

Satsang 32

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

Public: May I ask question bapuji <0:00:13.2>

Gururaj: Good fine.

Public: Umm what is -- how is it that man is absolute if -- if he saw his eternal and one with divinity that man could be at this stage when he could appreciate his absoluteness but not know that he was the same as the universal self. Would this mean <0:00:41.6> one actually from the other?

Gururaj: Firstly, there is only one absolute, there cannot be another (laughs) and when it comes to the realm of the absolute, there is no separation. Good, because if there is one only, from what could it separate? Fine! So when you speak of separation, you'd be speaking of a limited conception of the mind. Now the mind tries to separate things while the soul or the spirit is inseparable because the soul does not think, it just is. The distinctions are made by man's mind and man's mind is limited and it is because of the limitations of man's mind that he finds separation. Good. What are the causes? What are the mechanics of the mind that makes him feel separate? Why should the relative self of man feel separate from the absolute? Now here is one fact we know that the absolute path of existence interpenetrates, permeates all relativity and if the absolute should permeate all relativity, why should then the relative still find separation? That is the question. Good. Now the composition of the relative could be described as a gross matter. I've always said this before that there is no difference between the physical body and the mind, the difference is only of degree, degree of grossness, degree of subtleness. The mind is a subtle body while the physical body is a gross body, yet the laws that govern the mind and the body are the same and the body and the mind, all physical matter and mental matter is made of the same substance. Now what is the substance that make the physical and the mental bodies? Ancient philosophers have found within the substance, within this matter three components. Those three components are Rajas -- Sattva first, Rajas second and Tamas. Now this has not yet been verified by modern science. It is of such a fine -- fine matter, such a fine substance that up to now electromagnetically or in a test tube or in any other scientific manner, these fine substance has not yet been verified, yet science have a certain glimmer of the idea that there is still something finer than the atom. Good. So these three components of matter are there to keep matter in balance. Good. They constitute matter. Now being very

subtle, they would naturally affect the mind first because the mind is also of a subtle nature, good. Now it is the turbulence created by these three qualities.

Now sattva is tranquillity, rajas is activity and tamas is inertia. Good. Now either neither of these qualities could never be destroyed. They too are indestructible. Good. So what happens is this that the three interchange, interplay and by our evolutionary standards, or our state of evolution, we can make either of the three dominate. A person of high evolutionary standard will naturally have sattva dominating, the calm peaceful tranquillity dominating. Good. But even in its domination, the quality of rajas is required because the very word domination requires some activity. Good. Now in a person where tamas dominates, then that person is in avidya or ignorance or darkness. Sattva light, tamas darkness and the factor that balances these two qualities, these fine -- these fine matter is rajas. Rajas is the activating factor. Now if in us tamas is dominating darkness or any form of negativity is dominating, what we try to do is activate the rajas factor within us and activate it in the direction of sattva so that sattva can dominate and tamas becomes subdued. How do we do that? We do that by meditation. Good. Because in the meditative state we bring the mind to such a tranquillity so that it could become on par with the sattvic quality. Good. So even in spite of having control or gaining control or making sattva the fine quality, the quality of light dominate in us, we still have problems because at any time until we are stabilised and any -- at any time the tamasic quality can come up -- the tamasic quality can rear its head. Good. What is the way? Now the tamasic quality always moves in the direction of outward ness, the tamasic quality in its direction of outward ness brings upon itself outward environment and outward environment is not always conducive to us; that is why we suffer. The husband said a bad word this morning, or the wife and that immediately came to the tamasic side of our mind and we felt hurt because the tamasic side was dominating but if the sattvic side of the mind was dominating, there would be no hurt, you'd laugh and say "oh please darling, not this morning I'm going to satsang" (laughs). Yeah. So through our practices of meditation, we are raising the finer quality of the mind which is also matter. Sometimes mind doesn't matter and matter don't mind (laughs). Good.

So in our meditation, to repeat again, we are raising the sattvic value of our minds and does the body govern the mind or does the mind govern the body? And we know for a fact that the mind governs the body because the body can do whatever it likes and yet the mind cannot be affected. Through experiments we have found where a person can be put through severe pain and yet he would not feel the pain because the mind refuses to accept the pain. It has the strength. Fine! And these strengths are developed -- these strengths are developed through our meditational and spiritual practices as all our meditators would know. Good. Now when this tamasic quality of the mind its direction is external, the sattvic quality of the mind that direction of the sattvic quality of the mind is internal. One is outgoing, the other is ingoing. Good.

