
Satsang 19, 8th of January, 1977, Satsang 19

Gururaj: Perfect, okay. We will start as open questions today.

Public: <0:00:21.2>

Gururaj: Good. The valley is terribly hot (laughs).

Public: Gururaj, I asked you this question before but its not -- it's still not clear in my mind. Umm -- you have said that when a person dies, umm -- his life flashes before him, but there've been ---

Gururaj: His life before?

Public: Flashes before him and you said that there is no spiritual life after that, but <0:00:54.5> reborn.

Gururaj: I don't remember saying that.

Public: <0:00:57.3>

Gururaj: Spiritual life evolution <0:01:04.1> the spiritual development.

Public: But -- umm-- there have been hundreds of books written about the spiritual life and they described through that learning and script -- places of rest straight after death are the same thing. I can't see how that can <0:01:27.0> it must exist.

Gururaj: Have you heard of science fiction? (Laughs) nevertheless there is some very beauty in what -- great beauty in what you have said now. Your question revolves around the fact that what happens after death? Good. Now there are many schools of thought that will tell you that you would go to certain areas that are beyond this earth as we know it, or beyond this earth, environment or beyond the physical senses because when the immortal eternal spirit is away from this body, then where does it go and what does it leave behind would be a physical shell which is none better than a piece of wood. Good, because the composition of the physical body as well as the composition of all matter, be it a piece of wood,

be it a stone, basically the composition of matter is the same. Good. Now, even when the physical body is left, the physical body would disintegrate, but it would not be destroyed. It reverts back to its original elements and because it has this changing quality to it, we regard it to be impermanent. Yet to come down to the bases of matter, which itself is energy and energy will forever remain eternal. So at death, it is the physical body we term it to be dying, we term it to be dying because it is now being transformed into different forms, different names, different shapes, but the substance, the essence remains the same. But yet, within this changing quality, even in change in this grosser change, there is this eternal quality.

Now, when we refer to the subtler self which is a body in a different dimension -- which is a body in a different dimension, which in Sanskrit could we call Sukshma Sharira or a very fine body. Good. Now, these fine bodies can exist in a different dimension which are definitely not perceptible by the five gross physical senses. Now what is the relationship between the grosser body and the finer subtle body? The relationship there too remains eternal because the very essence in the grosser body forms the substance and matter, forms the very essence of the subtler body. So, no -- there is no separation between the grosser body and the subtler body, because there is no separation and if we regard the physical body in its essential value to be eternal, then the subtler body within us too is eternal. Good. Now this can be referred to also as a mental body. Now being a subtler form of matter, it has greater endurance, it has greater lost ability, it also changes, but it takes a longer time to change.

Now this subtle body which is composed mostly of mind necessarily will have to refine itself, it will have to refine itself because in the three aspects of man, the body, mind and spirit, the only thing, the only aspect that remains forever pure is the spirit. So at death, what happens, the physical body is discarded but the mental body carries on, the subtle body carries on which is empowered or given energy too by the spiritual body. So after leaving the physical body what we would have left is the combination of the subtle body, the mental body and the spiritual body. So here on this earth plain, we function in three aspects, on the other plain we function with the two aspects. That means, minus the physical self. Now, for that mental body to refine itself, it has to go through a process. For us here in this school of life, we go through school of life as a process towards greater refinement in the same way the mental body too, in that dimension also goes through a process of refinement. Good. The process of refinement in that state is not evolutionary; it functions on a horizontal plain, not a vertical plain. There its main function -- the main function of the subtle body would be to evaluate what it had done while having the physical body. It evaluates, it accesses and prepares itself again to be reborn on this earth or another planet so that it could find greater and greater refinement until that mental body becomes transparently clear. So its process there is cleaning the glass, it has to clean the glass so that the spiritual self, the true identity of man,

the true eternity in man can shine in its fullest glory. Until then, the glass too would become unnecessary; the glass too would melt away in that beautiful divine light that is radiated in all its purity. Good.

