
COMMITMENT, ACCEPTANCE, AND SURRENDER

CHELA: This is a satsang with Gururaj Ananda Yogi, U.S.A., 1982, number 11, recorded at Techny Towers in Illinois.

CHETAN: [Recording begins in mid statement.] Speak to us about true commitment, complete acceptance, and unconditional surrender in the guru chela relationship, and what part this all plays in the life of the spirit both now and until its culmination.

GURURAJ: Hmm. Bhakti yoga, hmm? What do we mean by commitment? Every person is committed since the time of birth to something. And when he is conscious of his commitment, then that very commitment establishes itself in his little conscious mind. And as he gets more older with a greater understanding, the commitments become stronger. But what is the nature of commitment? Now you are committed to your husband or your wife. In what sense are you committed? You are committed to love. You are committed to protect. You are committed to be together. And yet why are there conflicts? Are these the qualities of true commitment? So when it comes to true commitment, it is synonymous with the word surrender, for commitment can never exist without surrender.

Now what does one surrender oneself to? Do you surrender yourself to the object of your love? No, that is only the side effect. You surrender to yourself. Now when we say "you surrender to yourself," what do we mean? Which self? For you are a compilation of so many layers, and there are so many selves within yourself. You have your physical self, you have your mental self, and, of course, the eternal, spiritual Self.

So where do we start in self surrender? Some schools of thought would say, you start with the physical self which would be empowered with the mental self. But then when it is empowered by the mental, mental self which governs your act of surrendering surrendering of mind which reflects in bodily action of surrender then it is still not true surrender because you are forming certain patterns in your mind. And when patterns are formed in the mind, be sure to know that those patterns can change. So you might feel surrendered to some ideal or idea for the moment, and that idea starts in your mind. So the idea or ideal is created by your mind, and if it is created by your mind, then it is subject to change.

Now what validity is there in the mental idea? Idea is a thought. And what validity is there in thought? For today you might feel committed to something which you like or love. Tomorrow circumstances might happen where you do not feel that fondness or that love for that ideal, and then your ideals would change. It changes because it has been an ideal. The secret of self surrender is not the ideal of an idea or the ideal of an object but that which is within which requires no surrender.

There is not a question of surrender. This is what theology spouts out, "Surrender yourself to man or God or some ideal." But what they are trying to do and all theologies do this is to put you into a groove, into a certain line of thought, into a certain patterning. And all paterings are not freedom. But paterings are the basis of all bondage. So you get out of a certain bondage and enter into another bondage. So true surrender is totally free. So in surrendering, the main quality that should be within you is total freedom, and this totality of freedom can never be gained until we reach the inner Self, the true, unchanging Self. And when we reach the true, unchanging Self, our minds and our bodies become so saturated by its force that the mind also starts feeling free. For who cognizes the freedom or what cognizes the bondage? It is only the mind. But what level of the mind cognizes what? That is the question. So it could only be a free mind that could cognize freedom. A mind that is bound by various conditionings or paterings can never realize this freedom. So the approach is deep within ourselves where you are forever free. And starting from that standpoint instead of bringing the mind into greater turbulence through various forms of analysis, various forms of intellectualization, various forms of rationalization surrender would not be possible. For rationalization and intellectualization is directly opposite surrender. Surrender is unconditional while rationalization is conditional. Today you might follow a certain philosophy which becomes your ideal, and tomorrow you might find something different, something better. You might have been using Palmolive soap for all of your life and found that to be the best, and then one day you discover Body Dust which you would find to be better. You see? So the ideals change because you are changing. So the whole point is missed in surrendering.

Surrendering can only take point, take effect from a stand point which is totally stable, and that stableness is achieved through meditation and spiritual practices. So as you become more and more stable and integrated within yourself, then surrendering does not become an object of thought but a spontaneous act. It just flows from your mind, body, and spirit. There are no obstacles. There are no hindrances. There are no rationalizations. And there is no intellectualizations. "I love my guru because he is a nice chap." As soon as you say that, you do not love your guru. As soon as you say, "My wife, she's so beautiful, and she's this and that." Then there is no love and neither surrender. So the object at first could attract our attention. Could be attractive in some form where there is a certain amount of mental and physical compatibility. But these compatibilities do not forever remain. The man might go through some illness whereby physical compatibility is gone. Or the women, the woman might go through certain mental traumas; mental compatibility is gone. So what we feel today to be compatible, it is a fixture of your mind. It belongs to the fiction department. But we take it to be so real. And the reason why we take it to be so real is that we base all our experiences upon what the mind dictates to us. And not a pure, unconditioned mind but a conditioned mind. And whatever a

conditioned mind dictates can never be lasting. So until man realizes or learns the value of the unchanging, stable, inner Self, then he will forever be conditioned and his surrender will be conditioned.

