

Satsang 34

Gururaj: Good fine. Who will start us off with a question this morning? Ah, come inside.

Public: Gururaj, its simple question about -- umm -- awareness. You mentioned to me earlier in the week. What makes one think that one is located although the eye is fixed in a certain place and have <0:00:53.1> and the physical eye is also somewhere in the mind <0:00:53.1>

Gururaj: Good fine, you want to know --

Public: Is the baby -- is the baby innocent and pure and has to experience itself as being everywhere and have to learn that.

Gururaj: Good.

Public: Socialising

Gururaj: Fine! First part of the question is this that how come a person thinks he has awareness? Now what are the instruments the person uses to say "I am aware"? Fine. Good. The instrument man uses in saying "I am aware" is his mind. Good. Now the -- one of the basic constituents of the mind is to develop awareness or become aware, so here we have an anomaly where the mind that thinks it is aware says "I am aware". Good. Now is it truthful? Is the mind able to judge, really judge in saying that I am aware? Because what the mind is doing is passing a judgement upon itself. In other words, the mind is using itself to say "I am aware". Now we know that a person's mind is a mind which is conditioned because when the time comes, when the mind becomes unconditioned, good. Where the mind is subdued or annihilated, then what would say "I am aware"? Is awareness really the quality of the mind? Or does the mind just bluff itself in saying I'm aware? Now the constituents of the mind would be manas, which is a Sanskrit word which can be interpreted as mind stuff, the carrier of impressions. The mind also has the weighing power, the discriminatory power which we call intellect, fine. Good. Now the impressions that the mind has, the carrying power of the mind takes those impressions or the assumption that I am aware, that is taken to the intellect to weight and discriminate upon and the intellect in turn replies, "am I -- am I aware or not?" But then as we have said, the mind is necessarily conditioned. Good. So it is natural to assume that one's intellect is also conditioned, one's intellect is also subject to the impressions that it has gathered over

lifetimes. It is also subject to its environment. So is the intellect a true judge of saying I am aware? Or is the intellect bluffing itself? When mind says "I am aware" the mind could be under delusion, misapprehension, misconceived, misconceptions and yet the mind says "I am aware".

Another part of the mind is ego, and that too, like the intellect, is conditioned. Your ego is not the same as your ego; your ego is not the same as Morris' ego. Fine! They are individual entities. Now if awareness is a universal quality, then how comes sub-divisions take place? Sub-divisions takes place because the mind is used to qualify awareness. The mind is used to dissect, to analyse awareness, is this valid? It is valid only in the relative sense. I am aware that I have a blue suit on, but is that awareness? That is just a very low elementary form of knowledge and this elementary form of knowledge is just acknowledged by the various constituents of the mind. But now to find true awareness, what does one do? True awareness necessarily stems from the truth that is within us, good. And it is a quality of truth to be absolutely unconditioned, absolutely unconditioned. Whenever truth is conditioned, then truth is confined, confined within boundaries and therefore complete truth, complete awareness in this case can never be known by the mind. Now what do we do? What we have to do through our meditational and spiritual practices is to go beyond the mind. You see this table; from where I am sitting, I will only have a partial view of this table. from where you are sitting, you will only have a partial view, so partial truth. But when we go beyond, when we go higher above and get the full perspective of the table, then we know what the table is. What the true shape of the table is. In other words, we have to go beyond. What do we go beyond? We go beyond our perceptions and what perceives? The mind perceives. So back to square one, to really know what awareness is, man must necessarily go beyond the mind and from that beyondness, from standing outside, from standing apart, from standing on the high mountain, you get the full view. Good. So to know awareness, a person cannot really know awareness because knowledge stems from the mind as we said that the mind is conditioned. So that awareness which the mind is aware of is necessarily partial and not complete, but by going beyond, we can see the complete picture.

