

---

Satsang 63, 18<sup>th</sup> of March 1978, Satsang 63

Guru: So, we'll see what happens to them <0:00:11.9>

Public: Umm -- last week you put forward the concept that the ego-self -- umm--begins to recognise itself as being divine and sees itself in relation to divine-self and then it aspires an eventually <0:00:41.2> becomes divine self or <0:00:44.2>self and from there, it takes one step beyond and it becomes existence itself. Now, I'm aware these things to futility in answering this question because it's only a level of words, but -- umm -- to go beyond and for existence to experience itself as existence implies that there -- there is an experiencer in order to experience something. How can existence experience itself as existence?

Guru: (Laughs) Unbelievable. How can existence experience itself? Now, naturally the question implies that there must be some form of mechanism to it? Now, how could you find something which is mechanic less? Good. For existence to experience itself, one can use the analogy of a self-luminous light, a light that does not require oil, a lamp burning, an electric light that does not require electricity because it is all it. When we say existence experiences itself, we mean it experiences the totality of everything. Good.

When we reach the level of existence itself, then we have reached a level which is beyond that, which is comprehensible by the mind. It becomes incomprehensible by the mind where it becomes experienceable. Good. Now there are very little experiences in daily living which cannot be explained. This flower has beautiful fragrance, can you explain the fragrance? Sugar is sweet, can explain sweetness? You can explain these constituents; we can describe this vase with the yellow and the green and whatever, yes. But the descriptions and explanations for it would be from an objective level. In other words, we objectify something and observe it separately. So, here again, we go back into the concept of duality.

Now, duality is a necessary must for one to merge away into one's self and that is called existing within one's self where no outer support is required. This flower before us, you might not know it, but it is experiencing its own fragrance. So when these mergings takes place between the ego self or the -- the mind with the higher self, then although the mind exists, pure light filters through it, there is no obstruction. I put forward a concept last week that the ego does not require sublimation and neither annihilation. But yet, it requires a certain kind of purification and if you will remember correctly, purification consists only of re-patterning; nothing is in reality, in actuality, impure. The usage of a thing makes its impure. Mud on its own is not impure. Water on its own, it's not impure, but when the two are put together, we call it muddy water,

we can't drink it. So, when the ego loses itself totally in the Atman, the Brahman existence itself, it does not seek for an explanation, it does not seek for any definition, it does not need definition because it becomes one with that which is indefinable.

Now, that which is indefinable is of such vast scope, that everything is contained therein. As I said earlier, in daily life there are many things that could not explain itself because as soon as you start explaining something, as soon as you start analysing something, as soon as you put it through the intellectual process, then immediately, your experience will stop. Therefore, in meditation we teach that when you sit and meditate, do not try anything, because the very act of trying becomes a barrier to the experienced. So, in lower forms of meditation you can still feel the separation between you can observe yourself, the big "I" observes the small "I" in action. But when the small "I" assumes and becomes one with the big "I", it ceases to ask questions because it is it. What explanation could there be for that is a mess? You are or you are not. Yes.

So, when it comes to becoming existence, when it comes to have -- it comes to the stage of having transcended all superficialities, then nothing else can exist except existence. And when existence itself exists, it does not require observing because it is the observer and the observed. It is the subject and the object. It is knowledge, knower and the known, all in one. So, as soon as we start defining what existence really is, we put ourselves apart from the existence and in that separation, the totality of existence cannot be experienced. What we mean by totality is so simple, it is to become total. The fragrance of the flower I smell because I am apart from it, but when I become a thought of it, do I need to smell it? I enjoy my existence, I enjoy my fragrance. I enjoy the bliss. Define -- un-definable, beyond all words, beyond the mind because the subject is of a realm that transcends the very mind which we use as an instrument. And when the mind is used as an instrument, and when the work is done, the mind automatically ceases. When I say ceases, I would repeat again, it does not mean annihilation, but its cessation takes place in the mergence. So the mind is still there. The individual mind becomes the universal mind. And when you are the universe itself, how can you stand apart from it? How can you stand apart from totality? But the existence we talk about is beyond the totality and yet the totality as well. Realise the meaning of omnipresence, realise the paradox and that is -- that is why the mind gets befuddled when you start thinking because in the realms of pure existence, it can only be explained paradoxically. It is and it is not, it is outside and yet inside, it is here and is also there. The day when you understand what existence is, then you are a fully realised man. Only a fully realised man can experience it and it is the experience that we are after and not mental gymnastics. But mental gymnastics are necessary to gain a certain understanding for a person that is inclined towards intellectualism by all means that too is away, that too is a path for all paths towards oneness are valid.

