

RAPID FIRE

This is a satsang with Gururaj Ananda Yogi, USA 81 Number 32, recorded at Techny Towers in Illinois.

VOICE: Last week you spoke to us about wants and needs and you made a distinction. You said we always get what we need, but we never get what we want. I was sort of disappointed in that. And I wondered if you could talk about how we get what we want, because there are many things that we want. Do we have to give them up?

GURURAJ: Um hm. What would you want, really? Personally?

VOICE: I might want to go on a vacation, I might want to have something....

GURURAJ: So be it. [Laughter] The difference between want and need is basically this: that a need stems from something deep within ourselves. A need is something that would add to one's evolution. A need is something that would aid one's unfoldment. That is a need. And those needs are fulfilled in various ways. It could be fulfilled with growing pains, for example. A child needs to grow up. And in his need he might feel all these growing pains. A child needs to learn to walk and it will fall and hurt itself so many times before the child walks. A man has needs for one thing primarily is to find that joy and happiness that is latent within him. And that is his main need. So now what he tries to do is translate the need into wants by his own thought forces and patternings. Now to fulfill the need he thinks he wants half a dozen Cadillacs, a mansion with 20 rooms, or some big business or job. Now all these wants are created by the mind. And as we have said many times, the mind is nothing but a set of patterns. So instead of flowing with your real inner self, with your real need, you are flowing with patterns. You are flowing on the surface where no depth is felt and where those wants become needless. So we drift from one polarity to the other all the time. We create wants. Show me any want that a man would want that is totally valid. You want a vacation. Where is the greatest vacation that you would find? By going to Hawaii or the Bermudas or Barbados, Cape Town, South Africa? Would you find your need there? Or is it just an imaginary thing that you have created which you now want?

Now by creating this want... there could be nothing wrong with the want, but you have to pay a great price for it, and I don't mean the price of air tickets. With that want there is a selfishness involved. The selfishness in the sense that it

would make you happier, but it does not. Whenever you go on a holiday, for example, remember you will need a holiday after the holiday. Because nobody really knows how to go for a holiday. This can be a holiday, a holy day, coming to a course, when everything is still, quiet, where you listen to some teachings, do your meditations I hope you do them where you do your chantings and things like that. And of course all those of you who have not attended every chant is to be fined \$10. Remember that. We can pay next month's office rent by that.

So the distinction lies in wants and needs. Wants are created by the mind. And they could be very fictional because you always want more and more and more. If you have a million you will want to have two million; if you have two you will want five. So it is a never ending, unhappiness producing process. Now, are there real wants in life? Yes, there are real wants in life. And the real want is joy, which is a need also. So now here you use a want in a different way: you combine the want with the need. You need love and because you need love you will make plans, you'll devise ways to fulfill that need in a wanting, longing manner. You'll devise strategies as far as your mind is concerned to fulfill legitimate wants. You want to eat food. I'd rather say I need food than I want food.

So there is a fine distinction between want and need. Need is what primarily is required for sustaining you in this little body and allowing it to express itself in total accord and concordance with natural laws. And those needs will always be fulfilled. They'll always be fulfilled. Because needs are genuine; wants are artificial. I can do without going to Hawaii. I can do without going to Barbados. It's not a need, it is a want, a fixture of my imagination that by going there I will feel so much better. No. That feeling of that goodness is there inside.

Try this sometime. Go and see a nice show that you've heard so much about, but go in a bad mood. And you won't enjoy the show. The finest musical you won't enjoy. But go there with a beautiful frame of mind and that which is not so good will seem better to you. So wants are the making of the mind, and the more the mind indulges in wants the more wants will be created. It is something which is insatiable, that could never be satisfied.