Now the aspect that you are interested in, I had to explain these aspects to you so you could understand the full meaning of it. The aspect you are interested in is what will happen to me after I die? Good. You will exist in that mental body. Now, this mental body in his experiences, in this lifetime and the previous lifetimes has gathered impressions, it has gathered all kinds of impressions that might have started just as ideas, ideas create impressions, actions in life create impressions. Good, ideas and thoughts are the same. Good. Idea is the originate of the thought. The power <0:09:27.5>of thought, the greater the impression on the mental body. Every action that one does in life has its reproduction, it's like the negative of a camera, it registers itself. So that forms the sum totality of that mental body. Now, it has to resolve itself so it needs a time, it needs a time where it could resolve itself, access itself and find its way. So the period after death, the period between one life as we know it, to another life, to another incarnation is a process of total evaluation, total evaluation and being empowered, all the power within it being generated by the spirit, it has to -- it is forced to, it is compelled to become one with the spirit. It is the power that cannot be denied by the body and it cannot be denied by the mind.

For example, here in life, in this practical living, everyone is seeking for happiness? Why is everyone seeking for happiness? Because inwardly the spiritual self is nothing but bliss, its nature is bliss you can say. And therefore, if that power, if that electricity is going through the mind and the body, then the mind and the body must carry the force of that electricity which is generated by the spirit and that is why everyone searches for happiness. Good. Now in this search, how we use the instruments given to us to find happiness is a matter of one's freewill which we have discussed many times there. Good. If we use that free will in a manner that's against all the currents of nature, then naturally there would be an impact because it is contrary to what hurts a person is the impact of two opposing forces <0:12:07.1> its explosion, but if we live our life in such a manner in accordance with the laws of nature, then we are flowing with the current. There is no bang, there is no explosion. Good, these are the things that preclude us from experiencing our divine self, from experiencing that divinity which is resident in us and yet it is the same divinity that's impelling us, that is the impelling force to find happiness. In other words, through the method, through the means of the mind and body, we want to find our essential nature and our essential nature is happiness. So that is what life is all about. Life is all about finding out what life is, yeah that's all. What do we live for? Do we only live to find out why we are living? That is the question and if you examine every instance in life, everything from having breakfast in the morning to going to bed at night, the -- the -- the force there is why am I living? Why am I living? It is shouting within you all the time and through our meditational

practices, if done sincerely and faithfully, you hear that. You hear the inner voice shouting there and you find a way, you hear the explosions and you hear the sweetness, sweet music.

When we flow with the currents of nature, then there is harmony. Harmony is divine music so let's tell music <0:13:58.0> Good, so life after death is composed, is a period in our sense of time that will be said period. In our sense of time, it is a dimension which can be appreciated here and now while we are living. It is just for us to develop our awareness to such a greater level whereby that too can be comprehended here necessarily not in the waking state, but in the meditational state when we are entering the deeper and deeper and subtler and subtler layers of the mind. Now, there are schools of thought as I have first said, regarding this. There are certain systems on eastern philosophy that maintain various levels of existences, in other words, various heavens. They have many names to that, Gandharvaloka, Brahmhaloka, these are names given to these plains of existences and they say that if the mind, depending upon the refinement of the mind, depending upon the awareness of the person, he reaches a certain heaven where he will go and evaluate his stage, his progress and how, where and when he is to be born. Good. That is one school of thought, then there is another school of thought that shares that the subtle body goes nowhere, it is here and to them the here means the entire universe.

If all existence in its entirety is omnipresent because divinity cannot exist without its creation, you cannot separate the creative from creation. I've always said it is the nature of the fire to have heat; you cannot separate the heat from the fire. So all existent is the universe, eternal, eternal and all embracing entire existence. So when the one school of thought says that after death you go nowhere, you remain here means that you are still in the same universe. It also means the extent of your subtle body; your subtle body is not necessarily limited to a very tiny sphere, it is advised it is as vast as the entire universe. That is why we always say that we do not know the human mind because by knowing 100% of the human mind, you will move the entire universe. So where can you go to? Now while in that subtle state, in the process of formulation, you too have experiences, experiences as you have here in the physical body. You have -- because the mental body is nothing but sense impressions, thought impressions, impressions created by actions. So because its composition is that, it can also experience and what does it experience? It experiences all the things you have thought of and done in this life. So if your suffering is intense here, your suffering can be intenser there which is also here (laughs). Good. I've always said that which is experienced in a subtler state is always more intense. Good.

