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<0:00:01.9> 61 Fifth of March, 1978 <0:00:06.2>.

Public: Guru Raj, what's the difference between an ordinary happy person and an enlightened person?

Guru: Your time, any more questions <0:00:26.6> answer them all together <0:00:28.2>.

Public: Guruji, this -- umm -- great emphasis in the Christian church on -- umm -- suffering and on evil. Is this something which is a product of the church or is this something that was in Christ's original teaching?

Guru: Fine, next?

Public: Guruji -- umm -- I want to ask you about Samskara, a man lives a life and he dies and after his life, he <0:00:56.2> and finally his essential self stands free and is beyond -- umm -- what we call humanity and then he <0:01:05.4> into another life and he finds himself obsessed to whoever come by the <0:01:12.3> problems he had in his old previous life. How does this work?

Guru: Good, fine. Let's start with these three. I'll spend about three hours on that. Are you all ready? (Laughs) Good. What is the difference between an unhappy man and an enlightened man?

Public: <0:01:36.2> between an ordinary happy man.

Guru: Ordinary -- an ordinary happy man and an enlightened man. Here we would have to distinguish between what happiness is and what enlightened is. Good. Now, when we talk of happiness and ordinary happy man, his values are based entirely on what the world has to offer him and those values are necessarily guided by materiality. He is happy today because he has received something which he might have needed or might have not needed. The same man, the ordinary man can be unhappy tomorrow because of some form of disappointment. So, the ordinary happy man can never be happy all the time. And if he was happy all the time, he would just not be an ordinary man. So, the enlightened man does not enjoy happiness. He enjoys a bliss, which is a permanent state of reality, while happiness is a state which is forever fluctuating and that as we said before, is the -- the life of an ordinary happy man. Now, we will never find any ordinary man who is always happy. There will never be any ordinary man who will always be happy because happiness is part of the law of opposites. In other words, the very word happiness does imply unhappiness. The very word light would

imply shade. So, all these things are governed by the law of opposites and I have, on several occasions, described the state of an enlightened man and the ordinary happy man. Good.

Now, man strives for happiness in his daily life, but in that strive, the motivation is to make happiness a permanent factor and that is why consciously or unconsciously, he is seeking for enlightenment because in finding enlightenment, he will automatically make that state of happiness, let's use that word. He would make that state a permanent reality. So, the ordinary man who is regarded to be a happy man, who says he is a happy man; is that a judgment that he has passed upon himself or is that a judgment passed upon him by others? You would see a man driving down the road in a Rolls-Royce motor car and you know that he owns a -- a big mansion and many -- many businesses and you'd say, "ah, what a happy man!" So you are measuring his happiness because you are doing comparisons, you are comparing his possessions with that which you do not possess. So, the reflection of his happiness is entirely the reflection of your mind, the mind of the observer.

Well, now if the man himself says he is a happy man, what qualification has he got to say that I am a happy man? With what reference -- what easiest reference in judging the state of happiness is he judging it with his mind? Is he judging it with the thought processes that are forever within him? How else can you know that he is a happy man? Because a real happy man does not say, "I am a happy man", he would say, "I am happiness," and that is the state of the enlightened man where he does not say, "I love" he says "I am love". So the difference is one in thinking that you are happy and the other is being happy. Now, to be happy, you have to be. Now, by that we mean that your whole mind, body and spirit must be in a state of integration which will not allow any of the laws of the opposites to interfere where you are totally at centre with yourself.

Now, if that total -- all activity from the totality of yourself, if that is regarded to be happiness, then that man knows what enlightenment is, because he functions from the inner core of himself from his totality. So no man can say, no ordinary man can say, "I am a happy man". I don't know if I tell you this little story before, there was a king in India called Birbal -- umm -- Akbar, sorry. And he had a Prime Minister called Birbal, so one day he tells his Prime Minister, "I would like to meet a happy man, find a happy man for me". So, Birbal sends out all his armies and his generals, and of course, the first people they would approach would be people that would have possessions, and there was not a single person, in spite of what he possessed, that had no problems, that had no suffering. There was not a single person. So, in desperation, all the generals came back and reported, "We can't find a happy person". So then Birbal thought let him go out himself, and after travelling the whole world searching for a happy man, he was coming back in desperation and he had to cross a

river. So, as he was crossing the river, he saw a person sitting on a rock all full of bliss and joy. Now, Birbal was a person of a very high evolutionary state and he could -- he could go beyond his mind and find a real recognition of what happiness could be. So he approached this man and he asked, "Are you a happy man?" this man said, "I am not a happy man, but I am happiness." And yet it was discovered later this man never even possessed a shirt on his back.

