
Satsang 43, 20th of August, 1977, Satsang 43

Gururaj: Please, who would like to?

Public: Questions about dharma, what is and what is destiny? Would you define these terms please? I just wanna know if one is living a life according to one's dharma. Is it possible to deviate from this dharma? If so, what would be the results of such an action? What flexibility is it in the mode of expression of dharmic – of the dharmic <0:00:39.7> Is the opportunity for originality of expression to do more than what has been or any being pre-destined in a particular amount? Can one rewrite one's dharma?

Gururaj: Beautiful, yes. Firstly, let us speak about dharma and destiny. Now what is meant by dharma and what is meant by destiny? Good. The simplest interpretation of the Sanskrit word "dharma", there is no English equivalent for it. The simplest interpretation is to live life according to one's nature. The nature endowed to us. Now the nature endowed to us naturally would have effect upon our destiny. Now why does nature endow or bestow upon us a particular dharma or a particular way of life? Good. Now if you talk of individual dharma, then individual dharma is necessarily conditioned, individual dharma is conditioned by one's past actions and past mode of life which might go back into many -- many lifetimes. Good. That is individual dharma. Fine! But there is also religious dharma, philosophical dharma and which would include moral and ethical dharma. So within the scope of dharma, all the injunctions of the scriptures, thou shalt and thou shalt not are included and they are there to give a person a guideline on how to proceed in life, but now the difficulty lies in how to marry the injunctions of scriptures with one's own constitution and temperament. As we said before that every individual person has his own particular dharma or has his own particular mode of life which he himself has created by his karma. So dharma is conditioned. Individual dharma is conditioned by one's karma, which in turn would mean by the actions one has performed.

Now the actions one has performed in this life or past lives naturally forms in us a certain tendency. A tendency to proceed in a certain direction and that tendency to proceed in a certain direction is destiny. So dharma and destiny could join hands. Fine! But we, thinking reasonable beings, we analyse, if we analyse our particular mode of life or our particular tendencies, we could, in some measure see what our destiny will be. When we have some insight of the past that we are following and where that path will lead us, we might not be too happy with the destiny or the outcome of our life. Can this be changed? Good. Although the dharma within you influenced and conjoined to karma shows a certain tendency, man has been given the wonderful gift of free will and it is with freewill that we can change our destiny. Therefore we have the

very well known saying that man is master of his destiny. But now to achieve the desired goal that we would like to achieve, someone's goal might be materialistically inclined; he wants 10 million pounds in ten years. Someone's goal is spiritually inclined that he wants a self-realisation; he wants a self-integration and thereby achieves the primal bliss that is inherent in man. So, whatever the goal is or whatever man envisages can be made into a possibility. The probability can be changed into a possibility, but what effects this change and how can we change it? The way to change it is to change our karma and thereby influence our dharma in this life.

Now karma constitutes as one of its main objects, a right action. Now we all know this is a very well known proposition that every cause must have its effect. So if we are mindful of the causes we are creating in our daily living, then the effect would be right. You've heard many saying that if you live this day well, tomorrow will look after itself. So it means that if this day is lived, if the actions of this day is lived dharmically, and here we would say, dharmically means with the flow of nature and not against the current of nature. Now the flow of nature would constitute all the moral and ethical precepts put to us by the sages. They have a purpose and the purpose of these precepts is to make us consciously realise what our path should be. If it is not, then we consciously realise our error, error of word, deed and action. Man is constituted of these principles. Man has built in within himself the thinking principle, the feeling principle and that in turn is translated into the acting principle because all actions in life either stem from the feeling quality we have or the thinking quality we have. Good. So how do we improve our thinking and how do we improve our feeling so that it falls in line with one's dharma in life? Dharma is always good because following one's dharma is always evolutionary. It takes one forward, there is progression, you reach nearer home through evolution. You come from home and you want to reach back home. Good. So to repeat, dharma is always evolutionary, but in order to have the full realisation of one's dharma, it has to be associated with either the thinking principle or the feeling principle which in turn is put into practice as action. So the main point that lies here would be how do we change our thinking and how do we change or feeling? Good.