The true need of man is to find his inner self so that his life could be harmonious. The true need of man is to love and be loved. That is a need. And that opens up his inner self. The true need of man is to be able to think clearly, to know what discrimination is, that is a true need for man as far as mind is concerned. And a true need for man is to have his three meals a day and a place to rest his head. And that is a need of the body. So the spiritual self is accompanied with some needs, the mental self is accompanied with needs, and so is the physical body. So therefore they are valid. But when we come to wants, it is "I want that, I want that," and it only proves one thing, that you are still a young child, grown up, but emotionally immature. And the greatest need in life is to find maturity. Because everyone is wanting, wanting, wanting. And all this wanting put together in this world is creating all the frictions in this world as well as within yourself. By wanting you also mean possession, you want to possess. That is a want also. You need some possessions,

by all means. But the mind has a habit of exaggerating those wants into kinds of possessions. So you wear a one carat diamond. You get tired of it, then it must be a two carat diamond. Those are wants. And wants are associated with cravings. And that is the thing that one has to go beyond, craving. That is the greatest stumbling block to man's happiness because he craves for something. And that is even worse than wants. Cravings drive men to insanity, not the kind of insanity that we find in asylums, but a kind of perversion of the mind, a fanaticism, and all those kinds of "isms" you can associate with that.

So wants could lead a man to craving, and craving is the greatest stumbling block because your entirety is involved in craving which is not really something positive. When I say entirety, your spirit still remains unaffected, but the entirety of your mind and your body is filled with craving. And when you have a craving you become totally attached, and attachment is the mother of all misery. While the need for man is to live a full life in whatever way he chooses and yet be so non attached.

Now there is a difference between detachment and non attachment. And the difference is this, that to be detached you are escaping. Many so called yogis and gurus and aspirants that I have met in my travels throughout the Himalayas I found they were not practicing non attachment but detachment. For detachment is an escape. You detach yourself from circumstances because you cannot face them. You go into seclusion because the pressures and the tensions and the stresses of the world does not allow you, so you become a recluse. You try to get away from it all. You are escaping. That is detachment. That is cutting off. Now we don't want to cut off. We want to be in the world and enjoy everything but in a non attached manner which means that whatever happens is not affecting you.

When you can start viewing the world as a play, all the fanaticism is gone. All the "isms" are gone. Like this one preacher, he was up there and he says, "Down with Catholicism, down with Protestantism, down with Hinduism, down with Buddhism, down with that ism, and that ism. Some old lady sitting at the back there says, "How about throwing in rheumatism." [Laughter]

So to be non attached is to find beauty in life. And life is always beautiful. It is so beautiful. It is our attachment to life that produces all the misery in us. You can view life, life is joyful if you know how to practice non attachment. And the man that you know so much about in the Western culture was Jesus. In the world yet not of the world. That is non attachment. Ok. Fine. Next question.

VOICE: Gururaj, would you tell me what happens to the spirit and being when a person is in a coma?

GURURAJ: Ah, beautiful. I gave a whole series of talks on this for a group of psychiatric students. As a matter of fact, the professor that was in charge videoed it for his students. What happens to a person's spirit and being when he is in a coma? Nothing happens to the spirit, for spirit is being to be is to be the spirit. What else can you be? But something happens to the mind, and science will tell you that certain areas of the brain, lacking the ability to act in a certain manner, sends you off into a coma or a kind of suspension. That suspension is a coma, whereby you cannot relate the body, the mind, and the spirit and become functional. That is a coma. A coma can be brought about by some kinds of chemical deficiencies in the system. A coma can be brought about by a traumatic experience where the mind blocks off totally. Now there is some similarity between the highest state of meditation called nirvikalpa samadhi and a coma. The difference is this, that in coma the mind becomes non functional while in samadhi a total stillness is gained in the mind, yet awareness still remains. While in coma that stillness is there because it has become a vegetable at that moment or for the duration of the coma. But the awareness is lost. The ability to be aware is lost. Now this does not mean that awareness is gone. For as long as the spirit is unaffected, awareness is always there, but the ability to cognize awareness is gone because of non functioning of the brain.

Now can this be remedied? I've heard of a case here in America where there were court cases I think where the child was in a coma and a decision had to be made whether the child had to be put away or left in that vegetable state. I don't know what happened about this case, I just read very briefly about it. Now there are ways to bring the child back to awareness of himself. In other words, there are ways how the person can be brought out of the coma. Without all the drugs that are used today. Medical science is still in its infancy. They have not even touched the edge or dipped their toes in this vast ocean, and the same thing applies with psychiatry. That is why when psychiatrists just can't do anything for their patients they refer them over to me. They say, "Guruji, we have done what we can as far as we have learned. Now you do."

