

Satsang 62, 11<sup>th</sup> of March 1978, Satsang 62

Guru: <0:00:10.6>

Public: <0:00:15.2>

Guru: Good.

Public: Um-hmm

Guru: No question is too small.

Public: <0:00:20.3> somebody else please?

Guru: Whoever.

Public: Guru Ramesh -- umm -- most of <0:00:33.5> problems, I would say all of them, come from the small ego. Now there are two things one can do, one could either sublimate the ego, or one could acknowledge it according to certain writings. Now, I feel very sincerely that even sometimes in certain cases, meditational techniques aren't necessary if one has the ability to just surrender completely. Could you explain and ---

Guru: Yes, umm

Public: Talk about it, thank you.

Guru: Now, first we have to understand what we mean by ego, secondly we have to understand what we mean by sublimation, thirdly we'll have to understand what we mean by annihilation and lastly, we have to understand what constitutes a meditational practice. Good. Now, in the composition of the mind which is so little understood, one could find the entire universe contained in it. This means that the capacity of the mind is such that it can encompass every happening, every bit of existence and every atom of the universe in one single mind. Now, can this mind be called a

universal mind? And if it can be called a universal mind, how can we connect it to the individual mind? Okay? Is there a individual mind and is there a universal mind? And if both do exist, then how are they related?

Now, psychology has not reached the stage to define these things. Now, if you would study the happenings of your mind very carefully and through meditational practices you can experience happenings in a different dimension. So, we have come to the fact that the universe exists in so many -- many different dimensions. Good. Now, if the mind has the vastness (vehicle noise in the background) we are the noise side of the road we live. Hmm -- if the universe has many -- many dimensions, what dimension does the individual mind exists in?

Now, the individual mind people will find is normally limited and it is -- its limitations are formed by his perceptions. Does the individual mind, by increasing its awareness, make greater contact with the universal mind? How does perception take place in the little mind that is so limited and then after a few years of meditation, you can look at the same flower and this flower -- flower will be observed in a totally different dimension. In other words, you'd be seeing with greater depth. The depth could be so vast that you could actually perceive the real constituent of the flower, which is sap, with the present stage of man's mind and his perception, he only knows of the sap but he cannot perceive it. So what is happening to the individual mind in this case? How can that mind that could only see the redness of the petals and on the green leaves? And then after a stage, he even perceives the sap, the finest form of matter? This can only take place when a person takes the individual mind and extends his awareness in such a manner, through meditational practices, that greater and greater depth is perceived in everything around him. This in yogic terms would mean to have unity consciousness. When a person is unity consciousness, then he will perceive the entire universe and this perception takes place in a dimension that does not separate the individual mind from the universal mind. In other words, the individual mind becomes the universal mind. Just by closing your eye, you have the entire universe in your hands. Good.

Now, this little individual mind that man battles with is better known as man's ego. His ego-self, so man is forever trying to unite his ego-self with the universal ego if you wish to put it back to it. Now, does the ego-self require annihilation? Because if you are capable of annihilating the ego, then you are capable of annihilating the entire universe and that is an impossibility because nothing in the universe is destructible. You cannot add on one ounce of energy to this universe and you cannot detract or subtract a single ounce of energy also. So, nothing is destroyed. Even our thoughts, I've said in other satsangs, even thoughts are not destroyed. Every thought you think is forever floating around in the universe. When a poet writes a poem, he is not creating a new thought, those thoughts have been thought. What he is doing is tuning his

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little radio to that transmitter, to that transmission and he captures the thought in words, according to his individual mind. In other words, that great truth is filtered through his little ego. Good.

So, we have seen that nothing is destructible and neither is ego destructible. Now what is the basis? What -- what is the cons --- what are the constituents of ego? Ego is nothing else but thought formulations. Ego is nothing else but thought formulations and as everything else -- things tend to loose power at a distance, you shine a bright torch from here and the further the light goes, the fainter the light will become. So, when thoughts were thought many ages ago, it might loose some of its brightness in coming to the receiver, to the receiving set. So, man through millions of years of living -- of existing, since man started from the primal atom to the present stage of man or even a god man, a very high evolved consciousness <0:09:32.7> of all these thought <0:09:38.1> some of the important questions might have been very powerful and because of other thoughts being super <0:09:50.5> upon those the power of those thoughts might not be felt. And then some chemical reaction can set in whereby those oppressed overpowered thoughts can come about -- can come to the fall and that results in all these schizophrenic diseases we see, for example.