There's another kind of experience you have <0:18:48.3> and it is this, he is like a cook, the housewife will tell you every ingredient put into the vegetable stew, if cooked individually would taste differently, but if its cooked into that stew, the stew has an entirely different taste than its ingredients because here is a combination. Good. So you can have your

vegetables singly there and you can have it mixed.(laughs) Fine. So in that state, you also experience the fruit of an action, you experience the totality of a particular pattern of a particular pattern created by a certain set of your actions. Now the human mind is nothing but pattern upon pattern upon pattern. Now, living this life and having gained so many experiences, one could complete so many cycles in different patterns. So when a certain pattern has been experienced fully in this life, of course which has impetus in so many lives before, then after the completion of this pattern, you can, in the subtle state, experience the mixed vegetables; the result of the totality of the various ingredients that went into this pattern and when you experience that, then that pattern is completed, experience no. 10 wipe off, yes. This we do here in this life as well. Have we not noticed that after gaining so many experiences on a certain line of thought, we have a realisation, the realisation that dawns upon us is the answer or the sum total of that set of experiences. Now, this can be experienced in the physical body and it can be experienced in the subtler body on the far deeper level. Good.

Now you would have people -- the books you mentioned of people on the other side and interfering, all helping people on this side of the railway line, don't believe it. It cannot be done, I've been there, I know what I talk about. They are too busy, too involved in their own little patterns there, too busy, too involved in sorting out, getting ready to take another birth because the quest of happiness is still there pushing them, pushing them, compelling them all the time. They have but no time to interfere on this side because if they start interfering as some of the people say or even helping, then that is in the realms of spookism which we don't believe in, fine (laughs).

Public: <0:22:17.1>so the -- the mental -- the mental world is the same really, is as here?

Gururaj: The mental world is the -- the mental world is exactly the same as it is here, but in a subtler form, that's the only difference. One is a grosser form and one is a subtle form. Now that which we, from the physical angle, regard to be subtle would be very gross from the spiritual angle. That is halfway stop, very gross. Until that too has been so completely resolved, then in its resolution, there comes a self realisation, was this now real or was I dreaming? Because it all disappears and what you can expect on the other side of the railway line is entirely conditioned by your thoughts and what you think now. They are certain religions that say that if you live a good life here, after you die then you'd have rivers of liquor flowing and all the <0:23:31.0> whatever you want to -- however they pronounce it will be there tending upon you. Good. They deny you these things here in the physical, but they say you can experience them on the other side, you see.

Now, people that firmly believe in this will experience that. People that firmly believe in whichever kind of heaven, they would experience heaven because heaven help and this earth is made by our minds, it is made by our minds. Now there

are certain philosophies that would say that whatever is created by the mind is unreal, is unreal and therefore unimportant and this falls in the realms of maya, illusion. We discussed it one Saturday I think, two three Saturdays ago we discussed that. Good. But nevertheless, the mind having the ability to create an illusion must necessarily have some reality in it. So even that which is illusory is real. The very ability of the very ingredients to get together necessarily has a creative power in it and whatever has a creative power must have some reality because reality and creation are non-different, creation is reality and reality is creation. Now, could it be said that whatever the entire universe is composed of is a projection, could that be said? Who is the projector? The divine spirit, divinity projects itself. Good.

From divinity's angle, it is a projection on the world, but in the reading projection itself, how does the projection experience itself? The projection experience itself as real. So why deny reality? If I have a pimple on my toe, I cannot say it is not a pimple and it's not a toe, they're all false, they are unreal. Here I am physically experiencing the pain first class from a different height, from a different angle, from the angle of the absolute, this whole body, the pimple and the toe is an illusion, fine. But I can only say that when I have become the absolute. While I am still the relative, while I'm still in the relative and being composed of relativity, then that to me is real. Ah, but what I have to do to experience the absolute is to transcend relativity. That is the only way. That is the only way to experience or to know if this creation or this world is real or not. In a dream, while we are in the dream, the dream is real. With experiencing the dream we're going through pain or pleasure in the dream, it is only when we wake up that we can say that was a dream and that dream, when we are in it is real and it is not only theoretically -- theoretically real, but it is substantially real too. This western science still has to discover. This western Science has to discover because whatever the mind can only think in terms of matter, every thought in the mind is composed of matter, it's a very fine subtle form, so whatever that dream is composed of is real. If there is a plum cake in the dream, that plum cake is real not only theoretically, but materially too. That plum cake there is composed of a very fine matter because if it was not composed of a fine matter, then the mind will not be able to comprehend it. We have a light here shining on that wall, the very light that shines on that wall there is composed of certain energies. You can't touch the light, you can't feel the light, but -- but we cannot deny its composition. This light here that shines forth sends forth certain particles or fine matter to reproduce itself there as light.

