

Satsang 38

Gururaj: Now who will start us off with a question this morning?

Public: Gururaj can I ask you a question please?

Gururaj: You jumped in quickly (laughs).

Public: Yes.

Gururaj: Lovely.

Public: <0:00:12.1>

Gururaj: If you wish.

Public: This question is in connection with time. Umm -- It's also in two parts, firstly a quotation from the Bible, Christ was asked following question, "What will happen in your kingdom of God?" and He answered, "There shall be time no longer" and the second part of the question is, you have told us that the present -- umm -- no, that the past ceases to exist, but the future has not come and therefore we must exist in the present, but surely if the past and the future does not exist, the present does not exist either in that sense.

Gururaj: Good, beautiful question.

Public: And then could you bring love into it too please? (Laughs)

Gururaj: That's a tall order. (Laughs) Good, when Christ was asked if there would be any time in the kingdom of heaven He promises and He said, "No" that answer is very -- very true, but it is an answer given and referring to another dimension. In the relative sphere in which all human beings live, naturally they are subjected to time, space and causation. Good. Now what conceives of time and what is the origin of time? Time is conceived in terms of the mind and the mind being limited, its scope would only be of the relative and everything which is relative is subjected to time. Good.

But time cannot exist on its own; time would necessarily need to have space. If I move from here to that door, I have covered 20 feet of space and covering that 20 feet of space, perhaps 20 seconds has gone by, so time and space are interrelated. Now what causes this cause stems from mental conceptions, cause stems from mental conceptions and the mind being a limited mind is a relative mind and all relativity is subjected, as we know it in the present world, to three dimensions. The heaven which Christ mentions where there is no time is beyond all the limits of relativity where everything is spaceless, timeless, and causeless. It is in the realm of the absolute and when we say absolute, we could call it divinity or God or whichever name you would wish to call it. Good.

Now God does not need to have a cause, he is also commonly referred to as a causeless cause and where there is no cause, then naturally there cannot be time and where there is no time, there cannot be space and vice versa. You can have many permutations of these three factors, time, space and causation. So the ideal, the heaven which Christ spoke of is beyond the conception of man's mind, but it is not beyond experience, it is not beyond experience. Good. What is there in man that experiences? Is experience subjected only to emotions? Is it subjected only to the intellect? Is it subjected only to feelings? Yes and no, because there are experiences and experiences. Now our minds, our intellects, our feelings and emotions also being of relative value, they naturally would have relative experience. They are subjected to the five senses where you hear, taste, touch, smell, see. Those are in the relative sphere. So relatively speaking, one can have a relative experience, but the experience which I am talking about which goes beyond the mind does not need emotion, does not need feeling, does not need analysis or intellectualising, does not need the five senses and that is what we do when we meditate. By meditation or whatever spiritual practice that is allocated to you, you go beyond the realms of the mind, you go beyond the realms of the body, you go beyond the finest realms of relativity and you merge away, merge away into the absolute where experience does not need an external factor, where experience does not need and experienter, where experience experiences itself, ha! And that is bliss, that is the real love which Christ talks about and it is not difficult to reach there. Every man inherently has the ability; he has the potentiality to uncover the veils of the mind, to uncondition his conditioned mind because human beings are creatures of conditioning.

We have had a long past, perhaps extending over many -- many lifetimes and all impressions gained in those lifetimes is carried in your mind, in your memory, it could extend millions of years back. Good. So all those experiences you had, relative experiences you had, emotions, feelings, actions are not destroyed, they are carried, they are forever existing in memory form, in a very subtle form and that is how some people have the ability to go back in past lives because it is still existing. But we represent today the sum totality of what we are and what we have been. What we have been is what makes us what we are today. In other words, we are creatures of uncondition -- of conditioning, we are creatures of