Now when we go beyond the mind, what are the mechanics of knowing what awareness is? What are the mechanics? What is there in that beyondness that will give us a full picture of awareness? In that beyondness are there any instruments that are used? The beyondness we go to is awareness itself. Ah! The beyondness we go to beyond mind and body, we reach awareness, pure consciousness is pure awareness, pure consciousness is complete consciousness, complete consciousness is complete awareness. So simple, you follow me? Good, lovely. So we can only reach our goal when awareness becomes aware of itself. I'll repeat this it is very important, awareness can only become truly aware when awareness becomes aware of awareness. In other words, complete awareness is a non-reflecting quality. It is self-luminous; it needs no exterior support of conditioning or environment. It is completion in itself and to know what

completion is to become complete, is to become full and when man reaches that stage of living in awareness, becoming aware, becoming awareness itself, becoming that pure consciousness itself, then the goal is reached, the purpose of human life is reached and when one becomes immersed in that self-luminosity, then you are aware of the entire universe because that is your field. You are the entire universe, you're comprised of this entire universe and when that awareness becomes aware of awareness itself, then you are the universe, then you are self-realised, then you are self-integrated, then no separation exists, you go beyond all forms of duality because mind can only perceive duality because mind is perceiving an object, the subject is perceiving an object but when one reaches the stage of that beyondness where awareness exists in awareness itself, ah! Then you are the universe. All duality ceases, there's no you and me, it is either you or either me, just one. All duality ceases --all duality ceases and that is the aim and goal of human life, is to find the unity in all diversity. All problems in the world, all personal problems of an individual always starts with duality. Good. I love my woman, good. We say that, right, but when I would say that not my woman, when I would say that "I am thee and thou art me", then only would I know love in its fullest extent -- in its completeness because that love would be imbued, permeated by the completeness which is one. Anything which is complete can never be dual, completeness itself is oneness and as I said just now that oneness comprises the whole universe and when one reaches the beyondness through our meditational practices, then one could really say "I am the universe".

At first I will start from absolute insignificance and from insignificance, through our spiritual practices, we reach significance. From incompleteness we reach completeness, from duality we reach oneness, that is what Christ did -- that is what Christ did, therefore he could say "I and my father are one". Now what does that father mean? That father means entirety, completeness, omnipresence. God is omnipresent, omnipotent, omniscient, all the omni's put together. That is why Christ could say when he reached that stage that "I and my father are one" that is what a self-realised guru can say, "I and the universe is one". Call it universe, call it father, call it God, call it divinity, call it what you want. I just call it oneness where I have ceased and I have merged. I, the individual I, the small I of the mind, the little ego I ceases, and how does it cease? It ceases in mergence. It is not destroyed, it is like the air in the balloon becoming one with the outside air, the air in the balloon is not destroyed, nothing is destructible, nothing can be destroyed, it only changes into its original elements as I've always said, but it merges away, it merges, it merges away and becomes one with entirety. Okay? So when we talk of awareness, we can approach the question of awareness or pure consciousness from a relative point of view or from the absolute point of view. Now how come we find some people more aware than others in the relative, how come? Because they have allowed themselves -- themselves, through spiritual practices, through meditation to go to the finer and finer levels of relativity and when man proceeds from the gross to the subtle, subtle and more subtle, then his awareness expands. Now what happens in meditation is that we are going to the subtlety, to the subtleties of the mind.

We always say that man only uses 10% of his mind, 90% is dormant and in that 90% dormant mind lie the various gradations of subtle, subtle and more and more and more subtle. So as we develop through meditation, the layers of the mind that are dormant as they are awakened and awakening is awareness, that is why one person is more aware than another person. Fine! But that too, as we know, is a partial picture, you might be standing a bit further away from the object of perception and your view would be wider, but not complete. Completion comes, to repeat again is when we go beyond it. Fine!

