

19th of February 1977, Satsang 25

Gururaj: They had garlanded me this morning (laughs)

Public: Guruji can I ask the first question?

Gururaj: Good, let us start off with questions.

Public: Can you talk to us about love?

Gururaj: Talk to you about love?

Public: Yes.

Gururaj: Now when it comes to love, people always have a misinterpretation of love, they say they fall in love and I don't think falling is such a good thing. Love must elevate. So in love, a person is elevated. Good. Now how does the elevation take place? What are the mechanics that compose love and how do the ingredients in that one word called love mix to bring about the elevation? Good. Love is normally a feeling that becomes very -- very blissful, but then bliss too, all the happiness provided by love, has its various categories. Good. Boy meets girl, there is a mutual attraction and when that attraction is there, the boy thinks he loves and the girl thinks she loves. Good. What is the attraction based on? That has to be analysed. Good, because most times an infatuation could be interpreted as love. So what is the attraction based on? Now an attraction could be based on a mental illness. Good. For example you have things like fetishism which is an illness, which is a weakness of the mind and that might form the attraction. I have heard of a person that just loved the way this girl walked and because of that attraction he has of how the way this woman walked, he could not do without her and he wants to marry her and he did marry her. Fine. But the real attraction of love is not necessarily based. You see all the disturbances in love (laughs). Fine.

Now if the attraction, if the attraction is based solely upon the physical features of the person, then that love might not be enduring. Good. Now the physical features of a person is necessarily influenced by the mental makeup. Sometimes you see a person who seems very kind, good, because there is the quality of kindness in that person which definitely reflects on the person's physical appearance. Sometimes you find a person who is hard and cruel, mental qualities of cruelty

and hardness and which can also be reflected in the face of the person. So the mental qualities of the person and the physical qualities of the person are not two things apart. They are not two things apart because the -- definitely the mind has an effect on the body. Now between mind and body, the only difference is in subtlety, while the physical body is gross, the mental body is composed of a same material but of a more subtler nature. Good. Now if the attraction is based entirely on the mind and body which are relative, which are relative qualities, then the depth of that love can only be as far as the relative goes, from the grosser to the finer and that is just as far as that would go because as we said, the attraction is of mind and body.

Sometimes you find a person that has beautiful intellectual powers, beautiful reasoning powers and a woman that is yearning for that particular kind of knowledge would be very -- very much attracted to the mental abilities of the person. You're -- then again, you might find a woman that is gymnastically inclined and would find some attraction in the big <0:05:19.0> rugby player. But how far does that go? Because in the realm of the relative they will always be these disturbances. Everything in the relative is composed of the three gunas, these are fine qualities and in Sanskrit, the Sanskrit names for them would be sattva, rajas and tamas. Sattva is a quality of the finest relative. There is great truth in it. There is a great refinement to it while rajas is the quality of inertia. Tamas, sorry -- tamas is the quality of inertia. Now to put sattva and tamas into action, a third quality is required which is rajas, which is the activator, the active principle. So in the composition of the human being as well as of the whole universe, these three qualities will always remain and by proper actions in life, by good living one can let the refinement dominate one's lives or the light dominates one's lives or one, by improper living or by disobeying all ethical and moral standards of life, one can allow the tamas or inertia or darkness dominate and these are the things which brings about happiness in the person's life. The greater the refinement in mind and body, the greater the happiness, the greater the harmony one produces with the environment and within oneself, but yet these things are in the realm of relative happiness.

Now the totality of love is not based on relativity. The totality of love must necessarily have as its main ingredient, the absolute when a man can say "I really love", then he functions as a total person and the totality of man is composed of the body, mind and the spirit. Body and mind both are in the relative field of existence, while the absolute is the field which goes beyond all relativity. So here man has two aspects that must be combined to know the real value and meaning of love. As I said at first that love can be known within certain categories even in the relative existence when a person has refined himself to sattvic values to refine values, he will experience better qualities of love and if a person is more in the tamasic value of life, in that guna, then he would experience love but in a very very grosser form. His love would be more for objects while the sattvic man, his love would be an idea, the idea taken to its finest value because there is no

separation between action and idea. First idea is born and then idea is translated into action and this very translation into action only means that the refined, fine subtle idea is grossified. If -- I said at first that the difference between mind and body is only of a subtlety or its grossness fine.