The tamasic quality of the mind has the ability to mirror things outside while the sattvic quality of the mind has the ability to mirror things inside and what is inside? It is the absolute, the absolute which is all knowledge, which is all bliss, which is all existence. That is <0:11:54.6>. So in meditational practices, we try and make the sattvic quality dominate and when the sattvic quality dominates, then we get a clearer effect --reflection of the absolute that is within us and that is how the quality of life improves. Good. But now here is the point that although the sattvic quality of life dominates, the refinement, the goodness dominates, it is still not complete because the qualities of this matter can only reflect. What we want is the real thing, not the reflection -- what we want is the real thing, not the reflection. Now reflection being unreal, if the sun shines in the mirror, or any object is this flower reflected in the mirror, you can't go and touch the flower in the mirror, and neither can you smell its fragrance but you can touch the flower and smell its fragrance if you are with the flower. Good. So in this reflection of these -- these mental substances or the components of the mind and the body, conflicts can arise, conflicts can arise because it is not real and that which is not real tries to understand that which is real.

The unreal is now trying to understand the real. Is that possible? The unreal could never completely understand the real. The mind could never become the absolute and it is only by becoming that you understand or appreciate yet the mind is a necessary instrument in discrimination. The more sattvic qualities we develop in ourselves, the more sattva dominates our minds, the more can we discriminate. Between what? Between the real and the unreal -- between the real and the unreal, the refined mind or the sattvic mind can discriminate and discrimination done by the mind although the mind is so very relative, it is not to be discarded. We are not to allow the mind to use us but we are to use the mind and when we develop the ability through our practices to use the mind, then the mind is not the master but the servant and then the mind would discriminate between the real flower and the reflection of the flower. Good. Now as we progress in our meditation, what happens is this that from tamas we -- from tamas dominating in peoples lives, that is why there's so much trouble, so much darkness, so much inertia -- inertia, so many war, so many fights, so many emotional problems, so many psychosomatic problems, so many physical problems, insuperable sometimes, people think. So with our spiritual practices we progress from the tamasic side of the mind to the sattvic side of the mind, the finer level of ourselves and after we reach the finer level of ourselves, we transcend it. Transcending does not mean annihilation because the components of the mind, the components of the nature is all in the framework of nature, we can never destroy it, it too is immortal, it too is eternal, it too has not begun, therefore it too will not end. So being an embodied person, when you reach that stage, you will recognise the reflection to be a reflection. We are under the delusion that the reflection, the permeation in mind and body of the absolute, we are under the delusion that the reflection is the real flower and that delusion creates the ego where the ego says, "I do". The reflection cannot give fragrance yet the reflection thinks I am fragrant. That is where problem start.

Now as I said, we cannot destroy the mirror that reflects. The mirror will be there, but we develop the understanding where we stand apart and observe the reflection. Today we think we are the reflection and when we reach the stage, we say “no”, that is the ego, reflection, that is not the reality. I am real, I the absolute am real, incorruptible, unaffected, forever in bliss. So having developed the ego, it is the ego that differentiates, that thinks there is two, that thinks there are two absolutes. One absolute only and then when we discover that secret that all this is only a reflection, then we say let the reflection exist, but that reflection is me, I am the absolute, I am the eternal, I am the universe. Nothing else exists apart from me because absolute cannot be subdivided into little pieces, a piece of absolute in you and a piece of absolute in you and a piece of absolute in you, it cannot be subdivided (laughs), yeah absolute is one but what is divided are the reflections. You have a thousand mirrors and its only the one sun that looks like a thousand suns in the thousand mirrors and through our meditational practices when we reach the stage of the absolute, and not only smell the fragrance of the absolute flower, but become the flower giving off the fragrance, then we know that all these separations, all these thousands and thousands and thousands and millions of living creatures or not living creatures, animate and inanimate objects are but reflections and there's one reality and when one realises that one reality, then all differentiation ceases -- ceases and that is the goal of all human beings and not only human beings, that is the goal of the smallest atom because that smallest atom too, through various processes will evolve, evolve, evolve until it reaches its real self.

