
HEALTH, HARMONY AND WHOLENESS

QUESTIONER: Assuming that all health problems are caused by a lack of harmony in the individual, how do you make peace with yourself when you realize that you have it within yourself to solve the health problem but you're unable to do so. Therefore you're forced to look to the medical profession to solve or at least to help to restore your health.

GURURAJ: Very good. Any more questions because I could combine a half a dozen together. Anyone? Anything else?
[Inaudible comments]

QUESTIONER: Guruji, I would like to understand how disharmony in your life influences your health and what we can do to help others in poor health?

GURURAJ: What do we mean by health? Does health mean that you have a totally balanced body without any illnesses? Does health mean that you're mentally well balanced? Then I could tell you this, that every person 99.999999 people are sick. They're sick because health which is not the proper word which I'm trying to get but health means a total integration of mind, body, and spirit. Then only would you enjoy true health. Now, who would like to have good health? It is always the sufferer or the aspirant that wants to find wholeness. So, to heal is to make whole. And the word health comes from the word heal. It is spelled H E A L. Heal.

So, we all want to be healed. We all want to be total. We all want to be integrated. Do we really want to be healthy? Let us ask that question because if we really have the longing for that integration, we'd be doing something about it. And because we ask, "What shall we do?" it means that we are doing nothing. Do you see? That is why, because we are doing nothing, we have to ask the question: what must I do? So, total integration can be an automatic process in what we might call right living, right thinking, which can be very automatic. You might be born with that, but of course we are referring to the people the 99.999 that are not born with it, so naturally the question would arise because here they seek guidance. And to be able to question is also something that shows of your longing a question that arises from deep inside and not just idle curiosity; a question that arises from deep within oneself, a burning desire that why do I not experience this wholeness?

Now, when you ask this question, why do I not experience this wholeness, then immediately an analysis begins. You start finding the reasons why you are not whole. Now, the mind, as I've said many, many times before, is a cunning animal. It could give you wrong reasons. It could give you wrong reasons on the analysis and you might seek medical help and

most times people have been misdiagnosed. A doctor, I was saying last night, a doctor is a person who treats a disease of which he knows very little in a person of whom he knows nothing at all. That is the medical profession today. He knows very little about the disease and he knows nothing at all about the person. Good. But for certain surface things the medical profession is needed. Psychologists are needed, psychiatrists are needed, and physicians are also needed. And as you would know the old saying, "Physicians are there only because they are the sick." They come for the sick. Right. Now, with this inquiry, this deep inquiry, "why am I not whole?" you start asking what can I do about it? When you ask that question, do you truly want to have it answered? It is lack of sincerity that does not give you the answer to the question yourself, for within you resides the guru that you find outside you. Within you is everything, but because of lack of the sincerity in having the question answered, and by lack of sincerity I mean that a person thinks more in the terms of wishful thinking: I wish I was well; I wish I was whole; and that does not constitute inquiry. But when a real inquiry begins, that little voice within you gives you the answer. That is why you find most I've met spiritual giants who were totally ignorant, unlearned, no learning at all. I don't know if any of you have listened to a tape of mine, a talk I gave in England about the village potter.

Here I was going through this village going from village to village seeking people that could give me knowledge to find wisdom, to find what I was yearning for and here I came across this village potter doing his little pots every village has a potter. In the West we regard it to be a great art, but there it is so common, for food is cooked mostly in earthenware pots and every village has its potter and is regarded to be of low caste. Here he would be a sculptor, but there they regard it to be of low caste. So I sat down and watched him work. I thought, let me be with him for a few moments. I was very hungry. I asked him for some food and he brought me a piece of [routi ?], Indian bread, some cool water. Fine. I sat there with the idea of just being there for a little while, but I stayed with him for three days. I asked him questions and he says, "I don't know." All kinds of philosophical questions "I don't know." But as I was asking him these questions and just looking at him, there was an answer given to me in every gesture of his hands as he was molding these pots. His whole being answered all my unasked questions. Here was an enlightened man, a whole man, a healthy man that could not add 2 and 2 together. Do you see?