conditioning. Now to reach that primal state that is beyond the relative, to reach the absolute state, we have to uncondition the conditioning. Now how do we do that? We do it by means of our meditations and spiritual practices where you cannot obliterate the memory of lifetimes, but you can subdue it and go beyond it, and that is where the kingdom of heaven is found and in that realm there is no time, there is no space, there is no cause. Man can go into meditation. I talk of experience only where I could dive into meditation for five -- six hours at a time and to me, when I come out of meditation, it would feel that it is only six seconds, why? Because I have transcended time and space and in that heaven of Christ there is no time and no space, no consciousness as we know it, no condition of consciousness, but pure consciousness and as I said before and its worth repeating, where you do not require an experimenter but experience experiences itself and then when we come out of that deep meditation would we just recognise, the mind would be permeated by that power, by those spiritual energies, by that love. It'd be so permeated that the mind in its own limited way will start appreciating the experience that your being has gone through and when the mind starts appreciating the experience, when the emotions and feelings are permeated by that experience, then life becomes happier and joyful -- life becomes happier and joyful. The path to joy must also be joyful. It is the nature of man to be blissful and live in that bliss, live in that all encompassing love because after experiencing that bliss, you want to express it. You cannot just keep it to yourself and how do you express it? You express it by love. By the experiences you gained in your meditation you become loving and when you become loving, you automatically become loveable. What am I doing here? I'm only sharing with you my experiences and the way of sharing it is by extending forth, projecting love that when you leave here, you feel energised. That is the power, that is what you really radiate when you meditate. Second part of your question?

Public: <0:12:24.4>

Gururaj: Aha! good -- good -- good, fine -- fine. In the contact -- in the context of the absolute, the past does not exist and the future does not exist because the memory of the past is a mental conditioning and it is only the mind that will recognise the past. Fine. It is your mind that will recognise that last year you were in England, it is your mind that recognises that you've come from Australia, but it was the past and you are now on your way in the future to England. The mind has that recognition. Good. Now the past can be experienced in the present. The past can be relived and that is what human beings do, that's what human beings do and that sometimes makes them very -- very miserable. Good. Because their minds are filled with circling thoughts and most of those thoughts are of the past. You would remember what Aunt Matilda said last month, she never said a good word so today you're still worrying about it, it's still going through your mind, that is the past. Now if the mind is capable of experiencing in the present, if it is capable of experiencing bad impressions, bad memories, then it is also capable of experiencing good memories. So sometimes the

mind, you'd catch yourself sitting and just smiling for no reason to the outside people, but in your mind you remembered something nice your boyfriend told you about. Yes, right. So the mind is capable in the present to experience the -- relive the experiences of the past, good or bad and that would make the present happy or unhappy. Right! And these thoughts circle around in the mind, people say they think, they only think that they think, they don't really think and the slightest bit of the experience in the present can trigger off a memory of the past, the law of association. Good.

So the present -- the mind at present is capable of reliving all the experiences of the past. Fine. Now if it has that capacity, then the mind also has the capacity to project itself into the future and one of the means its -- it uses to project itself into the future is expectation. So the expectations of the future is lived now in the present. Greta is going to England on Tuesday and now in her mind she would be expecting the kind of experiences she is likely to have and the mind can work out certain things very -- very logically, two and two will make four, four and four eight, eight and eight sixteen, but sometimes it happens to turn out fifteen and a half (laughs) good. Then what is the position? Then what is the position? Misery. Expectation is the root cause of suffering. We expect something and when it does not work out, we feel miserable. So here the mind at the present is experiencing the future in the form of expectations, the future has not come yet. Good. So in the present, to recap, in the present, the future in the form of expectation can be experienced and the past can be experienced in the form of memory.