A person can be taken out of that coma. There are practices. There is a spiritual force that can be imparted whereby the spirit within the child can be so enlivened where the energies contained within that spirit can be so drawn out that the mind becomes activated and starts acting. I do hope one day medical science will combine this ancient wisdom, this ancient knowledge in their practices. Because all these sciences operate as separate portions instead of treating a person holistically. And I've had many experiences with people in coma and so many other problems. As a matter of fact, when I am at home I get called to the hospital at least two or three times a week to deal with a patient. For example, a cardiac patient who needs to be relaxed, who needs to be in a better frame of mind so that the operation would be more successful. You know, greater acceptance of what is going to be and what is going to happen. And these things teaching them to relax more through spiritual practices to bring that cheer and joy in them, to get rid of the fear that is in

them: oh, I'm going into major surgery. And if the person dies in the surgery, know one thing, it would be of two factors, and half would be fear. And the other half could be the inability of the medical man or something that just cannot be done medically. So those are the two factors.

Now the spirit forever remains untouched. For the spirit in the child or the man is eternal. As the Gita would put it, that it cannot be burnt by fire or wetted by water. It cannot be pierced by a sword. It is immortal. It cannot die.

Now when we talk of a coma we also have to think without thinking of the causes of it we also have to think why did this person go into the coma. Why was this suffering necessary for this person? Now I can assure you of one thing, that a person in a coma is not in any kind of suffering. That person finds total peace. That person is in peace, because misery is created by the mind. And when the mind is non functional, then how could it feel misery. It feels neither pleasure and neither pain. So this should be heartening to people who might have these problems that the person does not feel pain and neither pleasure.

One has to look at it from the karmic point of view. There is life left in the body, and I do not agree in most cases, and this is 99 percent of the time, to release that life through artificial means. What do they call it? Euthanasia? I do not agree with that. For while there's life in that body, there is still some opening. That mind might be totally dormant and asleep in that coma state, but there is still a connection between the spirit to the body. The body becomes a vegetable. Fine. But a vegetable, too, has life.

We have to study the karmic value of that person. And yogis, true yogis, have the ability to go back to find if that person should remain in the coma and have that rest or be brought back out of the coma. And if the yogi finds that a little push should be given to help without causing any detriment, he would just be too glad to do it. Of removing the dormancy, the sleep of the mind into awareness. But rest assured of one thing, that firstly the person in the coma is not suffering. Secondly, the spirit is not affected. For when that body is discarded, when you pass over, immediately the mind or the subtle body I prefer using the words "subtle body" because there's no one that could really interpret what a mind is. Because the mind composes the entire universe. And in the subtle body there are areas that are found that could be activated to bring the person out of the coma. And because the person's mind is not functioning, those practices cannot be done by that person. So who does the practices? The yogi does the practices for that person and awakens that dormancy, awakens some sluggish chakra, if we wish to call it that. I would call it certain vortexes of energy that are off balance and are not functioning as they should function.

So he instills his energy into the subtle body of the person and brings the person back to normalcy, back to life to become functional. But then, what the yogi would consider first is this, that if I remove someone's problem, will I really be removing

the problem, or will I be transferring it, postponing it to a later date? For every action there must be a reaction, every cause has its effect. Whatever you sow you must reap. So a person is blind and the yogi has the power to take away the blindness of the person. But by doing that, is he not transferring or postponing the karmic value of that blindness to another lifetime of that entity where he will have to pay ten times more for trying to artificially expedite. A simple example is this. Let's take Jesus again. He cured some people of blindness while at that particular time there were hundreds of thousands of people in the world without eyesight. Why did he not give everyone sight and only those few? Why? Because those few were ready and just required that little extra push. And that is why he did it for them and not for just everyone.

Here belief and faith has nothing to do with it, especially in the case of a coma. The mind is incapable of believing or having faith. Yet external energies can be drawn by the true yogi, the true healer, and instilled in the person to remove that coma.

