoke about is finite because that too is still on the relative plain so from the relative, we reach the absolute. Good.

Now the advantage of going from the relative to the absolute would be that you function as a total being, as a total person where relativity is imbued with the absolute value of life. Then we live the finest total integrated life. Good. Is that okay? Fine! Who'll be the next? Who's competing against me on the other side? Tell -- tell George not to be so loud.

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Public: Gururaj, <0:11:56.5>

Gururaj: If you?

Public: <0:12:04.6>

Gururaj: Nobody is asked to give up his religion; everyone has his particular faith, good. What we would say is this that if you are a Christian, become a better Christian, if you are a Buddhist, become a better Buddhist, if you are a Judaist, become a better Judaist because meditation, meditational practices has nothing to do with religion, has nothing to do with a person's belief or a person's faith and I would always encourage that person to have more faith and not detract from his faith. Good. Now as I said, meditation is a scientific process, step by step process whereby we dive deep within ourselves and it has nothing to do with what religion you follow. You are always encouraged to follow your religion more seriously, with greater fervour, with greater zeal. Now, it is not necessary to give up religion at all and I have found that even a person who professes to be an atheist is really not an atheist. There are no atheists in this world. As long as a person has belief or faith in something, he can call it by any name, he is a theist and yet -- and yet, through meditational practices we go beyond the realms of religion as well, through meditational practices and by becoming an integrated whole, by functioning in totality, then we even go beyond dogmatic religion. Religion, if it is dogmatic, can be binding but we want to go beyond bondage and into freedom, into the freedom of the spirit because meditation does not only give you a mental awareness or a mental realisation, but it gives you a knowingness. We start by believing in God, then we go further and we develop faith in God and then later we know God and by having this realisation, by living in knowingness, then you start living God. You see, from belief to faith knowingness and from knowingness you live it, you breathe God every moment of the day and every action that you perform becomes dynamic, becomes truthful, becomes smooth, becomes harmonious, becomes uplifting, it is enlightening for you are now living in enlightenment okay? Fine. Good. Who's next?

Public: Gururaj, in the idea of leaving a religion you may have the motive of belonging to all religion.

Gururaj: Yes, yes because if a person understands his religion well, properly, then he will automatically understand all other religions because the essence of all religion is one, the essence of all religions -- the essence is the same. So by understanding your own religion well, you'll understand all other religions and that is how this greater unity could be found in this world. That is how the collective karma could be enhanced by accepting and understanding all religions and then you don't need religions anymore. Then you don't need to watch yourself every moment of the day, thou shalt not do this,

thou shalt not do that, because spontaneous and automatically you are not doing it. Religion can, at first, be like a school master standing with a stick, thou shalt not. Okay? We need the schoolmaster too. Once the child has qualified and learnt, then the schoolmaster and neither his stick is required. Then he reads or writes automatically, spontaneously and that is also called transcending the boundaries of religion. In our meditations what we do? We go beyond, we go beyond our minds, we go beyond our bodies and we dive into that beautiful infinite ocean of love and peace and quietude and silence and -- yes, okay? Fine.

Public: Gururaj

Gururaj: Um-hmm

Public: You spoke last week about the fact that you couldn't see the -- an age of enlightenment.

Gururaj: Um-hmm.

Public: Umm, do you think that the world is evolving? Civilisation is evolving towards a greater state of awareness?

Gururaj: Um-hmm.

Public: And next, there may not be an age of enlightenment but there might be a new age in the sense that the world is coming to a crisis. Some sort of crisis that is going to be resolved.

Gururaj: Um-hmm.

Public: And hope -- hopefully those who -- who do believe in a better world will come out better than the original people.