Whenever we smell a flower, what are we actually doing? We are actually inhaling particles of this flower. When water is put outside and it evaporates in the sun, it evaporates, we can sit there, look at it, listen to it, we won't see it or hear it, but the water is evaporating in a very fine form that the eyes can't see and the ears can't hear. So likewise, likewise the very projection of the mind in the dream too has a reality, but existent in a very fine form. That is the nature of the existence in the afterlife where the mind experiences itself and evaluates itself so that it could take on a grosser form again. Now what

is the necessity of taking on a gross form? The necessity is evolution to go back to the source. The mind itself cannot do the work in the evolutionary process; it needs the aid of grosser matter. It needs the aid of grosser matter whereby it can make itself conscious and proceed on the path of evolution. Good. In other words, for the mind to portray itself tangibly it needs an organ, it needs an instrument. Electricity is always there, but it needs a machine, a generator so that the electricity can become useful. In the river, hydroelectric -- hydro, what do you call this -- where electricity is created from water?

Public: Hydro-electric plant.

Gururaj: Hydro-electric plant. The energy electricity is in the water, it is there, but we need a generator to which this energy can be drawn to or tapped by, and then we also need the wires to convey and we also need the light bulb and the switches so that that electricity can be seen as light and it becomes useful. Likewise, the mind too needs his physical aspect and his spiritual aspect so that it can realise itself and then find out was this a dream or was it real? So, man could never be devoid of his three aspects, physical, mental and spiritual and what we are doing by meditation is to integrate those three aspects. Harmonise the three aspects so that life could become smoother because it makes us flow with the current of nature and not against it. Okay? Be regular in your meditations. Good. Hmm --who's next?

Public: Could you speak to us of consciousness and awareness --

Gururaj: Yes.

Public: And how related to one another?

Gururaj: They are the same.

Public: Well, could you then --

Gururaj: Now is there any specific aspect? Now when we say consciousness and awareness, I can start speaking now until 20 -- 30 years hence, like many volumes. Right, now is there any particular specific aspect that you'd like to know about that I could --

Public: Well, I would like to know about different levels of consciousness.

Gururaj: Um-hmm

Public: And I would like to know how important is it to be aware of what you're doing all the time? Yeah, I've -- at one time, I was interested in the philosophy where it was important that you knew you were aware what you were doing <0:34:22.7>

Gururaj: Very good.

Public: And I'm not sure, well this is not something that <0:34:27.5> would you comment?

Gururaj: Yes, o yes, why not, by all means. Now if the entire universe is a projection, what is the mode and method of projection? If the entire universe is a manifestation of the unmanifest, what is the mode and the method and the mechanics of the unmanifest becoming manifest? If we want to have some water to drink, we need a vessel to drink the water, we need a glass, we take a glass or we cup our hands, an instrument, a vessel is required. Good, now when it comes to the unmanifested, when the unmanifest become manifested, it also requires a vessel and that vessel is called consciousness. Fine. Now, consciousness is one but it can have gradations for the purpose of explanation. Fine. Consciousness can have a grosser form and a subtle form as in everything else. Good. There is one consciousness only beyond the tree we know, sleeping, waking, dreaming. The fourth state is called Turiya state. Good? Which is the transcendent state. When one reaches that state of consciousness, the Turiya, there is nothing more. There are teachers that would take that one state of Turiya and divide it into seven, ten, twenty, fifty states of consciousness, but it means the same. It means the same.

