
Satsang 40, 11th of June 1977, Satsang 40

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

Public: Guruji, a number of people have mentioned to me that when they start meditating <0:00:28.2> shallower and shallower and they start widening up by using the ability to meditate.

Gururaj: Good. Now there is a very logical and scientific reason for that. Good. With the practice of meditation, a great refinement of the mind takes place whereby we reach the deeper and deeper levels of the mind and that is a refinement because the mechanics of meditation is such that we are taught a way how to reach the deeper levels of the mind and when we can reach some depth, then we activate the dormant areas of the mind. We all know that we're only using less than 10% of the conscious mind while more than 90% lies dormant. So we are activating, stimulating, awakening the dormant areas of the mind. So what happens in meditation is that once awareness expands, but with the expansion of awareness what is also required is the purification of the nervous system. Good. So the mind naturally can expand faster than the nervous system can purify themselves. So when a person reaches a certain peak in meditation, then you need rest. Now what happens in this rest period is that it gives the nervous system a chance to catch up to the level of the expanded mind. Good. And when it reaches that level, then your progress in meditation begins again. Now this rest level period could be for two days, a week, three weeks, a month, good, fine. Now if we observe everything in nature, you will find that with all activity there is this rest which is necessary. Everything will show us that. You have the day dawning, you must have the night, the rest period and then the day dawns again. A child passes Standard IV and has a holiday for six weeks and then progresses to Standard V, has a holiday for six weeks or two months whatever the case might be and progresses to Standard VI, good. So the child has a rest period. If you observe yourself walking, you will find that as you move the one foot, the -- if you move the right foot, the left foot must rest. Good. When you move the left foot, the right foot must rest. So between all activity this rest period is essential and it is part and parcel of meditation because without the rest period, you won't have the impulse or the energy to progress further.

So in meditation when we reach a certain stage, the system automatically rests itself and after the rest, you go to deeper levels of meditation until one day you reach the deepest level and the deepest level is a level where there is no level and that is what every one is trying to achieve, that is the void, that is the space which is formless, yet comprises all forms. It is a complete balance between the heart and mind and the nervous system that we have spoken about. It is a balance between the spiritual self of man and there at that time, at that stage of non-level, because if we give it a term as a level,

naturally all levels are limited, so this level which is beyond all levels, this stage is a stage where complete integration takes place of the physical, mental, emotional, nervous systems and the spiritual system that is within us, where a total integration takes place and that integration is self realisation. So in everything we will observe that with activity, there has to be that period of rest. Even if you study your own heartbeats, you will find a rest between each beat, it is the law of nature and it is the law of all progress. That is how one advances step by step. When you climb stairs you will find you'd be resting on the one step, the one foot is resting and the other foot moves forward. So it is a gradual ascent to the heights of bliss. When we reach there, we find bliss. Now the path to bliss also has to be blissful because we are progressing.

Now progress must be interpreted in its proper perspective. Through meditation we are brought face to face with our faults and frailties, many people have certain faults and frailties which they sweep under the carpet, they themselves do not want to face them. So with the refinement of the mind and expansion of the heart, we look at ourselves squarely in the mirror, squarely in our eyes and say, "Ah, are these my faults? What am I going to do about them?" and when one discovers one's faults, when one discovers one's weaknesses, then you have conquered half way the weakness. Like a doctor, a proper diagnosis is half the cure. Likewise, human beings, every one of us, we operate in the same way and with the strength gained through meditation, we are better equipped to face our faults, and we make meditation is effortless but conscious living requires some little effort to right the wrongs that we have been doing all the time. Good.