I love my guru because through him I might find stability within myself. Very partly true; because there is a condition. There is a motive. There is a motivation. That through him, with him, I will be led to where I want to go. But why not this idea in the guru chela relationship? I love my guru because I cannot help loving him. And if he says go jump in the lake, I will do that. That is surrender because you have not surrendered then to the guru. No, you have surrendered to yourself. Guidance is necessary, and a true spiritual master could never, ever guide you wrongly. It might seem difficult. The hill might seem very steep, but that might be just what you need for your own unfoldment, for your own surrender. So the idea of surrendering to a guru is wrong. The idea of surrendering to a god is wrong. Who knows there is a god? I can give you one thousand arguments against the non existence of God. And I can also give you ten thousand arguments proving the existence of God. Do you see? That is how the mind works. Forever in conflict. Yes. No. Yes. No. It is so. It is not so. All the time. So to find oneself is to surrender to oneself.

Now this, this is a process. You start off with an ideal. Nothing wrong. And if that ideal is brought to a finer level ... Because your ideal, your thought patterning, is based upon your own mind and your own thought processes; so, what you're actually doing is projecting what is in your mind onto another. If your mind is free, then there would be no projection. There would be no judgment. There would be no conclusions. There would be no such thing, "Ahh, John is a good man, or Jack is a bad man." It is the conditioning that produces the thought in our minds of good and bad because of bondage to the various patternings of our minds. Now as your ideals change to different levels, it means only one thing: that the mental energies have been shifted around. The mental energies are taken from one place to another place, but the mind remains the same. It is a shifting of energies. So we go beyond the mind. Not off the mind. Now what does "going beyond the mind" mean? There is no such thing as going beyond the mind. Many teachers would tell you you've got to transcend the mind which is a physical, biological, and psychological impossibility. You cannot transcend the mind. With what are you going to transcend the mind? What tools have we to transcend the mind? Only the mind. What other tool is there? You can't do it with a hammer and chisel nor with a plier and screw driver. Do you see? But one thing can happen. It is that you can go beyond the limitations of the little, conscious mind, and then going to a finer level of the subconscious mind and still progress further to that which we call the superconscious mind. But you are still in the mind. You are nothing else but mind, and the physical body that you wear around the mind or in which you encapsule the mind is also a creation of the forces of the mind, a solidification of the mind. It is your mind that determines your features. It is your mind that determines the shape of your nose and your eyes and your feet, legs, and everything else that goes between. Do you see? So the conscious mind at its lowest level, at its analytical level, transforms itself

into its physiological and biological equivalent. But to remember one thing: that it is all a continuum. You can never separate the body from the mind, the conscious mind, and the subconscious mind could never be separated from the subconscious mind.

Now is there really a subconscious mind? There is a subconscious mind if you understand it in one way: that there are thoughts in that memory box which is called the subconscious mind, a whole compilation, conglomeration of thoughts, of experiences, things understood and not understood. They are all there. And that subconscious level extends far beyond, far beyond this world as you know it. Being a memory box, it contains all the experience of man in his present state of evolution and that which goes below it, meaning the animal kingdom, plant kingdom, and mineral kingdom. So that is the extent of the subconscious mind. It is a collection of the world's thoughts, and it only becomes individualized because of your own personal patternings. The mind and subconscious mind can never exist on its own. It is always relative because it is related to relationships. Or else you could never compare. Recognition or cognition could never take place if there was no point of reference, and that point of reference is all there in the subconscious mind at the present stage of human evolution. And filtering that knowledge through the conscious level, through the cognizable and recognizable conscious level, that gives you your individuality. So what we are doing is this: that there are circles within circles within circles. All the time. Patterns within patterns within patterns within patterns. Plots having so many sub plots. So you are a combination of the story of mankind from the very first sub atomic particle that came into existence. So that is as far as human evolution is concerned.

