

Gururaj. I have had many requests - there is a lot of people that wants to ask questions but with a short Course like this, only a few questions could be covered. So, we could have rapid-fire question and answer session this morning. So, ask anything you like, how to cook beans, or how to make bread or ?

Questioner. Guruji, when a disease in an animal is so advanced that a Vet has no power to help to heal this animal, he often suggests to give the animal the injection for it to die in order to prevent suffering to the animal or suffering to the person who looks after the animal. Now, what happens to the departing bodies when the animal dies naturally in its own time? Number two, and what happens to the departing bodies when an injection for a quick death is given? Is then suffering on the other side?

Gururaj. Beautiful question. Firstly, we do have pets, animals that we love very much. Now what is the reason of us loving an animal very much? Sometimes some people love animals more than they love human beings. Is it because the human being can react intellectually to your love and, thereby, diminishing the quality of love you have for the human being? Because, though animals also have emotions, the emotions of an animal is of a far denser and yet purer quality than of a human being. When we love a human being, the human being tries to his misfortune, to analyse our love for that person.

The man would ask himself, 'Why does she, or he, as the case might be, love me so much? The question starts and, as soon as a person analyses a question of love - if you ask yourself why do I love such and such, immediately know that you are not loving. Because when you love, there should be no question about it. Is it because she has a beautiful nose or lovely eyes or she bursts out laughing all the time? Do you see? So, when we ask these questions then there is no love because love goes so, so much far deeper into the human personality, to the core of the human personality, that all surface values are immediately lost and in true love, we are in communication with the inner essence of the person and not the outward behaviour or looks, or outward personality of the person. Then, it becomes true love which is questionless and unquestionable. Now, when we love an animal, we form a communication not with the outer form of the animal. We do not say the cat is very fluffy or the dog looks beautiful. No, we do not say that. But a communication takes place. Now, this shows the vastness of the human mind where even the core of the animal is so much at one with us. So, between a human being and an animal at its basic level there is no difference. It is still the same one spirit that is involved.

Now, when an animal passes away, and animals we tend to think that they don't have feelings or they don't understand but the animal has a far greater sense of understanding not intellectually but instinctively or even, you could call it, intuitive understanding. The master of a dog is still three blocks away from home and yet the animal feels, would run to the door, 'my master's coming'. Where does this sense come from? How does the animal know that, even without seeing that the boss is coming home. So, that shows one thing that there is only one mind, be it in an animal or in a man. And with the sensitivity the animal has, it automatically knows. It does not analyse like the human being analyses. And, because of the power of analysis, although it's a great instrument and a great tool to lead one on faster and faster in the process of evolution, it could also be the greatest stumbling block.

Now, when we say the animal has this acute sense, this acute instinct, it does not mean it is more evolved than us. But being, not having the thinking ability, it could express itself with its inner self. So in the communication with an animal, the animal is really showing himself truly to you. Animals can read thoughts. You can think of something, you can ask if you have that communication with the little dog or the cat, you can ask that cat a question. And it will answer you, if you are sensitive enough to understand the answer. You can ask where the other little cat is and your favourite cat will take you to where that other cat is. And yet its feelings are so developed that it even feels jealous. Some of them are practically human! Some of them are practically human and they have a far greater sense, a dog would, for example, than a human being would have. Because, there again, the cunning animal, the mind comes in, while the animal, being pushed on by a force of nature, does not think, it just flows. But of course it flows on a lower rung of the ladder. When man, having developed the intellect and comes into control, or goes beyond the intellect, he reaches back to the animal stage but on a higher level of the spiral. It is like sound. Sound at a very low pitch is inaudible and sound at a very high pitch is also inaudible. So, there is a great gap in between. But the primal essence that is in the animal and that is in the evolved man is the same, one vibrating at a lower level while the other vibrating at a higher level.

Now, when the animal is ill and the vet says that the disease the animal has is incurable and the animal is suffering, what should we do? Should we put it to sleep? That is your question. Now, we interpret the suffering of the animal through our minds. The animal does not suffer the way we suffer. It has a sense of suffering. It has a certain feeling of suffering. And if that same amount of suffering is applied to a human being, it will be multiplied, multiplied and magnified a hundred-fold because of the mind. For any ailment man has, is so much multiplied because of our mental thoughts, because of our thinking. You have a little headache and you say 'Oh, I've got a headache. I've got a headache. I've got a headache.' And, by doing that, letting the mind interfere with the headache, your headache will become a hundred times worse.

