
OUT OF BODY EXPERIENCES TEARS

VOICE: Sometimes the mind experiences the consciousness of the normal waking state, but while not actually awake. For example, a fully conscious dream, or an out of body experience. Just what is happening?

GURURAJ: Um hum. The mind is always fully awake the conscious mind (are you getting me at the back there? [Voices: no] Is that better now?) the mind, the conscious, waking mind, is always fully awake. And even in the state of daydreaming, when consciousness occurs that you are daydreaming, that is a mark of it being awake. But when you talk of out of body experiences, that is a different topic altogether, because the conscious mind can never exist as a conscious mind if it does not have the awakefulness that is required. And if it does not have the wakefulness that is required, then it would mean that it is a sleeping mind, which is a different state of consciousness, altogether. So the waking mind is forever awake even if it is a form of daydreaming because the difference between dreaming and daydreaming is this, that the value of the dream is only recognized or recollected for the person himself when he wakes up and sees the dream in retrospection. While in daydreaming he is conscious at the very moment while the daydreaming is occurring, and at the same time he would be functioning. A machinist working in a factory might be doing his work excellently well, and yet his mind would be off into some form of daydreaming. Hm?

AMRIT: I think he meant not a fully conscious daydream, but when you're dreaming at night and you're aware that you're dreaming in the same way that you might be aware that you're fantasizing in the waking state. Is that what you meant? That's what he meant.

GURURAJ: Is a man really aware when he is dreaming? Are you really aware that you are dreaming with the conscious mind? Or are you aware with that level of the subconscious mind? So the question there, too, contains within itself a contradiction. Because in the dream state of consciousness there is a different faculty that is used. It is not the conscious mind of the waking state. In daydreaming the conscious mind of the waking state is used while the awareness that takes place, or the experience that is experienced in the dream, is at a subconscious level. Now, when we come to the recognition of dreams, it is only on the conscious level when you are out of the dream state that you would recollect what you have dreamt. But what happens during the dreaming state is this, that you are not

conscious of it, but you are experiencing it. Do you see the difference? In the dream state you are experiencing the dream; you are not being conscious of the dream.

Now at times, for a very highly evolved person that has the ability to separate his consciousness at will, a person of a very highly evolved stature might be fast asleep, might even hear him snoring, and yet he would be aware of everything that is going on around him. Now if he can be aware of the things that are going on around him in the physical state, he could be very very aware of the things going around him in the dream state, as well. So such a man can stand apart and witness his dream.

Some people that are not even so highly evolved might have a glimpse of this phenomena. But it is not the general rule. It is in the sphere of the highly realized man that can separate himself entirely from the dream state, stand aside and watch himself dreaming. And not only that, while watching himself dreaming, he is aware of what has made up the dream. He is aware of the various circumstances, the various impressions, the various experiences that has taken place through various lifetimes. And he knows how all the pieces in the jigsaw puzzle has been put together. That is the state of the realized man.

And the realized man can command a dream. Something happens during the day, and, with his conscious mind being so occupied in daily activities, he can command his mind at night to recollect the subtle meaning of the things that has happened during the day. A realized man, say he's approached by a person with some deep problem. He might not have the time at that moment to go into a state of meditation and go back into the person's life, far back, far back even ages back, lifetimes back. But he can command it, even while he is sleeping. For the enlightened man knows of no sleep. For him a sleep is something which the body requires and which he gives to the body, consciously gives to the body. It's like food. He knows he has to have food so that his physical side of his life could be looked after. Good.

So the enlightened man could command a dream. He could focus his mind on the problem of the day of the person, and in that state, in that subtle state, he can command to go right into the psyche of the person. But now the enlightened man does that.

But when it comes to out of body experiences, that is of a much, much lower nature, which anybody with a bit of training can achieve. Out of body experiences people believe ordinarily that their subtle body has left their grosser body. And that is not true. The subtle body can never leave the grosser body. For if the subtle body leaves the grosser body, that person will die. He will disintegrate. And this is a misconception propagated by people that tell you they have out of body experiences but they don't they might be having it, but they don't understand the mechanics of it.

Please remember this, that your subtle body can never leave your gross body. The only time the subtle body leaves the gross body is when the person dies. This must be well remembered. Fine.

Now what are the mechanics, what is happening? We shall discuss that. It is very easy for me, for example, to go to sleep on my bed and yet be outside myself observing myself sleeping. What is happening there is not an apartness, not a separation of the subtle body from the gross body, but it is a projection of the subtle body which seems that it is gone out of the gross body. That is the illusion that is created by man's thinking mind, because he is trying to analyze the experience, and the experience cannot be analyzed with the conscious mind.