So we have seen that even in the relative sphere we can experience a very subtle form of love where love is the idea, even the object of love is nothing but an idea, because recognising the subtlety of the person you are taking that object, you are taking that person to its subtlest value, the idea, the word. For there was the word and the word and the word. So you are elevating in love, you are elevating the object into a godlike sphere and by you being -- you elevating the object to a godlike sphere, you yourself become elevated. That is why I said we don't fall in love, we are elevated by love. So what happens is this. Now we're still busy in the relative plain. What happens in this is that by trying to see the finest value in the object, we are automatically awakening the finest relative value within ourselves until the object and the subject becomes one, but to find the oneness, to find the oneness, we have to reach the finest relative and as I always say that if you want to see the top of one building, you got to stand on the top of another building, then you'd have the proper range of vision, the proper perspective. But yet, that finest value of love would still have its problems because of the composition of the human being, because of something that might happen in his daily life, he can sink back to darkness inertia and that will impact the sattvic quality.

So even when the quality of sattva dominates in the relative value of life, there are times when you can sink back, there are times when you go to sleep, you're not always awake. So now in this what do we do? We want to have perfect love that will not be affected by mind and body at its grossest level or at its subtlest level. So here there is only one way out and that way out is to go beyond the mind and the body and to experience love there. By experiencing love in the absolute value of life, then one knows true love. In the finest relative, the godlikeness of the object can be seen and the godlikeness of the subject can be developed to be able to see but in the absolute value of life when one goes beyond even the godlike qualities and when you go beyond godlike qualities, then you become quality less and you become god. That is the purpose of our spiritual practices and our meditations is through these very scientific methods and means we find the absolute within ourselves which is even beyond the finest relative and by -- and by finding that absolute, we come back into the relative, into daily existence tinged by that colour. You can -- you cannot go into a perfume factory and come out not smelling like perfume. Or you cannot to <0:14:48.9> and come back smelling like something else (laughs). So the duty of man is to find love. That is the goal and purpose of life and then when you can transcend the finest relative in life and touch the absolute, then your beloved will be none other than the divine for you and you can only recognise that divinity when you, in the process automatically and spontaneously become divine too, and that is evolution.

Evolution only means to start from the grosser level and reach the finest level of relativity because evolution is only in the range of relativity. The absolute does not require evolving, it is there -- it is fully there and now this absolute is within us, it is there -- it is within us in its totality. Someone asked a question the other day that said that, "How can God, such the totality of the whole universe, exist in totality in so many different beings? How is it possible? It's paradoxical. How can the totality of the universe exist in the totality of a small little human being?" It sounds paradoxical but it is possible and it is true. Not only possible or probable, but it is so. So the analogy I used was this that you have a transmitting station that is broadcasting a symphony. Fine. And in your own little radio, you pick up the entire symphony. There might be a million radios that doesn't mean that one radio will pick up one little part and the other radio will pick up another part of the symphony? No, you have your hundred piece orchestra coming through in your own radio. So at that moment when -- when you get lost in that music, you're automatically identifying yourself with the transmission you have -- you're so lost in the composition that you become one with the composition -- you become one with the composition and yet remain an embodied separate being. See how simple? So -- so simple, absolutely simple, relatively simple too (laughs). Good. So it is the aim and the goal of every human being, of every creature is to find complete love and to find complete love, as I always say, is to find God. Is to find our reality, what is real within us, what is changeless within us amidst all the change.

So even to the finest value of the relative that is governed by the three gunas, satvwa, rajas and tamas, there will still be change because the three gunas can never remain in equilibrium. There is motion; there is motion at this present state of evolution of the universe. Good. So to find the changeless, to find the unchanging, we have to go beyond -- we have to go beyond the finest relative and be immersed, be perfumed, be elevated by the absolute and then when we come back, when we come back after our meditations, we are permeated by the absolute and then we have a glimmer, we have a glimmer in our relationships of what real love -- what real love could be. So we start with a glimpse and the glimmer of what real love could be just by the simple practice of meditation twenty minutes in the morning, twenty minutes in the evening. But then slowly slowly -- slowly -- slowly it grows within us until we become meditators not for half an hour but for 24 hours a day, even in our sleep we are in touch with the absolute. In every action we do, we see nothing but the absolute because the inner eye so to say has now been opened with -- amongst all the grossness, the absolute is seen, that is the purpose of life. Amidst all the thorns, only the rose is seen. Amidst all the mud, only pure lotus is seen and that is what we are in for and that is what our meditational practices can do.