Now what is the necessity of the reflection? What is the necessity? Is there any plan or design or is it something that must just happen? Is it something that must just happen? I've said this over and over again that fire gives heat, it is something that is there, it is something that is there, the fire cannot exist without its heat. The absolute cannot exist without the relative. The reflector cannot exist without the reflection and that theology, all religions will tell you is the expression of God. God expresses himself, that is what is meant and yet there's not a single religion that would say that -- all the major religion would say there's only one God. Now if that God is omnipresent, then where is there place for anything else to exist? So is the super -- this reflection not a superimposition upon the real? That which seems so real to us today, that which seems to differentiate, that which seems to divide must cease -- must cease because it would be its nature not to annihilate itself, but to act in its true value. By that I mean that the reflection must act as the reflection. The reflection of the flower must act as a reflection of the flower and not as the real flower and that is where all the confusion comes about, that is where all the I-ness comes about. I do, that is where all the hurts come about. Someone says a bad word to another, what is hurt? Not the absolute, the absolute is untouchable. You cannot hurt it, but what is hurt is the “I”, the assumed “I”, the reflection gets hurt. When the mirror is cracked, the reflection of the flower is not whole, the reflection too is cracked and because we are cracked (laughs) and because we are cracked, we feel all the hurts, yes. So the idea

through meditation and our spiritual practices is to bring that mirror, the reflect -- the reflection into a wholeness and when the reflection comes to a wholeness, then it can identify itself with the flower. The reflection of the flower now identifies itself with the flower, it merges into the flower and that merging is self-realisation and then we say I and my father are one. That is the merging, good. So to come back to Kiran's question, there are no two absolutes, there's only one. Whatever seems two, remember one is false (laughs).

Public: <0:24:36.2> Atman is false then?

Gururaj: No, Atman is Brahman, it's not false.

Public: <0:24:41.3>

Gururaj: There is no differentiation between Atman and Brahman. These terms are used by the mind to explain certain philosophical concepts, but in reality, Atman and Brahman is one. So the reflection and the reflector becomes one, yes. What stands in between of getting the clear reflection is the ego that we talked about just now and the ego too is a false assumption. It's a false creation created by itself, it is like the light coming from this bulb and assuming different forms. From a cinema projector it is only one light that shines through, but what gives it a different pictures on the screen is the film. It is only one light shining from the projector from the ark lamps, powerful beam, white light shining through, but on the screen we see different pictures. We see Gregory Peck just now and Elizabeth Taylor later on (laughs). Yes it is the film where is the reality in the film? In that frame of the film where all those frames that passed through the projector gates? Is Gregory Peck in that film or Elizabeth Taylor? They're not there, but a reflection of them is there. So in all relativity, what we are dealing with are reflections -- reflections -- reflections and you know these reflections like shadows can play. In a dark night you pass in a street you see in a certain shadow, it might look like a thief to you or someone wanting to rob you. Another would pass by and think it's his girlfriend, beloved standing, waiting there. The shadow plays tricks on us. So through our spiritual practices, we are to go beyond these tricks and not be deluded? What are we deluded by? We are deluded by delusion. Delusion deludes delusion. What a sorry state of affairs (laughs), yes.

So while we are embodied beings, the absolute with this shell, embodiment and the embodiment was a must -- was a must because at primal atom through its progression towards stillness as I said the other night, towards stillness has to assume all these various forms to find its primal self again? And when it becomes still, then it will know itself. It will know its own value. The trouble with us is that our values are confused, and that's not only in business, in everything, values are

confused. Yeah we add importance to things which are valueless and we neglect that which is valuable or invaluable. Why does this happen? Because of attachment, we are attached. Attached, why the attachment? That would be the question. Why are we attached to an object? The real cause of the attachment to the object is the idea of preserving the ego. We are preserving something which is unreal, something which is false, something which is only a reflection and we are trying to preserve that. Now what causes the mind with its ego to preserve the ego? What is the motivating factor?