Second part of your question, is a baby aware? Good. Now what kind of awareness shall we apply to the baby? Okay? What kind of awareness shall we apply to the baby? Good. The baby is developing and in its development the mind has not become fully opened yet, so therefore it -- relatively speaking, it might not be aware of its environment. So what we are doing to the baby is great harm in the spiritual sense, by conditioning its mind, saying that this is mummy and that is daddy and this is a table and that's a chair. Good. Now this is necessary for the baby to realise as it grows up it is necessary because it has to live in this world with not only his own mummy and daddy, but also so many other mummies and daddies of the world. Right. It has to live with the tables and the chairs. So there is an advantage in that because it has to live a practical life when it grows up, but every advantage has its disadvantages and every disadvantage also has its advantage, it works both ways. What we are doing to this child is taking away from the child spiritual awareness that exists in itself and super imposing upon it worldly awareness, we are doing that because it has to be done. So the baby, when it grows up, it has to do a circle, becoming aware of relativity and then in its spiritual development perhaps through many lifetimes to reach back to its primal source where awareness can exist in awareness itself. Don't we all admire the innocence of a child? What is that innocence? What is behind that innocence? Behind that innocence is intelligence and that intelligence is awareness. It is -- the baby is aware, not on the mind level, but on an experiential level, it is aware of that intelligence. In other words, the baby has greater purity of awareness than grownups whose minds are conditioned and whose minds colour the awareness. We put on dark glasses, green glasses and everything seems green. We put on orange glasses and everything seems orange to us and not what it really is. Now the baby exists in pure awareness to a great extent and it is that pure awareness which is the vital force in the child to keep it alive. The vital force that is within one is that intelligence that keeps one alive, otherwise you're dead. Most people are dead really, but nevertheless, they -- they -- they yeah they don't live -- they don't live, they don't know what life is and until one knows what life is, we are dead. Good. So doesn't the scripture say what I've been saying now? Become childlike, the Bible says that to reach the kingdom of heaven, you got to be childlike. You will know all the quotations of the Bible I'm sure where -- where I think at some place it says umm --

Public: Unless you become a little child, you cannot enter the kingdom of heaven.

Gururaj: Ah! Unless you become a little child, you cannot enter the kingdom of heaven. And what is stopping us from becoming a little child is this mind, conditioned mind, yes. So the child enjoys pure awareness for a time, until we spoil it by conditioning the child. So the child grows up into adulthood and when it reaches that stage, as I said, perhaps many lifetimes to come back to that innocence, that child likeness again and then it knows the pure awareness. The arrogance of the mind stops one from the pure awareness, therefore, whenever I see a little child, an innocent child I go into ecstasy, I go into Samadhi, seeing the little child. I had a child on my lap last week, someone's child and the mother says "You know it might wet you" and I said "ah! What's wrong with that? It's innocent wetting" (laughs), its pure wetting and I'm sure a child's urine doesn't stink like a grownup's urine. There's a purity. Okay, does that answer you Kiran? Fine. Next? We always try and have little fun because when the mind dwells too much on deep philosophy, it becomes tired, that's mind again so a bit of laughter regenerates it.

Public: <0:26:04.6>

Gururaj: That the -- the world is in a flux and the soul is in flux too. Is that what its meant? Now of course to -- the word soul is a word that can be interpreted in many ways, right. Now if we regard soul as the real essence within man, or the spirit within man, good. Then the spirit, the nature of the spirit is tranquillity. The soul can never be in a flux. What is in a flux is the mind, the world is not in a flux, it is a whole lot of minds put together that -- that is in a flux and the purpose of meditation is to bring that quietude, that silence in the flux and when one reaches that silence, then it does not mean that the world that is in flux is going to disappear, it will still be in flux, yeah but because through our meditational practices we have developed that stability, that silence within us that we could observe the flux objectively without being effected. Now when we can observe any situation without being affected, then that would imply a non-attachment -- that would apply non-attachment and that is the true meaning of renunciation. Renunciation does not mean leaving your family and the world and going to some Himalayan cave, no, that's escaping. Yeah. To be in the world and yet not of it, the Bible says that, yes. So that is actually the secret of life -- that is the secret of life that one must live in the world and yet be unaffected. Sitting in our offices, a highly nervous person whose mind is in a flux could hear a tire burst and she might jump through the ceiling. I would sit there on my chair and the whole of Table Mountain would drop down, fall down, explode, I wouldn't bat an eyelid. Yeah, because I view the mountain objectively and what is happening to the mountain would not affect me because I am non-attached -- I am non-attached even to myself. When I say non-attached to myself, I mean the mind and the body. So that is one of the things that we learn in meditation or that we acquire in meditation is to

experience ones real self. Now the real self of man has permanent value while the exterior grosser self of man has transitory value, it's transient, here today gone tomorrow. Good.