Now there is a present -- there is a present which is measured by the mind in relative terms, in duration of time. I'm sitting and speaking to you, I'm speaking to you in the present and in your presence. Right! So living in the present requires the subject and the object. Good. But what happens when you go beyond all subjectivity and objectivity? Where is the present then? We are sitting here now, I'm speaking for 20 minutes or whatever up to now and you have experienced the 20 minutes and listening to what I have said because there is a subject that is listening to an object. Fine! But when the subject and the object are transcended, what is left? Can we call it the present? And was this present an experience of the past 20 minutes or half an hour or was it the experience of just a flash? The mind will say half an hour has gone by, but if there was no mind what would the spirit within you, that divine spark say? That is eternal, what will that say? Do you know what it will say? Nothing. Yes, it can say nothing, that divine spark within you, the divinity within you only experiences itself and when you only -- when experience experiences itself, then past ceases, there is no future and there's no present -- there's no present. When we measure things in the terms of the relative mind, in our world 70 years, a life span seems so much but in cosmic time, or in a finer relative time, the 70 years could just be a second, a flash and then even when the finest relative of the flash goes or transcended, then there is no time because the absolute is not subjected to time, space and causation. Therefore we say he is timeless, and yet he is all time. He is spaceless and yet all

space of this universe. He is causeless and yet the cause of all existence. Why do we indulge in paradoxes? Because these are thoughts opposite each other, in opposition to each other, they are contradictory and therefore so paradoxical and that proves what I am trying to say, that the mind, because it being a limited mind cannot conceive of reality in its truest form. One has to go beyond the limits of relative reality to know, to experience and that is where experience experiences itself, past is no more. Present is not there and there's no future.

So whatever conceptions a person has of divinity are necessarily paradoxical and there is always an argument for it and always an argument against it. Man's mind is incapable of conceiving, perceiving reality which is divine, call it God. But he can be experienced -- he can be experienced and the experience is such and so powerful that your whole life becomes permeated by it and you exist as love. Then you don't even need to love because you are love. The flower does not need to send forth fragrance. It is fragrant. Go to the garden, it is we that must go to the garden, we don't need the flower to come to us, we go there and enjoy the fragrance, merge away in that beautiful fragrance, become the fragrance, experience the fragrance and know that thou art that, thou art divine. Each and everyone here is nothing but divinity. You are subjected to name and form, that is why I keep on forgetting names of people. Yes, I do not see a form to which a name is attached, a label is attached, I could only see divinity and all is one because the spark within you is the same within her, the same, its there oneness -- oneness -- oneness and when we transcend and go beyond these dualities caused by time, space and causation, when we go beyond that, then we know what oneness is, inexplicable, something that cannot be analysed. It cannot be intellectualised, but experienced. So meditate regularly, those of you that are meditators and you would find as you become more and more established in your meditations, the more and more you'd smell the fragrance. The more and more you get rid of the blockages in your nose (laughs) yes -- yes, and when the nose is clear without a cold, you get the full impact of the fragrance. That's what we want, don't we? That's the end and aim and the goal of life. The goal of life is not to acquire something new, if you become closer and closer to the divine and you recognise divinity, you're not acquiring divinity, it is there already, it is there already. Its like the musk deer, it's a lovely fable, little story. The musk deer was smelling this beautiful fragrant musk and it ran here and it ran there and it ran everywhere trying to find this fragrance and when in complete exhaustion it fell down, it found that the fragrance was within its own naval. Yes, so we run here, we run there, it is there within us, it is there and that is how, that is where the musk comes from, I believe, from the naval of the musk deer. You know about perfumes musk, okay fine. Who's next now?

Public: Guruji can you -- umm -- tell us a little bit about the actual process doing meditation <0:26:09.9>

Gururaj: You want to know the mechanics of meditation. Good. Now in the mechanics of meditation, we can only go as far as the mind would allow us to go to be able to explain it, but there is a factor, something that happens that you can't explain with the mind. Good. Now in the mechanics of meditation what happens is this you are given a specific practice which is suited to you, every person in the world is a unique being and one could not have one mass practice that would be suitable for everyone. So therefore in our system here, the South African Meditation Society, it teaches individual systems which are tailor-made for people and for their needs. Now the guru would teach the person how to do his practice. After he is taught the practice, then of course you do the practice. Fine! Now during the practice, what happens is this that the body attains to a deep rest, and this has been scientifically proved because physiology is to a certain extent within the realms of science where the metabolic rate drops which shows the deeper relaxation of the body that one experiences. Fine!