Now there are many processes to this, changing of the thinking principle for those that are that way inclined, for those that have that temperament, the -- the intellectual temperament, the man who's endowed has its main quality. The principle of analysis, he would analyse his thoughts and by analysing his thoughts, he can shift out the weed from the chaff. He can evaluate. One of the most important aspects of this thinking principle is discrimination and when man really learns to discriminate between two opposing forces, the force that produce -- the two opposing forces that produce conflict because in a relative existence, there will always be the forces of opposites and in theology it is described poetically as God and Satan. In other words it means opposing forces. There will -- in everything we observe, there are always these opposing forces. So by using the mind, the intellect, the discrimination, if you are that way inclined, then you could, very easily, even

with just ordinary commonsense, know and do what is right and what is wrong. So it leads to right action which is dharmic action. Now a person who is not endowed with the analytical ability must not feel that all hope is lost. That person might have as the predominant factor in him the feeling ability. So he would, through feeling, know what could be right for him. Now feelings can be positive and negative because these three factors we spoke about could never be separated. They are interrelated. So feeling can be influenced to a great extent by thinking to a lesser extent perhaps, because the feeling element is more dominant. Now there too man can rely on moral and ethical precepts which teach you love and compassion. So when a man has the dominant quality of feeling in him and that very energy is converted into love and compassion, the truth can dawn on that person so that the quality of his thinking improves and the quality of his action improves and when the quality of action improves or right action, then he is following dharma. Good. Then you have a man with a different kind of temperament who's dominated by wanting to act. He is not interested in any form of analysis, he is not interested in the feeling principle, there are not many people that could really love, but there could be many people that could act and there too scriptural injunctions can be relied upon to have one's action as right action and by performing those actions, by wanting to live a good life, it naturally would influence the feeling principle and the thinking principle. So there are so many ways to the approach of dharma, through feeling, through action and through thinking.

So the way to change our destiny is to change feeling, thinking and action and they have to be changed so that every thought, word and deed flows with nature and not against nature. Now man is not necessarily strong for any of these factors to make it flow in a natural way and accordance to nature. So what does he do then? Then he embarks under the supervision of a guru on spiritual and meditational practices. Now as we know that the spiritual and meditational practices has an integrating factor, it produces a harmony between mind, body and spirit within oneself in its very gradual stages, stage by stage and all harmony production within oneself is naturally strengthening so when we become stronger and we draw upon this divine source of energy, we can very spontaneously improve the quality of our action, improve the quality of our thoughts and improve the quality of feeling because with meditation the mind develops a greater awareness, perception deepens and the heart opens, the feeling becomes more intenser. Good. So with these ways and with the strengthening power given through spiritual practices, one can move in one's life according to one's dharma and by living according to our dharma, our destiny is automatically assured of it being good and fruitful and evolutionary. Good.

Now we must never ever expect miracles. We do not expect someone coming along and waving a wand and our destiny would be changed. That would be anti-god, anti-divinity because divinity through which entire nature has been manifested and within the manifestation and the process of manifestation, they are built in internal laws and those laws tell you that you have to evolve yourself. No one can evolve you; no one can bring you to a greater state of evolution. You have to do

it yourself. That is why the common saying, “God only helps those that help themselves”, all these little simple sayings have such deep meaning, but we take these little sayings just for granted and we don’t think or feel about them. So these simple sayings are very important. Good. So destiny can be changed, one’s dharma can be changed, good. Changed in the sense that it is flowing as it should flow. Good. And by that conflicts within ourselves can be erased. That is the purpose of life. The purpose of life is to rise beyond conflicting forces that compose the relative universe. That is the purpose of life and the easiest method would be to flow with the current of nature and not against the current of nature.