Gururaj: Oh yes -- oh yes, but this too has to be done individually, it cannot be done collectively. Right! The reason is this that if you believe in evolution that from the mineral stage the atoms evolved to the plant and from the plant to animal and animal to man, if you believe in the law of evolution, then you will know that a certain percentage of the world's population will advance, will progress, will have some enlightenment, but then there's another percentage that is evolving to the stage of man again, another percentage to primitive man so there will always be this balance -- there will always be this

balance, but if anybody teaches that there'll be an age of enlightenment where everybody will be enlightened, then it is a false promise. If you study history, during the time of Rama or Krishna or Christ, can we say that people at that time were better than what they are now or can we say we are better than the people that were living at the time of Christ? Right! Christ threw out all those moneylenders from the churches. We have the same moneylenders today, only you think they occupy beautiful offices. That's all. The principle remains the same. The Bible taught thou shalt not kill, fine. Okay. Today the massacre with the invention of these bombs are of a greater magnitude, more people are massacred. Good. We might have advanced technologically, oh yes, technologically we have advanced, but that does not mean that we have evolved. Evolution is the unfoldment of the spiritual value in us that is real evolution and if technological advancement produces beasts, intellectual morons, then it is not advancement. So the idea will be total enlightenment on this planet earth is dangling a carrot for the gain of the parties that are concerned. It is a sophistry, it is a misconception that could never be, but there will always be a percentage that will reach enlightenment, but when that percentage reaches, then there is another percentage coming from Standard I, the child passes matric and goes out of school but there are other children coming into Sub-A and -- and that's how the world operates in a cycle all the time -- all the time in a cycle. Okay? Next?

Public: Gururaj -- umm -- say that it's always a <0:22:09.9> so therefore by one striving further on, does one actually cause a negativity to develop?

Gururaj: No, you do not cause a negativity, in the essence of things, there's always positivity. It's man's mind that misinterprets the essence and makes it negative. Fine! There is nothing wrong in a primitive man developing as there would be nothing wrong in a highly sophisticated man developing further. The constituent of the universe has three factors, we -- in Sanskrit it's called the Gunas, Rajas, Tamas and Sattva, good. And these gunas, as everything else in the universe is indestructible and these gunas are forever operating and balancing each other. Man's evolution means that the sattvic side, the -- the real wisdom, the real purity must outweigh, outweigh the inertia, but that is done by the individual and there will always be a percentage that will reach enlightenment, always a percentage, never mind how small, but there will always be that and this proves to us the great scope ahead of each and everyone. Each and everyone is inherently divine, the spirit within one is divinity itself. Therefore our foundation we do not call it for spiritual development, no, spiritual unfoldment. Yeah divinity is there, superimposed by what we -- what we have termed negativity. Good.

Now when we do our meditational practices, we naturally reach the finer levels of ourselves and the finer levels is the sattvic level, the pure level and as that increases more, our awareness expands. Our heart expands, a balanced

development occurs between mind and heart and when the awareness expands, one has a greater appreciation of something. You look at this flower now, you meditate for a few months and you will see the same flower, but you will see it in a different perspective. You will find -- today you say, "Ah, beautiful flower nice pink -- nice pink" but after meditating when you get to the core of the flower, when you realise the essence of that flower and then you identify yourself with the flower, then you can feel the feelings of the flower and the -- the fragrance of that flower becomes your fragrance and not only for the nose (laughs) yes -- yes that is the path of progress. That is evolution, that is the path to find peace, the peace that passes all understanding. Understanding is only on mind level and the mind is a tricky, finicky machine. It is conditioned, so what we do? We unconditioned the mind where the mind too, because of the spiritual surge, upsurge, the mind too becomes peaceful and calm and in that peace and calm when the awareness expands, that greater appreciation of life and living takes place and the scope of the awareness of man's mind is to the extent of the entire universe. You can be here and be aware of the entire universe. You can actually sit here and feel the pulsation of the universe and that is when one becomes self-realised because self-realisation takes one to that awareness where the finest value of relativity is cognised by the mind but that is not the end, realisation dawns in the heart. So true -- true realisation -- true realisation is the expansion of the heart and then you eat, sleep, breathe nothing but love and when that power of love fills you entirely, fills every cell in your body, then there is no place for anything else, hatred ceases and that is how collective karma is improved, yes -- yeah.