Now when someone does any wrongs, he might be doing it completely unintentionally. He has no realisation that this action of mind is wrong, he just does it. But with the refinement of the mind and expansion of the heart, he learns to recognise, a greater cognition dawns upon him that I've been doing this all my life, but now I see it is not my way, this should not be done. So with a bit of effort, those wrongs can be righted and in life there is no problem that has not the solution inherent in it but the first job as I said is to recognise the problem. Once the problem is properly recognised in its fullest value, then the solution to the problem just stands out it sticks out. So in that way -- in that way meditation proceeds where the activity and rest are required and that should be always very encouraging that when a person experiences certain shallowness' in his meditation for a little while, he must feel encouraged that I have passed a certain standard, I have crossed a certain barrier, now I rest my limbs and I shall proceed on again. Okay? Fine! Who's next?

Public: Gururaj, one <0:10:25.1>variety of relationships.

Gururaj: What kind of relationship?

Public: A variety.

Gururaj: A variety yeah.

Public: And even that the -- <0:10:41.3> would you define quality is necessary for a relationship to take place in lieu of the fact that in contemporary life human beings are unable to --

Gururaj: Beautiful -- beautiful -- beautiful. Are relationships necessary to self-realisation? Good. Now we know the old saying that no man is an island to himself, he can never be. While we are living in this world there will always be these relationships, relationships with one's environment, relationships in the environment it would include your parents, your beloved, your brothers, sisters, friends, workmates, colleagues, but that is not where it ends. Those are only human relationships. Do know now for sure that you are related to this very flower in front of you, you are related to that iron stand that stands before you, you're related to these walls, these floors, the ceiling. There is nothing in the whole universe of which you are not a part and you can never be apart from anything. Science has proven today, this has been said by sages thousands and thousands years ago. Now science has proven that at the basic value of things, at the finest sub-atomic value of things, everything is one. Now what is the process? This is a proven fact that essentially everything is one to its finest -- finest -- finest level.

Now what is the process of recognising this fine level and that is the goal and purpose of life? To find the truest value of life and the truest real, intrinsic value of life can only be found at its finest point. Good. Now we need these relationships to be able to progress from a grossness to a greater and greater subtleness until the finest subtlety is reached. Now how could relationships be enhanced? We have many stumbling blocks in life that precludes us, that becomes obstacles to us in reaching this fine level and this is what all ethics and morality preaches. We have hatreds, jealousies, greeds which are of a very -- very gross level and they hamper our relationships with our environment and it is only when one goes beyond these shortcomings that one could appreciate the finer levels. Good. How does one go beyond the shortcomings? Does one do it forcefully by repressing one self? No, you can bury the root, the weed deep in the ground, but after a while it will shoot up again. That is repression, you are repressing it. Now repressions of anything of any emotion, for example, must have its consequences. It will show itself up again and its side effects will be various kinds of inhibitions and inhibitions could be very harmful. That will create even more problems and greater problems so there you are, you're stuck in a

vicious circle. You repress, repression cause inhibitions, inhibitions causes malfunctioning of the mind and imbalance of the mind takes place and one form of imbalance could be the further of another form of imbalance, vicious circle.

Now what is the solution? What is the answer? The answer is to strengthen ourselves and it is the very strength and integration that takes place within us which will automatically weed the garden. No great effort is going to be required there. A little bit, yes, but not completely because the strong man -- for a weak person to carry 50 pounds for half a mile will be -- will require great effort but for a strong man to carry that same 50 pound weight for half a mile will not require very much effort from him. Good. So we strengthen ourselves through our meditation and spiritual practices where a greater harmony takes place within us and we become more and more stable and all actions performed through stability are always dynamic. Now to perform a wrong action or to perform a right action requires the same amount of energy. It requires the same amount of energy. In this case, improving our relationships with the environment or destroying relationships with the environment would -- would require the same amount of energy and we know as a fact that less energy is consumed in smiling than in frowning. Yes. Good.