When the body is relaxed, then naturally the mind would follow suit. Because of the technique and because of the power of the practice, one slowly goes to the deeper and deeper layers of the mind. You start off at the conscious level which is only 10% of the mind. You go beyond the conscious level and you go through various subtle, subtle and subtler levels of the mind and that is why some people have certain kinds of experiences in their meditation. Now the experiences which they cognise or which they are aware of experiencing are not of the conscious mind but of the subtler layers of the mind, the 90% of the mind. So gradually, gradually one starts from the gross and gradually goes to the subtle -- subtle and more subtle until the subtlest level of the mind. Fine! Now thus far the mind can know what is happening. The mind can know of the mechanics, but when -- when you transcend, go beyond the subtlest level of the mind and you are face to face or one with the divinity within yourself, that the mind cannot explain -- that the mind cannot explain because being beyond the subtlest level, the mind has not the power to comprehend what has taken place, but you experience, you experience that wonderful alertness, you experience that beautiful bliss and these are just relative terms, these are just words. We know sugar, but really to know sugar is to taste sugar and never mind how much the mind analyses sugar, you could never analyse sweetness, you got to experience it. So at that level you cannot talk of the mechanics of the mind. There are no mechanics -- there are no mechanics of which the mind is capable of understanding. Something happens -- something happens, you take a jump into that beautiful blissful ocean, an ocean that in which you could never sink, keeps you up, you float, float away into eternity and when you come back, when you come back you will not understand what has happened to you, but your whole being is permeated with such blissfulness that you would say "Ah, that experience was so -- so worthwhile" the mind would recognise just a bit of the experience and even that little bit that the mind could recognise of it is worth, worth everything in this whole universe. Okay?

Public: <0:32:00.7>

Gururaj: Well, you will reach there one day. You know the old saying, "Rome was not built in a day", but gradually one reaches there because if everyone can experience that complete state of bliss almost immediately, then you won't need me around. <0:32:24.2> every being will be an enlightened being. Now let us have a nice deep philosophical question because these -- on meditations normally our teachers like Kiran and all the others, yeah, it is their department to answer questions on meditation, I'm here to talk of things which you would not normally hear.

Public: Gururaj, <0:32:50.6>

Gururaj: Yes -- um-hmm -- yes, that was a misconception that can one use LSD as a launching pad into the realm of the unknown.

Public: <0:33:21.6>

Gururaj: I'm coming to that -- I'm coming to that, its okay. We cover the circumference and then we come to the centre. Fine! Umm -- I would never advocate that because any form of drug, any form of drug can never give you a true experience of reality. Any form of drug can only have a devastating effect on your entire nervous system. A drug can subdue the thinking processes of your mind, it can stimulate certain brain cells in the brain and after stimulating them, a person go on these trips, but this trip can really rip you apart (laughs) yes, it is not a true experience -- it is not a true experience and no person who has indulged in drugs can tell me that after their trip that they have been elevated.

Public: <0:34:48.0>

Gururaj: No person can tell me that a trip has an elevating effect. To me an elevating effect is an effect that must last for 24 hours of the day. This effect, during that drunken drugged state, you might have some experience, that is so temporary and impermanent and it could leave a very damaging scar on the mind. A momentary flash might come. Look at the chance you're taking, I have heard of people using drugs where the palpitations have become so fast that they had heart attacks, taking drugs you can never be assured that your -- your experience is going to be pleasant. It might be a very bad trip, it might be very -- very unpleasant. Good. If drugs can take you to enlightenment, then I'll go into the drug business (laughs). Good -- good. It cannot be used as a launching pad; it cannot be used as a launching pad because you are not

sure of the experience. Drugs naturally would have a degenerating effect; there are no shortcuts to God. It would have a degenerating effect upon your whole being, upon your mind, upon your whole make up, your -- your whole psyche. I have not yet met any person, any regular user of drugs who could say that his intellect had advanced, if he has a 120 IQ, by drugs his IQ has become 220 or 320 and this has been proven by science that a lot of damage can be done.