So, the point we are making here now is this, that wholeness does not require any intellectuality. Wholeness requires sincerity. Now, if you are sincere enough, if the longing is powerful enough, answers dawn to you immediately. In other words, you'd be listening to your inner self. You'd be listening tuning yourself to that level, which is uncluttered by the conscious thinking mind. And that is why we do meditational and spiritual practices is to reach that area where all answers are there. Like the Upanishads would start off by saying, "What is there to be known and by knowing which all else is known?" And when everything is known, you have that wholeness. So through meditational practices we reach

that superconscious level state. We go beyond the conscious mind, the rationalistic mind. We go beyond the subconscious mind which is nothing else but the collection of past experiences and impressions, and we go to the level which is untouched by experiences or impressions or analysis. And from that level that little voice whispers, the light shines through and brings about an automatic spontaneous healing and wholeness in the areas of the subconscious and conscious mind. Yes.

So, through spiritual practices we create a path to that area and that, unfortunately, psychologists and psychiatrists to the majority of them don't do. They think of surface values only. They'll probe a problem trying to find underlying causes that what has caused this particular illness or this particular imbalance, and their method is by giving an understanding of the cause to the imbalanced person they feel that they would eradicate the problem. But it is touch and go. It is totally experimental. It is totally experimental. So here the process of psychologists is from the outward in, but the process of the mystic, the yogi, is from inward out. He draws upon that wholeness that is there already and brings it out in every facet of his life. Every facet of his life. Me. Take me. Name any disease and I've got it: operated heart, this, that, everything. But I don't feel it. I feel healthy totally healthy and strong. What force do I live with? Not physical force or mental force, that's rubbish! Temporary! Spiritual force. You see.

So everyone has that in him. Everyone has that spiritual force, but it is just to be tapped, to be drawn from, to achieve the right frame of mind, to be of good cheer, to be joyous, to be happy all the time. If any of you ever see me if any of you would ever see me sad, please bring it to my attention. I'll deem it a favor. I don't even know what the word means. You see? So, I'm giving you these examples of my personal experiences so that you could know if he could do it, I can do it, too. You see? Right. Now, once you experience that wholeness within yourself, then you stop caring for the body. The greatest sages were people that suffered the worst diseases. Ramakrishna had cancer. Shivananda had severe diabetes. Raman Maharshi had cancer, I think it was, [Prubuhparanda (?)] had trouble with his larynx where they had to insert a little box [Pr????], I think his name was, like that. They stopped caring for their bodies. Why do they? Because they are so involved with the spiritual side of themselves that the body matters not, for they know that this body is just a temporary abode. Just that. [He snaps his fingers] So, why worry about that? Now, we know the old saying, "physician heal thyself." That is a fallacy, a totally fallacy. The true physician does not care to heal himself, but he would heal others. Why? Because as soon as the sage, or the true guru, thinks of his little personal self, he starts building an ego around him. Because thinking of the "I," the little "I," the ego "I" and once he starts thinking of his little ego "I," it blocks the spiritual flow that he is supposed to pour out to the world that he is supposed to pour over the world. For it is not only the words he speaks of, not only the meaning of the words he speaks, but that infinite force that portrays in the very sound that he utters. That is a true teacher. Any university professor can

give the fantastic talk or a lecture. Every university professor that knows all the philosophies of the world should be enlightened people, but they're not! They're more mixed up than you and I. So it is to find wholeness, it is not a matter of the mind. And then, if a person is ill and not whole yet, he just can't take it sitting back. He should not really, he must do something about it because he has not gained that inner force yet whereby he can separate himself from suffering. He is too involved in the suffering. You take a little child that has a toothache and is crying away, but just divert his attention and give him a nice toy or something to play with, he will forget his toothache we know this so where is the toothache? Is it in his mind? Or is it in the tooth? You see?