In this little lifetime of mine I've gone through many many experiences. Where creative people... and this is not through me. I'm just an instrument, and the analogy I always use, and my prayer is always this, let me be like that hollow reed and let Divinity blow through it to produce beautiful music for the enjoyment of others. So through me I have come through and met people say in the line of art, in the line of music, real creative people whose creativity has been so blocked because of the functioning of their mind, the conflict of their own personal minds that blocks the creativity from coming out, blocks the very expression, the filters are so thick that the real creativity just does not shine out. And if it does shine it will come through the color of the filter which ever color filter is there. So all these blockages, including the traumatic condition, if necessary, can be removed if it is warranted.

But let me repeat this to you again, for I find that in your question you might have some personal association. If there is, I would like to discuss this in person privately. Is there some association? Well, that's a feeling I got. Good. Namaste. Next.

JAMIE: Beloved Gururaj, please tell us about the various types of meditations and spiritual practices that you prescribe and how you select the right combination for a given individual. In addition, which if any of these is the most important for us to do on a regular basis?

GURURAJ: You want me to do this in 15 minutes? [Laughter] I can condense a whole book in one paragraph, but I won't be able to do justice to describe all these practices, how they are gained and what these practices mean and how they affect you and what the mechanics are, how the penetration of these Divine energies penetrate you, and how the various combination of practices reflect upon each other, react upon each other to bring that integration within you. This is a

science that I have gained not only in this lifetime but perhaps so many many lifetimes, and to give it in 15 minutes you can have a whole session on this.

JAMIE: Alright, then how about just the introduction or the first practice that all of your chelas receive.

GURURAJ: Right. We call it the preparatory practice, which means the word in itself is explanatory. It prepares you. Now what part of you requires preparation? Not your spirit, for that is forever prepared, forever aware. But what requires preparation is your mind and body. You're asked to lie down in a yogic posture which in Sanskrit we call the death pose, savasana, the death pose. Now it also has a symbolic meaning, that you are letting go, you're dying in this life. You're letting go. That is the symbolic meaning. Fine. Now what you are letting go to be reborn is your old self. And we have found through studies through all the sages through ages and ages they have found that savasana is the one pose that is most relaxing. Fine. In this very practice, which seems so simple, you are also preparing yourself for how to regulate your entire respiratory and circulatory system by bringing your awareness to breathing. Now breathing is the most important thing that you can really be aware of. That is why so symbolically it is said in the scripture that he breathed life into that body of mud and made it alive. The scriptures say that. Well, I'm not using the exact quotation, but that is the gist of it. So you are taught not to concentrate on your breathing, but just to become aware of your breathing. By becoming aware of your breathing, so many things are happening that a certain rhythm gets started in your body. When that rhythm gets started in your body, combined with that savasana, with that pose, your body starts relaxing more and more and more. Right.

Now how does one experience the spiritual self of man is to be in relaxation. When the mind and body is in a state of relaxation, then only can the internal spirit shine through. To relax the body does not mean only relaxing the muscles. To relax the body is to be able to drop the metabolic rate where everything is slowed down. In this stressful, strained world you need that relaxation. And in that relaxation, when the body is at rest, the mind follows suit. Or when the mind becomes more restful, the body follows. So here a relaxation occurs between the mind and the body. Both becomes relaxed. At the same time, you, by taking your awareness to breathing, you are bringing a certain rhythm in your system. And what else is there in this entire universe that does not function in rhythm? Only you. Everything else functions in a particular precise rhythm. The earth turns on its own axis in 24 hours. Why not 48 hours one day and 12 hours the next

day? There's a precision. Why does the earth take 365 1/4 days to revolve around the sun? Why not more and why not less? There is a rhythm, there is a precision. But because of man's mind being so fragmented, he has lost that rhythm. So before you start on the proper practices which are taught to you later on how to breathe, create a greater rhythm, you get slowly taught to become aware of what you are going to be more aware of later as your practices proceed. So here relaxation is achieved by the drop of the metabolic rate. Everything slows down, and in that slowing down you open up your subtle body. Now your subtle body is connected to the entire universe. I've said this many times, that the subtle body of man is the mind of man. Now during your practice, you remember your teacher. You remember your guru. So you alternate between your awareness of your breathing with your awareness of your guru. Now he having passed that road before, and he having reached a certain stage, and that stage is being one with the entirety, one with God, one with the universe, and by directing the mind to your teacher, you are automatically forming a link, your subtle body is forming a link with the entirety of the universe through a focal point, your guru.