Now once we have the vehicle which is, say this body for example, for divinity to shine through this body is a vehicle, a gross vehicle. So this body too, or any gross matter is also consciousness. What we have to do to come to self-realisation is to unfathom this subtlest level of consciousness and as we proceed, we will, for our own mental satisfactions, or as milestones, find various levels. We find various levels of the same consciousness, now look at the range of consciousness, it starts from a piece of stone to its most subtlest aspect which we in common terminology call God, because if God is pure consciousness and God is omnipresent, then he is in the stone too. So, why is the stone not then consciousness also? Because the stone also has the ability to have certain gross physical, chemical reactions in it and those gross chemical reactions in the mineral kingdom or the stone proves its value as also a form of consciousness. So,

we with this physical body and the mental body which is also consciousness, physical body is consciousness, mental body is consciousness and the spiritual self within us is also consciousness, but there are these gradations. Now, when normally people speak of states of consciousness, they are talking of the mind only. They are talking of the mind only, but I go further and say that this physical body too is consciousness, so this physical self, right from the human body to the smallest grain of sand, the stone must also be included in the sphere of consciousness. Good.

Now the mind being the middle man has the instruments to experience both sides. The lower perhaps, there is no such thing as low, the grosser and the subtler. So here we come to the conclusion that the mind is the middle man. Good. The mind that is composed, one of its aspects is intellect that has the power of discrimination and evaluation. It is the most valuable instrument that anyone can have. But this instrument is such that it can -- that it can destroy and create. The intellect does that. The intellect can take a person with its weighing up of pros and cons to the deepest misery and the same intellect can uplift you to the highest place. And yet, the intellect too is part of consciousness. So what is happening in creation and with the creator? It is a play of various gradations of the same one consciousness. You see how simple it is? That is why we say God is one; that is why we say the creation is one. So here is a complete play, here is a complete play with one gradation of consciousness to another gradation of consciousness. Now, within all these gradations, one reaches a level where it is called pure consciousness and pure consciousness is a contradiction of terms because if consciousness as a whole embraces entirety, the entire universe. Then why should it lack the purity of the pure consciousness which we recognise as God in its finest aspect? If God is within everything and omnipresent, then can we say we are away from pure consciousness? No, no, no.

Now how to make this contradiction into a reality? That is the <0:42:26.3> question. How to make this apparent contradiction into a reality is to go away from the appearances because it is an apparent contradiction. How do we go away from these appearances is by recognising that appearances are appearances. It is by recognising that appearances are appearances. Then how do we recognise that a certain thing is in an appearance? What instrument do we use? Can we use another appearance to unfathom the secrets of this appearance? Yes, yes, yes, because of the changeable quality of the mind, it can assume so many forms appearing like this today and like that tomorrow. Because of his changeability it is or can be regarded to as an appearance. So here is one appearance recognising another appearance. But now when the one appearance recognises another appearance, am I going too deep today?

Public: Uh-uh.

Gururaj: You sure? Good, fine. <0:43:51.6> for all actually (laughs). Now if the one appearance recognises the other appearance, what will happen that the recognising appearance must necessarily partake of the thing which it is observing. It must gain the sense impression or whatever impression is created. So here appearance No. 1, the observing appearance becomes confused and because of the combination of the observer and the observed, a third set of circumstance is created and that is how all existence is forever perpetuated. We are, in other words, delving in appearances and what do we have to do to get out of this whirlpool? While we are in the whirlpool, we are being whirled around and to stop being whirled around is to get out of it. That is what we mean by being away, being in the world and yet not of it, Bible says that. So it boils down to going beyond, transcending -- transcending. Good.

So then, once we have transcended the changing values of the appearances, then we realised that these were appearances and I am pure consciousness. But yet, with the observation or realisation -- realisation not observation, with the realisation of the pure consciousness, you will know that I was the cause of the appearance and therefore the appearance too, I will <0:46:11.2>, that appearance was the projection of my light. So beyond the three states of consciousness that we know, there is only one state, the Turiya state which is the state of the creation and human beings, the human mind is so clever that they've even divide up the creator into various levels and then give it all kinds of fancy titles and names. Good. <0:46:51.3> if it can explain someone something, by all means it is good because consciousness is so pure, so indivisible, that's only the appearing mind, the <0:47:15.5> mind has the capacity of dividing it. Who can divide the indivisible? The mind because the mind is not pure. Empty drums make the most noise (laughs). Good.

