

Questioner. What is 'Isness' and what is its strong affect on the human heart?

Gururaj. What is the 'Isness' that has the strong affect upon the human heart? It's like a flower isn't it. Does the 'Isness' really have a strong affect upon the human heart? I wish it would in all cases, for that which we know as the human heart is mostly governed by one's emotions and feelings and because of the fluctuations of emotions and feelings, changes occur in the heart that we know to be the heart. But changes do not occur in the core of the human personality, which is the real heart. So people do make a mistake when they talk of heart. What they really mean is how the heart feels and how emotionally it is entangled within itself by outer environment. So you would say 'I have a heart-ache'. A person goes through some love experience for example and gets jilted or whatever and say 'I feel such a terrible heart-ache'. Is that the heart of 'Isness?' No. For the heart of 'Isness' or the core of the human personality and because of the lack of language, we just call it heart. The heart of a thing means the core of a thing that which is never changing and never ever affected by any thought or any circumstances.

So the lower level of the heart which we know to be the heart is always in a state of flux. Why is it in a state of flux is because it is involved with the ego self of man. It is involved with desires and a greater part of the ego is of desire. It is only when one goes beyond desire and becomes desireless, that the 'Isness' is felt. To describe 'Isness' would be to describe God. As I said in another Talk that the definition of Divinity is the indefinable energy. Fine. But let us talk a little more on what people understand by the heart. So here the heart is filled with desire, the heart aches, the heart yearns for a woman or a man that the person loves. Where does the yearning come from? The yearning comes from the mind because of certain kinds of experiences, you start yearning for that person and when you yearn for the person in a very strong emotional way, you find an ache in the heart. Really speaking the ache is in the mind and not in the real heart. All devotion for example begins in the mind – because Guruji is so kind compassionate, he understands our feelings, he creates an empathy between us, between him and me so I love him. Who is saying that? Is it your mind or is it your heart? Your heart does not say anything at all. The heart just is and in the vastness of that 'Isness' you are none separate from your Guru. That is working on the level of 'Isness'. Oh the Guru is the handsomest Guru in the world. Therefore we like him. All Gurus are ugly, I don't know why, including me. Beauty lies inside and you can only see the beauty inside me if you are beautiful. Otherwise you can't.

So when you see the beauty within me, know for sure that it is not your heart that's acting, your mind is acting from a much higher level than the ordinary conscious mind that is in daily usage. It goes to a finer level and sees things beautiful. But yet the flower remains apart from you because you are the observer of the flower, the seer of the flower but

when the seer, the seen and the act of seeing become one then only does 'Isness' operate. Until then it is in the various levels of the mind, some at a grosser level and some at a more and more and more subtler level. So to reach the heart one has to transcend, go beyond all the levels of the mind and then what is left is just 'Isness'. And when that which is just left, just the 'Isness', then you know God, you know the universe, you are God then, you have become Divine for Divinity is an 'Isness' and everything else is but a process. But this process is necessary, totally necessary and that is why we meditate and do spiritual practices. We meditate and do spiritual practices because that is the process one has to go through to be able to transcend the mind and be in the area of 'Isness'. The ineffable joy, indescribable joy, where no opposites remain and in that vast 'Isness' there could never be any opposites. The laws of nature stops to function for you - in that 'Isness' everything is possible. There is no word as impossible. I have said this before if you an apostrophe between the 'I and the 'M', it ceases to be impossible. It becomes 'I'm possible'. That is in the area of 'Isness'.

So now, the mind with its various fluctuations will forever keep on fluctuating . There is no stopping it, for the mind too is eternal. There is only one mind and only one Divinity. So as the mind reaches a subtler and subtler level, you will be able to communicate more and more at the subtler level of another mind, say of your beloved, your lover or your Guru or whoever and when that communication begins, you a slight glimmering that there is something beyond all this change. I too go through this process. When I see a sick person or a person suffering, I feel that suffering. I feel the compassion for the person and sometimes I wish that all the sufferings were like a big boulder, the sufferings of the world were like a big boulder that I could just pick up and throw away in the ocean and all suffering is gone. But at what level am I feeling this, at what level I am feeling this compassion, at what level I am feeling this extreme charity, where I give my last piece of bread to one who is hungry. I say to myself no harm in me fasting today but that man cannot fast let him have his bread, I can fast, I have that strength. At what level am I functioning there? Am I functioning from Isness? No, I am functioning there from the super-conscious level of the mind which is not the totality of all existence, but which is the totality and the entirety of what we know as mind. It is the entirety of the conscious, the sub-conscious and the super-conscious and these three aspects of the mind, these three gradations of the mind form the entirety of the mind. And every mind comes in between then 'Isness' cannot be experienced. So one has to go beyond the mind and not destroy the mind, but one has to go beyond the mind to that level of 'Isness' where 'Isness' experiences itself as 'Isness'. To repeat where 'Isness' experiences itself as 'Isness' and that experience is no experience. It is no experience. To have an experience, there is a division between the object of experience and the subject of experience and both can be within you. The object of experience could be the conscious level of the mind while the subject of experience could be the super-