So man's mind is a universal mind and the only reason we call it little mind is the expression of universal mind and how much we can express of it, that constitutes the individual mind and the individual mind is nothing but thought impressions and those thought impressions is that which gives you your particular personality. So, your particular personality is your particular ego. Now, there is no question of annihilation because if you annihilate your ego, you will annihilate the universal ego, for your little ego is inseparable from the universal ego.

Now when we come to sublimation, what do we mean by sublimation? Do we mean purification? How can you sublimate that which is already sublime? Man's individual ego is itself sublime. There is no sublimation required, but what is required is taking all those impressions in the mind or in the ego and reformulating them in all those impressions into its proper perspective. that is a purifying process, not a destroying process and neither is it a sublimating process. The word sublimation can be used, but it must be used very -- very figuratively because everything that is purified can be called for lack of words, because of limitation of language, it can be called sublimation.

Now, the second part of the question was that can a person achieve that greatness of mind, expanded awareness or a higher state of consciousness without doing meditational practices? This cannot be achieved because what we want to do is reformulate the patterns of that exists in our ego and the very reformulation or re-patterning is a meditation. That itself constitutes a meditation. Now, the questioner also asked that without doing meditational practices and just having total

self-surrender, can one reach the higher states of consciousness, which means the -- to use the word again sublimation of the ego. This is possible, this is definitely possible, but it can only become possible after you have re-patterned your mind. Without re-patterning the mind, there could not be total self-surrender. You can be aspiring to total self-surrender. You can -- you can be working on the reformulation of these patterns so that process is also meditation. So, meditation is a process whereby we try to loose the individual identity and taking the individual identity, and merging it with the universal identity. So, the small "I" of the individual becomes one with the big "I". That you can call it sublimation if you wish to, but anything done in our lives, be it through Gnan yoga, the questioner was obviously referring to Bhakti yoga, we have total self-surrender and people normally try and surrender themselves to something or someone who they hold in total high regard. Why does the person hold the other in total high regard? Because that person is trying to reach the height of the one who is held is at high regard. That process is meditation.

Now, we have methods of meditation like our meditators do that makes things easier in the process. The process becomes easier, it is systematic and systematically leading the mind to a state of quietude whereby all the rumblings of the ego subsides and it is only when it subsides, does it taste of or know of the universal "I"? The universal ego. So, when a person wants to follow Bhakti yoga, the yoga of devotion of total self-surrender, that person can quicken his progress, could reach the destination much quicker if he combines it with meditation. Then the very surrender becomes total surrender and not imaginary surrender. Many people imagine themselves to surrendering themselves to a higher power. Good. That is part of the process because in the act of self-surrender, or surrender to a higher being, your little ego, your little mind is seeing duality. You have to surrender to something, even if it's your own inner self, you're finding duality.

Now, the purpose -- the purpose of life or -- or the fulfilment of life is to find unity. Unity in diversity. So, the process of Bhakti would be to start off with duality, but if that surrender takes place, when the surrender takes place, then duality ceases, "I" and "thou" ceases and there is no I left and there is no "thou" left. Because to see the "thou" there has to be a <0:18:39.2>. To know of some knowledge, there has to a knower. So Bhakti yoga is good, is good but can only take one to a certain level of progress. And that is one of the shortcomings of organised religion. Most religions today are based on this formula of surrendering and many religions are dualistic by nature, but even achieving total self-surrender, man could never become fulfilled because there is only one and that one is omnipresent. And you, with your little ego is creating a division that I and this plant is separate. It is not separate from me at all, it is a continuant. Man has not reached the stage of perception where he could see himself entirely connected to this flower and even mechanical devices have not yet been invented, that could make man perceive this and yet, and yet through the practices of meditation, you will find these all a solid mess without division, solid mess in a state of flux all the time.