Now, the animal has not got that thinking ability. Therefore, the suffering of the animal is far less. The suffering of any animal is far less than a human being and yet the animal and man could be having the same kind of disease or the same kind of affliction. The same thing applies to a mentally retarded child. Because of its lack of thinking, its suffering that seems so much to us is far, far less to the retarded child or to the animal. So, when an animal suffers, we must not be overly concerned because the suffering we interpret the animal to be having is our personal interpretation and not the animal's interpretation.

But, now, if an animal is incurable, should we ask the Vet to put it to sleep? Now this depends on circumstances. This depends a lot on the sensitivity of the animal. Some animals are more sensitive than others. An animal, a little cat, for example, or a dog, if it is treated humanely and as a human, you are doing one of the greatest services to all of God's creatures. You are making an animal into a human. And that is done by love and by care. And love, being such a powerful force, that the densest animal picks it up. And, not only picks it up, but reacts to it, reacts to it. An animal has saved many, many people from insanity. Say, for example, there is a childless couple that want a child so much and they could not have a child, that animal becomes the child, because every one of us have the ability in us and the need to express love. So, to express love to an animal that does not react to you, is of a far greater quality than a person who reacts to you. If I am nice to my wife and she is nice to me, then I become more nice to her and then she becomes more nice to me. It's an interaction, one helping the other. But not so with an animal. The animal cannot react as a human being would and yet we pour all our love.

So, the love of an animal, the love for an animal, is of a more superior quality. Now, see what the animal is doing for you? It is opening up your heart in selfless love, where, through the means of the animal, you are developing a selfless love because, to a certain extent, our domestic pets are helpless. If we don't give the cat or dog their food, they'll starve. And yet, I know so many of our friends that would hire someone or get someone in the home if they are away just to feed the cat and dog and look after it. What a great beauty that is? It's a great beauty, it's a sacrifice, it's a giving. And the only return you get is not from the animal, but the return you get is from yourself for the selfless love you give to the little creature rebounds back to you from some source, from somewhere. You know, my father was a very orthodox person, from the old school, very eastern, very orthodox. Every time he sat to eat, my mother would have to put a little plate there on the table and, from all kinds of food that is served, he would put a bit on that plate. And then, that plate - he would do it before he would eat - and then that plate would be put outside, we had a big back yard with a road going past

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at the back - it would be put there and some stray animal would be passing and would eat it. To me, it was so beautiful and so poetic that we must consider those that cannot help themselves. Do you see the beauty of the thought?

Now, when it comes to this, it becomes very painful to see the Vet putting a helpless creature to sleep. It becomes very painful because you have become attached to it. Now, there lies the discrepancy of the human mind. You love entirely selflessly on the one hand and on the other hand you are so attached to it. I know a woman that literally became ill - and was ill for a few years because she had lost her puppy. That illness she brought upon herself because of her own mind, because of her attachment. So, even to animals, although we give it selfless love, we must not be so attached because it is the very attachment that gives us pain. So, if it becomes a must, where the animal has to be put to sleep, we will not feel so hurt because the attachment is not there. So, even with an animal, when we have selfless love, that could also turn into selfish love.

Many people can become dependent on a little kitten or a little dog. Now that is unhealthy. Dependent in the sense of needing an object of love. In love there must be no need, no need. It must be a spontaneous expression of love which is much more easier to practise with an animal than with a human being, because a human being reacts to you while the animal does not have the intellectual reaction which the. Do you see? So when we have this non-attachment and yet love for the animal and if the animal dies or is forced to take an injection, we do not feel hurt. And yet that love will linger on because love will never change. Love is eternal even if the human or the animal passes away.

Now that is the ideal situation. Man can and this is something new, now listen to this very carefully, man can help an animal's evolution. By having selfless love for that animal, you can make that animal take birth as a human in the next life. You can make that animal take birth as a human because your good reactions, your selfless love for that animal is not forgotten. The animal's mind, being part of the one universal mind, you are implanting with that powerful force of love, you are implanting certain human qualities in the mind of that animal. And because of planting these human qualities, although it cannot react as an animal to the human qualities or respond as a human would, but the seeds are planted. And, as a human being, an animal also has a subtle body, a subtle body, the mental body. And when these seeds are planted and the animal sheds its physical frame, those seeds in the subtle body takes firm root and within the memory that is contained in the subtle body it will seek to find human expression in the form of a human body in the next birth. Your little dog is going to be born human, a cat. Is it Tai - Tai Tai?

Voice. Cha chai.