Believe what you may, know what you may, have faith in what you may, but if they lead all to emergence to a oneness where from the standpoint of duality, dualism, you reach that none of them -- that only one exists and that one, when the only one exists, it experiences itself and yet it is beyond experience, another paradox because to experience -- to experience something, you must have certain constituents within you for cognition, for perception. That experience when the experienter experiences himself the -- as I said, the first place requires no mechanisms. You see the amount of paradoxes we are running to. So therefore, when you study the works of great mystics who have really experienced the real self, they would say, "I have been there, but I can't tell you about it" who has, when we talk of existence existing within itself experience experiencing himself? If you can define that, you will define God. Because that is what we are talking about; and when that divinity, that existence becomes definable, you are automatically putting boundaries to it. You are automatically putting limitations to that which is limitless and when we put boundaries to things, when we categorise things, when we analyse things, the instrument we use is our mind. And yet the mind can be used in its infinite value, but we that are not trained or have not reached that stage yet can only compartmentalise things, categorise things because the mind has not been given its fuller scope.

So what happens here, the body experiences itself, the mind experiences itself, the spirit experiences itself and all these experiences merge within each other so that only experience remains and as I said just now, the mind ceases, the body ceases. Total unawareness of the body, total unawareness of the mind, those of you that have transcended will know this when you back, you say, "Where was I?" and that question, "Where was I?" leads to another question. "Who am I?" So here too, these two questions in that state where was I and -- and "Who am I?" is only asked by the mind afterwards. When we try and recollect the experience, then we say, "Ah this was something. I feel it still within me, but how can I tell it someone?" The indefinable will forever remain indefinable because it is beyond all laws, all laws of nature. The laws we apply to various things are manmade laws, there is -- there are also natural laws.

Now, the processes of the natural laws can be defined. You can define how a housewife has cooked a meal, but after you have eaten it, how are you going to define that feeling of satisfaction you received? Small minute little things are not definable, they are beyond the comprehension of man's -- they are beyond man's ability to explain it. So, in the realms of that which is beyond, one can only experience that beyondness. Now, what is the validity of it? How do we know it is valid? So the mystics tell you, "I have experienced it and I want you to experience it", that is the very basis on which the whole of eastern psychology is based, western psychology is more experimental. Eastern psychology teaches you or -- or -- or puts greater emphasis on the experiential value that to know by experience, and not by observation, because

anything observed can be wrongly observed. We know that, we know that. At times we are colour-blind; at times our sense of taste when you're not well does not work well, like that -- like that, the mind, you might be very tired, for example and the mind will not observe something in its true value because the mind is fatigued, the brain is fatigued. So experimental psychology has its value only in experiment and all experiments has to be objective. So western psychology is an objective psychology, eastern psychology teaches you subjectivity, it is a subjective psychology.

So, when we transcend through the various methods of meditation and spiritual practices, we start experiencing stage by stage, little by little, gradually when we do not want to experience anymore, we are the experienced. That indefinable experience with experiences itself in love and joy and bliss. And that can be achieved while we are still embodied. It can be achieved in one lifetime. Someone might want to take 500 lifetimes for it, okay? (Laughs) Good. So, we have to become the experienced to know the experience and as you said in your question, it would remain on the level of words that is very true. (Laughs) Okay, the next?