So when one can live within one's real self, then one understands and realises the transitoriness of the exterior self and every thing that is outside yourself and that is how we become non-attached and unaffected. Good. Now when this mountain falls down and a person is sitting there in the office, good. That person is so attached to himself that the first thought that will strike him is that all those boulders rolling down might struck me, might strike me. The unattached man says if those boulders, if those explosion strikes me, who is it really going to strike? This body? Yeah, in any case it is going to parish in five, ten, fifteen or twenty years, why not now if it has to be so? There again the mind comes into play because the one of the constituents of the mind as we said is the ego self. The ego will be hurt -- the ego will be hurt and naturally the ego controls the body. So when the body is hurt, the ego is hurt and vice versa, it just depends upon levels of hurt. So when the person gets exited and jumps out of his skin, when the mountain falls down, yeah, it's because he is going to get hurt. He is not worried about the mountain or the beauty of Cape Town, no he is not. He is worried about himself, that's what he worries about. Now this forms the secret of life is to be so non-attached that nothing can hurt you, nothing can harm you whatever might -- might happen, whatever flux the world is in, whatever chaos the world is in, you become unaffected -- unaffected, entirely unaffected and to be unaffected is joy, it's happiness. It is the preservation of the ego self that brings about all unhappiness. Someone says some bad word to you and unkind word, fine you get hurt, what is getting hurt? The ego because the ego wants to preserve itself according to how it has been conditioned and it does not want its walls to be broken down and that is why a person gets hurt. Fine!

A person gets elated without given praise. Say a person who is in the position of say teaching, the children come to the teacher and perhaps has some nice words for the teacher, ah she feels elated, why? Because her ego is being pampered, ego's been little buttered, butter spread on it, right. Now the same teacher, right, might have a colleague that's teaching with her and this colleague might just have a little argument or a little tiff, conflict, right? Perhaps on teaching methods whatever, ah and she'll be hurt. Oh she would be hurt because what she has built up within herself, her ego is being hurt. Meditation teaches us to be apart from the ego and to view the ego objectively. The flux of the world is also something objective, it depends upon us how we can view it, what perspective we have and when we have the inner strength created by meditational practices, then we see the true value of it. We see the true value of the ego first and when we see the true value of the ego, then we go beyond praise and blame, we go beyond pleasure and pain. Pleasure and pain, praise and blame, the chaos you talked about will always be there. People talk of the age of enlightenment, there is no such thing on earth, there will always be -- there will always be highly evolved people and less evolved people.

The less evolved will become more and more evolved, but their place is taken up by other elements that are evolving to that stage that they have left. There will always be this, if Krishna and Buddha and Christ could not bring about an ideal society, who are these tuppenny-ha'penny gurus to preach that?

Public: (Laughs)