So from the relative field of happiness, we reach the absolute field of bliss which is beyond happiness. Happiness has qualities, happiness has categories, happiness has qualifications and they can prove a source of disturbance --

disturbance. Good, because the physical or mental chemistry of a human being is not the same everyday. Today you might feel very joyful and tomorrow you'll be down in the dumps. So right from the perfume factory, you can be transported to <0:22:08.0> laughs. Yes -- yes, but by being impute with the bliss of the absolute, you remain untouched just like the lotus, untouched by the mud, just like the rose unaffected by the thorns and that is the secret of successful living in this life and that is what is meant in the Bible to be of the world yet not in the world, that is the mark of the self realised man. It just bubbles over, bursts over with bliss and love for love is bliss. Simple 2 and 2 is 4 okay? (Laughs) good fine.

Public: Guruji, can I ask you question?

Gururaj: Yes please.

Public: We experience <0:23:09.0>conscious and we say unaware and I'm in search of myself and I will also have a body <0:23:17.4>I am my body, now I am all of my body. Now what is the relationship between consciousness and matter?

Gururaj: Beautiful, very profound. Good. I say I am not my body. Fine. I say I am not consciousness and if I am consciousness, what is my relationship with my body? Fine. Now when -- when we make a statement "I am not my body", who is asking? When I ask, when I say "I am not my body", who is asking? Good. Is the reality within oneself asking that question or is it the mind asking that question? The reality within oneself is so full of itself, it is so self contained, it has no need to question. So the recognition that I am not my body is asked by another body, the finer body, the mental body. Good. But this question is necessary; this question is an absolute must in the enquiry of who am I? Consciousness has been divided up into so many categories. Really speaking there is only one consciousness and when we say we are conscious of the body matter, then we are talking of the consciousness of matter. When we talk of a certain mental awareness, then that is the awareness of the mind. mind consciousness. But when we talk of the essential self within us, when we talk of the spiritual self within us, then spiritual self don't answer that this is spiritual consciousness.

Spiritual consciousness remains in the range of knowingness; there is no question and no answer. That is pure consciousness. But to reach pure consciousness, one goes through various stages of realisations and because of the stages of realisations, consciousness is divided up into categories. I want to go to Simon's Town, fine. Now my path from here to Simon's Town I passed so many suburbs. Now if Simon's Town is regarded to be consciousness, can the other suburbs be added on to the municipality of Simon's Town? No. So this -- the categories that is put forward by man's mind

is only to try and convince himself that there are levels of consciousness and those levels of consciousness only exist in the mind. Now we know the mind is fickle. The mind is fickle because the mind cannot make up his own mind, yeah. He will be set on a certain trend of thought now and tomorrow that trend of thought will change that -- because the mind is fickle, that is why hundreds of different philosophers have formulated different kinds of philosophies. That is why religious reformers have formulated so many different religions in the world because to each that which is the goal is forgotten but the emphasis is put on the path and that they call the various stages of consciousness.

Now really speaking they are not talking of consciousness. They are talking of the path to consciousness. So the relationship between consciousness, pure consciousness will always be apart from the path. Simon's Town is apart from the suburbs that comes before it, but it is related, apart yet related because without the path you cannot reach Simon's Town and yet the power of Simon's Town of consciousness it is so strong that it grows beyond the path. Now nothing can draw if it is not -- if it has not a power within itself. So pure consciousness has that power to draw the mind away from itself, it has the power to draw the mind away from itself so that the mind which is composed of manas, the carrier of impressions of buddhi the intellect, power of analysis and the ego that which says I am mine. Because of the force of pure consciousness, it draws the mind away from itself into itself so that mind is annihilated and pure consciousness exists in its own steam, self-luminous and then it does not question. Then it does not ask who am I? Because it is I. But these stages, as we said before, are very necessary, very necessary to transcend, to go beyond the questioning mind and the only way to go beyond the questioning mind is by spiritual practices. Now with the mind there is a process of analysis. Gnan yoga when we say not this, not this, not this until we discover all the suburbs on the way and we reach Simon's Town, it is a process of illumination, this not this -- not this -- not this until we arrive at this, until we reach Simon's Town, that is one process, fine. Good. The other process that we do here mostly is going through the suburbs but not noticing them, avoiding all the traffic jams. Not noticing the suburbs because we do not need to walk or drive a car and have all these obstacles on the way, we fly no obstacles. That is called the direct path. But even in the direct path, even in the easy path, you are not oblivious of the suburbs you are flying across. So with this path, you would still be analysing, but analysing in such a way that consciousness remains apart from analysis -- that consciousness remains apart from analysis. Good. Why does it remain apart from analysis? Because analysis is limited while pure consciousness is unlimited. Pure consciousness is unlimited yet conscious of all the happenings, yet being conscious of all the happenings and not being affected. That is the royal path, raj yoga. That is the royal path.