If you can go beyond the universe, you will see it in a state of flux pulsating -- pulsating -- pulsating all the time. What makes it pulsate? There too to answer that, you create duality. You say energy makes matter pulsate, but when the unity is perceived, then the energy becomes the matter and the matter becomes the energy. There too, duality ceases. So -- so, it is not a question then of sublimating the ego or annihilating the ego. The question is just to be and when you just are, there can be no division whatsoever and you are the entirety of this entire universe. The waves we see on the ocean, we say that's a small wave and that's a big wave and that's a bigger wave still. But is it not the ocean? How can you separate the wave from the sea? How can you separate the fragrance from this flower? How can you separate the light from the sun? It is just all one -- all one. Now these are the realisations that man has to aspire to and it is because of this realisation that Christ could say, "I and my father are one" because all separation there has ceased and when separation ceases, then automatically, you know the value of the individual ego and you know that my individual ego is necessary because I am an embodied person, but within the embodiment of this little personality, of this little person, there is also a universality and I cannot be separated from the universal self. So the individual self and the universal self is but one. You see the capacity man has, the capacity man has, so vast -- so vast. Therefore I said earlier, do not worry about too many people squeezed into one little room, we can squeeze the whole universe in an atom. That is when we realise that there is no duality. So, the part of self-surrender stops you off from this concept of duality. Man surrenders totally to his loved one, or to his guru or to his God. It's the same thing, it's the same energy at work, the same sins it is not to who we surrender, it is the act of surrendering that is important. Not to who. Good.

And when surrendering becomes total, then remember that that person has gone through all the paths -- the path of the intellect, the path of karma, good work -- good action, be good, do good. You cannot achieve total self-surrender without an expanded awareness, you cannot achieve total self-surrender without living a good life and you cannot achieve total self-surrender if you cannot control your little ego. Now, the little ego is manipulating you, then it will -- the tables will turn where you manipulate the ego and not the other way round. That is the ideal, that is the goal at life. So, you go through Gnan yoga, the yoga of the intellect. You go to Karma yoga, the yoga of daily living, good living, the righteous living and you go through Raj yoga as well, which is what we teach yeah, how to transcend your little sense of the little "I". What we teach basically is for you to realise on what to put the greater emphasis. Now, this sounds so reasonable to everyone, but why put the emphasis on the small "I"? Why not put the emphasis on the big "I"? That's easy to talk and that is why techniques are necessary where you can merge the small "I" into the big "I" into the universal self. Good.

And the process is very simple. All the greatest, all the most profound things in life is always very simple. It is not complex because we are trying to get away from complexity and back to our primal simplicity. Man has made himself a complex being and that complex being is the ego self. Psychologists talk of sublimation, everything is sublime -- everything is sublime, man if he understands that everything is sublime, he will transcend the law of opposites and by transcending the law of opposites, immediately he puts a stop to all his suffering. So, what makes man suffer? You little ego-self, but if you can, through your practices reach that total self-surrender of the small ego self to the bigger self, then not having duality, there cannot be conflict. Not having conflict, there can be no friction. And when there is no friction, there is total self-surrender and total happiness. Then man is himself, until that time man is not himself. He is not all there, he is somewhere else. That is the problem.

Now, total self-surrender comes about only when we do our practices. We imagine that I have surrendered myself totally to God, that is the little ego playing tricks, it is imaginary. You cannot surrender to God; you can become one with God. You can only surrender to Him if He was apart from you and yet He is more closer to you than yourself because essentially, you and the father are one. So when we loose the sense of separation, when we go deep in our meditation and transcend the workings of the mind, not only the individual mind, but we also transcend the universal mind and then we but realise that there was no separation in the first place. It's like the legendary deer who heard this beautiful smell and it was running here and there finding the source of the smell and then -- and then when it was exhausted and he made laid down, he found that the source of the smell was in his own naval. The Musk deer, he has been running about here, there and everywhere until he found that "where have I been running to when it was within me all the time?" Now that is the realisation man must come to, for there is no going and no coming. There is no yesterday and there is no tomorrow, everything is now and that realisation comes when a person is totally surrendered.