Now, instead of the drug, a person -- a person can meditate and every time a person meditates, remember there is a regeneration and not a degeneration. Drugs produce a dependency where later you cannot do without those trips and we know how many hundreds of young people are not in asylums today because of drugs. How many -- how much society today has been corrupted by the use of drugs? Yes, it can never be a launching pad, something untruthful, something harming; damaging can never take one to that which is uplifting. Right! So degeneration occurs by drug taking, but by meditation where you could have the same experiences, far better experiences and always very joyful experiences is because you're touching divinity. It is not necessary for you to kill your mind with drugs or damage or bash your brains with drugs; whole idea of meditation is not to damage the mind, but to go beyond the mind. Taking drugs puts you into a kind of hypnotic sleep and you dream. Fine! But in meditation you find reality which is beyond dreams, which is beyond all dreams.

The effect of drug taking is not lasting, you might have a good trip for that hour -- half an hour, two hours, whatever the case might be, depending how much of LSD you take or how little you take and when the experience is over, you are -- you have been and perhaps many -- many ranks lower, but meditation, you're climbing, you're evolving, your experiences are true experience, uninfluenced and unconditioned. Drugs condition you while meditation unconditions you. Drugs bind you into a bondage, meditation frees you and what is the goal of man's life is but to find that freedom, to find the freedom which goes beyond all these petty bondages. Man suffers of so many bondages and so many attachments, why use drugs and create more attachments? How many murders in this world has not been committed? How many vies and how many crimes because of drug taking? Here in this very Cape Town how many reports don't we read in the newspapers where the person was under the influence of liquor or -- or <0:41:11.6> or things like that? We hear it everyday -- we hear it everyday and people are getting sick and sick and sick not only physically but mentally more so.

Do you know which suburb in Cape Town has the most amount of chemists and it is supposed to be an affluent suburb, a very affluent suburb where there are rich people? In that suburb there are 27 chemists in one suburb, 27 chemists. That suburb has the largest amount of juvenile delinquency. It's supposed to be an affluent suburb. You take a flag there and -- and a -- a good one on the sea front wont cost under 3 -- 400 Rand, yeah -- yeah. Now if it is such a highly developed



suburb, a very highly affluent society living there, why do they need 27 chemists there? And I know, being an expensive suburb, the rentals are very high so naturally one could assume overheads being high, the chemists are making money and to make money, they got to have customers. Fine! I was speaking to one of those chemists there and I say, "What is your biggest sale?" and you know what he tells me? "Tranquilisers", that is man's mind. I would still like to meet a person who because of drug taking has come to a tranquil mind with permanency. You take one pill today and then when the effects of that pill wears off or continuous usage, you require two and then three and then four and then you cannot even operate or lift your hand without having a pill in you. That is drugs. How damaging, how demoralising, shameful -- shameful, absolutely shameful when a person can so simply and easily sit down for 20 minutes, half an hour and dives deeply within himself and find tranquillity which is given by divinity and not by drugs, not by chemical means, but by natural means. It is because we don't use natural means, it is because we try to move away from nature that we use artificial means and everything today is done so -- so artificially -- so artificially. Even -- even when there are no medical requisites, we even find artificial insemination. Where is this world going to? Where are we ending up? Therefore, over and over and over again I say, come to these understandings, come to these realisations, come to your natural self and here is the way, meditate -- meditate, that is the practice, understand, that is the theory and you combine theory and practice and life progresses so beautifully, so -- so joyfully. You were --- you had your hand up?