So when the consciousness, when we have a glimmer of pure consciousness, then the very force and power of the glimmer brings pure consciousness into that which we call matter and matter then too becomes permeated by pure

consciousness. Now if pure consciousness is -- pardon -- if pure consciousness is omnipresent, where is the place for the questioning mind? Is the questioning mind then -- then a super imposition? Is the questioning mind just a whirlpool in this vast ocean? Is the questioning mind just the turbulent waves on the ocean? We stand quietened down and that very quietening down of the waves is the subjugation or subduing of the mind. That does not mean that the waves are taken away from the ocean. When we at first saw that consciousness stays apart from the material; good, that was the recognition of the mind. The mind was analysing the mind, but now we are looking at it from the point of view, not of the mind but a pure consciousness and when pure consciousness is realised by the mind, when the mind acknowledges the fact that pure consciousness exists, then automatically the mind starts simmering down like the turbulent waves in the ocean and then at first being apart becomes one with it.

So in the annihilation of the mind, we are just subduing the mind. In the destruction of mind, we are making it merge with consciousness. So nothing is lost. What we are really destroying are not the waves, we are destroying the turbulence, that's what. That is what the annihilation, subjugation of the mind, the ego, the intellect, that's what it means that you are not getting rid of the mind or the ego, but you are taking away the turbulence. So when it becomes quiet and tranquil, you cannot separate the waves from the ocean. Then you cannot separate the turbulent waves from the calmness of the ocean, the inner depth of the ocean is there, the surface waves are there, but now with the turbulence gone, the calmness that's deep down becomes the calmness on top, on the surface as well and this is what our spiritual practices have proved. How spiritual practices bring about that calmness. It brings about that beautiful calmness of the mind where the mind becomes one with the spirit. But being embodied beings, the mind has to be there. The body has to be there because it is embodied. It has to be there but it assumes a different quality -- it assumes a different quality. You would see the flower and yet be aware of the sap in the flower. This analogy has been used for over 2,000 years now. You'd be aware of the flower and yet more aware of the sap in the flower which constitutes the flower in essence. So the relationship between matter and consciousness is there is a relationship and there is no relationship, it's a paradox but in this paradox the opposites are also true depending from which angle we look at it. If we look at it from the relative angle, from the mind's point of view, we will find it to be separate but when we look at it from the consciousness point of view, then the mind does not exist. The waves are of the ocean. It's not apart. So that is how one progresses from duality to oneness, duality to non-duality. Okay?

Public: Bapuji if consciousness is one <0:39:21.9> now what are the mechanics of the crisis of consciousness which is all <0:39:30.0> fragmentation upon itself. In other words, why does that which is perfect <0:39:38.6>?

Gururaj: Hmm beautiful -- beautiful -- beautiful <0:39:43.7>question, yes on this question, hundreds of philosophers through the ages have been battling. Hundreds of philosophers through the ages have been battling on the question that why must the one pure and perfect take upon itself fragmentations? Right. Why must the unfragmented be mixed up in a - - be mixed up in fragmentation? That has been the question of philosophers. Right, but not of sages (laughs). That has been the question of philosophers, but not of gurus. What are the tools of the philosopher?

Public: Mind.

Gururaj: Mind. The tools of the philosopher is the mind and the power of reasoning, the power of analysis. Now he is using -- he is using a quarter pound hammer to knock in a 12 inch nail (laughs). What an inadequate tool! He's using -- he's using his mind -- he's using his mind to analyse with a limited ability and we know, as we always say that the human mind only 10% of it is used and yet even the 90% is not enough. Even 100% of mind is not enough to find the reason of the fragmentation. So to come back to square one, the philosopher -- the philosopher is limited, he is using powers of reason and he's using powers of mind so therefore, he's using a fragmented mind to find fragmentation. He's using a limited mind, a limited mind is a fragmented mind, a limited mind to limit something and only be away 10% of it. So 10% is a fraction and within that fraction of 10%, there are thousands more -- thousands more fractions and those are the tools of the philosopher.