This yesterday and this tomorrow is only created by your mind, your mind thinks of yesterdays and your mind thinks of tomorrows, your little mind, the little ego-self, but when you conceive of the idea of the universal-self, if you conceive of the idea of eternity, infinity, where is yesterday and where is tomorrow? Only now, we think that this galaxy is existing for billions of years, it's our measurement, it could be just one short momentary explosion in this theme of eternity. We add so much importance to this <0:31:47.2> and yet in the scheme of things, it's not even backing an eyelid. So, through meditational practices, one achieves a total self-surrender of the ego which is neither destruction and neither sublimation, but it is recognition of what one really is. Now mark this word recognition, in other words, you're cognising yourself again, recognising. Lovely word, I like it. Nice! And that is what we teach, for man to recognise himself and that recognition only takes place when you, through meditational practices, can go beyond the absurdities of what we call the mind and then

you will find it all to be absurd, all these measurements of time and space and causation, its good for philosophy, but not good for the philosopher. The philosopher must find himself, therefore, all religion say "Man know thyself". What religion says "Man know others?" I have not come across that yet, man know thyself, for knowing thyself, you know all others and then you'll find that the sap in the rose is the same sap in the lilly or the carnation. Same sap, just a difference of name and form which is perceived, which is conceived and constructed by your own mind. You see -- you see the scope of the mind and yet within its scope, it is meaningless. Then man realises that all these trickery is a fixture of the imagination. When man realises that this ego is imaginary, when man realises that there is no universal self and neither is there a universal self. We're going a bit deep today, aren't we? Yeah?

Public: Please go on.

Guru: I'm going on from stage to stage, I want to prove to you that nothing exists except existence (laughs). Yes, only existence exists and man himself is already that existence, only thing he needs is to recognise that existence and in recognition of the existence, man achieves, sees himself as the universal self and even beyond that. He even transcends the universal self, oh how limited language is, what a limitation it puts to your experience? When you experience the big "I" which a self-realised man does, he cannot explain it. Who is going to explain to who? Who is going to explain to who? I am that I, do I need explaining that "I" to myself the cup of tea is sweet? Do I need to explain to the tea that you are sweet? No, it's not necessary. So, here we start off who the small little ego individual self from there we proceed to the recognition of the universal self. Recognition by who? By the individual self, that separation. Then the stage comes when the universal self is experienced, first recognised then experienced as that the universal self and after experiencing the universe as one self, one goes beyond that. Where does one go beyond? That cannot be explained. That cannot be explained, but it can be experienced. Then we know the meaning of omnipotence -- omnipresence. Then we know the meaning of it, until then, there are nothing but words. We say divinity is omnipresent. What do we know about it? We only say it because of <0:38:03.2> someone told us that or the books say that? But to become omnipresent is to know what omnipresence is and there knowledge, the knower and the known becomes one. That is the stage where even the universe ceases to exist, that is the stage when man experiences himself without any aid of the mind or the ego, for it is to become experienced itself and not the experiencer. Now these are the various stages and in the end, you find that I've been hunting here there and everywhere and yet it was there all the time. Good, fine. Is that enough? (Laughs) Another question? We have time for one more question, yeah. One please.

Public: <0:39:26.0> describe meditation as a short way and short cut through Karma?

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Guru: Hmm -- lovely question, can one describe or define meditation as a short cut to ---

Public: <0:39:48.2>

Guru: -- through Karma, yeah -- yeah -- yeah -- yeah. Now, we have to understand what we mean by shortcut. We have to understand what we mean by Karma.

Public: <0:40:02.7>

Guru: Yeah, we have to understand what we mean by universal consciousness. Oh so many things we have to understand. Can we understand it in one morning? (Laughs) Good, lovely. Now, now meditation there is no shortcut to anything, if you short cut something, you are doing yourself down, yourself robbery. Yes, shortcut, what can you cut short? You, that are composed of your little ego-self, the little ego-self in turn, as I said, is nothing but a bundle of impressions. How can one get rid of those impressions which would mean getting rid of Karma? There could be no shortcut. There could be no long cut either. Yeah. It has to take its natural course. The water that comes from the mountain takes its natural course to the sea. The river will flow to the sea, there is no shortcut. Ah, but there is an easy cut (laughs) no shortcut, no long cut, but an easy cut. Now, man must accept responsibility for all his actions and most of suffering comes about because we do not want to accept responsibility for ourselves. That is why people believe in God. That's why he is responsible, yeah they don't genuinely believe in a divine power, but they use that divine power as an excuse. Good.