So, by what criteria are we judging happiness? Now, ordinary daily life -- the criteria should be contentment, to be contented with whatever circumstances we are in. Now, this is a word that could be a subject to many misinterpretations. Contentment, according to my interpretation is to have the content within oneself of that supreme bliss. To be contained in the contents of the bliss that is inherent in every man. Now, when a person discovers that through meditational practices and spiritual practices, when a person discovers the integration, then he becomes self contained and with the contents of the self-containment, he finds contentment. Good.

Now, that is a stage that is very near or on the verge of total merging away in unity consciousness. The suffering that we talk of or the Bible talks of, there is a great amount of truth in it. It is true -- it is true when the Bible says that man is born in sin that too is true. But how is it interpreted? That is the question. Those sins normally man blames on another. They say a father's sin passes on to seven generations and all that is taken so -- so literally. If we can only understand the underlying factor of all these Biblical injunctions that I am responsible for what I am, then all these injunctions will be understood in a totally different light. Then you can accept the fact to say, "Yes, my outward self, my subtle body, the carrier of all the impressions of previous lives are contained therein and I have come into this life to do something about the negative impressions that I myself have planted into my subtle body". So, that is the meaning when man -- when the scripture said that man is born in sin. Man is born in sin because he is imperfect, his essential self is perfection, but his physical self and his subtle self, his mental body is not perfect. If that had reached the state of perfection, then birth would not be necessary for him because we take birth to learn and to become more and more perfect and that is why scriptures say, man is born in sin.

Now, sin would necessarily imply suffering. Sin would necessarily imply suffering because if sin implies imperfection, then imperfection must imply suffering because that which is not perfect has to strive for perfection and that very strive is the conflict within man and that very conflict is suffering. So, therefore, when the scripture say that man suffers, it is very true, but how are we interpreting the scriptures? That is the question.

So, when man reaches the state of enlightenment, he can see the truth in everything. He can see the truth in all statements. You would say this world is cream, someone else would say the world is blue; someone else will say the world is red. I will say that whatever you have said is true, this world is blue. This world is red, this world is cream. Why would I say that? Because I have transcended the prismic values of colour. There is only one colour and that's white. Through what prism are you looking at the world? Through what aspect are you looking at the world? What perception have you of colour in looking at the world? A colour blind person might not be able to see green or red. He will see the different colour all the time, but for that man not being able to perceive the red or the green or the orange, for him, the colour he sees is a reality. So, when man can transcend all these various angles and sees the essence, sees the reality behind every thing existent, then everything is true. And therefore, I would say there is not a single injunction in any scripture which is untrue. It is just a progression of understanding. It is a progression of being led from a lower truth to a higher truth. For everything is nothing else but truth. Nothing else can exist but truth. If divinity is truth itself, then that very truth can embody itself in various shapes and forms. Man's mind judges these shapes and forms, names and form without seeing the underlying reality of name and form and when we start perceiving the underlying reality of name and form, then when a scripture says man is born in sin, that will be true for you. Right and when another scripture says that man is essentially divine, that too is true for you. Which angle are you looking at? If you look at the subtle and the gross body, man is in sin. If you look at the man in his divine self, he is sinless.

Suffering is an interpretation also of the mind for that which is suffering to one might be joy unto another. A woman has to go to a party and she has a £25,000.00 diamond necklace, but she is suffering within herself that how can I go to this party with this £25,000.00 necklace when all the aristocrats are going to be there and not a single woman will wear a necklace that is under £50,000.00 in value. How the poor woman suffers? How she suffers? That I've only got a £25,000.00 necklace, this little diamond is of no use there. You see how we bring suffering upon ourself by the misconception and misplacement of values? And yet, she might nag her rich multi-millionaire husband and for the party, she might get a £60,000.00 necklace. Okay? It's done. She goes to the party with a £60,000.00 necklace so she is better than all the other women there. She is better than all of them, yet she would hear a remark coming from the corner, "Oh knowing lady X, that looks like a piece of paste she's got on" (laughs). Where is your £25,000.00? Where is your £50,000.00? Where is your £60,000.00 necklace when the person that thought you never heard her said knowing lady X that looks like a piece of paste because we know she's a braggart. Where is your value?

Value is within ourselves and the angle we look at things. I could be happy with a dry piece of bread. Yeah, while another person is not happy with a king's feast. On a recent tour of Europe, I had the opportunity of being with some aristocrats.

