
HOW WOULD YOU SAY GOOD BYE?

SUJAY: Gururaj, over the years, you have talked to us about evolution, karma, soul, love, hate, personal relationships, etc. If this was your last satsang on earth what would you say as to the essence of your teaching? How would you say good bye?

GURURAJ: Hm. Is that all? Good bye! What would I say as the last message? I shall say, Get out of the whirlpool of the things that you have created yourself. And that constitutes your karma. For you are governed, as I have told you in many talks, by your very thoughts, by your very actions and by the very patternings that you have formed in your minds. How did these patternings come about, when you have come from that totally pure source? Because that pure source, or the impersonal Divinity has no patternings whatsoever. Through the process of manifestation and not creation, these patternings have come about. You have a garden filled with many flowers, and those flowers do not create fragrance, but the fragrance is the nature of the flower; it gives off the fragrance. But in this garden, in this vastness of the universe, all the fragrances of the various flowers mix, and it is this very mixture that creates patternings. So from the unpatterned, an unconscious process took place which caused these patternings, and you are a part of those patternings.

So, what is the aim of life? To get back to the real source, to the impersonal God, for the personal god to whom you pray is also patterned. Patterned because he is the sum totality of all the emanations of the various types of fragrances. Now, you have to get rid of the patternings and go back to the primal source and this process will involve love, hate, light, darkness, and all the laws of opposites, because it is the very law of opposites that make this universe function.

Otherwise, it would become totally non functional.

Now, what is the purpose of it all, one would ask. Is there a purpose to it? And I tell you this. There is no purpose at all in this manifestation. It is without purpose, because purpose would require a will to do something, while that which is unpatterned, the Manifestor who gives off his manifestation as fire gives off heat. So the entire process in this universe is without purpose, and therefore it just remains a process. So you have got to go beyond the realms of process and have just one flower in your garden, and just that one fragrance of that indescribable isness.

There was this king who was very fond of flowers, and he heard that in his kingdom there was a gardener who had the most beautiful garden in the world. He had all kinds of flowers and his garden was a thousand times better than the gardens of the king. So the king expressed a desire one day, "I must go and see this garden." So when he arrived at this garden, he found only one flower. The king was surprised. He said, "But you have millions of flowers, what happened to them?" So the gardener replied, "I cut away all the flowers and just left the most beautiful one."

Do you see the purpose? That if all the other flowers were there, the king's attention would have been divided in looking at this flower and that flower and that flower. But here there being only one flower, the king's total entire was riveted to it, to appreciate the beauty of the best flower in the garden. So though this entire universe has no purpose in manifestation, you as the individualized being that is so patterned, have a purpose. And the purpose is to reach total integration from the fragmentation that you are. For man is a fragmented being because of the various patternings and these patternings are like layers, one upon the other, so intermixed. And yet creating so many conflicts in the mind of man. And yet, he is subjected to these conflicts because the entire universe is composed of conflicts, is composed of opposing forces, and he can never get rid of the opposing forces because he is governed by the laws of relativity; and that field of relativity must have conflict, expansion, and contraction.

So the purpose for which man strives for consciously or unconsciously is to find that deep joy within himself. He wants to find peace of mind; he wants to find happiness. But what tools does he use to find this happiness? He uses the mind and the mind he uses is the conscious, thinking mind. He uses the left hemisphere of his brain which is just very analytical, calculating, while joy and peace is beyond analysis. He has not found the perfect synaptic control between the right hemisphere of his brain, that which is connected more to the superconscious level of his mind and the right hemisphere is governed more by your inward self or the intuitive self. So when he can, through spiritual practices, form this combination in his brain where the electronics are working at a finer vibratory rate, then a stillness will come in the left hemisphere of the brain, where analysis will not be needed. For the greatest things in life you mentioned love requires no analysis. It is an outpouring from the higher self within you; it is an outpouring of that which is within which we might term the Kingdom of Heaven within. "Seek ye first the Kingdom of Heaven within and all else will be added unto thee." So man's purpose to be rid of the various patternings that causes him all these miseries is because he is just scratching around on the surface of his mind, and as diamonds, they are not to be found on the surface, but you have to dig deeper down, deep down to find the diamonds. And it is there. And yet, what is a diamond? It is a piece of coal, carbon, but through thousands and thousands of years, through the various processes in the ground, the diamond is formed. Yet you would accept the carbon of the surface level of the mind, and forget that that surface level, the surface carbon, is the very cause and the effect at the same time of that diamond glittering diamond, deep within.