So, with spiritual practices we train the mind to separate itself from the particular ailment whereby the ailment is not felt in its severity. So that is already half the cure. It's half the cure. All illnesses it has been proven by medical science today that all illnesses originate from the mind. Negative thoughts produce negative effects, they say, and that is very true. And then we have people like Dr. Norman Vincent Peale, you know, coming out with his positive thinking theories. But he has missed the point. He has missed the vital link between negative thinking and positive thinking. There is the vital link of neutralization. When you are thinking negatively, he says supplant it to positive thinking. But that is not possible for the human mind at this particular stage of his evolution. So, that negative thinking has to be neutralized before the seeds of positive thinking can be implanted before it could take root and that neutralizer is spiritual practices. So, when a negative thought occurs in your mind you feel hatred for someone, or you feel disgust, or whatever that one classes under negativity do your mantra, do pranayama, do gurushakti, do your chant, and you see the power of that negative thought just fades away, and then you start with the positive thought. And you do not need to know the totality of positivity, just something, just some little thing will start you off. "Oh, I don't like so and so" and you feel hateful. But yet, even in that person there must be something that is good. And if you take your attention to that goodness the person has, some good quality, you'll find that it will have so many, many blood brothers. And so you say, "Such and such a person is no good," but at the same time he is generous. Well now, associate that generosity with so many other things because with generosity there is kindness; with kindness there is compassion; with compassion you can add on to the list. So he that appeared to you to be a devil now appears to you to be a god. How can you hate that person then? You see how negative thoughts can be converted to positive thinking? I have yet to meet a sinner. I've found none. I've searched hard to find a sinner and I found none. There is no sinner in this world. To me all are saints. Yes. And if you can't recognize the "S" the Shiva in the saint then brother, you ain't. You see? You see.

Certain acts which are not conducive to the norms set by society are regarded to be wrong and therefore sinful. Who created these laws? Man did for convenience. Man did this for his own personal insecurity and possessiveness. That

is how these moral injunctions came about. They were based entirely upon insecurity and possessiveness and a sense of inadequacy. It all means the same thing actually. And then, when man does not comply with these man made laws, then he is a sinner, he's bad. Yet, how many speak of purity? They talk of morality, but not of purity. For every man within him is pure and there is a great difference and purity implies sincerity: TO BE to be what you are. Jesus never hated or condemned murderers or prostitutes, but he did not like hypocrites. So beautiful. So, so beautiful. If you are a thief, "I am a thief." Fine. Okay, admit it! At least you would not be going against your own stage in evolution. You are what you are because you are on the path and at a particular stage, and every action that you perform at that particular stage is necessary. And then, not understanding this, people are at loggerheads with each other. They don't understand. There were three little boys. One was an American, the other was an Indian and the third boy was an Afrikaner that's the place where I come from, South Africa, Afrikaner. Now, neither of the three could understand each other's language. Meanwhile they met somehow on the beach and some kindly old lady gave them 40 cents. So these children were playing, she said, "Here buy something and enjoy yourselves." Now, the American little boy said, "I want bananas." He likes bananas. The Indian boy says, in his language, "I want [kehla?]. So the American boy says, "No, bananas." The African boy says, "I want [sahnks?]. And then it so happened that a man passed by that could understand Americanese, which is different from English, of course, that could understand Hindi, and that could understand Afrikaners. So he says, "Oh, I've got the solution to the problem. Give me the 40 cents and I will buy for you whatever each and everyone of you wants." So, he bought and called each boy in turn and he gave the American a banana. He says, "Ah! This is what I wanted." And he gave the Indian boy a [kehla,] and the Indian boy says, "Ah! This is exactly what I wanted." And the Afrikaner boy he gave a [piesahnk?] that's exactly what he wanted and yet, kehla, banana and piesahnk is just but bananas same thing. Same thing. Not different. You see? And by not understanding, we all go bananas! [Laughter]