But we still go back further to the superconscious level of the mind which is the totality of the entire universe.

Subconscious goes as far back as society is concerned, world society, or the stage of present evolution, while the superconscious goes back to the totality of the universe. And the totality of the universe, although it functions in a very fine level of friction, it maintains a stability; for not a single ounce of energy can be subtracted from it and neither a single ounce of energy could be added to it. So these are various gradations. The conscious level individualizes you. The subconscious level takes you to a greater sphere of cognition where you have the world's knowledge of present evolution at your command, while the superconscious level is connected to the entire universe.

Now this universe cannot function without the law of opposites, for it is the law of opposites that keeps this universe in motion. But when there is no motion, the entire universe will collapse. So here we are defining gradations of motion. The conscious mind has its motion at a certain vibratory level. The body has its motion at a certain vibratory level. The subconscious mind has its motion at a higher vibratory level. And the superconscious has its motion at the most finest level of relative existence. Now being at the most finest level, like a calm sea where not a single wave could you see, yet there are currents in the sea. And those very currents though not observable is still movement. So when we reach that

finest level of the superconscious, we draw that through the various areas of the subconscious, bringing about some stability into it, and then to the conscious level with some stability which in turn translates itself into the various indriyas, indriyas meaning your senses: sight, smell, touch, feel, taste.

So you see the one continuum. So what man does in his unfoldment is he proceeds from a grosser level to the subtlest level possible for man. And that is why great masters would say that you progress as I was discussing last night that you progress from a lower truth to a higher truth. You progress from a grosser truth to a finer truth, and when the finest truth has been reached, the entire universe is embraced. The entire social structure is embraced. The entirety of the world's knowledge is embraced. And we have a greater awareness, a cognizable awareness, in the conscious area of ourselves which in turn could translate itself into its physical counterpart. And when that translates itself into its physical counterpart, you will find relationships become more loving with real love. There is no ideal at all. There is no projection, but love exists by itself empowered by the superconscious level. And that is surrender, a spontaneous action.

There are some gurus in your America here where when you go visit him, you've got to prostrate yourself at his feet and offer fruits and flowers which gets recycled and resold to someone else. Offering. Surrendering.

Surrender is the culmination of spiritual practices and not the start because you are not equipped to start with surrender. And if you feel or you start at that level of surrender, you are conditioning your mind. You are bluffing yourself. Because how can you ever go to a guru or your beloved for that matter and surrender yourself completely without finding an understanding and feeling that total rapport, that total oneness, with the object? And when you find the total oneness, there is no object any more. It is you. And therefore it is self surrender and not surrendering to someone else because the subject and the object becomes one. And what remains is just love which is not an ideal, which is not a quality, which is not a quantity. But it is existence as is here and now. Do you see? Meanwhile, there are many paths to lead one to this goal where one indulges in extreme bhakti, devotion. Good. Let that be a starting point for want of anything else. But even in that devotion do not become patterned, for by patterning yourself you are shackling yourself. Ball and chain effect. So what do we do? You observe your devotion. You observe your devotion, and as you observe your devotion, you will find yourself being led very spontaneously to the deeper and deeper levels of devotion where devotion ceases when oneness is found. Do you see? So to whom am I devoted? To no one. No one at all. I'm devoted to myself because you are all in me. To who can I be devoted then when you are me and I am you? You see? No subject. No object. Devotion only exists; love only exists, which produces a surrender, a unqualified surrender spontaneously brought about.

And then the ideal that you started off with does not become extinct. The ideal still remains, but an unpatterned ideal. What do we mean by that? An unpatterned ideal? An ideal which is us. For in that rapport that is established, in that communication, mindless communication, there the heart unfolds. The heart opens, and all the energy is emitted from your heart, which means the core of your individual personality melts away into the core or the heart of the personality that we had previously regarded to be the object of our devotion. Now when these energies just merge and melt away, there is no question left then of devotion or surrendering or love. Love remains. Devotion remains. Surrender remains. But the question disappears. The ideal does not have its validity from a patterned mind. And yet it is all just there. All just there. You love your wife intensely with mind, body and soul, as the saying goes. Although people say that, they don't know the true meaning of it where you love in totality with mind, body, and spirit. And when you love in totality, then does that totality not include the object? Or else it is not total. Then you are loving only partly if the object is not included in your totality, for there is only one totality. And that is how we learn to love our neighbor as ourself in its truest sense when we realize this one totality.