So whatever is existent in this universe is nothing but pure consciousness and we are recognising the divisions from our level because we are not speaking from the level of pure consciousness. The mind creates his divisions and -- and when one has transcended the mind through our meditational practices, then there are no divisions, then waking, dreaming, sleeping assumes no importance. It becomes non-existent. Some of you that transcend regularly experience this pure consciousness, he experience it as existing within itself, there's no dream, there's no waking, there's no sleeping and that is what we do in our meditations. We have one meditator here that as soon as he sits down, she transcends and for 35 -- 40 -- 45 minutes, she's just existing -- just existing in that divine. Now this requires -- this requires practice. This requires practice and regularity and everyone has it within them to experience that and not only for the hour, but 24 hours of the day, man can live in that pure consciousness. He has to lower the vibrations of the pure consciousness so that he can relate to all the appearances around him and for physical and mental means, those appearances are real and true for the physical and mental aspect of that man but yet, he is a man that can stand aside and know the value of the thing for what it is worth. Good. So that is consciousness, there is no such thing as pure consciousness and impure consciousness. All

consciousness is pure consciousness only and if any sub-divisions are made, they are made by the mind; they are made by the mind. They are made perhaps by teachers who, for explanation purposes, might have various -- various levels of consciousness, but yet we must recognise this that is absurd to say that God has so many levels. He is one level, one omnipresent level -- omnipresent level and the levels that are -- that are expounded by teachers or recognised by the mind is created by the mind -- is created by the mind. Good, fine.

Now, consciousness and awareness, consciousness and awareness is the same -- consciousness and awareness is the same because consciousness is awareness, is awareness. Now when we use terms like to develop our awareness, we are talking there too, from the mind level, from the analytical level and because we have not unfathomed the mystery of appearances, we need this, we need this which we call development of awareness. Actually if awareness and consciousness are one, it requires no development, but unfoldment. Man, as he is today, is a fully aware person. Man, as he is today is a fully self-realised person. Man as he is today is a divine person and divinity has within itself full realisation and full awareness. So if we would regard man to be divine, which are the veils that holdback that divinity from mind level, which are the veils, the veils that are recognised by the mind itself is recognised by a veil because the mind too is a veil. So from this whirlpool there is no escape, the only way to find the solution to the mysteries of all existence is to go beyond -- is to go beyond it so all forms of analysis being done by the mind have to be limited because the mind is limited. That is why we teach meditation, its to go beyond the mind whereby that can be experienced. But now what happens is this that by recognising -- the mind recognising itself more and more and going beyond, it brings forth by itself into itself that light of which it is a reflection. You see how deep this is, requires a lot of understanding. It brings to itself by itself of which it itself is a reflection and then to merge away into -- away into divinity means that the reflection ceases. The reflection, so to say, projects itself back into the projector and there is the secret of appearance and reality. That's all that happens that the torch that shines the light on the wall gathers its light back, gathers its light back. Good.

Now if divinity is omnipresent, where can it project itself to? For divinity to project itself it must have a place somewhere to project to and that is why we say that the projector and the projection is one. That is why we say the unmanifest and the manifest is one and it is all within the realms of pure consciousness. So it is all pure consciousness and -- and pure consciousness is awareness. Now the schools of thought that you have studied asks you to become more and more aware. Now I don't know which school you're talking about or which system they follow, but it is a good practice. It is a good practice to develop awareness. In other words, what is happening is that the mind is just unfolding itself. Mind is unfolding itself from the clutches of appearances, from the clutches of appearances that is entangling it. In other words,

the mind being conditioned is going through the process whereby it is in a confused state. Confusion created by its own self and its own entanglements and the material of the entanglements is itself too. Good.