The knives and forks were of such metal that you could hardly pick them up. Aristocrats, yes gold and silver. Did that make that meal more enjoyable for me? And yet I have also dined with the poorer of the poor and the little green salads served there was with such love and joy. The aristocrat was showing off, not realising that Guru Raj is such a simple man to him, everything is like, not realising that but this person or persons wanted to impress. Of course, <0:20:42.6> Guruji here, you can't be invited alone, you know, to dinner, so they invite 20-30 people. They have to make a big affair of it, but gave me a chance to talk some sense there of what aristocracy should be. I don't lose an opportunity (laughs).

And of course, I spoke about the millions of people that are going hungry in the world. But of course, someone said, "it is their karma." I said, "Yes, what is your dharma?" (Laughs) Their karma makes them suffer, what is your dharma now, you tell me? Isn't it for you to do something about it? If you can, instead of just waste today? Instead of spending a £500.00 for a little dinner and I couldn't eat one morsel more than what I would normally eat. See, misplaced value, who was this person trying -- I would not mention names because I have been to many of these dinners so, no one will know who I am talking about. Nevertheless -- (laughs) -- nevertheless, what was this person trying to do? Was this person inviting her guru to dinner or was her -- this person trying to impress her whole circle of friends that my guru came to dine at my home? Misplaced value and yet at this poor home, I alone sitting with his chela and his wife, two mediators and their little children there, enjoying this little salad. How beautiful, the truth and the love that flowed. Yeah, who is a happy man? That person that sat to dine with me in such simplicity and love where I could flow directly heart to heart, is he happier or the aristocrats -- aristocrat that try to impress?

So, these sufferings we bring upon ourselves. Now, we can accept the injunction that man is born in sin. Good, but accepting that fact that I am born in sin, what am I going to do about it? And yet at the same time, understanding that divinity resides within me and there are ways and means to bring forth that divinity within into this outward suffering and as soon as man realises that, his entire attitude changes towards the suffering. Recently in America they conducted an experiment and two people were put under torture. Now, if you look at the photographs of these two people, on the one person's face that was having the press on -- on his fingers, you saw a grin -- a smile while on -- on the other person's face in this photograph, you could see the intense torture on his face. So, if you look at these two photographs, what are you going to judge? So suffering depends upon the observer. Also, so you might see one man suffering. We say Christ suffered, how do we know he suffered? Because those very things that he underwent might have been the height of bliss for him. And yet in suffering, we must remember the injunction that the cross might be heavy to bear, but carry it with love. It has his own rewards and the rewards are bringing the divinity, infusing divinity in our suffering. Then suffering becomes an offering. Turn suffering into an offering towards divinity. Then there is no suffering.

You have a pain, one attitude only that I offer this pain to you my Lord. I might have done something that caused this pain, but also in that something which I have done, there was some power. There was energy, there was some force, I offer it back that suffering immediately loses its sting because what you would be doing is separating yourself from the suffering. When you offer the suffering, you are separating yourself from the suffering and by separating yourself from the suffering; you being able to stand apart can objectify the suffering and see its true value. Now this woman with a £25,000.00 necklace would have not suffered if she had stood apart from the necklace, so it is the total involvement in one's ego that makes one suffer and it is the suffering that runs into a vicious circle that brings man to earth over and over and over again to learn. And it is necessary, it is necessary. As soon as man comes to the realisation that all these too will pass, immediately you learn the secret of objectifying whatever it is, happiness or unhappiness, joy or suffering, then that is how you transcend all these opposites. Today you are having a nice time, today you've received something you have not expected and you become elated, but if you stand apart and say, "Who is being elated? Is it the real me that is elated? Or is it the superficial me? Is it the outer covering of the mind and body that is being elated?" and you say, "Ah, this too will pass", because it is of temporary value. Then immediately, you would turn that elation into a sense of equilibrium. Good.

The same thing applies to any adverse situation. For this too will pass, you have a little pain in the chest and we know of so many people that say, "Oh this pain, it must be cancer" and you'll start worrying about cancer, a non-existent cancer it is just little wind, for this too shall pass. That is the proper attitude towards life, in joy and sorrow and then the equilibrium will be reached. So the enlightened man is a man that is not elated by joy and it's -- and isn't -- and does not become despondent by sorrow and that is what is taught in the Gita. So man must strive for that state of equilibrium. Equilibrium can only come about if man becomes self integrated. The weight of self-integration is to do meditation and spiritual practices which brings you as a whole person and not a fragmented person and that is the secret of life. That is the secret of turning an ordinary happy man into an enlightened man. That is the secret of knowing what sin and suffering is. Today everything is ready packaged, that's a pity spiritual enlightenment does not come in ready packages. But you would find the man putting a pound weight on one side and a bag on the other side. You want a pound of sugar and he fills the bag to a certain extent and he pours from one of those ladles, is that what you call it? He pours in until the equilibrium; the little needle comes to the middle. So every time you went to buy a pound of sugar or a pound of rice, he used to weigh in front of you. That is what we have to do, is to keep on pouring, taking out if it's too much or adding on if it's too little. We have to do it ourselves and that is what all the law of karma is about. That is what all these lives and reincarnation is about. The spirit never reincarnates, it is only the problem of the subtle body, the carrier of the impressions that things and knows of

sufferings and sins that finds it necessary to be born again and again. That makes one think that I am a happy man because I won the jackpot yesterday and yet tomorrow, his son has a motor car accident. Where is your happiness?