So all these theologies, all these various methods give you crutches to use. They give you an ideal of Krishna, Buddha, Christ, and who have you. They give you ways and paths, totality, to find this totality. Ways and paths. They say, "Be devoted. Surrender. Accept." And the truth behind this all is but empty words because those words could never be meaningful until you have the experience of that inner self. But for a lame person, these crutches are necessary. So we do not deny these theologies. We do not deny them. At least they will lead you somewhere. From patterning to patterning. Fine. But I do hope it would lead you to a finer patterning. It would lead you to a higher vibratory rate. Do you see?

So surrender and devotion has not to be rationalized, and neither love. It must be blind. Therefore we say love is blind. There's great truth in it. Love is blind. But not blind in the way we understand it to be. Not blind belief because the rabbi or the priest or the pastor says this or that so we believe that. No. We rationalize it. We rationalize it for one purpose. Today people don't believe. In those primitive times when there was no great technological advancement or where the intellect was not really used so much, and when many of these great teachers talked to peasants, they could only relate to the peasants and the fishermen in the terms of belief, belief in thy Father in Heaven. Now this has great therapeutic value. It has a certain psychological value although it is devoid of truth. Psychological value in the sense that a thought pattern is created whereby when the person is told to believe and he starts believing not in God although that becomes the object but he starts believing that, "Because I believe in God, my problems will be solved because He is there to solve my problems." Which is another fallacy because he is not there to solve your problems. Or else he will be biased. Why should he solve John's and not Jean's. Do you see? But the therapeutic value is this, that there is a crutch to cling. And

that belief, or auto suggestion, has some effect upon the mind, and it brings about a certain solace to the mind. It is a balm. Surface treatment without effecting a cure. But the surface treatment helps a bit. You have a headache, you take a few aspirins. That belief system is aspirins. It takes away the headache for a while, but it does not take away the symptoms. The headaches are the symptoms, but it does not take away the cause. So it helps the headache. So it has some value.

And by man's mind being so much being instilled in the mind of man that we live as the living dead. We are all hypnotized by what has been thrown at us all the time. So the process to find the truth is to de hypnotize ourselves. And that de hypnotization takes place through the true experience we could have within ourselves. And every man is capable of that. To find that inner Self. Call it the divine Self. Call it God. Call it the superconscious level of oneself. These are labels. And when one reaches that, then you not only become surrendered, but you also bring with it the whole family of surrender. You bring with it kindness, charity, compassion, forgiveness. You can go on and on and on with the list. For all these are blood brothers. And the way if you have to judge which you are not entitled to judge if you have to judge, see the person. Is he kind? Is he compassionate? Is he humble? And these are the marks of the man who has found or who has some glimpse of the truth that is within himself.

But then judging is not right because you would be judging with your mind. You might be judging the facade that the man is putting up of kindness, compassion, and charity. I have known of people donating large sums of money to institutions conditionally. That there must be a plaque put up. That Mr. X Y Z made this edifice or this institution possible. So that's not charity. Is it not said in the scriptures that, "Do not even let your brother know that you are praying." You see? Now these are the things which are the mark of the real human. Otherwise we are very partly human. More animal. An animal is ruled by his instincts, and the thinking man is ruled by the patternings in his mind. So to have surrender, to know the meaning of acceptance, one has to be free by reaching the deeper levels of oneself.

And then when you are free does not mean that you will not be involved in the turmoils and tribulations of life. You are there as long as you are embodied. But it will assume a totally different meaning to you.

[END SIDE ONE]

GURURAJ: When you become the observer, it will have a totally different meaning to you. And by becoming an observer, you become non attached to all the happenings around you and in you in the lower layers in your mind. You become non attached because that spiritual force has now started or is permeating the lower, grosser levels of the mind. And then you do not need to love. You are love. There is no need, for need is a conditioning. It's not freedom. You are

just love. You are just surrendered. That is how man is awakened. That is how man is unfolded to his higher self. He just can't help loving. He just can't help being charitable. He just can't help crying through your eyes when there are tears in it. He just can't help smiling when there is a smile on your lips. He just can't help feeling the pain when there is pain in you.