Public: <0:18:51.7>

Guru: You had a question Harish? Yeah.

Public: Guru Raj, could you please tell me something about spiritual healing?

Guru: About?

Public: Spiritual healing.

Guru: That is not our subject for now, but seeing that you've asked the question, we'd like to go deeply into philosophy. There are 13 kinds of healings, you have magnetic healing and you have spiritual healing. Now, in magnetic healing, I was just telling someone yesterday, in magnetic healing, what happens is this that the healer transfers his energies to the person and this is transferable, it is transferable and there is very valid proof of it, where the person immediately feels better. But then there is one danger in that kind of healing that if the person is a very -- a very negative person, he would be transferring with the energy, his negativity as well. Now, spiritual healing is a healing where he heals nothing more than a channel. Christ was a spiritual healer, yes nothing more than a channel and he becomes like a hollow reed where the wind just blows through and creates these wonderful melodies for us. So, the spiritual healer is a person who is nothing

but a channel, but he has acquired the ability to allow universal energies to flow through him and to pass it onto another and this is an ability that could be acquired if one has the potential. It's an ability that could be acquired. Yesterday afternoon I had someone who was not feeling, who was feeling depressed and tired and that and I just touched her head and she says I feel so much better before she left, divine energies and that person is in this room. Those are divine energies where you are just a channel and you allow divine energies to flow through you to the person, giving the person a battery charge. That's all there is to it. Good, some ---

Public: <0:21:29.2>

Guru: -- Meditate.

Public: <0:21:36.1>

Guru: Good.

Public: Guruji, I asked you a couple of weeks ago about -- umm -- transferring -- umm -- Samskaras from life to life. I'd like to ask you another question on that subject, if we come into life and really are made up of our end past, -- umm -- where do we get the facility or by what means do we -- umm -- bypassed our previous <0:21:52.9> ? How do we take the right road or we took the wrong road? How do we -- umm -- develop where we stood still before?

Guru: Um-hmm okay. Oh, that could be done, how do we develop where we stood still before? How do we know that this is the right road or the wrong road and that we are with a totality of all our doings of past life, all samskaras. That's the question, fine. Now, we do know and we've spoken about this before that we are nothing but the sum total of the past. We are nothing but accumulated impressions and those accumulated impressions has governed this birth, this very birth it has governed. Now, the person -- because of those impressions are born with certain tendencies that it has to have certain experiences. It has to have certain experiences to overcome certain tendencies and we are born in such circumstances where we are brought face to face with our tendencies that requires carrying through or altering. Now, as soon as man asks, "Am I taking the right path or the wrong path?" it shows that man has developed thinking ability and when man develops thinking ability, he at the same time, develops a discriminative power, he can discriminate. And if he does not understand he has the power of discrimination, but on his -- by his, by himself, if he does not know which road to take, then that is the time where the scriptures come in. That is the time where the teachers come in to show the right

way, that is the time where the gurus come to say this way will lead you up to the mountain, but this way will lead you to the universe <0:24:38.6> (laughs).

So, if man can't, by himself know what path I must take, he has the thinking ability to ask which path is best for me. If a man falls ill, I would not advise him to try and experiment on two dozen different medicines, go to a doctor who knows his job and would tell you this medicine is good for you. So, one need not feel dejected when one reaches a state of confusion. There's always a way out and if the yearning, if the -- if the need for progress is strong enough, your answers will come immediately. Therefore the old saying, "When the chela's ready, the master appears". So, the master appears, oh yes. When the chela is ready, the master appears always. Let us take our example of our foundation, whoever heard of our teachings in America, they did not know we existed, or in Australia or in England or any of the other countries for that matter. So, those for whom our teachings were necessary, they automatically got attracted to it and they are finding their answers slowly but surely.