So it is your choice. Do you want to play around with a piece of coal, or do you want the diamond? Now, if you want the diamond, you have to dig, you have to work. You have to make some effort to reach within. You have to make effort to reach within and this effort is effortless. For to become silent is no effort. "Be silent and to know that I am God" is the injunction, and that is the way, that is the truth, and that is how life should be. Based upon the silence, and yet swimming in the turbulent ocean of life. And what's wrong with all the waves of life if you examine it closely? What's wrong with the

waves? They seem so turbulent, but go up in an airplane and look down and they would not seem turbulent at all. Or if you do not go up in an airplane, become a surfer, and you will enjoy the waves as they push you along to the shore of quietude.

So you have these conflicts all the time. It reminds me of a chap that wanted to get married. His friend asks him and says, "I believe that you are going to get married." He says, "The whole problem is still unsettled. My problem is this," he says, "that I can't marry her when I am sober and she won't marry me when I'm drunk." And we talk of love?

We had a nice talk of love this week sometime. Was it here or was it in L.A.? So we won't go into that. What love is really about. Let us talk of hate. What is hate? There is no hate. There is no hate. Because hate is a projection from a conditioned mind, and all projections are illusory. No man is capable of hating. No man is capable of hating, but he is only capable of projecting. Man is capable of loving, yes, and love knows no projection. So when you are love itself, love incarnate, then where is the place for hate? Hate is image making. Hate is imaginary. Hate is an illusion which your mind has created. It's like the projector projecting on the cinema screen, the story. And you go near the screen and you can't touch the people on the screen and neither the building that is shown on the screen. But yet, if it's a tearjerker boy meets girl and they have a problem and the poor girl suffers because she loves him and the love is unrequited and then you find in the audience a lot of sniffing and handkerchiefs are pulled out and tears are wiped, because you are identifying yourself with an illusion.

Likewise in life you are identifying yourself with illusion and not reality. Ninety nine percent of your lives are identified with that which is not. And yet, the paradox is this, that it is only that one force, that one energy, that even energizes the creation of illusion. So there you cannot find the dividing line between reality and illusion, for that too would be a projection of your mind. The very definition of anything is because of a conditioning or a patterning. For no two people could observe or perceive or conceive of any object in the same way. Everyone will have a different angle to it. An accident happens and there are five witnesses. Each witness, though seeing the accident happening, will have his own version to the judge. And yet, they are all there on the spot! So how true was that accident and how good is the evidence? It is your conception, your perception of any happening that makes you feel happy or miserable. If my milk turns sour, I will change it into yogurt, and not say the milk has gone sour, how terrible.

And this is a possibility in everything, in everyone's life. Every situation is filled with joy, if you can recognize. If you can recognize it, then every situation is a situation of joy. If you can separate yourself from the patternings and become an observer of your environment, then you are not governed, your decision, your thought, your perception will not be based upon patterning or conditioning, but your perception will be unconditioned, and that is reality. And the reality is joy and bliss.

You hate Auntie Mary because she said a few hard words to you. So it hurts you, and when you feel the hurt you start hating her. Where is the hurt? Who creates the hurt? Not Auntie Mary, but you create the hurt within yourself because you have found some disappointment. You were so good to her and she has insulted you. Now, the very idea that "I have been good to her" is adding on to your patternings. The patterning of the sense of "I," the ego self, the clinging to the ego self and not letting go. You fear the annihilation of the ego self. And why do you feel fear of losing the ego self? Why do you feel fear of losing it? Because you are in a rut. And you do not want to do anything about it.

To give you an example, if a person is doing mountain climbing in the Himalayas and he falls down in a ravine filled with ice, snow, after a little while he will get into an euphoric state where he will find it so comforting and so comfortable that he does not want to get up. If he just makes the effort of getting up, he will still be alive. But he wants to stay in the euphoria, a false euphoria. And that is your ego. You want to cling to it. That is why we don't want to rise above the patternings. Now, you cannot destroy the ego, for it will always be there. Without the ego, there is no individuality. Many of these so called philosophers teach "annihilate the ego, destroy the ego;" which is absolute nonsense. You cannot destroy the ego, or else you will lose individuality; and once you lose individuality, you cannot be a functional human being. You can't eat, you can't sleep, you can't go to the toilet.

So the ego will forever remain there. But that ego can be refined. That ego can be made transparent and the level of the ego only extends to the conscious and the subconscious mind, and it is the subconscious mind with all its patternings that conveys itself through the active conscious mind, outwardly active conscious mind. But if you go beyond the conscious and the subconscious through meditation and spiritual practices and reach the superconscious level of your mind, there you will find that stillness. Although still being in the relative field, the superconscious mind is still in the relative field, but at its finest level. It too has motion, but the currents are so silent, barely moving; movement becomes practically nonexistent.