Gururaj. Cha Chai? Cha Cha Cha. That little puddy-tat will be born human because you have made it into a human, in an animal form that could react so much with human emotions to its mistress. Do you see, do you see the power of man's mind? It could be a million times more powerful than any nuclear bomb where, with intense love and devotion for the animal, you plant human seeds into the mind of the animal, although cannot analyse and therefore, the seeds take root more quicker and the roots go more deeper. Do you see how we, as protectors of helpless beings, helpless animals - we, as protectors, can do so much. So, look how it would rebound on you. It will rebound on you tenfold. For everything must, every cause must have its effect. Every deed done must have its reward, bad deed, bad reward, good deed, good reward. It is an infallible law of nature.

So, now if an animal dies naturally or is put to death has no effect at all on the animal's evolution. I think that is what you are trying to ask, it has no effect at all. For the animal, lacking the analytical consciousness, just dies. It has no knowledge of being put to death or dying naturally. For, all kinds of death, remember this, be it forced or, as we call natural, is still natural because death can only operate within the framework of nature and there is nothing unnatural about any kind of death, be it you or I or an animal. It is the means of releasing the subtle body from the grosser body, that is all. Do you see? And in its evaluation, and especially in the case of an animal, the evaluation is more a push on the evolutionary ladder. But those seeds that has been planted in the mind of the animal, can determine its future incarnation. Your Cha-Cha will be born human, that's for sure.

Now, here is a very interesting thing, very interesting. Science do admit the theory of evolution, but they cannot find and will not find the missing link because the missing link is not on this plane of existence. They have discovered the bones through excavations of various forms of life and yet they are so much in search of the missing link that from animal how does one develop into the human? What is the intermediary stage? And that cannot be found because it is not in our dimension. That intermediary stage is in the dimension after we discard the physical body or the animal discards the physical body. It happens in the subtler levels of existence and those subtler levels are all here and now. It operates not within the framework of time and space, for time and space is made only by man's mind. To measure time, scientists will tell you, it has to have something to compare it with. To measure time, the same process. You will not know one foot, if you did not have anything to measure it by. Do you see? So, it requires an outside support. But, in the other dimension no outside support is there.

Therefore, time and space are non-existence, non-existent, timeless time, spaceless space, and this is what science tells you. So, in that dimension during the process of evaluation from animal to man, there lies the missing link because the change from animal to man in the evolutionary scale is not a physical change. It has a physical expression, but the essential change is on a subtler level, in a different dimension. So, your little Cha-Cha, in that other dimension with evaluation and with the human seeds, through your love that you have planted into Cha Cha, is germinating, so you have consciously expedited the evolution of that little cat. Bless you.

Questioner. Is it something bigger?

Gururaj. It is something bigger but through you, to you, you are the channel. You are the expression of that something bigger. So you see, one should not worry, one should not mope, something good has happened. And the same thing applies to human beings. If a human being is fed with intense love and a proper kind of love, you can definitely be assured that it will be reborn on a higher evolutionary scale, on a higher scale of that spiral that leads to God. So, it is a general principle, it applies to animals as well as to humans. So, therefore, when Gurus talk of love, they talk of love not only on this mundane plane, 'Love thy neighbour as thyself.' Fine. That is something so much required in the world. But the love Gurus talk about, true Gurus, transcends this earthly plane and even goes beyond, because their awareness, their vision, is so vast that they go beyond death, beyond all these many lives. They measure you up inch by inch and they know how many inches more to go for you to reach the goal. And that goal is God. From there we came and back home we return. You have to return home - no place like home, home sweet home. Not the physical home. And yet our Father - ah! has so many mansions, so many mansions. And many people think 'I am having such a hard time'. A friend of mine says that, 'You know, Guruji, I am definitely going to heaven'. I say, 'How can you say that, you are definitely going to heaven?' He says, 'Yes, because I am having hell here.' So be of good cheer, be of good cheer. Cha-Cha is a lovely Cha-Cha-Cha place. Good.

Now, there is only half an hour. Do you want me to carry on or do people want to get back and have lunch to go? And we've got a meeting still. So, do you think we should call it a day? Good. It has been so, so nice being with you all, such a joy and to be with loved ones with whom you share love, so selflessly, so beautifully. That is the true expression of Divinity. Divinity being so abstract can only be expressed through love, by love and to be in love. So if you ask me 'Who are you.' I say 'I am the lover of the world, the lover of life.' For love is life and life is love. Its only we guys, we screw it up.

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