Gururaj: I've been seeing posters on the streets the other day where it says "create an ideal society" by some organisation, idiots (laughs). What I say is this that you could never entirely transform the whole four billion population of the world, but that means we don't lose hope, we can transform ourselves, we start with ourselves, enlightenment be damned (laughs) yes. I can do my medi -- ah! Watch what is this, I must do my meditational practices which is prescribed to me by my guru specially worked out for me according to my state of evolution and if I'm in Standard II he's given me Standard II work, if I'm in Standard VI he's given me Standard VI work, if I'm a PHD. he's given me PHD work, right and this path I follow, right, to improve the quality of my life and through that I will become enlightened. Right, forget the world because if you are enlightened you'd make the world little happier, the average man -- the average man has a friendly circle of 20-- 30 people, 300 people so if he has improved the quality of his life, he can transmit it to those around him, he can do that and make their lives happier, more smoother perhaps. Now if my life is not smooth, unhappy, how can I give that to someone else? So I start with myself, I start with myself in improving the quality of my life and the way to improve the quality of one's life is to do meditational practices by which we are drawing from that storehouse of energy within us, kingdom of heaven is within, we draw from that so that our minds and bodies become more and more purer, more and more harmonious and if we are in harmony with ourselves, then only can we create harmony around us. That is the main purpose of meditation; that is the main purpose of spiritual practices. So when individual units of a certain section of society improve themselves, then that section of society automatically is improved, but to create an ideal society worldwide 4,000 million people and they say you must contribute to it, firstly money wise then otherwise (laughs). Yes, that is what they do. It is a fallacy -- it is a fallacy -- it is a fallacy. The flux will be there always but if we strengthen ourselves through our spiritual practices, then we would be able to view that flux in its proper perspective and become unaffected by it because we have developed through strength and unattachment to it. Okay great, great fine. Lovely.

Public: Gururaj what is conscience? Does it come from the soul or from the mind?

Gururaj: Conscience?

Public: A person is conscience <0:41:40.7> what is conscience?

Gururaj: What is conscience and where does it come from? From the spiritual side of life or from the other aspects of life? Right .Fine! Now true conscience is a reality, true conscience is purity -- you haven't heard the noon gong yet.

Public: (Laughs).

Gururaj: She wants to make tea for us, good. -- True conscience is reality, true conscience is purity, good. So when a person says my conscience does not allow me to do this, what that person means is that there is purity within me, there is that pure conscience within me, there is that voice of silence within me, there is that kingdom of heaven within me and it has filtered a bit through my mind, good. Now a person might have a conscience in one aspect, but in another aspect he has no conscience. Good. He has a conscience in not to take a penny from someone, right, which is not rightfully his, he has a conscience for that. He goes to a shop and the shopkeeper gives him more change instead of giving five pound change -- change, he might give ten pounds change and he has a conscience and returns that and says to the shopkeeper you have made a mistake, you have given me five pounds too much, right, conscience but that same very man might be verneurking his wife everyday.

Public: (Laughs)

Gururaj: Where is the conscience? What value has that conscience got? Well for the listeners overseas, verneurk is an Afrikaan's word, what's it in English?

Public: Cheating

Gururaj: Cheat -- cheat yes, he might be cheating his wife everyday. Where is the conscience? Right! So such a man -- such a man has a divided mind and a divided mind is not a whole mind and when there's no whole mind, then its an insane mind. That is why we say there's more insane people outside the asylum than in the asylum (laughs) yes -- yes -- yes. So when a person's mind has reached a finer subtlety, when a person's mind has reached -- to reach the subtler levels of the mind means a greater purification of the mind, purer mind, when a person reaches that and hears his voice of conscience, then every action of his become uniform -- every action of his becomes uniform and with the same degree of purity and that is really the voice of conscience. Otherwise if it is conscience in one thing and no conscience in another,



makes no sense -- makes no sense -- makes no sense. To this man that verneurks his wife, I'd rather say don't do that, rather that that five pounds, its -- it's a lesser evil. Of course the ideal is not to do evil, not to do evil, okay (laughs) Who's next?

Public: What's your attitude towards sex?

Gururaj: Ah! (Laughs)

Public: <0:46:14.3> <audio repeats> What's your attitude towards sex?

Gururaj: Ah! (laughs)

Public: <0:46:27.9>

Gururaj: What is my attitude towards sex? S-E-X?