So when one finds that he can consciously alter certain tendencies he has within him, and this requires some effort in daily living, when he can consciously alter these tendencies, he will very automatically get rid of the conflicts within himself and as the conflicts within himself lessened, more happiness grows. As the negativity diminishes, more positivity develops and that is the path of dharma because the goal of dharma is to find self-realisation and the meaning of self-realisation is to experience total bliss and total bliss is synonymous with god. Total bliss is synonymous with God and this can be achieved through the practice of dharma. If a man is a carpenter and he puts his totality, mind, body and soul in making this table to its highest perfection, he is doing his dharma, he can find self-realisation through perfecting this very table because he is making this table not with his hands and minds only, but he is also bringing his spiritual values in the making of the table. So as he proceeds making this table as perfect as possible, what is happening that through these external means, he is developing within himself a greater integration. The table is just a vehicle through which he can pour his energies in a total integrated way. Good. If a man is a professor at university, he teaches and if he can really teach the way teaching should be done as a totality, then even through that he can achieve self-integration. Right if a man is a mechanic, the same procedure applies. So anything we do, we can make it into dharma because the – the purpose of dharma, I’m giving you dharma in its various aspects. The purpose of dharma is to live fully according to our ability. Now man does not live fully according to his ability, therefore he is adharmic and not in accordance with the latent powers within him. Now the latent powers within him, through spiritual practices, can be developed and when man functions to the best of his ability, conducive to the laws of nature, then he is adharmic man.

Now dharma is not something for the mind only or for the emotions and feelings only, but it has to be translated in daily action because all the theories in the world, ten tonnes of theory is not worth one ounce of practice. So that is why, that is why all religions would teach or should emphasise the practical side of life more and more and more and man must understand that more and more and more. So that is how one’s destiny can be changed. Life can become more and more because inherently man is endowed with the ability of bliss, with the ability of love, with the ability of compassion it is inherent within every man, but because of negative karma, the dharmicness in him is veiled and covered and through

spiritual practices we remove these veils so that the light of dharma shines through. Good. To recap, dharma leads one to naturalness. Dharma leads one to ones natural ability. Dharma leads one to the recognition of our strengths and shortcomings. Dharma shows us the way how to get rid of shortcomings and dharma shows us the way how to strengthen our strengths and when this can be done and the process is very simple, we start with meditation, the procedure is very simple and with the strength gained from the universal forces that we draw to ourselves, quality of life improves, we evolve and gradually, stage by stage life becomes more joyous more happy, more blissful, more smooth, more spontaneous, more harmonious. Then we live a dharmic life and living that life, our destiny is assured because what do we want – really want from destiny? We want joy, we want peace of mind, we want the peace that passeth all understanding and then you can even go beyond the thinking principle and the feeling principle and the acting principle, then you are a master of thinking, then you are a master of feeling and you're a master of your actions and when you become a master of those principles, then any action you perform is non-binding to you. You're not in debt to the cosmic powers that be, and that is how liberation is achieved, freedom is achieved. Freedom from the bondage of the relative laws of existences that enmesh us, then man can truly say, "well lived this life, well lived". Okay? Good. Fine! Who's next? -- Namaste.

Public: I was wondering to what extent should meditation <0:28:54.8> actually help one to develop a social conscious. I mean this question where it goes on from <0:29:00.8>and I've heard a number of people saying things like, you know, it's their own karma, you can't really do anything about it. People, you know with this philosophy behind it and it seems really a misunderstanding that the whole things or persons behind the concept of karma?

Gururaj: Um-hmm. Good.

Public: So, will you explain it?