conscious level of the mind. At that level of the highest relative is a beautiful calm state. But still it is not 'Isness'. It is still not 'Isness'.

So as we proceed in our meditations and spiritual practices we fathom the deeper and deeper layers of ourselves. And as we dive deeper and deeper in this ocean, we come to the bottom. The conscious mind is like the turbulent waves, you go a bit deeper is less turbulence and less current. And as you go still deeper, the currents are there comparing it to the superconscious mind but they are at a very fine level but you still got to go deeper where you come to the floor of the ocean, the floor of the ocean that supports the whole ocean. That is the 'Isness'.

Now for the ordinary man even if he reaches the super-conscious layer of the mind is enough. Because he desires experience and the super-conscious layer of the mind, the stillness that dwells there or the not stillness in totality like the spinning top, it seems so still but full of motion. So there is motion there but motion in stillness. There is action there in inaction and in action inaction that is the layer of the super conscious mind and that is just as far as the Vedanta or the Upanishads go. They go no further than that Satchitananda. Absolute knowledge, absolute existence, absolute bliss.

Now these are attributes. Now how can you put attributes to that which is attributeless? 'Isness' is attributeless. For to have attributes means to have qualities and all qualities can be an modified as circumstances demand. So in that attributelessness is the 'Isness' which you would term God, which is the Impersonal God which is 'Isness'. Now when we reach the level of the super conscious state of the mind you can say we have reached the Personal God and the Personal God is the sum totality of the mind, the eternal mind, so therefore the Personal God is also eternal. So as we fathom and go deeper into the mind, we explore the entire universe. The entire universe is in us, is in the mind.

To most people the world is just what the five senses perceive. Seeing, tasting, smelling, touching, hearing. But behind those five senses, there are five finer senses, that receives the outside impressions in Sanskrit they are called Jnanindrias. When you hear a sound, the sound goes through the physical organ of the brain and then it goes through the various mechanisms of the brain but that is not what makes you hear. It still goes further than the brain to the ego level which is comprised of various experiences. At the ego level you would find the intellect that weighs the pros and cons of that sound. It weighs the pros and cons of the sound to see if it was a bass sound or a treble sound, as the musicians would say it. If it was the ringing of the gong or was it an explosion of the fire cracker. There the intellect discriminates. That is not enough, it still goes further to the highest relative the super-conscious level from which the

reflected light of 'Isness' shines through for the super-conscious layers or level of the mind is so clean so that 'Isness' shines through. And there the final acceptance is made and then it answers back through the same channels again to the gross conscious level of the mind and says yes, it was the gong ringing or it was an explosion it was a bass sound or a treble sound. You see the whole process and it happens instantaneously. But it is still not 'Isness' although all these things that happen is because of that unchanging 'Isness'. That is the empower force, it is the electricity of which scientists know nothing and yet the lights cannot burn without the electricity. In the same way 'Isness' functions while not functioning. That is the paradox.

Now, when we talk of the ordinary human heart with all its desires and yearnings. People say 'I pray to God and my prayers are not answered'. Your prayers which could be in the form of willing, begging, demanding will never be answered. But when you step out of the realms of desire and become by reaching the super-conscious of the mind through meditation, when you reach the super conscious mind and watch the desires of the conscious mind, in other words you have risen above conscious desires then only will those desires fructify, bear fruit. Otherwise your prayers are not answered. It is only when you rise above, when you step aside the desire. That does not mean that you become desireless. Let the desires function in the conscious mind but rise higher to the super conscious mind and become a witness of the conscious mind. And being the witness, desires become fulfilled. Be like the Sun. The Sun has no desire but this entire world functions because of the Sun. It is because of the Sun's heat that we have the food and fruit and flowers growing. It is because of the Sun's light that we are able to see. Otherwise the eyes cannot see if there was no light. Right. It is because of the Sun that these Planets including the speck of dust called Planet Earth rotates and revolves and yet the Sun does not do it consciously. It's its nature. So if our own personal natures can be like that of the Sun then we radiate, then we radiate a force from the highest level and that force becomes powerful. For the super-conscious level is in direct contact by a thin dividing line between itself and 'Isness'.