Public: Yeah (laughs)

Gururaj: Sex is, as Douglas said, is healthy, it is healthy. There are certain systems in the world that preach celibacy; I think that is what you are thinking of? Yes. There are certain systems in the world that preach celibacy; they say that you would never reach high spiritual levels if you are not a celibate. Now that for the modern age, that and specially more so, for the householder. Now I do not condone <0:47:30.4> sex, I do not condone that, I don't condone any form of permissiveness but husband and wife that live together as householders, sex could be good for them, it is healthy for them. Right! I had one man here from overseas, young man and as a matter of fact, he is running one of our centres overseas now. Good. He had been with some movement that advocated celibacy. He was told that if you want to make spiritual progress, you must be celibate. Good, this poor man's mind were burdened with all these misconceptions that he would not marry because he must preserve celibacy. He spent about a few weeks with me and I put him right but you are a householder and you can find the greatest development in spiritual life by being a householder and by sleeping with your wife also because that very union between husband and wife can be taken to a level where that level even becomes a meditation.

Now when I say sex is good, I do not mean the physical aspect of it only because when a person has -- makes love, fine and if it is just the body functioning, or the mind only with the body functioning, then it is lust -- it is lust, but a spiritual practitioner, a meditational practitioner, a meditator soon learns how to function even in the sex act as a whole, as a total being where mind, body and the spirit is merged and in that mergence of mind, spirit and body, when he makes love, it is a totality. It is a complete giving. So when the wife gives completely and the husband gives completely, ah meditation because it's only in that completeness of mind, body and soul, when they function in harmony that the real value of making love is really known. So coming back to this young man that came from overseas, he stayed with me for three weeks and he got married and he's happy. Okay? Right! The question of celibacy, now this idea arose in the east about celibacy, fine. We must study the reasons why this idea came about. We must study the sociological background and the times which prevailed those thousands of years ago when celibacy was necessary. Now in the Hindu way of life, they have four ashrams, there is a period the student stage where your mind and soul is dedicated to study, after that you reach a period of the householder stage where you raise a family and after raising a family and the children has grown up to take over the keys of your kingdom and to look after your affairs, then you reach the vanaprastha stage, vana means forest and prastha dweller, forest dwelling stage where you devote and dedicate yourself entirely to the search within and when one passes that stage, you become a sanyasi, that means you have now renounced everything, it is a gradual development. The student stage prepares you into a profession, prepares you to do house holding whereby you would be able to provide for your family and when sufficient provisions are made, then you dwell within yourself and you try to find the essence within yourself and after you have found the essence within yourself, then you become a recluse, a sanyasi, right.

Now when the man becomes a recluse it does not mean he has renounced the world, he comes back into this world and what he has gained, through his studies in the first stage, student stage, through his experience in the householder stage, through his inner dwelling in the forest stage and now in his recluse stage, he is required to teach his experiences to others that are on the path -- to others that are on the path and that is how a complete life is lived and every aspect of life is skated for. Now celibacy practiced by a householder in the world we live in and as we know it could become very dangerous, it could become inhibitory, it could become repressor and those inhibitions and repressions can translate itself psychosomatically perhaps. There was some swami in Cape Town and a couple went to see him. The swami told them that look if you want to really progress on the spiritual path, these are householders, not recluses. If you really want to progress on the spiritual path, then you must become celibates. This couple took the advise of the swami and started sleeping in separate bedrooms. In about six month's time, both of them nearly became nervous wrecks, fine. They heard

of me and they came to see me, had a long talk with them and studied what the problem was so I gave them one prescription, go to bed tonight.

Public: (Laughs)

Gururaj: Yeah and they are very-- very happy today -- they are very happy today because the -- the -- the -- the sexual repression was forced upon them without knowing the art in how to transmute those energies to a higher level and that forcing upon them created all these repressions, all these inhibitions so that they became mentally affected. Now celibacy is good when one has reached a certain stage of spiritual evolution. When you have reached a stage of the recluse stage or the forest dweller stage perhaps, when you've reached that stage, but when you reached that age, you automatically become a celibate (laughs) so I do not advocate celibacy for a householder. The -- the sexual instinct is one of the most powerful instincts in man, good, and if divinity has put those instincts in you, there must have been some purpose and the purpose is procreation. So therefore for the householder, he must live a proper householder's life and produce great harmony within himself and within his spouse, yes. And live a harmonious happy life without inhibitions and uncalled for repressions, okay? The tea is gonna get cold (Laughs).