You see how scientific and logical this is. Right. Now that link that you form becomes powerful because the focal point you are using is one of a realized man. So therefore, it becomes so powerful and you will find and we've got hundreds and hundreds of letters where people actually write that even in the preparatory practice they feel a presence. They say, "Guruji, it feels as if you were there." Of course. I'm there all the time and everywhere. When you are connected with the entirety of the universe you are not separated from anything at all. You are with it all: I am you, you am I. [END SIDE ONE] So these methods have a scientific basis to it. So what is happening, three things are happening there, the three most important things: the body becomes rested, the mind becomes rested, and by being rested, your inner self, the subtle body becomes more freer. The barriers of the tensions of the body and mind are removed and you become more freer so spontaneously by focusing your attention to your teacher, to your guru, you create a link with your guru. And by opening up that channel, by opening up that link, you feel a surge of that spiritual force within you to enliven you. Now when this enlivenment takes place, and with regular practice, it grows and grows and grows. And then when the link, the bond, becomes strong enough, you are given your particular practices. In other words, the preparatory practice is tilling the field so that when the seed is given will germinate and will be fruitful.

So this is not a question of belief or faith. Anyone can tell you to believe this or believe that. It is scientifically proven, methodically done, and from the first day most people 90 percent of them, perhaps, if not more feel the benefits thereof. They feel the benefits thereof. So your subtle body is activated, mind and body is at rest, the link is formed between the subtle body to the universal subtle body. And when that link is formed how close you are to the real self, the spirit within. So you go beyond the mind, beyond the body, beyond the subtle body and you swim in that vast ocean of the spirit. For there is none else than the spirit. And once when you start swimming in that spiritual ocean you'd find that

you've now really become awake. That you've been sleeping over ages past, through lifetime and lifetime after lifetime. You have been fast asleep and dreaming dreams. Pleasant ones, unpleasant ones, but still you were dreaming. And dreams is not the reality that we want. A dream also has its certain kind of reality, granted. But that is not the reality we want.

So when these practices are done on a regular basis, you become stronger. If you, for example, in everything, in daily life, you have to eat your one or two or three meals a day, and if you don't eat, your body becomes weaker. So you still need food. But how much more do you not need spiritual food? And it is there, the king's feast is there. Sit down at the table. That's what I do is to bring you the table of the king's feast instead of scrounging around in garbage cans. You see. That is the importance of the preparatory practice.

I could go on and on and on on this. I could tell you one thing, that this was a practice that Buddha used to reach enlightenment. But then remember he was a Buddha. But [??????]

Thank you. Namaste. You know, sometimes I just speak on and on and on. There was a minister, another chap who could just speak on and on, very voluble, and then there came a time he went through all the major prophets, took about an hour and a half, and then he started on the minor prophets. And then there was a little pause. He said, "What shall I say next?" So someone from the back of the audience shouted, "Say Amen." Oh dear me.

You know, it reminds me of another preacher we've got a few pastors here. Now this fellow went into a long talk on intemperance. All the evils of drink and what it could do to you, and he went on and on. And after that, he said, "Let us sing hymn 94." But still before that in his talks he did mention and the people remembered it very well that if I had the power in me I'd take all the liquor in the world and dump it in the river. And then of course when his talk ended he said, "Let us now sing hymn 94, and the title of the hymn was, "Let Us All Gather at the River." [Laughter]

Good. Do we have time for another question?

DOUG: I think we better not.

GURURAJ: That's up to you entirely. I'm at your disposal. Sure. Smile. You are happiness. Smile. You must... people must be hungry as hell.... [he continues talking but is away from mike.]

****END****