So here, as meditators would know, there is an easy way through our spiritual practices to reach the superconscious level of ourselves. From the grossness of the conscious mind to the fine, subtleness of the superconscious mind. And that is what spiritual practices do is to lead you there. This theory about you have to get rid of all your samskaras, which Eastern philosophies teach. You've got to get rid of all your karma before you can reach enlightenment. That is false! It is not true. You can connect yourself directly to the superconscious level and bring through that quietude, that joy, that bliss of the superconscious level, through the subconscious level into the conscious level, then into your body which is comprised of the various senses. So when that light shines of Divinity, through the clarity and clean pane of glass of the superconscious mind, the light would be so powerful that all the darkness of your samskaras and impressions are done away with. All the cobwebs of the conscious mind are done away with and your body will also react to it in a positive way.

Because all this is but a continuum. Body, conscious mind, subconscious mind, superconscious mind, it is just but one continuum, inseparable. While you are a living being, it is inseparable. One at a grosser level and the other at its finest, sublimest level. And in reality, you are that level of divinity, for you are divine. It is only the clouds of your conditionings and patternings that obscures the sun of light that is within you.

So, we do have a choice. And that is what free will is about. But free will has no depth. Free will is not free. It is a misnomer. Free will is not free because if you decide if you have to make a decision shall I go to Chicago or shall I go to Timbuktu you have a free will to decide where you want to go. But how free is that will that we call free will? It is the conditioning within you that makes you decide which direction to take. So where does free will come in from? Call it a patterned will, a conditioned will, that would be more truer than free will. That is another projection of the mind: I decide. I do this. I have decided to marry this girl or this boy. No, you have not decided. The patternings within you of your ego self have decided and not the real you. And being patternings, being projections, you will marry not a woman or a man, but you will marry your own projection. You will marry your own ideal, that which you have projected. An attraction occurs between man and woman. It could be physical, mental.... So both have interest in music, both have interest in art, or this, that or the other. It forms an attraction. The patternings are more or less the same, perhaps. But that is where it stops. But when decision making comes about, you decide only through your patternings. Pain and pleasure is felt also by your patternings. Something very painful to one might be very pleasurable to another. And you cannot go beyond the patternings for they are ruled by the law of opposites and the law of opposites is eternal. It can never end because it never had a beginning. The universe that is subjected and the cause and effect of all patternings was, is, and will be. So what do we do? We rise above it. We rise to the area where there are no patternings, no samskaras, but just that quality of isness. You are! For patternings are made of happenings of the past. And the happenings of the past are projected into the future. So where are you now? Nowhere, non-existent. You think you are here; you are not. You are either in the past reliving it in the mind, or either you are projecting yourself into the future. But the secret of life is to be here now, for this nowness is the eternity. This now is the bliss and the joy, this now is all existence, this now is Divine. It is Divinity.

But how many of us live in the now? The now is never painful and neither is it pleasurable. The pain and the pleasure come about only by reflection, by remembrance. As soon as this moment is gone you start thinking about it. And then you recognize that it was pleasurable or it was painful. So you are living in memories and the projection of the memories. But to learn to live now, that is the secret of life, and this can be achieved by attuning yourself to the finest level of yourself. And once you reach there, there could be no barriers; you learn the nowness of life. You learn the nowness of

life without memories and without projections. You only suffer because you think of past incidences. You have miseries because last night you had a quarrel with your husband, so today that whole day you will start moping: he said this and he said that, and he was unkind; you say that from your standpoint, don't you? You say, "Oh my guru gave me hell yesterday. He really spanked me. Lashed me with his tongue." So you worry about it. But why did he do it? Because you required to be spanked. For you good and not mine.

So it is memories that hurt. And the product of those memories when you project it into the future. You are going to a party next week and from today already you are starting to worry what shall I wear, what am I going to put on? I want to put on something really nice, unusual! Why? To attract attention to yourself. To attract attention. Because you feel that you are something, when you are nothing. The formation of patterns which can be destroyed, by you for yourself, by going beyond them. [END SIDE ONE] Go to the party. Have a few scotches or champagne or whatever enjoy yourself. For are you going to the party to display your dress, or are you going to the party to have a bit of fun. So now the whole week you start worrying, worrying, worrying, "This dress is not good enough, that dress is not good enough," and you go through the budget, "I wonder what Tom will say if I go and buy a new dress."