So by developing awareness, what happens is this that we are dissolving the entanglements so the mind gains greater impetus so the mind gains or expresses more and more of its energies. Good. By being aware in -- in a very physical sense, one becomes a good observer, good. One becomes more aware of greater happiness. The more you become aware of greater happiness, the more ability you have to go into deeper suffering. It is always counter balanced. A very sensitive person, a very sensitive person can appreciate a beautiful painting, more on another. But the very idea of being sensitive also gives you the ability to cry for 24 hours if you see an accident and someone being hurt. So, as the mind unfolds more and more, as the mind unfolds more and more and becomes more and more aware, it can experience both levels. Pain and misery and happiness and bliss, it's the same instrument. It can experience both levels. So therefore, all forms of meditations or practices that develops this greater awareness must be supported by good moral ethical life, must be supported by our daily actions. Do good, be good, its a very simple principle to remember because by doing that in -- by being that in our daily activity, do good be good, then the mind, although having developed a greater awareness will not be hurt. It gains strength from our actions. The sensitivity that is developed by these practices will not be hurt, won't hurt you, but it experience more and more joy. Good. Therefore -- therefore, it is always advised in ancient scriptures that spiritual practices must not be done from books or from practices taken from people that are unqualified. They must only be given unaccepted by a guru and a chela because the guru can access how much sensitivity is there, how is the sensitivity is increasing, when to give the car more petrol and when to put on the brakes, that is the job of the guru. He does that all the time, or else -- or else you give a car, you give a car to -- to a chap that cannot drive, he will make an accident and hurt other people. The gurus will know who must I give the key to and can he drive or not. Let me teach him to drive first, then I'd give him the key. So these things are very important and -- and this <Mrs. Wood 1:01:35.4> is one of the pillars of our foundation where -- where thousands of people are just not appointed to teach practices. No, they might give the car or the key to the wrong person who will endanger himself and others in the process.

So one factor -- one factor is very important to those that might have studied practises through books, it is this that be very careful in your daily living. That will help you, or else, the awareness would be unbalanced and anything unbalanced is never good producing, always harm producing. Through many practices people can develop all kinds of occult powers and see what is beyond this physical body, see to the realm of that which is called death. But if a person not strong enough, not well balanced gets those glimpses, that person will suffer too much. Will suffer because his whole physiology,

biology and psychology is not <1:03:05.6>. It's not strong enough to stand those subtle vibrations, can only cause harms and that is why you read here and there that people doing wrong practices have -- have to go to the lunatic asylum.

Public: Commit suicide.

Gururaj: Commit suicide. We have such cases here in Cape Town where people do certain practices unsuitable for them and they land up committing suicide. We know these instances, so therefore when it comes to spirituality and spiritual practices, we must not regard it to be a diversion. It is a very serious <1:03:53.9> it's a very serious thing because that's the most important thing to us. What is more important in life than the reality of which life is composed? People entering the path in the search in spiritual unfoldment are doing one thing only, they are trying to find the reality and once having found the reality, he would know the cause and effect of reality itself. He would know what reality is and -- and that comes through proper practices. So in the development of awareness, one increases sensitivity for one, that's just one aspect, there are very -- very many other aspects to it, it increases ones power of rationalising and that too can be very dangerous tool if you rationalise wrongly <1:05:03.0> it can kill millions of people, right. It creates in you a greater power of imagination, fine. And people can imagine wrongly. I've heard of one man that had a highly developed imagination and killed his wife because he thought she was unfaithful to him and it was only his imagination, but the imagination was so finely developed that he could read so much logic into actions that were just apparently so. So you see, with the development of sensitivity the imagination develops, the rationalisation develops. There're so many other qualities that developed, but if that is not backed up with good action, then it could become very dangerous. So in the development of awareness of whichever school teaches depends, what method they teach depends how far the awareness goes because development of awareness you -- you walk through a garden on the one side of beautiful flowers and -- and on the other side <1:05:03.0> lot of filth but if you have the awareness, you will notice both. The fragrance and the stinks, yes. So requires strength -- requires strength. Okay? (Laughs)

Public: <1:06:41.5>

Gururaj: If we all live in different environments?

Public: Yes <1:06:49.6>

Gururaj: Though it could have an effect, yes and no. It depends upon the strength of the person; it depends entirely upon the strength of the person. If the person is weak, he can let himself be affected and if the person is strong, it'd be like the elephant that marches down the road and all the dogs are barking <1:07:20.2> he takes no notice, just marches royally, regally. Yeah. So therefore, when we develop the strength in us through our meditations, then all these distractions cease because its not only meditation we're doing, we also consciously modelling our lives to live good lives and that is a strength and a practice in itself to consciously live good is a practice in itself. That practice can help the mind unconditioned the mind because to live a good life necessarily requires some disciplines. It requires some discipline. Good. And then we reach -- we reach a point where you throw all disciplines overboard because you yourself is a discipline (laughs) okay? Good, fine.