You see? That happens. So, to understand what is wholeness is important, for you are whole. That stomachache or headache or appendicitis or whatever, ulcers, heart, or... means nothing, really means nothing. That does not mean you ignore it. You treat it. You treat it. Fine. But do not attach so much importance to it because it is the importance you attach to it that makes you more ill and miserable. Isn't that half the cure? And then the doctor will do the other half, if he can. You see? It is the understanding that man must develop within himself really to enjoy the joy of life, for all creation is joy. It can be none else but joy. Look around you anywhere, at any minute of the day or night, and everything is so joyous. Everything is so joyous. Dancing. I wish you could see through my eyes. Ah! Such beauty. Such such beauty there is. And we miss it. People miss it because of lack of understanding, lack of awareness; lack of that spontaneousness; lack of the ability to live for the moment. So I've got a heart problem. So what am I worrying about? "Ah! you know, this ticker might stop any time: this afternoon, five minutes time, years time, two years time." For God's

sake, it has not happened yet. Live now. If it has to stop it will stop and nothing is lost, for you, too, are eternal. You see the attitude? The understanding breeds the right attitude in life. And that is what we need, and that is why we need spiritual practices so that we can unfold that reservoir that is within us to help us create, or rather recognize, that attitude which is already there within us. Positivity is there: everything is positive, and even that which you think is negative is also positive the other side of the coin. Can you make this light burn only with the positive current? You've got to have the negative current as well. Yes. And that is why this light burns. So this light is the creation of positivity and negativity. Why look at negativity only or positivity only? Look at the light, bathe in that light. Why remain in darkness? Why try and fathom into problems and find causes for the things that we go through? Why grope around in darkness when you just need to switch on the light? You see?

But for different people different methods are required, so therefore the medical profession is required too. I remember about two years ago I was invited to talk at a symposium held in Las Vegas. One person spoke from the level of the mind, a psychiatrist; one a physician, from the level of the body; and of course, mine was from the level of the spirit. And I said that there is no separation between mind, body, and spirit. It is one continuum: the physical body at the grosser level, the mental body a little more subtler, and the spiritual self at its subtlest level. So, where do we put emphasis on? That is important. Where do we put emphasis on it? You know, an old lady told me this story she's 60 plus. Reagan passed away and he was taken to some place. Meanwhile, Nasradin wanted to go on a tour of a place beyond this world. So he was taken on this tour and they came across Reagan tied to a beast. So Nasradin said, "Why this?" So the guide tells him, "Well, Reagan was not too good." So he went on a bit further and Carter was tied to another terrible beast. So he says, "What is all this? What is all this?" "Well, Carter wasn't too good either." Then they went on further ah! and they saw Nixon tied to up to Bo Derek [Laughter]. Nasradin was flabbergasted. He says, "Now, now, this logic I don't understand. Nixon tied to Bo Derek?" So the guide replied, "Bo Derek wasn't too good." [Laughter] Oh, my God!

Yes. So the guru asked this little boy, "Where would God be now?" So the little boy replies, "In the bathroom." The guru says, "In the bathroom? Now what makes you say this?" He says, "Well I heard my Dad saying, "My Lord, when are you going to get out of there?" [Laughter]

So, it is all a matter of understanding and attitude, and the proper attitude can only be brought about by developing this awareness that is there just for the unfolding of it, just for the unfolding of it. And all power is yours. Everything is yours. You are the universe. You are by nature creative. Everything within you creates and re creates and dissolves and re creates itself all the time. This process is going on all the time, and even in your mind it is going on. Out of these 12 billion cells, although you use only one millionth part of it, there's this process of creation and re creation all the time. Cells are dying and cells are reborn all the time. Every thought that passes through your mind is re creating itself or

synthesizing itself in some fashion or the other. That beautiful piece of music is there just to express. That play is there. You could visualize it and bring it to reality. Anything can be made real, and not only real, but can be made actual. For reality can be seemingly so, but actuality is. If you go and see a show magician show and the magician saws the woman in half, it seems so real to you. But is it actual? So, starting off from this point of view, finding the real and then finding that this is seemingly real, leads you to the actual. And in actuality, you are whole. The idea of being ill in body or mind is a superimposition of this actuality that you are whole. This does not mean denial of imbalances, but all imbalance is a superimposition. That is to be remembered, and that helps you in having the right attitude and understanding. Imbalances are there. They are there. Why are they there? Because your mind thinks it is there. Why are there sinners in this world? Because your mind thinks that they are sinners for they are sinners, except you of course, you are good always, we are good. You see?