I would give you a new philosophic concept today and this has not been expounded before, and it is this that that very sense of self preservation of the ego is also instituted by the absolute. Think very deeply on this. It is also instituted and created by the absolute because it is the absolute that reflects upon the mind. Now the nature of the absolute is eternal. So the reflection too assumes it is eternal and wants to preserve itself to eternity. So the cause of everything was the first cause, the cause of everything was the primal cause. Now we would stop at the primal cause because we could ask who caused that cause and who caused that one and we could go on and on and on, there'd be no end. So we have to stop somewhere so we say there's a primal cause. So the primal cause actually caused everything and even the effects of the cause is due to cause, because of that cause there cannot be any effect, but the effect again creates another cause and that cause creates another effect and when so many elements get together, so many different causes and so many different effects interchange with each other, then different causes again are produced. Like you take hydrogen and oxygen, mix the two together, H₂O and it's -- it creates a different thing altogether which is water. Now taking hydrogen on its own or oxygen on its own it is not water, but the combination of the two has created a third element. So its all grafting (laughs) yes, one thing being grafted into another all the time and that perpetuates this universe. Now the primal cause is also known as the causeless cause, being eternal it has no purpose. This is a strong statement which all theologians would come with the machine guns. The causeless cause has no purpose, it just is -- it just is and its is-ness, all this is manifested, all this manifestation we see, all the reflections we see it is itself. We could not say it is its nature because if we say it is its nature, then we are qualifying the unqualifiable.

Now the mind could never reach the stage to really define the causeless cause because that too would be limited. You would be defining it and when you define, remember this -- when you define something, you confine it. When you define something, you confine it into limitation because all confinement is within space and time and limitation. How -- what do we do now? What do we do? All is not lost. No. We can experience it; we can experience the causeless cause. In some words you call it God, you can call it absolute whatever you want to call it being, it can be experienced. How do we experience it? By doing our meditational practices, then gradually -- gradually -- gradually as the window opens, as the

window opens a greater and greater scene is seen until the panorama of the entire universe is seen and embraced and we become one with it. Okay? Any other questions we --

Public: <0:34:41.0>do that in one life, can you?

Gururaj: Pardon.

Public: You can't do that in one life.

Gururaj: Can one do that in one life? Yes. Oh yes, it can be done in one life -- umm -- it depends on the person, it depends on the person, how sincere that person is and how fast that person wants to progress. It can be done. But there's no hurry. Take a few hundred lives (laughs) I can tell you one thing for sure that the relative, we are the relative, we are not going to run away and neither is the absolute going to run away (laughs). It is there. When you take a couple hundred lifetimes, but why are we in a hurry? That is the question. We are in a hurry because we want to rid ourselves of the suffering that goes in this process of evolution. Children don't like to go to school, no. No they like to stay at home and play because there's so much discipline at school. They got work, we too are children but after we have passed all our exams then we don't go to school. Then we have qualified. But until we qualify we have to go to school and take on all these lives, hundreds of them perhaps to qualify, and if we study hard, if the child studies hard, it will pass every year and reach its goal quicker, the one that does not want the discipline, that does not want to study, that does not want to do what the teacher says he must do, will never learn his formulas. That is why sometime gurus are a bit hard, they use a stick (laughs) yes -- yes -- yes.

Public: <0:36:49.8>

Gururaj: Yeah, I'm not hitting, yeah. So that is how, if we -- if we live our lives doing our meditational or spiritual practices which are given to us by the one who is qualified to give us, fine. If we, with the help of that energy gained, if we have right thinking and right action, then our exams would be passed. Oh yes, because there is a certain kind of discipline in our lives and it is not a discipline which we force upon ourselves which we -- we refresh our minds with, we go through tortures, that's not necessary. With the help of spiritual practices, the discipline comes automatically, the quality of life improves and as the quality of life improves, the thinking becomes more and more finer and more profound, action becomes better and better and more useful not only to ourselves, but to our environment, to our fellow men. That is how

we serve. No man can serve another unless he has not served himself first. He must serve himself first with these various spiritual practices with his disciplinary measures and then when he's strong enough then he can serve or else it would be a blind man leading another blind man across the street and bang! Accident. We don't want that. So therefore, as we do our spiritual practices, we gain the refinement, we gain the strength and as we are gaining the strength we are helping our fellowmen and by helping our fellowmen, we are helping ourselves more and more. We -- our whole awareness unfolds more and more, our hearts expand. So one can reach enlightenment in one lifetime and it could take few hundred lifetimes perhaps, depending upon oneself and of course, the primary quality, the first quality is sincerity, not **jokerty** (laughs), sincerity (laughs). Good fine. Okay!