So relationships could be -- could be a way to find self-realisation and when we become stronger, what happens to us is this that we are acting from a deeper and finer level and when we act from a deeper and finer level, then our perception will also perceive deeper and finer levels in others. You have to stand on the top of one building to see the top of another building. If you stand down on the street, you could never see the roof of a seven storey building. You stand on another seven storey building and you see the roof. So through our meditational and spiritual practices as we refine ourselves and refinement is strength, with that strength and with the refinement, we can see the refinement in others because essentially man is good. Essentially man is divine, the real essence of man is good and that goodness is God. So as we individually progress in refinement, in purification through this refinement, then we would perceive the purity in our relationships with others and when we see the goodness and the -- and purity in others, our quality of love improves, then we love at a more deeper level, then I would love you not because you have a pretty face or lovely eyes, I would love you because you are you, I go beyond the <0:20:18.7> of the face and I perceive the deeper level within you and how do I do that? To repeat again, is because I have realised and perceived the deeper levels in me. If a child wants to do matriculation mathematics, he has to be in matric to be able to do the matriculation maths. Likewise, we start not with the environment, therefore, we start not with the environment, we start with ourselves through our meditations and spiritual practices whereby we reach deeper levels within us and because we have reached deeper levels, we see the depth in others and this can be brought to a finer level still, it can be brought to the level of God because man is essentially God, the divinity is within him. It is

within him and when we reach that level then we would see everyone and everything around us to be divine. Then we know the true meaning of love. Otherwise we are playing the fool. We think we love -- we think we love. Good.

We love, if you can use that word love, it is nothing but a selfish need and to make ourselves feel better, we call it love. But when the true level, the true depth is reached, need disappears. Need means wanting, wanting disappears and giving takes its place. Then you give your heart and your soul entirely and in that giving, bliss is found, God is found, love is found. It is all the same. It is all one. So through our relationships -- through our relationships, we can come to terms with ourselves, coming to terms with ourselves, we come to terms with others and by coming to terms with ourselves and with others, we form a unity. We form a oneness and when that oneness is formed, we realise that there is no separation. There is no you or me. When that sense disappears of you and me, then me and mine-ness goes away. We say that people think that they love, but it's a selfish need and the selfish need is created because of me and mine -- me and mine. Good. So when we reach these deeper levels -- when we reach these deeper levels within ourselves and find the deeper levels in others, then this closeness comes about and closer and closer my Lord to thee. This closeness and closeness comes about until a mergence takes place and in that mergence you become all existence, then you don't love, then you become love, then you are love and that is what all humanity strives for, that is the goal of life. That is every -- that is the goal where everyone of us will reach and must reach. We are propelled by certain forces of nature to take us to that goal, we are compelled consciously or unconsciously, we are going to reach home. Father is waiting (laughs) we are all -- we are all going to reach home, but the problem is this, when are we gonna reach home? And problem No. 2, what road am I going to take to reach home? Shall I take the bumpy road or the smooth road?

Now, time is a limited conception of the human mind, in the cosmic scheme of things there is no time. Fine! But we are limited human beings so being living in relativity we accept the time factor. Now do you want to find liberation, moksha, nirvana, self-realisation, god-realisation, oneness, unity consciousness in two million year's time? Why waste time (laughs) why waste all that time? Naturally you will reach there through trial and error, you will stumble around through various streets until you find home. Good. But if there is a way, if there is a way whereby we ourselves can reach a certain refinement of mind, body and spirit, then be sure to know that we would reach home quicker and it can be done in one lifetime. That is the privilege man has above every other creature on this planet. Man has that privilege because he has been endowed with the power of thinking. He has been endowed with the power of thinking and that would include the power of discrimination. So if we develop greater awareness through our meditational practices, our power of discrimination will be sharpened and you would see this is the right road and that is the wrong road. If I can take the high

road, why the low road? (Laughs) Good. So that is the idea -- is to reach home in the most smoothest way possible and the quickest way possible and why do we want to do that is to alleviate suffering.