That's how we live. Is my diamond bigger than Joyce's diamond? Is my house better than the Jones'? Unnecessary. And this life is so temporary. This very pattern that you are existing in now is so changing, changing, changing all the time. Today something might be pleasurable to you. Or unpalatable to you. And tomorrow it might become very palatable. I was told I've never tried it but I was told that the first time you eat caviar you wouldn't like it. You've got to acquire the taste for it. Someone was telling me of a kind of cheese gorgon something Gorgonzola or something like that actually stinks. I don't know where they get it out from [Laughter]. The sewerage system can be made into a business. But you enjoy it; you acquire the taste for it. Likewise you acquire the taste for things which are not conducive to your evolution. Also based on patternings and conditionings. What conditionings you are going through at the moment is the total reflection of your life.

You look at someone's face. Look into the eyes very closely, for truly has it been said by Shakespeare that the eyes are the window of the soul. Look into those eyes and you can see those patterns and patternings that makes the person tick the way they are ticking. If the watch of life is giving perfect time, or is it going too fast or too slow. Making you too early for your appointments with destiny or too late for them.

So you are not as free as you think you are. Freedom does not come from thought; freedom comes from bondage. The kind of freedom that you think. So that freedom that you think is bondage; real freedom is devoid of thought. Because through meditation and spiritual practices you reach the area which is beyond thought, and yet, from there, from that area, you observe the play of the thoughts. You realize it's a projection on the screen, that it has no basis of reality. It is on a

clear white screen. And you see through the thought patternings and the happenings that what am I looking at is but illusory, and the reality is only the screen.

So upon the screen pure, white screen of your superconscious level this play takes place through the conscious and subconscious mind. This drama of life. That is where the drama is. So where do you want to stand? Do you want to be involved in the drama? Do you want to be attached to the drama? Then you will feel the pains and the pleasures of life. But if you are non attached to the drama those pains and pleasures will still be there, for nothing is ever destroyed. Everything is eternal. Every thought you think is eternal. But standing from that super level you can observe the play. You can observe the drama. And knowing the unreality of it, from that angle it would lose its sting. Because you have now entered the area that is beyond pain and pleasure. You have entered the area of joy, which is different from pain and pleasure. Joy is an unchanging, eternal steadiness, while pain and pleasure fluctuate. They change all the time, creating dependencies.

Why do we seek for pleasure? Because when we enter the various cubbyholes of the subconscious mind, an association takes place. You have a beautiful meal spread on the table. Immediately looking at it your mouth starts salivating. Fine. You are seeing the pleasure of the food even before you have touched it because here there is association that you had eaten this dish before and it was pleasurable and nice. So you have started enjoying it in your mind already even before touching it. And then the dish, so well decorated with all the trimmings, for man only lives for trimmings, not for reality. You can find it in every commercial venture or in our personal lives. And then you might find it too salty. The cook has put too much salt in it. How do you react then? Because you had expectation that this dish is going to be like the one I had eaten before, you associated it, you compared it with past experience and you expected it to be lovely. And then when it does not turn out nice, you feel disappointed.

So expectation is the mother of disappointment. And who expects? The conditioned, patterned mind is the mind that forever expects rewards. There is always the expectation of a reward. But if work is done for the sake of work, if you act for the sake of action itself and not expecting the results thereof, then there could be no disappointment. And the results will surely come by its own. No man has labored in life without getting his just desserts, whatever kind of labor it could have been: the so called good, or the so called bad.

So you just do. But how do you do? That is the question. Have you the sense that "I am doing, I am doing." That I is just an idea in your mind that you are doing. I am lifting my arm. Am I lifting this arm? How can this piece of flesh be lifted without an agency that is far finer, far subtler. It is not I that am lifting this arm. It is the energy that is lifting this arm. That indefinable energy. I am only thinking that I want to lift this arm. Do you see.

So what value has that thought got without the energy. And yet, thought too is an energy. And yet, thought too is an energy. And how do we use it? Are you deciding how to use the energy? No. To repeat, it is your conditioning that makes you think that you have decided in using the energy.

I need my specs. Ten till nine. We can carry on a bit more.

You know, I was looking out of my window and there the American flag was flying. From my window, beautiful flag, the stars and stripes, and it has three colors. Now your flag is like your taxes that you pay. When you get the tax bill you see red. And when you have to pay you get livid white. And after you have paid it you feel blue [Laughter].

So this one fellow was sending a Bible to his friend. He parceled it, took it to the post office, and so the clerk there asked, "Sir, is there anything breakable in this parcel?" So this man says, "Yes, only the Ten Commandments."

You see. The little child was asked by his teacher, "Which commandment has only four words?" So, the little boy replied, "Keep off the grass." [Laughter]

Conditioning. The child has been conditioned to keep off the grass [Pronounced the British way] I mean grass [American Way]. So shall we have a tea break now or a bit later? It's up to you.

VIDYA: Now and then...

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