So when we reach the super-conscious level the small 'i', the small 'i', the small 'me' is forgotten. But because it's only the small 'me', the ego me that has the desires. People desire to be wealthy, to have millions. People desire to be healthy. People desire to be wise and they won't achieve these objects just by desire. And if perchance you activate a little higher force in those desires and if they should find a little bit of fulfilment, then that little bit we term as pleasure and if it does not find fulfilment, that little bit we call it pain. So pain and pleasure are very minute, very little when you try and comprehend what 'Isness' is all about.

So the process in which we are involved will go on and on and on and when you reach that level which every human being can reach, the level of the super-conscious state then all desires you become wise without any study. For there is a great difference between knowledge and wisdom. Knowledge is acquired and I have said this before that if knowledge was the criteria then every University Professor of Philosophy or Mathematics should be a self-realised man but I have found that they are more mixed up than an ordinary street sweeper. What he has done is just moved around and energised his brain cells and moved in certain grooves and channels, that's all and many times all these studies could bring one into these channels, grooved channels. That's what the Guru does. In India on the dirt roads, in the backwoods, you have the dirt roads, sands roads and the bullock carts are passing through and they form grooves so when a man has to go somewhere he can sleep and the wheels will be going in those grooves, but what the Guru does he puts a stone in that groove, so when the wheel hits the stone the driver wakes up. Ah. There's awakening. People function in channels, grooved lives routine, get up in the morning, brush your teeth, have a shower, have breakfast, go to work, come home, sit down at the TV perhaps or read a book. Make love, go to bed, sleep, next morning get up. Same thing over and over and over again. And then when they get tired of these routines, they look for excitement. And what kind of excitement do they look for something that stimulates them, stimulates what, stimulates the senses. So go to a bar and have a few drinks, stimulate his senses. Or he'll go and gallivant round with young damsels or he might go a club or he might go to football. He might do this that, that, that, that. But he very seldom thinks, he always wants to go out to stimulate himself but he very seldom wants to go in to find that inner stimulation which brings about peace. You see? And that is why the whole world is topsy turvey.

Talking about the fellow that goes to the bar to have a few drinks. There was this one chap he went to a bar and there was someone sitting next to him on the bar stool. They were chatting, so the fellow asks 'What do you do for a living?' So he says 'I work in the carnival as a human cannon ball'. You might have seen that in Circuses and carnivals, a human cannon ball. So this chap his friend says, this acquaintance he met says 'But you need a lot of courage for that to be a human cannon ball'. So the cannon ball replies 'Well that is why I'm here, to get loaded'. (Laughter) So people in various ways always load themselves and when you clutter yourself and load yourself you are moving further and further away from the 'Isness' that you really are.

So the procedure would be this that through systematic meditation personally prescribed as I was explaining to Beverley this afternoon, you reach the deeper and deeper levels of the mind. You become attuned to the universal mind, which is but just a very thin dividing line, very thin dividing line between the 'Isness' that you really are. So we go beyond the Vedic and Upanishadic teachings to an area that is attributeless, for as I said a moment ago, attributes must have

qualities. Attributes can also have quantities, it could be quantifiable and qualifiable. Now how can one quantify or qualify that which is none of that? When I say be what you are, others might say be like Christ, be like Krishna, be like Buddha. I say no, no, no, no, no just be what you are. By being what you are, you stand a greater chance of knowing the 'Isness' of yourself water in the pond becomes one with the pond and as vast as the pond or the ocean. Do you see? You become all pervading in that Isness for once you merge into Divinity you automatically are all pervading. The little drop of water in the pond becomes one with the pond and as vast as the pond or the ocean. Do you see? But one must never be stagnant and these various little stimulations we find in life are not stimulating really they are stagnating. The pond was having a chat with the river and he tells the river, the pond tells the river 'Oh you keep on flowing and flowing and flowing and flowing just to merge away into the ocean. What sense is there? Here I am just at rest here' but it did not realise it was stagnating. So few months pass and the water started, because of the stagnation process starts getting dirtier and dirtier and the pond with the heat dries up but the river still keeps on flowing forever fresh, forever fresh, forever fresh. Those springs from which the water comes, don't dry up and you keep on proceeding, the river goes and on to find its goal to become one with the ocean. See.