Happiness lies in the state of equilibrium where everything, joy and sorrow is taken equably because being embodied, we are forever face to face with all kinds of joys and sorrows. You can never destroy joy in its entirety and you can never destroy sorrow. They are constituents of this world as long as this earth, this universe is governed by the three Gunas that we had spoken about before many -- many times. So, the only way is not to escape from it, but to be involved in it and involved in a manner to bring an equilibrium.

So, when we think of sin and suffering, if we look at it from the proper prospective, the sin -- the sin will become diminished. We rise above it and the suffering that is caused by this sin will be accepted in its true value that I am only reaping what I have sowed and when that perspective is reached, and yet knowing that all these too must pass, then that would be readily accepted, every suffering would be readily accepted and as we said before, all that suffering becomes an offering that here I am suffering not with the essential me, my real self, but I am suffering with the subtle body of mine, my ego self and this ego I offer to the real self that is within me and when that submission is made, this is one of the ways when that submission is made, then suffering disappears. Suffering melts away in the offering. Good. What was the second part of your question Harish?

Public: (Clear throats) After -- after this <0:34:03.5>

Guru: Um-hmm the essential self of man, the spiritual self of man never stands apart. Never stands apart because the subtle body that goes on after the physical body has been left behind still requires that energy for itself to exist. So here, there is no question of one's spiritual self being pulled in, it always is. It is always there. There is no coming and going for the spiritual self. The waves of the subtle body come and go, but the ocean is still there. The ocean is forever. So for the spiritual self, no coming and going, but the spiritual self is forever giving energy to the waves we see on the surface and the waves are nothing else than the subtle body or the carrier of the impressions of past lives. And in the state of evaluation, in the state of evaluation, the subtle body could never evaluate itself or the life it has to take with outside energy and that is why we say that the spiritual self or divinity permeates everything. That is why we say it is smaller than the smallest atom and bigger than the biggest universe. It permeates everything and the beauty about it this that it not only permeates, but it becomes part and parcel. Now, that is the subtle distinction that has to be made. We create these separations between mind, body and spirit because -- because the mind is incapable of thinking in a wholeness. The mind

is incapable of thinking in a wholeness, so therefore, it separates itself from the body and from the spirit. Yet, the body, the mind and the spirit is one totality. One totality, one of a gross nature, one of a subtle nature and being gross and subtle and subjected to the Gunas we spoke of, they are forever changing. But in -- in what are they changing? They are changing within themselves, but not changing the whole concept of existence. The waves are moving in the ocean, but where are they moving? Still in the ocean. There's nowhere else to go for that energy being omnipresent permeates even all the change we see. Now, the changeless permeates change. That is paradoxical for the changeless to permeate change, then the changeless must change too. Now, who says that there is a separation between change and that which is not changing? These philosophical questions that are understood not by the mind, but experience seem paradoxical to the mind. But yet, change is that which is also non-changing and non-changing is that which is forever changing.

So, divinity too is changing itself all the time from a certain perspective, from a certain perspective divinity too is changing. It is like the water that adapts shape and form according to the container. Small container, the water would seem in a smaller shape, large container in a larger shape, depending upon the vessel. So, divinity too changes in the relative concept, divinity is changeless in the absolute concept. When you view the ocean from 20 miles above in the sky, it is so still and placid, it is only when you come down here that you see all the waves and the turbulence and all the change. From the absolute point of view, nothing is changing, no one is coming, no one is going. There is no life, there is no death. There is no reincarnation for if divinity is that totality, what need is there. But that is from the absolute angle, but we being the relative, we can only think from the relative view point and the relative view point is this that we observe change and observing change, we observe the joys and sorrows and the virtues and the vices and the happiness's and enlightenments from the relative view point. But being involved in this that the absolute has now become relative that the un-manifest has manifested itself, so it necessarily goes to show that the un-manifest also has that within it which is manifestable. Huh? The un-manifest is also manifestable and becomes manifested. So when man finds that integration within himself, he finds the divinity in everything. In these walls, in these tables, in these chairs, they're all divine. For everything is he, there could be none other, none else.