Public: You have all those answer and --

Gururaj: I always do have (laughs).

Public: There's only one way to know how one can know what we are supposed to be doing in this particular lifetime, what is the goal and the object of our personal life? For suppose different people, its different things --

Gururaj: Different thing --

Public: How would --

Gururaj: How are we to know what we are to do in this life? Good. Very beautiful question -- very beautiful question because -- the question is profound because 95% of the world's people are drifting, they are drifting without purpose, they exist from day to day, they don't live. When we say -- when I say I live, then I know I have a purpose and that purpose is there for me to live for and that purpose makes me live. Otherwise I just exist day to day, routine. Get up in the morning, go to work, come home at night, sleep, eat, go to the toilet (laughs) yes. So how to find the purpose of one's life? Now a guru could be there to guide you, right? And of course, he will always point that way up there, that is the purpose of life, to go back home where we came from, that's what the guru will say. Right! If you go to a career advisor, he will tell you your purpose of life is to become a doctor or a carpenter, you have the aptitude for that. Likewise, different kinds of people will tell you different things according to their professions, according to what kind of advise they are qualified to give, fine. Now, the advises of these professional people would naturally refer to mundane things, right. So you make a living doing carpentry or you make a living doing doctoring. Now between the two there's no difference, there's no difference in intent,

there's no difference in content, these two different kinds of work according to the aptitudes of two different people. Now if the carpenter puts his mind, heart and soul in the table or the chair he's making, he can become so absorbed in it that that absorption too can become a meditation for the carpenter where he's so absorbed that he identifies himself with the table as a painter would identify herself or himself with a painting. So much progress has been made.

The doctor, he is dedicated, he gives his heart and soul in treating his patient, he become so absorbed that in his heart he feels, I wish I could lift off this disease in -- in a second yank it out. He's so absorbed. How much achieved? The same amount as the carpenter has achieved, nothing more. It is the intent purpose and sincerity and the will to do -- the will to do something as perfect as possible. So the progress of the carpenter and the progress of the doctor would be the same. Good. Now you go to a guru, the guru will say that these things are fine, your paintings are fine, your tables are fine, this is fine. But remember, to discriminate that these things are transitory but the quality you gained even out of the transitoriness is the real thing, the permanent ness, fine. So do your carpentry, but find that absorption, do your doctoring but find that dedication for that absorption and that dedication is the reality, for all these is not important. It is here today and gone tomorrow, but the reality that is gained or created or unfathomed or unfolded by your carpentry or your doctoring is that which perpetuates itself, is that which brings the light and the more light it unfolds in you, the more the light develops, the more better your dedication and absorption will be, the more better will you treat your next patient and the more better will you make your next table. Yeah, now -- now that is what the guru will say. Good. Now this is not so easy. It's easier said than -- than done.

Now you tell a doctor, treat your patients with dedication, he says, "Yes Gururaj, yeah I'm gonna do that", but as soon as he hears the tinkling of the money coming in, he forgets all that because the more patients he sees during the day, the more pound, shillings and pence. Right. Same thing with the carpenter, "yes Gururaj, yes". Totally absorbed, but the more tables and chairs he made, the more money for him. It's a selfish need of the ego that is pandering too and filling yet, if he earns a thousand Rand a day, or -- but the more chairs and tables he made, the more money for him. It's a selfish need of the ego that is pandering too and filling, yet, if he earns a thousand Rand a day or ten Rand a day, he will still eat the one plate of food and still sleep in the one bed and still drive in the one motorcar. Yes. Good. So how to find the strength for this absorption and dedication? There's only one way, it is to delve within ourselves for the strength, how do we delve within ourselves is by meditation and our spiritual practices. That meditation or any spiritual practice is the foundation of everything else because once we discover and have the ability to dive within ourselves, then our purpose and our work of life will automatically be known. Nobody needs to tell you -- nobody needs to tell you because then within that silence of that which is within, it will automatically whisper to you. The word of the silence will speak to you. Some people call it

intuition, yeah that will tell you that this is the purpose of your life. This is the purpose and that silent voice is so beautiful, so blissful.