Now what does the sage do? The sage goes beyond the mind; the sage is inwardness by his personal experience having known the unfragmented does not need to use a fragmented tool. Who can -- who can unfathomed pure consciousness or God by the mind? Who can? Therefore philosophers have not been successful to know the secret (coughs) of fragmentation and the unfragmented. One does not use the mind, but one goes beyond the mind and that is the purpose of our spiritual practices because when one goes beyond fragmentation and in the field of the unfragmented, this question ceases because the unfragmented knows of no fragmentation. A cup of nectar does not know the meaning of bitterness -- the cup of nectar does not know the meaning of bitterness and to the unfragmented there is nothing apart from it. When there is nothing apart from it, when man through his spiritual practices reaches the unfragmented state, then he ceases to question because he ceases to see the fragmentation. Then all fragmentations become an illusion and that is the meaning of maya. All fragmentation becomes an illusion. All change -- all change become unreal to the real because if the nature of the real is unchanging and that unchanging is infinite, omnipresent, then there could be no place for the unreal. So who sees unreality? Let's go back to square one. Who sees unreality? The mind -- the mind sees the un-reality of life. The mind sees fragmentation because fragmentation is seen with fragmentation. Unreality is seen with unreality -- unreality is

seen with unreality and that same very unreality is trying to infuse it with reality. There is only one way, there's only one solution (laughs) is to go beyond (laughs).

Public: Bapuji by <0:46:11.6> that which experiences illusion -- illusion exists and by <0:46:17.6> exist, it must have a cause.

Gururaj: Um-hmm

Public: And by virtue of the fact that people exist within illusion and within causes of <0:46:26.3> there must be an answer to the fact of illusion.

Gururaj: True. Who says -- who says you exist? (Laughs) with what do you say that?

Public: I can't hear anything.

Gururaj: (Laughs) No, that is very true -- that is very true.

Public: Gururaj <0:46:46.5>

Gururaj: Let me finish his question okay? That's a really important question. That is very true, we cannot -- we cannot live in this life denying our existence, we cannot. This had been the source of trouble for many people, source of trouble for many countries. Oh yes -- oh yes! Man with wife and three children, this is ah this is unreal; I don't need to go to work. That is not illusion, it's insanity (laughs). We that are in the relative -- we that are in the relative have to live relatively. Good. To the absolute, to the pure consciousness, all this is illusion but to the relative, it is real so there too the paradox exists. What is real to the relative is unreal to the absolute and what is unreal to the absolute is real to the relative. There lies the answer -- there lies the answer. We have to live in this life, we have to live in this life, this relative life having all relative responsibilities and that is why all these moral and ethical codes have been brought about.

Now by <0:48:41.3> practicing these moral codes and by doing spiritual practices, we can enjoy the absolute. We can bring the real even into this unreality. Only when man reaches the absolute, only when man reaches oneness when he is in what is called unity consciousness or pure consciousness, then he can say this is all illusion. It's all changing --

changing -- changing. It all has come about and all must go. Then only, until then -- until then man has to live and work and act responsible -- with responsibility. He has to be a responsible living being doing all his duties in life, duties towards his wife, duties towards his children, to his parents, to his society. Now I that would say all these is illusion, yet I work night and day to try and make people's lives better by showing them the path to reach inside. Now, if I deny the reality of this existence, of this world, then why do I need to do this work? Then I'll go sit in the Himalayas, in a cave and meditate or just burn away until this body falls off. I do not deny the reality of this existence because we are living in relative existence. Because I am an -- because I am embodied, I must live and work and be responsible, be my brother's keeper because I am embodied and no one can know pure consciousness until he is embodied. When I say no one can know pure consciousness while he is embodied, I mean by that that you will now know it with the mind but you can experience.

To know pure consciousness is an experiential thing. The mind is and experimental thing, there is the difference between worldly consciousness, WC and UC, unity consciousness. One is experimental, the other is experiential. There lies the difference. So we do not go about saying ah illusion -- illusion -- illusion. By saying illusion, we are delving more into delusion, yeah -- yes -- yes. So we accept the reality of life and yet with the realisation all the glimmer, all the knowledge in the background of our minds that beyond this life there is a greater life. There is a greater life and how to bring the greatness of that life into this life. Why do we want to do that is to live more integratedly. To live more happily, to live more harmoniously, that's why we want to do. Otherwise it's not necessary. Otherwise it's not necessary because I've always said consciously or unconsciously everyone wants to find happiness. Search so far specially in western countries and now in the east too has been a search externally all the time. We take a right about turn and start searching internally and -- and it is only by searching internally that we will find the meaning of everything external, another paradox, but that's how it works. It is only by knowing oneself that one knows others. So we go south to find north (laughs) -- we go south to find north. So when we find our real selves through our meditational practices, we can interpret it and draw it out, translate it into every field of activity. Into our <0:54:12.4> into our love life, into our conscious life, into our business life, into our life with society, environment. In every sphere, every aspect because if pure consciousness is omnipresent, it has some connection with that which is present so the omnipresent has some connection with that which is present to us here and now even as far as our vision goes for the path to the goal, it's not separated, one is necessary to reach the other. So in that sense the path and the goal are not separated until the path becomes one with the goal. That is right, beautiful life. Okay (laughs).