Man is by nature joyful, we have superimposed suffering upon us and we want to get away from suffering. Good. So in order to get away from suffering or to lessen suffering, the conduct of life can be brought to a beautiful level where even suffering assumes a beauty of its own -- where even suffering assumes a beauty of its own and the way to do that is to uncondition our conditioned minds. A woman believes that when she gives birth, giving birth is painful. Now this has been drummed into her head all the time that giving birth is painful and that is a fallacy. If her mind was conditioned that that very process of giving birth, that which is called a pain is so highly compensatory for the beautiful life you're putting on this earth, why not look at it from that perspective that here I have been given the privilege of reproducing and bringing through me as an instrument, a beautiful human being on earth, if that is held in mind, if that thought of beauty is held in mind, then that pain will not be noticed -- look at it from that perspective that here I have been given the privilege of reproducing and bringing through me as an instrument, a beautiful human being on earth, if that is held in mind, if that thought of beauty is held in mind, then that pain will not be noticed and we know -- we know that there could be painless childbirth through the process of hypnotism. What happens is that the hypnotist conditions the mind with thoughts that were not in that person's mind before. That person believes childbirth is painful; the hypnotist gives suggestion that childbirth will be painless, that's all that happens -- that's all that happens. Now we don't need this hypnotist. What for? They could do more harm than good. But if our attitude towards life and whatever happening, we're using childbirth as an analogy, but the same principle applies to everything in life and if we, through meditational and spiritual practices, gain strength, right, automatically our attitudes will change where we will see light and not darkness and the greatest problem of suffering is this that we only see gloom and not the glory because even in gloom, glory is inherent. Gloom will not -- cannot exist if glory was not there, the day cannot exist if night was not there. God cannot exist if you were not there, and you exist because God is there so in everything -- everything -- in everything a person makes a remark to you and you feel hurt, but analyse the remark, there might be a beautiful message in it for you.

If this person has made a remark against me, what made him make this remark against me? Analysis No. 1, how can I turn this remark to a joyous advantage? If my milk gets sour, if the milk I have gets sour, I will convert it into beautiful yogurt. Okay? Right, that is how life is to be approached. If you are born on this world, you are born in this world, you're born with a purpose and you have taken this birth not because someone wanted to give you this birth, you have taken this birth because of yourself, of -- because of the momentum you yourself in other lifetimes perhaps have created and taking this birth is unavoidable -- (audio skips) we have come to a school and this school can be made very beautiful. Why sit in

a dreary, cold, draughty classroom? Hang up some pictures on the wall, bring some flowers, close the windows if it's draughty, these things are done and the classroom can become enjoyable, can become immensely enjoyable and as we appreciate these little joys, then we equip ourselves to appreciate greater joys and in the greater joys the relationships would improve and the very relationships that were antagonistic can be brought into harmony and that too is a way for self-realisation. Happiness is our aim and happiness we will reach, yes. But we can reach it smoothly, beautifully, joyously, filled with love, filled with compassion, filled with the whole of existence -- filled with the whole of existence. Okay? Good, fine. Who's going to be next? Yes Mike.

Public: Gururaj, are you god? Did you create this universe?

Gururaj: Am I god? And did I create this universe? No, you are god and you created this universe. Good. Let me explain that to you now. Good. You are god and you created this universe. Fine! Now, there is no separation between you and me, you and I are completely identified as one entity. Now if you and I are identified as one entity, then the entire existence is identified with us and the entire existence becomes us and that is what you would term creation, because as we said in answer to the first question that there is no separation. Now when you talk of creation, we have to take into account what creation could mean. Now if god is symbolised as perfection, then perfection does not need to create. An artist creates a picture to express itself and in the expression the artist tries to find perfection because the artist is not perfect. A composer composes a piece of music and in the composition he tries to find, through the expression, he tries to find perfection because he is not perfect. Through the expression which is his creation, he tries to find this perfection.