So the problem is stagnation, rather be the river, alive. Now how do we bring this aliveness in us we draw from the super-conscious of the mind that energy which is rather filtered by the 'Isness' through the super-conscious level of the mind, so that the entire sub-conscious and the conscious mind is bathed in that light. So here you are not only activating or becoming the Personal God by reaching the super-conscious level of the mind but you can go a step ahead which you would and become the 'Isness'. By becoming the Personal God, reaching the highest level of relativity your daily actions would become better actions. Your mind will be filled with joy and happiness, total happiness, where nothing affects you. You are the observer of all the things around you, nothing can affect you at all. But crossing that thin dividing line from the super-conscious level, you reach the area of 'Isness' and 'Isness' is nothingness which is the everythingness of life. Nothingness, that nothingness is the everythingness. For even at the highest level of the mind that is still indescribable, so therefore we call it Sunita, nothingness and yet that nothingness energises everything in your life.

So what does a self realised man do? He lives in the area of 'Isness'. He lives in the area of the super-conscious level simultaneously and then he lives in the conscious world, the world of his five senses and draws from the Isness to the super-conscious level of the mind and his sub-conscious mind is totally blank and devoid of Samskaras and impressions. They are rubbed off. They have disappeared with the light that is penetrating through from the 'Isness' through the super-conscious and cleaning up the dirt in the sub-conscious and that light comes through in the conscious mind, which would be interpreted in daily action as charity, kindness, compassion, love. That is the procedure.

So it is not only reaching the 'Isness' but living the 'Isness' in daily life in all our actions. So that is why we idiots, Gurus, are never really understood. We live in a different plane of existence altogether. So to understand a Spiritual Master, you have to be at his level to really understand him. Some of his actions might seem so mad, you think he is gone bonkers but he knows what he does. Like this story which I've told before I think where a Guru was sitting in the forest with some of his Chelas around a fire. So suddenly the Guru takes out a burning piece of wood and jabs one Chela in the arm and burnt his arm. So everyone said 'Guruji what are you doing?' 'What have you done you've hurt this man' but the Guru knew that the destiny of this man was to be burnt alive and he took that tragedy away by just giving him a small burn that healed up in a few weeks. Do you see? That is why all the Scriptures say even in common terms or with ordinary people 'Judge not' for you are incapable of judging the human psyche and if you are incapable of judging the ordinary human psyche, how much capable are you to judge the man that has even transcended the super-conscious level of the mind and lives in total 'Isness'. He just is, to be here and now. Because if you are not here, you are somewhere else and if you are somewhere else, you are not all there either because part of you is here. Do you see? Madness, madness, madness, insanity. Many people ask me, Chetan has on a few occasions 'Why have you taken birth into this world, this insane world, why?' So I tell him the physician only comes for the sick. He doesn't come for the healthy.

To live in the area of 'Isness' can be appreciated by the super-conscious level of the mind. It can be appreciated but never experienced. This chair is - does this chair experience itself, tell me? No. And yet this chair is alive, millions and billions of molecules and atoms are swirling in it. It's in total movement, dynamic and filled with life. So when we reach a higher level of the mind, the highest level which I call the super-conscious level, you appreciate the 'Isness' but you know it not. It is not to be known. But yet at that level an experience dawns in the appreciation, for appreciation too is an experience, a sublime experience, a joyful experience.

So therefore I say, and I have said before that the 'Isness' is a nothingness. I come from nowhere and I go nowhere. For being in 'Isness', I am everywhere. Where is there to go and where is to come from? Eternal, immortal is the 'Isness' in me and in all of you. For everyone is capable of experiencing or appreciating the 'Isness' that is within them. So, there is nothing that is untrue in this universe but people in the process of evolution and as I said life is a process, they go from a lower truth to a higher truth all the time until they reach a level where even truth does not exist. It's beyond truth because truth requires classification. How can you classify 'Isness' and yet in that 'Isness' everything is true? The whiteness of the white flower is true, the redness of the red flower is true, the green of these leaves is true.

Everything is truth and if everything is truth, everything is good then we see no bad. Like the famous little statue of the three monkeys, see no evil, hear no evil, speak no evil and life become smooth, beautiful, conducive, surroundings become joyful. It's raining outside now and if you have to go outside, you'd say 'Oh dear me, I am not going outside I'll get wet'. But if you live in that 'Isness' or even in the super-conscious state, you would say 'Oh why not, let's go outside'. What's wrong with being wet - weren't you wet when you were born. You see? So everything assumes an equanimity, everything becomes equal to you and when everything gets that balance, balances being equal then you start seeing everything with an equal eye. When you don't see sinners to be sinners anymore, you don't see the good to be good anymore, for you find that all opposites are true. They are all equal, they are all humans. Some on a lower rung of evolution, some on a higher rung. So what? We love them all. That is what is meant by 'Love Thy Neighbour as Thyself'.