So, the relative mind makes these judgements. But that which is the ultimate truth knows of no life or death, no birth, no manifestation. What need is there for it to manifest? Therefore, it has an eternal value, for if we bring down the eternal value to its secular mundane values, then we observe the changeless. The -- the -- the changes, but when we rise above that, we observe that which is changeless. So that is how we try by self integration to infuse in us the changelessness that is within us and yet at the same time, recognising that all that which is changing is permeated by the changelessness. When we recognise this, then everything is divine. Everything is true, there are no false hopes and every angle of vision is

true according to the man's standpoint. And that we find, as I said before, is when equilibrium is reached. That we find then. Okay? (laughs) Yeah, some more -- some more?

Public: (Coughs) Christianity teaches that the -- at the point of death, the soul is judged and after that comes heaven or hell <0:43:54.6> but I seem to be getting the impression loud and clear. So --

Guru: Sorry --

Public: So, I seem to be getting the impression that the soul just carries on, on and on all the time.

Guru: Um-hmm good.

Public: What is the answer?

Guru: Yes, that when man dies, the soul is judged -- umm -- and they even say, I'm no interpreter of scriptures, I've come to give certain teachings which has nothing to do with any interpretation of any scriptures and yet we feel -- the people feel that the teachings are universal in character so that it applies to all scriptures. Now, when we talk of the Day of Judgment, who judges one's soul? Man judges himself; the soul judges him -- himself. But, if the scripture says that there is a higher power which judges your soul, then do interpret it in this way that your soul contains that higher power which can pass judgment onto itself. We all know that our mind, for example, is always in conflict. We have a higher mind and a lower mind, the lower mind would want to do some act which is not very virtuous and the higher mind will try and stop it and weigh the pros and cons. So, essentially man judges himself and in that subtle body, in the state of the subtle body which could also be called soul, the soul evaluates itself and judges -- judges itself by its higher self because as I said before, the subtle body cannot exist with the divinity within itself. But the subtle body too is a free agent because it also has free will. And it is the higher will which is one of the constituents of the subtle body that helps to evaluate the gross self. So even the subtle body has its various categories and gradations as everything else. So, it is also true to say that after leaving this body, man evaluates himself and judges himself and is also true to say that a higher power judges on the day of judgment and believe you mean why wait until you leave the body? Judge now, not others, but yourself.

Man is capable of that all the time of the judging himself. In our meditational practices this is what comes to the fall in many people is to be able to bring the mind and body to such a state of tranquility that he can face himself in the mirror

squarely. Let those be the judgments. So why wait for the Day of Judgment? Everyday is a day of judgment for do the scriptures not also that a man dies a thousand deaths everyday? We are dying and being born again a thousand times everyday, between every two heart beats, there is a rest, that rest is death. So, let us judge ourselves everyday in every action, in every thought, in every activity. Yeah? This is where discipline comes in, where we can guide until discipline becomes an understanding and then the understanding becomes spontaneous and automatic. No effort is required. When we learn to play the piano, it is difficult in the beginning where we press one key at a time, after that once we have mastered the keyboard, we can hold a philosophical discussion and at the same time play Mozart, or one of the symphonies.

So, we have to bring life to its proper total spontaneous value. This can be done by regarding every minute to be the last. Someone has said that in some scripture, live your life in such a way that regard every minute to be the last moment of life. Once you accept that, then automatically you're judging yourself at every minute. Am I doing right or am I doing wrong? What are my values? What are true values? What are the world's values? Because all these things form part and parcel of judgment. When a judge sits on the bench to give judgment, he will hear from the prosecution as well as from the defense. He will take all the factors into consideration, then he passes judgment. Now, this might seem a lot of effort to us, it becomes so -- so spontaneous. In the beginning a bit of effort, shall I take the high road or shall I take the low road, yeah? Becomes an effort to decide. But afterwards, it becomes very automatic and very -- very spontaneous. Okay. So it is true -- it is true what you say that man judges himself, that is true and that man is being judged, that too is true. But when we say man is being judged, it is his own higher self that is judging him and not an outside power. In last week's talk, I said that that divine force is neutral, it's a neutral force, you use it the way you want to, like electricity, I think I used that analogy, take the electricity, use it in a stove for heat or use it in a fridge for coldness. So that force is forever neutral and yet, even in his neutrality, it gives the heat and the cold. It gives the light and because it gives the light, its counterpart is also darkness. Okay. Was that the noon gun? Good, let's break for tea.