Now if you are perfect, you do not need to find perfection. Good. So what we believe is this that god does not create, but god manifests. There's a great difference. The heat -- the fire does not create heat, it is the nature of the fire to have heat, ice does not create coldness, it is the nature of ice to be cold and in that way and in that way this whole universe came in existence for existence is the universe and god is not apart from it. Therefore you are god, you have created the universe because if you were apart from it, the whole structure will collapse, there won't be a structure. Good. There won't be a structure. With the least in this universe you cannot subtract the tiniest atom and you cannot add on the tiniest atom too, it is one complete whole, there's no question of creation, but the question is of existence and what we see as creation, to use that term is but a manifestation, it is the nature of God to flower, it is the nature of the seed to flower and that flowering is creation -- that flowering is creation. Now when man can reach the stage -- when man can reach the stage of identifying himself completely with the entire universe, then he can say, "This is my universe" -- then he can say, "This is my universe".

So when you progress to that identification, you can say, "This is my universe, my creation, I am it," because you would be reaching your essence then. As a limited embodied man, you are not god, you have not created, you have not developed the power of that expression yet, but when you reach the core of your being, where being exists, from that angle you say, "I created the universe, I manifested the universe" because you have reached God, you have reached home, you have become one with him and that is what Christ meant when he said, "I and my father are one" because Christ had reached home. Okay Mike? Good, fine. (Laughs) Now think very deeply of this answer I've given you, it contains a very vast and deep philosophy and it is to be able to realise the depth of what I've told you, that is the goal of life. It is a depth that can be experienced and never analysed. All forms of analysis, all intellectualising is necessarily limited because we intellectualise, we analyse with the mind, the mind is finite, it cannot comprehend the infinite. The infinite is to be experienced and when can you experience the infinite? When you are close to it. When can you experience the heat of the fire? When you go close to the fire, not if the fire is burning a hundred miles away and that is the whole secret and meaning of life. The identification with divinity and it is not as far as it seems, it is here and now within you -- within every hair on your head, within every pore of your body, the essence is there, but it has to be realised and realised means to live it. When I said earlier you don't love, you become love. Then the universe is yours. What you're worrying about? (Laughs)

Public: Gururaj I'd like to ask you is it possible to reach the identification on the earth plain?

Gururaj: Yes, is it possible to reach the identification on the earth plain? Yes, a very -- very big yes, because -- because if man is essentially divine and has the divinity within him, then he should be able to realise it. All the scriptures of the world say that the kingdom of heaven is within you, yeah. All the scriptures of the world say that God is not far away, he is nearer to you than yourself. So why is it not possible then to become identified with him in -- on this planet?

Public: A very few people do.

Gururaj: Well that is understood, very few people try. That's a better answer. (Laughs) Yes, beautiful -- beautiful -- beautiful. Anyone else? We still have --

Public: Umm -- related to meditation there's a practice called japa, <0:45:07.4>

Gururaj: Japa?

Public: Japa, and then it becomes ajapa.

Gururaj: Right.

Public: Could you explain how this -- in a very practical ---

Gururaj: Way?

Public: Way and how this mechanism works <0:45:29.4>

Gururaj: Japa is the repetition of a formula of a syllable, a phrase, combination of syllables that is japa. The purpose of japa is to reach the stage of ajapa, in other words, A-negates Japa, fine. Japa is done consciously with the conscious mind; ajapa is done spontaneously where the conscious mind is not required. Fine! The purpose of japa, you'd have this -- you'd have this in practically all religions where in certain sects of the Christian faith use a rosary and use it for the repetition of a holy name, you have that among the Muslims, among the Hindus. Good! The purpose of japa is to steady the mind. It is a mechanical exercise. When the mind is filled with all kinds of thought, when the mind is filled with all kinds of thought, you use japa to still the mind. In other words, you give the mind a different direction. Now the mind with its limitations cannot flow in all different directions simultaneously, it can follow one direction at a time. You enquire into thought and if you look clearly, deeply, you will find that two thoughts cannot cohabit simultaneously. It is always one thought following the other thought. Good. The thoughts might be very opposing, they might not lead logically. You would be thought -- thinking about monkeys now and the next thought would be about food and the third thought would be about your girlfriend. Right! And the fourth thought might be about something else. So it's not necessary for thoughts to proceed logically. When thought can proceed logically, when thought can start from point A and without interruption reach point Z, then that becomes contemplation -- that becomes contemplation because you are using the mind on a particular thought and leading it stage by stage to its natural conclusion. That becomes contemplation. Fine!