So now to recap, that we reach from the level of the conscious mind, first the physical body, then the conscious mind is through the sub-conscious to the super-conscious and then we merge away into the 'Isness'. For even in the area though the super-conscious level of the mind you recognise your universality but you still have not become universal. You recognise your universality but you are still not it. You are still not in the area of 'Isness' and this 'Isness' is not far away for you are here and now, just requires uncovering, lifting of the veils of nescience, of ignorance and once that's lifted off, you immediately become illumined by that light. And yet light is the wrong word, light extends only as far as the super-conscious level. In 'Isness' it's all the same, darkness or light. It just is. It is dark or it is light. It is right or it is wrong but no differentiation is found in that 'Isness'.

Many people become very accepting, many people become very tolerant, kind, compassionate. Why? Because they have gone to the deeper layers, finer refined layers of themselves and that is brought down - everything expresses itself and it gets expressed in our daily living. One of the prerequisites is not to yearn, not to have those desires, 'I want this, I want that woman or I want a million bucks'. No. You will get what you need. Be yourself and you get what you need. I could make you happy. It is only your thought forms, your desires which are thought forms that makes you unhappy. Expectation is the mother of disappointment. So just carry on work, whatever work you do with sincerity and love and just be. If it's raining okay, if the sun is shining okay, if it's thundering it's okay, if the lightning strikes it's okay. No food to eat today okay, fasting is good for the system. A big feast today, okay I am a king, a worldly king, when really you know within yourself that you are the supreme King of Kings. And that realisation will come to you. It must. For you are that 'Isness' already. Just unfold, uncover.

Into a lighter vein a bit. This literary agent phones the writer, one of his clients who had sent him a script. So the literary agent says to the writer on the phone 'I've got good news and I've got bad news'. So the writer says 'Please tell me the good news first'. He says 'Well the film script you wrote, Paramount loved it. Paramount loved every word of it'. So the writer was excited so he says 'Oh well that is really good news. Now tell me what is the bad news?' So the literary agent says 'Well the bad news is this, that Paramount is my German Shepherd dog'. (laughter)

And talking of authors, this one author, this lady wrote a book and sent it to a publisher. So the book came back with a polite rejection slip. So the lady phones the Publisher and she was very stern and hard and used words which ladies don't normally use except in the bedrooms perhaps, and that's besides the point. She tells the Publisher 'That from page fifty to sixty I glued down the edges and when I got the manuscript back the edges were still glued which means that you never read my manuscript, you this that and the other', all the ABC's of the language she used. So the Publisher says, 'Madam, when I sit down to breakfast in the morning I have a soft boiled egg and I do not need to eat the whole egg to see if it's bad'. (Laughter)

So this lady used four letter words. Now let me tell you some four letter words which every Bride would be shocked to hear. She would be shocked to hear these four letter words and those are cook, wash, dust and iron. (Laughter)

This man went to the doctor and his complaint was, he says 'Doctor, as soon as I sleep I start snoring, can you give me a cure for it'. So the doctor asks 'Does it disturb your wife?' So he says, the man replies that 'My snoring not only disturbs my wife but it disturbs the whole congregation'. (Laughter)

Yes, so this young lady phones the bank and she says, 'Could you put me through to a person of whom I could (oh, you're just in time for some jokes) could you put me through to the person who deals in Bonds'. So the telephonist says, 'Bonds yes, what is about? Is about conversion or redemption?' So the voice asks 'Excuse me, is that the First National Bank or is it the First Baptist Church?' (Laughter)

Two Editors met each other outside the door of a Psychiatrist, so the first Editor says 'Oh hello, nice to see you, are you coming or going?' So the second Editor replies 'If I knew that, I wouldn't be here'. (Laughter)

Yes, so this young man applied for a job in a Department Store as a Buyer. So he was hired, he had the qualifications and experience. So the Personnel Manager was taking him around and showing him. So the young man

said 'Well I am very glad you accepted my application and given me the job because I believe yours is the finest store in town, blah, blah, blah'. Right. So the Personnel Manager says 'Whatever you do remember the slogan of the buying Department'. So the young man asks 'What is the slogan, Sir?' So the Personnel Manager replies 'The slogan is this, buy good or goodbye'. (Laughter)

Gururaj. Well I think we have done our time. Lovely questions. Beautiful.

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