I only wish you could experience this flower as I experience it, I only wish and perhaps someday you will, you must. Yes. Do you -- can you feel the throbbing of the sap in this flower? Can you feel how that sap turns itself into these green leaves and these lovely red -- red petals? There's a pulsation there's a throb, there's a feeling -- there's a feeling there the sap realises itself, manifest itself in all this beauty and the sap is not apart from the beauty, the sap becomes the beauty. The sap becomes the beauty and the bliss it feels in becoming itself -- the bliss it feels, that is the purpose of life, that is the goal of life, the real goal. Many other goals there are, but they are temporary goals, "lead thou me on" one step a time is enough. Yes. And that is how life progresses. So to know what we are to do in life is to ask ourselves to dive deep within ourselves and there in unfathoming -- in unfathoming the depth all the beauty will come out. It comes out on its own and in that quietude of the silence within, all answers are there and when those answers are found, then you would have awakened the internal guru, then you don't need the external guru. Fine. The external guru is only a guide to lead you to the internal guru, to your real self and then you too are the guru. Okay? (Laughs) Yes. One more question? Ah, there goes the tea making committee<0:50:19.3> (laughs).

Public: Coming back to this one <0:50:22.8> I just thought of something.

Gururaj: Yes, beautiful.

Public: Umm one can come back sort of same <0:50:31.5>but most probably a certain amount it experience. So in one life could be -- the ultimate could be achieved, is that right?

Gururaj: Oh yes, yes the ultimate could be achieved in one lifetime.

Public: That's what I meant.

Gururaj: Although when a person is born into this life, now as I have said this over and over again that we are the sum totality of all our previous existences. Now the sum totality would naturally have certain limitations; that is of course referring to the -- to the factor that takes rebirth. The spirit is eternal, it does not get born. So there are certain limitations, a child is born with say a 110 IQ, fine. Another child is born with 150 IQ, good. So when we are born, because of the

conditionings of our past lives, we come with certain limitations, but having the divine spark within us, having the absolute within us, we can go beyond, we can transcend those limitations. So therefore, it is possible for all to go beyond the limitations and become self-realised in one lifetime. Okay? (Laughs).

Public: Gururaj, can you speak to us about auras, <0:52:08.2>

Gururaj: Yes, yes good. Auras, every person has an aura. Now the body that seems so -- the physical body that seems so very solid to you is not solid at all. Some people with psychic eyesight can see right through your hand, right through and see the wall behind. Good. Let us take the example of a piece of steel, a bar of steel. Now this steel seems so solid to us, but if you analyse it carefully in a laboratory, you will find it containing vast spaces, it is porous. The only way, the difference and how this could be done is because of magnification. The wall that seems so solid, if it is magnified to a certain degree would seem absolutely porous to you, good. Right! Now within the gross porous body we also have the subtle body, that subtle body too is porous. Fine! Gross body, subtle body and then the spiritual body, the self luminous light that is forever there, pure white light, we call it white because that is regarded to be the colour of purity. Pure white light is forever -- the spiritual light is forever shining within us. Now the subtle body and the gross body being porous that light shines through the purer the subtle body and the purer the gross body, the clearer is the light shining through and that is why different people have different coloured auras.

What colour is the aura? Remember it is that divine light within ourselves that is shining through, but it is coloured by our subtle and gross bodies. Now if our subtle and gross bodies are not so pure, then the light that comes out would come out in its various different colours and a person's state of evolution from your theory could be measured by the aura that is seen, could be seen and heard by sound waves because a part and parcel of the other. I do not know what science says, but I personally think that light and sound cannot exist apart. Good. So the reason why one person has a blue aura, another green, another dirty brown, another red, this that is because of the development of the person himself, his evolutionary standard. Fine, and the cleaner, as we would put it, the more evolved the person is, the more lighter the light is. Some people that are so troubled that their auras are covered in very dirty murky colours, yes. Some people of great open hearts, pure minds, we should bring it down to those terms, their auras are naturally brighter and there is also a difference between intensity, between luminosity, one is less bright one is more bright. Yeah and as a person, I have seen this for many -- many years now, I have seen I have watched the progress of many people on the spiritual path and I have seen how their auras have changed -- I have seen how their auras have changed until one day we will all reach the stage where there are no auras, only the one light -- only one light. Okay? Fine. Now I think we have to break for tea.