Now, let's get back. There is no short cut. The river has to flow its course to reach the ocean, but the water does not need to be tossed about over the rocks, it could have a smoother flow. The saying is very true, whatever you sow, you will reap. Whatever actions man has performed in this life or previous lives, he has to pay for it, but through meditation what happens is this, it is not payment on demand, you pay by easy terms (laughs) and the easy term, that is the easy cut. That is what happens in meditation that we learn to bring greatest stability to the mind. We learn to come to deeper realisations. I gave an example the other day that a person was so disheartened and hurt because he's only got a Jaguar, yeah. He's so hurt because he hasn't got a Rolls-Royce, it's only a Jag. Meditation, by bringing you integrating your mind, your body, your spirit; integrating the three aspects of man brings you to deeper realisations. And in this case, the deeper realisation would be so what even if it was a Volkswagen? I have to reach from point A to B and I could just as well reach

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from point A to B with a Volkswagen or a Jaguar or a Rolls-Royce and after all, what is the power that drive these cars? Petrol, only petrol, same petrol in the Volkswagen, in the Jaguar and in the Rolls-Royce. Okay.

So, through the self-integration by meditation, one comes to realise the essence of things. Then we come to realise not that Volkswagen or Jaguar or Rolls-Royce, we come to realise, “Ah, we are so thankful for the petrol <0:45:24.3>” (laughs). Yes, so -- so things can be made easy for us through meditation, it does not wipe away your Karma, whatever you have sown, you will reap. But it could make it easy in paying back the Karma. It could make it easy. A greater understanding develops because of integration taking place. A greater strength surges through you, whereby you will take all sufferings as it comes. The greatest illness, the greatest disease of mankind is not being able to take things as they come and remember that as things come to you, you have done something to deserve it. Good comes to you because you have something to deserve good and if anything contrary to that comes to you, remember you are responsible for yourself and you must have done something for that to happen.

A young lady complained to me, he says, “Guruji, you know I had a puncture this morning”, you know and how terrible it was, she was alone on a lonely road and changing the wheel. “How terrible I had a puncture. Is that my karma?” She asks, “For me to have this puncture?” I said, “Yes, it is your karma because you knew all your wheels were smooth. Why didn't you change your tires? So, it is your Karma and the Karma of having the puncture has been caused by you. Why not accept it gracefully that I had this experience? Be grateful for the experience. Be grateful for the experience of having the puncture”, and this requires strength. This requires spiritual strength which is awakened by meditation.

So, it makes us face life squarely. It makes us face ourselves squarely in the mirror and when man learns to face himself squarely in the mirror, half of his problems are gone. The recognition of the problem takes the sting out of the problem. Man suffers because of confusion and he confuses inconsequential things with things that are of real importance. As we said, the man was worried because it was only a Jaguar not a Rolls-Royce. How inconsequential it is? That comes because of confusion, wrong emphasis on values of life and when man can look at himself squarely in the mirror, his value of life would change and that very change of values of life makes him take everything as it comes, realising that I am responsible for my actions. I am responsible for my actions of today, and when man assumes that responsibility, his actions immediately change. His thoughts change because now he is assuming responsibility. He realises that if I do this, then the effect will be that. Then he gets out of his state of confusion and to a state of fusion, not confusion. And what do we mean by fusion? The integration of himself and when it comes to problems, Karma is nothing but problems as people understand it and when we can view the problem squarely, then we will also understand and know that the solution is

inherent in the problem. There could be no problem in life without the solution not being inherent in it. It is the very solution and the very problem that work hand in hand and creates the confusion.

So, so when our perspective changes by squarely facing ourselves, the solution becomes apparent, comes to the surface and when the solution comes to the surface, the problem thinks there is always a balance. And that is how life becomes smoother, that is how life becomes easier and all these by doing spiritual practices, by becoming integrated within oneself, so simple really, very simple. By acquiring strength that is the idea. Man keeps on calling himself weak -- weak -- weak -- weak, man keeps on calling himself "I am a sinner -- I am a sinner -- I am a sinner -- I am a sinner". Man is essentially divine. Man is essentially divine and the day he accepts this principle of his inherent divinity, then all the problems of Karma will become very small until they become non-existent. Then they become non-existent. Okay? We heard the noon gun, it's time for tea. Fine.