In the beginning -- in the beginning consciously -- consciously we try and improve the quality of our lifestyle, we try and improve it. By doing meditation we are given the strength to consciously in our waking state improve our quality, good. And that requires some little effort. If anyone tells you half an hour's meditation in the morning and half an hour's meditation in the evening and that's all you do and -- and -- and you don't need to do anything else, that is just half the story, it's not the complete truth. If we take as an analogy a drunkard, compulsive drinker, alcoholic, right. If he does not make a conscious effort to push that bottle a bit further and further away, his meditation is not going to help him. He can meditate as long as he likes, its not going to help him. So during the waking state of life, what meditation also does is this, it makes us face the mirror squarely and in facing the mirror squarely, we see our faults and meditation gives us the strength. It not only makes us see our faults, but it also gives us the strength to overcome those faults and conscious effort for that is required. Conscious effort in the waking state of life is definitely required but the effort becomes easy because you are armed strength.

Now what is a strong man? A strong man is a person who is harmonious within himself that is the man of strength. The three aspects of man, mind, body and spirit must function as a total unit and when the three aspects of man function as a

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unified whole, then you have strength. You are harmonious within yourself and when you are harmonious within yourself, then naturally you exude that harmony in the environment. That is how collective karma is improved. Okay? Fine!

Public: Guruji (laughs)

Gururaj: There are a lot of newcomers here <0:31:21.0> give them a chance yes?

Public: Gururaj, umm -- <0:31:27.3>

Gururaj: On the other hand?

Public: <0:31:41.8>

Gururaj: Good.

Public: Now, the -- the destruction is also part of the unity <0:31:53.0> and the destructions occasions suffering. Now where does the suffering enter into the skin of the --

Gururaj: Of things, yes, beautiful -- beautiful. Now we have to look at it from three angles. We have creation, we have preservation and we have destruction. Something is created, it is preserved and then it is destroyed, but let us not use the word -- the word destruction, let us call it dissolution. There lies the secret, creation, preservation and dissolution. Nothing in this entire universe can be destroyed, nothing can be destroyed, even science today has proven that matter too is indestructible but what happens is that it can change from, not destroy but it changes form. We burn up this table and it will disintegrate into its original elements. So there is no destruction, nothing is destroyed. It is only dissolved. Now it is not the dissolution only that produces suffering, creation and preservation and dissolution put together creates suffering as we know it. If a certain substance is dissolved into its original elements, can we say that the transformation of that substance has caused it suffering? No, because that dissolution is inherent in the nature of creation. There can be no creation without its inherent power of dissolving itself. Now how do we go beyond what is called suffering? Good. We only suffer because we are enmeshed in the conditions created by us, the law of karma.

Now as long as this universe exists, there will always be pleasure and pain, hot and cold, dry and wet, there will always be that, always the law of opposites will operate. What is the way out? The way out is to go beyond the law of opposites, that is the way out and that is what we achieve in meditation where we go beyond suffering. If a person is capable of experiencing pleasure, then he at the same time would be capable of experiencing pain. If a person is capable of feeling heat, then he is definitely capable of feeling cold. He is functioning within the limited realm of the law of opposites. So through meditation we go beyond the law of opposites and by going beyond the law of opposites, we have a different perspective -- we have a different perspective whereby even that suffering could become joyful because we are looking at it from a different perspective. I have a very favourite stanza which I quoted thousands of times, it goes this way, to the newcomers, "two men behind prison bars, one saw mud, the other saw stars." Two men in the same circumstances, in the same cell, behind the same prison bars, one could see glory, the other could see only gloom. Fine! What are the mechanics there? The mechanics there would imply the state of a man's awareness where aware one could -- would take no notice of the mud and only sees the glory of the stars, the glory of God. So with meditation, our lifestyle changes and we develop to a stage where we see glory and not gloom and that means going beyond the law of opposites and that means to be in the world and yet not of it. Yeah, lovely question.

Public: Gururaj, <0:37:50.7>

Gururaj: How does one know?

Public: Yes.

Gururaj: Umm -- how does one know sugar is sweet? Only by tasting it and we can analyse sugar, break it up into its chemical components that this chemical went into this sugar to make a sugar, but to know sugar is to be able to taste it, experience it. So when a guru gives you a practice which is needed by you, specifically tailor-made for you and you practice it and you practice it with sincerity and truthfulness and when you find you practice it with sincerity and it does you no good, change the guru, yes. Then you change the guru. Yeah, I and my search for enlightenment went from guru to guru to guru, oh yes, until I found my real guru. So I too have gone through that process and many people have a misconception that the chela or the pupil accepts the teacher, it is the other way round. It is the guru that would accept you or else tell you there's another path for you not this path and he would tell you that with love always. Some people have come to me for initiation and I have put them off for a little while, I said come along next month, we'll have a chat, next month comes and I have kept some people waiting for more than six months until they were ready for initiation.