Now to reach a level of contemplation, the mind can use the exercise of japa. Now japa has the effect of steadying the mind. If you have a jug of dirty water, put it under a running tap, and as the clean water fills the jug, automatically the dirty water will go out and eventually the jug will have clear clean water. That is how japa works, that the mind is confused and

filled with all kinds of contrary thoughts. Even here and now I can see on faces that while you're listening to me, I have not got 100% attention, I can see that. Attention wavers, you listen little while and then all of a second the mind will be thinking what are we gonna have for lunch? (Laughs) this is -- this is natural -- this is natural -- this is natural. So we use japa as a tool. When the mind is scattered, we get onto this one vibration or several vibrations put together and we want to empty the dirty water so we use japa to get the mind steady. By the use of japa, the mind too can become one-pointed and a one-pointed mind is a mind that will know the meaning of contemplation. Right! So japa can lead you to one-pointedness, steadiness of the mind, contemplation and then contemplative meditation. Ah, but that's not the end, we're only halfway.

Now japa must lead us to ajapa, that is what our foundation teaches in its essence. Where the mind is taken away from itself, where japa is not necessary or relevant at a later stage where you just exist in your own source, no outside fuel is required. It burns on its own, luminous on its own where everything becomes spontaneous. That is ajapa, that is a stage of a certain form of meditation so japa can take one to ajapa. Ah, three quarter way now! (Laughs) and then even ajapa is not necessary because even in the stage of ajapa, japa would have consciousness, a grosser consciousness, ajapa will also have a consciousness, but at a subtler level and then we go beyond where no form of consciousness is required. No relative form of consciousness is required and we reach pure consciousness which is beyond ajapa. Then it becomes <0:53:12.1 servajapa> ah! serva means all, then everything is a japa. The flower sings to me a beautiful song. I look into your eyes and I could see the whole beauty of the entire existence, servajapa. And servajapa is such where one is so identified, where one is so identified that the entire universe is perceived in a grain of sand and where time ceases. No past, present, or future, only now and in that now-ness, there too are stages where a now follows another now and another follows another now, until that too vanishes and then there's just this one momentary flash which is entire time and space.

So you see all the various stages in development, in reaching pure consciousness, these are the various stages and as we progress, we would see the milestones, japa, ajapa, servajapa, but yet do remember this that we progress from a lower truth to a higher truth and that is the handle man must hang onto. It is not going to help by repeating to ourselves "I am a sinner -- I am a sinner -- I am a sinner", the more you repeat that, the greater the sinner you will become, rather say that, "I within am divine and I am going to find divinity", one is a negative assurgent, the other is a positive assurgent. By saying "I'm sick -- I'm sick -- I'm sick," you're not going to get better, you'll become sicker -- sicker -- sicker, but if you say "I'm going to be better and better. Yes, these various cells of my body that are now a bit imbalanced and makes me feel ill," right its very nature is balanced, the very cells in the body work within a certain pattern and framework, within certain

laws, little imbalance occurs, but its nature, its true nature is to work within a framework of balance and if we say that balance will come, and it is being balanced because the forces of nature are pushing it towards that balance, then we become better. So we take the positive way, the positive attitude in all actions of life and the more one refines oneself through these processes we've mentioned, the more positive we become and the more positive we become, the more joyful we become and the more joyful we become, we are one step nearer home, haste too. (Laughs). Its tea time now. Okay?