Now, to know the secret of this imposition of this superimposition is to find that wholeness. For everything that is transient in relativity is but a superimposition on the Absolute, and only the Absolute is the whole. [END SIDE ONE] The rest are like the passing wind the air passing from one place to the other all the time, and yet what do we do? What do we really do? We regard it to be permanent. No. The secret lies in finding realizing that all this is impermanent and yet it is based upon all permanency. So, where one puts the emphasis, that is important. Are we going to put the emphasis on impermanency transiency or on the permanent? So when our minds are involved, immersed or merged in the permanent value of life, then all that which is impermanent does not hurt. For even in this very impermanency, even this very impermanency is eternal is eternal in the sense that it operates in cyclical forms: one cycle ends, another cycle begins, then another begins, and another begins, and another begins all the time, and that is what is meant by impermanency. That is what is meant by unreality, non lasting, yet behind that the force is everlasting. Never lasting and everlasting becomes combined into a oneness.

So when the attention is directed to the everlasting, you observe the never lasting. You observe it with a totally different attitude, for then you will realize the meaning of those very well known words, "For this, too, must pass." You see how simple it is? We hear these things every day, but we don't seem to realize the depth of it. And the deeper things, the most beautiful things, are the most simple things. We make things complex. We add on to our miseries. I have a little headache and you make it known to your environment to your wives, to your children as if the entire world has collapsed upon you. Just a little headache, hm? Why? Because you're feeling insecure. Now you want attention. The baby feels insecure, therefore it needs the mother's attention. Like that insecurity is the basis. When you know that Divinity is omnipresent, which is security, so would insecurity not be a superimposition upon that which is already secure and that which you really are in actuality? You see the point? So, let illnesses come and go. Fine. And because of that,

even if this body has to be shed, remember there's another body you're going to take on. You throw away an old pair of clothes and you put on a new suit. And yet you will continue, for you are eternal. The soul is immortal. Children of immortality, that is what you are. Children of immortality. Immortality itself! You are immortality itself. "Children of immortality." That is just a phrase without real deep meaning. It's just a way of speaking. Because if you are children of immortality, who's the mother and who's the father? No mother. There's no mother; there's no father. These are idiomatic expressions for the sake of explanation. Language is so limited. Language is so limited, and out of this limited language most people use about 500 words in their vocabulary. So what can you express, really? So we use these little expressions. You are immortality. There is no father, there is no mother; there is you. And when you realize who you are, you will know you are it all. The one. You see? So that is finding wholeness. That is finding wholeness rediscovery of that which you really are.

So, if little illnesses occur, though they might be painful, why not? It's beautiful. Can you show me any pleasure without pain? What is the greatest pleasure any person can find in this world? What would that be? What, according to an average person, where his mind and body is totally involved? An orgasm. And yet there is pain in that orgasm. Have you realized that? But if that is the total orgasm where the body, the mind, and the spirit are involved, then there's no pain and there's no pleasure either. There's joy. You are gone. Your wife is not there, you are not there, and only orgasm exists. In little form now, but think of it in a universal term, for is this entire universe not just bursting in that vast eternal orgasm joy. You see?

These are little things people start thinking about. They analyze, rationalize. Good. Nothing wrong with anything from whichever angle you look at a thing, nothing wrong. But they must become realizations where you experience them. But that is still not the end when you experience them, for who is experiencing? Your little ego self. And the more clear and samskara free the ego self has become, the more vivid would the experience be. The more vivid would the experience be. The more intense would the experience be. But that, as I said, is not the end. For it is still the ego self experiencing. The final step is where experience experiences itself. Where experience experiences itself! Where the fire is consumed by itself. You see? Where sweetness experiences its own sweetness. Where love experiences itself as love without any aid, without any crutches, without any subject, without any object, without an aim; for subjectivity and objectivity implies a goal and an aim. That's a starting point that, too, is needed. But we are talking of the final stage. And then you are totally spontaneous. Then you just are within that light, of that light. You yourself are the light. That is wholeness. That is wholeness. Little illnesses, little sicknesses will come and go. Today a man is healthy. You eat the wrong food you'll have indigestion just now, but it will pass away. So, who cares?