Gururaj: Good, fine – fine. Now karma too – karma too is an energy force that governs our life. We have put into momentum certain forces of our own creation which will lead us on a certain path. Good. A man suffers, say a car accident, there are no accidents really. Good. He has done something in this life or previous lives to deserve that car accident. Good. A man receives some benefit or some good. He has certainly deserved that to receive that. Fine! So he, man himself has set forth certain energies which in turn brings him into the conditions that he is placed in. So these quarters with their karma has been brought into a position whereby in one sense we could say that they deserve it. Good. But that is only in one sense. Good. Now let us ask the question, "What is our dharma? And by performing such dharma,

how can we help our karma?" There are two factors that has to be taken into account. If a man is dying in the street of thirst, would it not be your dharma to give him a glass of water? It is no good passing him by and saying, "Oh, he is dying of thirst because of his karma". Good. What is my dharma is the main question. Why should I consider the karma of another person? Why should I use that as an excuse not to follow my dharma? So the man in the street is dying of thirst and I would feel it my duty to give him a glass of water and that would be my dharma which will enhance my karma. I have done a good deed. So therefore, therefore we know that every action we do is done or should be done as an offering. Now when you offer your – when you do actions as an offering, you do it because it is an offering. You do it because you have the sense of giving off yourself without giving off any reward. By giving that man a glass of water, that very action can be dedicated to divinity. Why should one dedicate it to divinity and do not wish for any reward is because divinity has given me the energy or the ability or has put me in the right circumstances at the right place with water and all so that I could offer it. What have I done? Nothing. So I do not look for rewards. So whatever, in whatever way we can help another human being in distress, we should do so without expecting any return or reward, and that is dharmic action. It is not our business to judge why a person has come into a certain circumstances. For the moment we judge -- for the moment we judge, we are analysing the very essence and the soul of the man that we are judging. What right have we to pass any judgement upon a man's karma? Do we really understand the nature of man? Do we really understand the divinity that is also in him? And if we don't understand that and if we have not reached a state of self-realisation ourselves, what right have we to judge? It would be the blind leading the blind. So leave the judgements to others. The greater powers that be, leave the judgement to divinity. We just do our action then we analyse the action, is this action good action?

Now if a man is dying of thirst and I give the man water that will resuscitate him, that action is good action, and therefore I have to do it and an action can only become an offering if it comes without analysis of the other person's condition. Immediately you start analysing your action would be devoid of love and compassion. There would be no love and compassion. Many people, do gooders perform many actions, but they do it for a reward. They analyse with their minds that if I do this, this will happen. If I do this, I'll get my picture in the paper. Yeah – yeah. If I do this, my environment, my friends around me will praise me that "Ah, he's performed something so nice. He saved a thirsty man's life." That action is not dharmic action and – and the karma from that action would be binding because the self has been taken into consideration and when self- the little self is taken into consideration, the action becomes selfish, the action becomes motivated while all action in the help of others should be motiveless. Help rendered should be rendered in a way, in a sense that you just can't help helping. That is dharmic action. Good. So those that are working in the plight of helping others in distress are performing good action. Good. Now good action can also be binding, as well as bad action. Good.

But the bondage of good action will bring little happiness to you. The bondage created by bad action will bring unhappiness to you, but if the action is performed without motive, without selfishness in spite of how good the action is, then the result will be more evolutionary and bliss producing. Bliss is a permanent quality while happiness is momentary. We all know you can be happy today and unhappy tomorrow. So the permanency is lost in spite of the action being good. But we have to start somewhere. Even if a man is motivated in performing a certain action, he should be encouraged because he too will reach a stage that his future actions can become motiveless.