So here what happens is this, that the subtle body remains where it is, but it can project itself outside. Like the film remains in the projector, but it can project itself on the screen. That is exactly what is happening. Now in other talks I have said that the mind is as vast as the universe. Because it is as vast as the universe, one could consciously go to any section of the universe. One could go to any planet of the universe, to any galaxy in the universe.

Now these experiences are true. Man can go to sleep and before he goes to sleep there is a method, there is a technique whereby he can project himself, whereby he can project himself... (some peppermints for that chap over there. [laughter] They're called "lifesavers" [laughter].) You are here in Santa Barbara. You go to sleep tonight and you want to see New York. Now remember, New York is within the framework of your mind. The entire universe is within the framework of your mind. Now, by doing this little practice, you could project your mind to New York. You can project your mind to Fifth Avenue, New York. And do you know how long it takes? As fast as thought. You say to yourself, "I'm on Fifth Avenue, New York," and you are there on Fifth Avenue, New York, and you are witnessing exactly what is happening there. Hm?

And that is the basis of clairvoyance. Clairvoyance is done while you are awake and have the ability to go into a certain state whereby the mind is projected. Astral travel is based on the same principle of clairvoyance, but which is done in sleep.

So many times people ask me that I have the urge to get out of my body, but I'm so frightened that I won't return back. And I tell them, "Do not be frightened, just let go. Just let go. See what happens." Because really speaking, you are going nowhere. Huh? Let go, but you're going nowhere. You are bringing New York to you. That is what's happening. You are standing right on Fifth Avenue, New York, and that Fifth Avenue has come to you within your consciousness, within your mind, which could travel anywhere.

So the awareness that is there at that time is none different than a form of daydreaming. Now, with daydreaming there is more imagination involved. You go on a fantasy flight. You imagine certain situations. You become a Walter Mitty, where you are always the center of all attraction. You won't be the boy scrubbing the deck, you'd be the captain. You won't be the person in trouble, but you'll be the knight in armour saving the damsel in distress. Why? Why? Because you are conditioned by the ego, and that ego is trying to exert itself, exert itself in a sense of being so prominent. The ego

is fighting in every way possible to retain its existence. It is frightened to let go. That happens in daydreaming. While the dream one has at night where one can project oneself ceases to be a dream when the projection is done through a certain technique with consciousness.

Now, in the astral traveling business (commission seven and

one half percent), in the astral traveling business, your body goes to sleep. In other words, your mind, your conscious mind is put at rest. But by having given powerful suggestions to the subconscious level of the mind and that is the upper subconscious level, not the deeper levels at all, to the upper subconscious level through giving it very powerful suggestions, that when your mind goes to sleep you can project that section of the subconscious mind to wherever you want to project it. That is all there is to it. The idea lies in how powerful you could suggest. It is a form of self hypnosis. I will explain you the difference between that section in a moment. It's a form of self hypnosis where a person is put into hypnosis and he is given a potato (is that the way you pronounce it potato?) [Voices: Yes, not potawto] [Laughter] potato to chew on and you suggest to the person that you are chewing a delicious apple. And that person in that state of hypnosis will eat up that potato and enjoy it as if he was enjoying an apple.

So this is a manipulation of the subconscious mind. The great danger here, I would never advise anyone here to indulge in self hypnosis or to be hypnotized by another. Because in the very suggestions given by the hypnotist he could be transferring to you a lot of his own negativities. What he is doing and anyone can learn to hypnotize, it's something very simple he is transferring to you his own personal negativities which could be harmful to you. So never subject yourself to hypnotism. Good.

Now this can be achieved in hypnotism (is this thing Ok? I seem to lose the touch of it. Is that better now? Can you hear me at the back now? There's always a feeling the speaker has that he is in touch with the mike, and if it is not properly tuned then he gets out of touch with it. That comes from many years of speaking)... Right. Now if this is possible in hypnosis, then it is more possible when you, with the conscious mind, can suggest to your mind that this is not a dream I am going to dream. I am not working on suggestions given to me by someone else, or even by myself, but I demand an experience an experience that must take place within itself for the sake of the experience, and not to go and visit my sick grandmother for a motivation to go and influence her to sign the will in my favor.

So here one could direct the mind before going to sleep during the daytime too or at night where you could be present and actually witness what is happening in that particular room or in that particular building or street or town where you can witness it. Fine. But what are you going to benefit by? Our whole teaching is based upon the spiritual path where one reaches Divinity. This is another form of siddhi which can be consciously exercised, and the power can be consciously acquired.