Public: Umm what do you tell <0:45:39.7>

Gururaj: What impels -- we've got about 15 minutes, we can use that, fine. -- What -- the question is, what impels nothing to become everything? Now firstly, what is nothing and what is everything? How can -- <audio repeats> what impels -- we've got about 15 minutes, we can use that, fine. What -- the question is, what impels nothing to become everything? Now firstly, what is nothing and what is everything? How can something come out of nothing? Good. Now is nothing everything or is everything nothing? And -- and if everything -- if everything, is nothing how can there be something? (Laughs) Beautiful -- beautiful. One thing is for sure that something cannot come from nothing. There is not a single ounce of energy that can be added into this universe and neither can a single ounce of energy can be taken away from it. It is always there, eternally there and that is the meaning of existence. Existence means that it exists.

Now one thing can transform itself and exist in a different form but the essence is still there, fine. The H<sub>2</sub>) in water is the same H<sub>2</sub>O in a block of ice. The essence never changes but name and form changes. One thing can transmute itself into something else. Fine! Now where did everything come from? We said that something cannot come from nothing, good. So everything comes from -- in other words, everything was there all the time and so everything has come from everything.

Fine! There is a lovely little story where a chela goes to a guru and wants to find the explanation of the void or the nothingness, guru says, "Go to that tree and get me that fruit", the chela does that, fine. "Open the fruit and take out the seed," the chela does that too. He says, "Now break that seed," and in the seed was what is supposed to be nothing. You have seen many seeds where you just have the shell and there's nothing in it. So the guru explains that that which seems nothing to you is everything because in that nothingness, there is that power that has made the seed and this seed has the power to grow the big tree. So when you say that how did nothing impel itself to become everything, it its is own nature, it is propelled -- that nothingness is propelled by itself to become everything because everything was there in the nothing all the time. The seed exists in the tree, and the tree, the entirety of the tree exists in the seed. What happens in between, from the seed to the tree is what we call evolution. But the tree was there, everything can exist in an involved state and it can also exist in an evolved state, but it was there. The grownup man, the old man exists in the child, yes. All the abilities and potentialities and tendencies of the old man were in the child so we cannot say where did something come from? Something has to come from something, something cannot come from nothing and this everything is this nothing and nothing is everything. (Laughs) lovely -- lovely.

Public: Gururaj

Gururaj: A short one, five more minutes.

Public: <0:52:19.0>

Gururaj: Ah, beautiful question, yes. When a person reaches the state of enlightenment, then you exist alone, but that aloneness, that oneness encompasses the entire universe. So in the scheme of things, in the oneness you experience, in that aloneness, you're -- there is no aloofness. In the aloneness there is no aloofness because you become part and parcel of the entire universe. So it is not an aloneness and it is an aloneness if in the aloneness you find entire existence. So therefore the realised man, he does not extricate himself, he does not extricate himself, but he is involved more and more and more in everything. Before enlightenment you will only notice the beautiful flower, the rose. After enlightenment, you will notice also the thorn. Before enlightenment the thorn is something which pricks and hurts, and you think why couldn't the rose grow alone without the thorns? What a waste of time. Yeah, after enlightenment you say, "Ah, the thorn too is so beautiful," and it is the nature of the rose, it is the process of the rose that it must have this thorns. So you don't devalue anything, you re-value and you find its fullest value. Good. You will only notice the flower before enlightenment and it become so beautiful and important to you. After enlightenment the smallest, meanest blade of grass assumes just

as much importance as the beautiful flower and that is how a complete oneness with the entire universe is experienced. That is when you fail to see the surface deficiencies of anything or anybody and your eyes, your perceptions dives deep into the divinity of the person and the divinity in that person being the same as the divinity within you, you find that oneness and in your terminology, that oneness is the aloneness, the aloneness which says "brahmasmi" the aloneness which says "I alone exist", nothing else but I, the big "I", the real "I" -- the real "I" alone exists and it encompasses the entire existence, entire universe. Yes, so no aloofness, oneness. Teatime. Okay?