The ground too must be well tilled before the seed should be planted or the seed would have its fullest value. So the ground too has to be prepared and keeping few of them, these have been exceptions though, keeping them waiting, I was preparing them to feel the full impact of initiation because this is the greatest gift any person can receive. The greatest gift where a path is shown whereby you come to know yourself, where the path is shown whereby you would, through experience, would be able to answer the question to yourself, "Who am I? What am I? Where for am I here? When shall I come from? Where do I proceed?" you are shown that through your personal experience. If I tell you who you are, you will only appreciate it on the mind level and any appreciation on the intellectual level is necessarily limiting and limited because the finite mind cannot comprehend the infinite but when the realisation dawns within yourself and you can answer that question to yourself, by yourself, for yourself, "Who am I and why am I here?" then you become realised. Then you operate in this sphere of knowingness and this knowingness comes about through realisation. Realisation is the key word where we want to reach realisation. Now to reach the stage of self-realisation one proceeds through a path that slowly and gradually integrates us and when complete integration takes place, illumination is there. It takes time to prepare the candle and to make matches but to light it is quick, one stroke and the candle is lit. But all the time has gone in the preparation of the candle and the matches. Okay? Fine!

Public: Gururaj we've heard and read a lot about people being possessed by the devil <0:43:19.6>

Gururaj: Oh yes, on possession? Good. Umm -- Vijay, I gave a very long talk on -- on what possession. Could you remember the tape number?

Public: I think it's 3 or 4.

Gururaj: Is it 3 or 4? It'd be good for Willie to listen to that tape if you can arrange it with him. Okay? Nevertheless seeing that we are on the subject, I might just well tell you a bit about it.

Public: <0:43:52.8>

Gururaj: Yeah, good (laughs) lovely -- lovely -- lovely. Good. Firstly, there is no possession. No person can possess you. What is happening? Now that filmmakers are possessing us (laughs) to fill their pockets. Therefore, all these pictures like the omen and exorcists and I believe that's become the rage, the fashion, the fed today where you have cruised couple of

times around the block to get tickets. So -- so they -- the filmmakers are possessing you and making you cough up money, right. And it is such a business, you know when people go to <0:44:51.5>. Good. They first take your money, right. Then they take you inside, right. Then they put off the lights and leave you in darkness. What a business! And you don't know what's gonna come on the screen, the picture might be rotten, but you've paid already (laughs). That's besides -- that's of course besides the point, we got to have some fun okay? Right! Nevertheless there is no possession. One entity could never possess another entity. Good. I tell you what happens here, you possess yourself because of a certain mental quirk or some imbalance -- imbalance you start living. There is no possession, one entity could never possess another entity. Good. I tell you what happens here.

You possess yourself because of a certain mental quirk or some imbalance -- imbalance, you start living one of your previous lives and in that state of schizophrenia, a past life shines through and you start living as that entity that you were in a past life. Yeah. So you -- you have people with two different personalities. We call them split personalities. Where one moment a person would be living in one way and another moment in a different way. This would remind us of that book, the three faces of eve, something to that nature I think it is, I haven't read it, but it is -- it is where these women has three distinct personalities. Right! In that case, she is not -- she was not only living this life as she is, but at certain off periods of a certain conscious blackout, a past life shines through. Now the mind of man has great capacity. Good. The mind of man contains your history of millions of years -- your history of millions of years. It -- it has that capacity. The extent of man's mind is as vast as the universe and every experience you had in previous lives perhaps. Even when you was the amoebic cell, and the experience gained is in this box, in memory form. So when the conscious mind undergoes a certain imbalance, then it allows another past life to shine through and you live it. I have been told that in some advanced cases of schizophrenia, we were discussion this morning with Douglas, yeah where -- where a person acts and behaves entirely in a way that the person does not even know about it, completely different personality. Yeah and Douglas quoted Dr. Jekyll and Mr. Hyde. So Mr. Hyde was not possessing Dr. Jekyll or the other way round, but this Mr. Hyde is it? Dr. Jekyll, have I got it right?