Today. In today's society, man is just involved with his body and his mind. With that he is involved with all kinds of attachments. And the body has to be dressed up must have beautiful clothes going to the party this Saturday, will my dress be better than Betty's? The body is involved only thinking of the body, how beautiful to make the body. Nothing wrong with that. Nothing wrong. But the extremes people go to make their body beautiful, the extremes they go to! That is wrong, the extremes. If only one went to the extremes to find that Divinity within. Aah! The body will automatically become beautiful. You see? The most beautiful people I've met are so called ugly people. But they are so beautiful. So beauty is not of the face, beauty is of the spirit.

You know, one day all the cosmetic firms are going to shoot me. Yes. Millions and millions are spent on cosmetics. Why? Because we live a cosmetic life totally false in value. Plastic. Everything is plastic. That's why. Then we pay attention to the mind when we ask the question forever: what is my mind? But do realize who is asking the question. The mind is asking the question to itself: "who am I?" It is like you trying to see your own eyes and you can't see your own eyes. But if the standpoint is on a different level, then those questions get automatically answered. Then you know what the mind is and you know what the body is because you are standing at a different higher level a wider perspective, greater awareness of what is. And then you develop greater respect for the mind and the body. For in whichever condition it is, you will respect it and you will learn to love it. Why does man hate another man, do you know? Because he hates himself. That is why you hate another person. Because you hate yourself. You do not love yourself enough. And by this I do not mean that kind of selfishness that man makes him love himself not that kind. But to truly love himself is to recognize himself. And if you can't love yourself, you could never love another. And this comes with the same old thing again back to square one: development, unfoldment of awareness. That's all there is just understanding. Understanding. Then you really stand under all that which is divine and get so refreshed through those showers of grace and blessings.

So, why pay so much attention to all these various so called illnesses? They are superimposition. They are created by ourselves. The seeds have been sown by ourselves if not in this lifetime, perhaps in a previous lifetime, who knows? That's why people have congenital diseases no fault of the parents. Parents are only but instruments. But you have chosen to be born. I've spoken on this subject many many times so I don't need to go into it again. It's on the tapes. So, all these things were caused by ourselves, so why regret the fact that you have to have the effect of the cause? It is your creation. It is your baby, and that's no maybe. [Laughter]

It's your baby, yes. All kinds of illnesses, all kinds of illnesses is created by you no one is to blame. And that thought alone gives you a positive attitude: that I am responsible and no one else is. I am responsible. And when you feel responsible, you will automatically start accepting your condition. And when you start accepting your condition, you will

start understanding your condition. And then when you start understanding your condition, the sting is taken out, the hurt is taken out. The hurt is taken out.

And this applies in every aspect of life, in every aspect. People worry about all these funny things happening. All these funny things happening. Even the Bishop of Oxford was disturbed one day. Terribly disturbed. He was walking down Piccadilly in England, Piccadilly Circus, he was walking there, and he came upon a little urchin who asked him for a coin. So, of course, this bishop would not, but he said, "Is there anything else I could do for you?" So this little urchin says, "Yes, my Lord, could you tell me the time?" So the bishop took out his fob watch, opened it, and says, "Half past five." So the little urchin says to him, "Well, you are going to hell at half past six," and then ran away. And the Bishop of Oxford started chasing this little urchin. But as he rounded the corner, he ran into the Bishop of London. So the Bishop of London says to the Bishop of Oxford, "What's the hurry? Why this haste? What are you doing? Man of your age and portly stature should not run around like that." So he says, "That little urchin told me I'm going to hell at half past six." So the Bishop of London, with a twinkle in his eye, says, "Don't be in a hurry, you've still got an hour!" Good. I think it's your hour for lunch time, is it?

DOUG: We have very limited time....

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