Many times I get letters when a person says to me, "Guruji, please tell me how I can do astral traveling." Of course, I send a prayer to the person that "may your thoughts be changed." [laughter] What do you want to do astral traveling for? Hm? Why do you travel on life's path here and now in the waking state? If you can't even look after being in Santa Barbara, why must you go and walk around Fifth Avenue, New York? [Laughter] And loiter around and loaf around there [laughter]. What is the purpose that's served? What are you trying to prove? Hm? There's nothing proven, and nothing gained. But I talk about this, I answer this question, to show you the capacity the mind has, to show you the great capacity and the potentiality the mind has. This, I gave you an example of this, how one could use this in business. But there is really nothing gained. So you win the contract. So you're in business for business. But it is not something to be trifled around with or played around with. It could cause a lot of damage to a person. I'll tell you what kind of damage it can cause. Your mind is not ready to gain certain experiences. You are jumping the gun. You, through strenuous effort, acquire the ability to project your mind in such a manner whereby the existing reality at a distance is brought close to you and you witness it and experience it. Fine. Are you ready for that experience? Once you get into the heart of this so called out of body experience, then you always will want to project yourself. And then unwittingly it will keep on projecting itself all the time. And it will project itself into realms which your mind cannot stand. And what results? It could result in mental derangement. It could result in insanity. There's not a single person in this world that practices PK, or astral projection, or any of these occult sciences, mediumship, for example, that is a fully integrated person. Because this leads to dis integration instead of integration. You are trifling with powers that are beyond you. And that is the true meaning of the Biblical injunction, "Do not worship false gods." Those are the false gods.

And occultism has become such a big thing today. Everyone is interested in the occult. It could be very harmful. The creation, or the practice, of any siddhi, for that matter, can never bring you closer to the goal. It can dis integrate you. I have seen mediums and mediums and mediums that come to see me, or if I hear a name and so much has been spoken about the person, I go out of my way to see what is happening. Most of the time these people have acquired the ability to pick up your thought, which is something very easily achieved. So while you're sitting there you are thinking of Auntie Mary or the other side. So she picks up your thought and tells you, "Oh, don't worry about Auntie Mary, she's doing fine over there. She's having a nice time, and she sends her love and best regards to you." The person feels happy, the person feels happy that I have made contact with Auntie Mary. Hm? Auntie Mary is so busy over there, evaluating her own karma she's got no time for you. ([????] having a nice time there). She's got no time for you. Every moment of her time well, that is in a different dimension, but we use the word "time"

every moment of her time is used up in evaluating herself. She is going through the process of all her past existences that she has had over millions and millions of years to be able to formulate the new birth she has to take. She is there ready, waiting, after evaluation to find the proper vehicle, to find the proper vehicle to take birth again so that she could fulfill her karma and her dharma and reach her goal, for everyone is destined to reach the goal. The force is so great you can't resist it. So Auntie Mary has no time worrying about you. What you are doing to yourself is just becoming more and more attached to someone who is not contactable and neither attachable. It is a weakness of the human mind. Auntie Mary is on her way. You said goodbye, and goodbye means goodbye.

I was told something very interesting yesterday, the origin of the word "goodbye." It actually means, "God be with you." That's what it actually means. So we send her away and say, "God be with you." Finish. Finish. Finish. Full stop. Hm? Yea. Why I cite this example is this, that many of these people who want to do astral traveling want to go and visit those on the other side also. Never mind Fifth Avenue, New York, they want to go further still.

How dangerous a game they're trying to play with their minds. And I was saying, all these people become instable by practicing these occult sciences. I don't know if "science" is the right word for this voodooism, occultism. It is not necessary at all for one's evolution. The goal that has to be kept in mind is "let me become one with my maker." And through the path of karma be good, do good; through the path of bhakti, which is devotion and surrender; through the path of self analysis, analyzing various philosophies and trying to find answers to various solutions and questions which helps on the path through the path of raja yoga, which includes all these paths, for all these paths must merge into a oneness. They start at different ends, like the rivers from different directions, and then they merge into one before reaching the ocean or when they reach into the ocean. That is the goal.

So whoever wants to develop these powers of astral traveling, out of body experiences, they are totally unnecessary and they lead one to further bondage. They lead one to further bondage because it is disintegrating, rather than integrating. Yes. The mind is a very powerful instrument, the most powerful instrument that there ever is. Therefore, the phrase "mind over matter." And the mind can control any matter. But does the mind really matter, huh? [He laughs] Yes. Yes. So all this can be done. Various kinds of manifestations can be brought about. Various kinds of siddhis where you can become heavier than the heaviest and lighter than the lightest, all performed by the mind, and yet the mind is the greatest obstacle to reaching God. And yet, properly used it is the greatest instrument to take one to Divinity.