Public: Yeah.

Gururaj: Yeah, this past life that this Dr. Hyde must have lived was coming through because of certain imbalances and in the story the imbalance was created by using certain chemicals. Yeah. That -- that is, Willie, that is the possession side of things, so please do not be afraid, no one will ever possess you (laughs). Yes.

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Public: In a case of a <0:50:01.9> thirteen different languages spoken and this person could only speak two, and in this search, the entities who'd took possession were able to converse with the people in the <0:50:32.2>

Gururaj: It is a, yeah, it is a phenomena of a very low order. Good. I would not advocate mediumship. If you study mediums, if you study their minds, you'll always find them to be not well balanced. You have people practicing photokinesis for example. We discussed it in the week with Mel here where -- where through thought force, they could move objects, but that person -- that person suffers terribly, emotionally, there's an imbalance there. Now going to -- you have mediums and mediums and mediums, good. Now some mediums have acquired the ability of doing a bit of thought reading. They pick up the thoughts in your mind and repeat it to you, right. That's one kind of medium, fraud. Right. Then you get another kind of medium that goes into a trans and become possessed in that trans by one of its previous lives, the medium's previous life comes through and in that previous life, if its an English medium she -- she might have been an Egyptian in the previous life and when that side of her which is all contained still in the memory box, when that side of her comes through, she might speak in Egyptian. This has been proven by hypnosis, we've read many case histories where a -- a child or a grownup person is put into very -- very deep hypnosis and in that hypnotic state is taken so far back that the person starts speaking in a foreign tongue which the person would never have known. So that is also one kind of medium. Good.

Now a medium is not necessarily a self-realised person. Right! Now self-realised person would not go into mediumship. Right and that medium can contact lower entities, elementals for example and it could be very damaging for the medium. When I say damaging, I mean that it could stop that medium's evolutionary progress. If we have the way, the path of contacting divinity, then why should we contact disembodied beings? Now disembodied beings, on the other side as mediums would say, are not realised, they're not realised beings or else they would not be in that period on the other side before incarnating again because the realised person does not require reincarnation -- does not require that. So the person that is contacted is not a realised person, that person could be of any strata of life and contacting such spirits could become harmful to people, it could create a lot of harm. Good. What is the sense of asking about Aunty Matilda on the other side? She might be waltzing away there (laughs). It does not help. Most mediums are money makers, they -- they pretend rightly or wrongly to bring messages from those on the other side and that is not necessary. Those messages are not necessary because death itself is another form of life, after ending this life, one goes into a state where you have a lot of work to do and would have no time for us down here, right and the work on the other side comprises of evaluation, preparation to be born again.

The entire history of millions of years is re-summed up and preparing oneself to find the right vehicle, the right channel to be born through. Our parents has not chosen us, we chose our parents where two people would have the proper, the right combination for us to be born through, to come to school here, that is what we are doing. We are here on earth to a school. We have come to learn. Why should we learn? Because we want to evolve. Why do we want to evolve? Because we want to be away from suffering. That is why we want to evolve; we want to reach that state of peace, the primal peace from which we have come. But to reach that state of peace, we have to come to school and this is a school. On the other side is a rest period to evaluate and sum up and -- and -- and good -- good people that are on the other side, good entities have no time whatsoever contacting us here. So most mediums with a fewer exceptions perhaps are humbugs, do not approach mediums, it cannot do a person any good. Now if the medium has -- can have contacts, why can the medium not benefit herself or himself? Why is the medium suffering too? I have heard of one medium who used to go around to people and -- and -- and ask money to pay her rent. Why can't see ask on the other side what horse is going to win the race? There's a big race coming, what's it called?

Public: <0:58:27.8>

Gururaj: July, whatever. Yeah you see, so we -- we -- we, we do not attach too much importance to mediums, we have the way and the path to contact divinity and we don't want mediums in between -- mediums in between, half -- half way -- half way -- half -- half energies. Good, yeah breaking for tea now? Okay?