A man wants – a community wants to build a school, so a rich man comes along and he says, “I will donate 50,000 Rand to the building of the school, but in the grounds you must have my bus and you must name the school after me” the whole value of the – the full value of the charity is lost. Yet because of this man giving the 50,000 pounds, the school has been started and by starting this school, children would be benefitted by some knowledge whereby in turn they could earn a living, provide for themselves and provide for those that they would be responsible for. So here was a motivated action whose outcome has been good, has been good. Now there are certain balancing factors. The balance in it lie would be that although this man’s donation was motivated, self-aggrandisement that even after he is dead his name will live, but even because of the motivated good action, he has produced results that has benefitted thousands. Good. Now the benefit of the thousands, the karma and vibration created by the benefited to those thousands rebound on the man that gave the 50,000 Rand. Now what happens is this that in this rebounding, this man's grosser vibrations become uplifted, his vibrations become more refined so that one day, perhaps in a few lifetimes, he would be given the opportunity of doing a similar or other charitable deed selflessly. So you see how even motivated good action is beneficial because having helped those thousands there and the vibration created by that has helped to lift this man's vibrations too. So who has benefitted more now? This man has evolved more, he has become more refined with the help of vibrations created by others, but he has to start it off, like in everything in our lives, we have to start things off, like some scriptures say, you take one step towards me and I take ten steps towards you. And these are natural laws and this is how a balance is preserved. And it is within this balance that this whole universe exists, it is within this balance that thousands and thousands and millions of galaxies proceed on their course. It is because of this balance that this earth revolves around the sun and rotates on his axis. It is because of this balance that this little planet of ours of the whole solar system or this whole galaxy is hurtling through space and there are other galaxies hurtling through space with it to preserve the balance. The gravitational pull and that is how even in this factor there are millions of factors. Even this little brain contains a thousand billion cells and yet it is so small.

Now can you imagine the vastness of the universe? Because everything is nothing but a cell. This planet earth is just but one single cell, a little spec of a cell in the scheme of things. Now when that man that gave the 50000 rand for self-aggrandisement realises that who am I to seek the self-importance with 50000 rand when the very earth I live in is not even a speck of dust in the universe? When he starts realising these things, when he starts feeling these things, then the next donation would be from a friend, the manus, yeah. You see, so to recap – so to recap we are not to pass judgement upon others or the karma of others. We are not to analyse why another is suffering. It is not our business, what we are to do is to do our dharma and forget the other man's karma. We are to do our duty because dharma includes duty as well. Okay? Is it fine? Good. We have time for one short question where I will just say yes or no, yay or nay.

Public: Do you <0:46:58.2>

Gururaj: (Laughs) I don't have to love you, no I am love.

Public: Guru isn't man rather <0:47:12.5>

Gururaj: Man has upset the balance, majority of man has upset the balance, but then one could never live in an unbalanced world or an unbalanced universe. So therefore someone comes along as it says in the Gita, age of the – age after age I take birth to preserve balance. So one man's spiritual force on one side of the scale can balance up the unspiritual forces of ten million on the other side of the scale. So the balance is maintained – balance is maintained. What we do find and seemed to be imbalanced would be the turbulent waves on the ocean, but if we just fly up in an aeroplane, one mile up and that ocean will seem calm. So even the imbalance that we see in the world today is perceived by our five senses. Hearing, seeing, tasting, smelling, touching. Good. And those senses are very –very limited in scope. So our judgement of those senses using those senses of perception, our judgement too is limited and in that limitedness, we see the imbalance, but when we go beyond the senses. When we go beyond the mind, when we go beyond, there is no imbalance, everything is functioning as it should. Then why must man worry? That would be the question. Man worries for himself to make his life smoother and happier and as he gains greater and greater understanding, he wants to transcend the relative balance that he could then perceived and enter into that which does not even require balancing where there is no question of balance or imbalance. That is when he goes beyond the law of opposites and then he sits back and witnesses the world under waves and this man's mind working that way and that man's mind and says “ah what a storm in a teacup” (laughs). What a storm in a teacup. But – he have to be beyond the tea cup <0:50:41.2> the tea kettle is on. You can only observe the teacup and the storm in it if you are outside it, but while you are in the teacup, you are in the

storm, so that is how we go beyond and watch the teacup and the storm and see all the fun, what fun it is (laughs).good.
Okay? Fine!