So those are the mechanics of astral traveling, where you do not send your subtle body anywhere at all, you only project your subtle body elsewhere. That is all. It is the same principle behind clairvoyance, where you project your mind

because of a certain kind of awareness that has been developed, you can consciously project that mind in various different situations.

Now, say for example, five people in different parts of the world might want to project themselves to Fifth Avenue, New York, and they meet up there on the corner, all five of them. This could be a wonderful subject for a movie [Laughter] Herman he's a script writer. And say [Voice: cheap way to travel too] these five people, they must have different temperaments, and all of a sudden they feel they want to be on the corner of Fifth Avenue and... [Voices: 42nd Street] Forty second Street. Right. They all turn up there and they are all of different temperaments and they are all there in their subtle bodies. That is going on the theory of what people usually believe, that their subtle body can leave themselves.

Now five people of five different temperaments for example, one is a thief; one is a priest, a pastor, I think they call it, huh; one could be something else. It could be a young couple that fall in love with each other in the subtle body [laughter and comments] Good plot, isn't it. [Laughter]

AMRIT: Herman, are you taking notes?

HERMAN: I'm gonna get the tape.

GURURAJ: Now here these two young people fall in love with each other in their subtle bodies. Their own bodies are left behind, thousands of miles apart. They fall in love and they get so entwined with each other that they don't want to reach home.

Meanwhile, the forces of attraction from the subtle body to the grosser body is so strong that they are being pulled away, and yet willfully they pull themselves together. So all the sufferings start occurring, huh, because they haven't got the physical body, they can't use the physical body, and yet the subtle body is just as sensual as the physical body. What could happen in such a situation [Laughter]... You know, this story could really become hilarious.

Now can the subtle body command the physical body to come there to the corner of Fifth Avenue and Forty Second Street? Or can the one subtle body take the other subtle body with him to its physical body but then still nothing can happen [Laughter]. It's ridiculous! Herman, here's a theme for you. Seeing that people are so much interested nowadays, love in the occult. Oh, one could develop so many humorous situations [laughter] on this theme, but please remember, it is all nonsense. It's all absolute rubbish! The mind is capable of projecting itself into any situation anywhere at any place at any given time. That is the capacity of the mind. But it is not of any use at all. We are trying to find happiness, and like this couple that meets on the astral, they are only creating greater happiness. And even if the subtle body could leave

itself from the grosser body and somehow or the other the boy and girl they just separate and they go back to their own bodies, neither of them are going to be happy. Because where is the man now in his physical body going to find the same woman or the woman the same man? And they will search and search and search and he will meet up with the finest woman in the world, and yet he won't be able to love.

See, so, it doesn't work that way. The subtle body can never leave the grosser body. But you have thousands of books on the book stalls that tell you of out of body experiences, how the subtle body actually leaves the physical body. It is not true. And it is something that keeps you away from Divinity because you are just playing around with your mind. You're using your mind not for any useful purpose at all. So those there are a few people here I can see who are trying to do those practices. Don't do them. Desist from them. O.K. Next question. [END SIDE ONE]

VOICE: This is a short one, I think. Will you please talk to us about tears or crying. Many of us have been through little crying jags the last few days that have not necessarily been tears of sorrow, just tears. Also advise where rafts might be obtained in case of tears increase. [Laughter]

GURURAJ: The last part, sorry...

AMRIT: Also advise where rafts might be obtained...

GURURAJ: Rafts? What's rafts?

AUDIENCE: Boats....

GURURAJ: Oh, oh, oh, rawfts! I'm sorry. I'm trying to learn Americanism, but it takes a bit of time, doesn't it. Rafts. [Audience is laughing and commenting throughout] As long as you talk of rafts I don't mind, but don't talk of rifts. Good. To be able to cry is a great gift from Divinity. In crying, one has a release of one's emotions. Now this, everyone knows that you are releasing certain pent up emotions that makes you cry. What makes you cry is certain environment, certain circumstances, certain things which the environment produces like the husband saying something nasty to the wife or the wife saying something nasty to the husband, or you meet up with a friend who disappoints you in some way. Now these are environmental circumstances which produces an emotion in you. It could be an emotion of self pity, which most of the

time it is, that would make you cry and weep. It is also produced through association of ideas where you see a lady walking down the road and she reminds you so much of the mother who has passed over that it makes you cry. Good.

Then there are tears of joy – tears of joy because you meet a loved one, you love the person so much and your cup floweth over in tears. Wonder why it does not flow over in the form of nectar rather than salty water. Good. Nevertheless, the principle behind it is this, that an emotion is welling up within you, and because the human mechanism cannot contain the emotion without creating inhibitions and repressions, it finds an outlet in the outburst. The outlet in the outburst of tears, which is a great release. Now this everyone knows. But a greater thing happens which many might not know. And the greater thing that happens is this, that at the moment of crying, at the moment of crying – and I'm putting this as a new proposition for the scientists, psychologists, and psychiatrists to investigate – at the moment of crying, you become centered. All your energies, mental and physical, finds a central point. Next time when you cry, watch yourself crying. Try and observe what's happening to your mind. Your mind loses fragmentation; your mind becomes one pointed. All the energies within you come to a central point in that sobbing, in that crying, where nothing else exists but the subject matter about which you are crying.

Crying is another form of laughing. When you laugh a really good laugh, you become oblivious of everything. Yes, yes. When it's a real good laugh, you forget your body. I've seen people that has arthritis in the knees, and they get into this laughter where they actually jump up and down, and then afterwards realize, "Hey, I couldn't move them earlier." You see. So crying is another form of laughing.

The principle behind both is this, that you become centered, all your energies are on the subject matter. You will find crying very much more so in a devotional person. Read the life of Ramakrishna, when he used to worship his goddess, his goddess, Kali, tears ran down his cheeks. Tears ran down his cheeks because of that one pointedness he found in Kali, and that one pointedness became so powerful that the statue of Kali actually became alive. He, with his one pointedness of mind, put life into a lifeless statue. So that mother Kali would put his head against her shoulder and comfort him. How beautiful his crying. I wish people would cry more and laugh more, because they're the same.

Many times I sit and speak here or in other audiences in all these various courses. Tears roll down people's eyes. I'm not causing the tears. What I've done is just this, that I've triggered off a mechanism within you that makes those tears come. Where a certain realization downs in a flash. And you say, "Oh, yes, but this is it." You see.

So crying is invaluable. Crying opens up the doors of the heart. Two people never trust or rather three never trust, someone has said. The one that cannot cry, the one that cannot laugh and the other that does not like music [laughter]. Yes. Those three, never trust, said some sage. He that cannot cry, he that cannot laugh, and he that does not like music. This is very true. Because in crying you are expressing your entirety. Your heart is opening. In laughter your mind is filled with beautiful energies. That has an effect of emanating itself in the environment. You do good by laughing not only to yourself but also to the environment. You must have seen movies, or you might have gone to a stage show, where the comedian comes on the stage and he does nothing and he starts laughing. And the whole audience starts laughing, they don't know why. But they start laughing. I've seen such a show, so I know. Yes. You see how contagious it could become? That you spread joy to this world. And the man that does not like music is because he lacks harmony within himself. That is why he does not like something harmonious. So how can you trust a person who lacks the harmony even in the appreciation of something like music, which is so audible to any ear? So there is some truth in this. Now, let us combine laughter, crying and music. Laughter can become very musical. Crying can become very musical. Have you heard a little baby cry, huh? Have you heard a woman cry who's been deeply hurt? Or a man cry who's deeply hurt? Those sobs that well up from deep within himself expressing that soul in that one pointedness. You can find the greatest symphony in that. And if you can attune yourself with that symphony, it awakens in you your symphony. And by awakening the symphony in you, you are being helped by the person who's crying and you are also helping the person that is crying. It works both ways. Hm?

And that is why we say simple sayings have deep meanings. But people don't seem to understand them. You always say, "Oh, come cry on my shoulder." That is what is meant. Crying is one of the best forms of communication, where you will communicate your entirety to another person without saying a word. What greater music is there than that. For is music not a means of communication within oneself and outside oneself? So the crying would become music, laughter could become music. It's beautiful.

So if you see someone crying, let the person cry. And when the tears or the sobbing goes down a bit, and then you start talking. If a person comes to me crying, I would comfort the person, but I would not try and analyze the problem at that time. Because that person is now within a certain center of himself or herself, and all your analyzes are going to be of no avail. All you can say is, "Don't take it so hard." Meanwhile, in your mind you can say, "Cry more, that's good." Yea. You see.

So nothing wrong with crying. But you know some tough guys like to show, "Ahhh, I don't cry." Don't believe it, don't believe it. They have their moments of crying. For if they don't learn to cry, they will express that in some other form; in

the form of violence, or anger, or some form that requires release. Nothing wrong in crying. And no man is so tough that he cannot shed a tear. And if he cannot shed a tear, he must go to an eye specialist. [Laughter]
Very good. That's enough. Quarter past.

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