And to meet such a man, your life would have been lived well. It is a privilege for me, for example, to have met my guru. Perhaps through many lifetimes I have gone through, perhaps I was led to the preparation until the ripe moment came, and I met my guru. You see when you talk of guru and chela relationship, then as I always say it is a love affair. A love affair. Yes. Unpatterned. Unconditioned. Undemanding. Non possessive. But just all giving the entirety of oneself not to the personage but that which he represents. For who are we to recognize, who are we to recognize the spiritual level of anyone? We can't. And the greater the spiritual personage he is, the more humble and the more ordinary he becomes because his contact is with ordinary people. He lives the life of duality and yet of unity, a life of individuality and yet of universality. And to use the words of Shakespeare in Julius Caesar, that the elements were so mixed in him that the world could stand up and say, "He was a man." Yes. Do not become gods. Become human. And that is what I mean by being a man. By reaching the highest limits or the pinnacle of how far a man can reach. And when you have captured the entirety of the superconscious mind, you become one with the personalized god. You find the ability at will to take on birth again. Or you don't want to take on birth, and you merge away into the Impersonal God which is the Absolute.

But when they tell you that you transcend the relative and merge into the Absolute, they're talking bullshit. Yes. Promises, promises, promises. And that's what they all do. All our churches: the Hindus, the Moslems, the Christians, the Buddhists, the Jews. The whole lot of them. What are they giving you? Truth? No. Experience? No. Promises. So well fashioned. So made plausible. Because we don't understand it, that is why it seems plausible.

Do you see, my beloveds? It is a difficult path and yet so easy. Illumination is 'round the corner, for you are already illumined. It is just to turn 'round the corner and find it standing there waiting for you, wanting to embrace you. Yes. It embraces you, and that you can call grace. No one gives you grace. No. You talk of the grace of God. There is no such thing. I'm giving you a lot of revolutionary ideas tonight. Grace is forever there, for that which you call God is grace. He does not give it to you. God is grace. God is love. God is compassion. God is kindness. God is everything you can think of. It is all there. Right there. Yes. Yes. Yes. Yes. All there. Sitting there.

And yet feeling themselves so individual, feeling themselves so apart some of you perhaps from the guru. No. No. There is no parts in totality. It is not parts that make things total. Parts do not make the total in spiritual life. In spiritual life there is only the total, and the human mind cut it up into parts. And that is fragmentation. Do you see? So to reach the totality again, to unfold oneself to the totality, is to get rid of fragmentation and find integration. And integration means to

realize that this is one vast continuum without any dividing lines. It is man's mind that create these boundaries where boundaries do not exist. So patterns upon patterns upon patterns. Layers upon layers upon layers. Those are the boundaries. So when the final realization comes that there are no boundaries, then you go beyond all patterns. And when you go beyond all patterns to repeat again you are free. You feel, experience, that freedom within yourself, and you are free to do whatever you want to do because then you become a law unto yourself. And that law which you become unto yourself is the law of Divinity. Then you become like a poem. Though set in its metrical system, it has total freedom of expression. Do you see? So you find freedom in bondage and bondage in freedom because you are embodied. You are embodied not only physically, but you are embodied also in a subtle body. That subtle body you could call the mental body.

So that is the furthest man can reach. To reach the highest level of himself which is the superconscious mind where you have embraced the entire universe since its inception or rather since beginless time. Since beginless time. And when you reach the realms of beginless time, you reach also at the same time endless time. So what does this mean? There is no time. Time is connected to space. Space cannot exist without time, and time could not without space. And these are conditionings. You measure it is six thousand miles from here to England and will take you eight hours flying time. If there was no space of six thousand miles, there would not be eight hours. And if there was no eight hours there would not be six thousand miles. Do you see? So. But you have to live it. Charles and Linda had to fly six thousand miles to be here in those eight hours because we are embodied. We have not reached the stage where that communication could take place beyond the realms of time.

Some have achieved it. Some have seen it. Yes. Some have seen it and achieved it where that total closeness is felt in spite of being thousands of miles apart. So one can live the life of individuality and yet being encompassed by universality. And doing that you become the living god, the living, personalized god that is in the individual self. You embrace the law of opposites, pain and pleasure, sun and rain, et cetera, et cetera. And yet becoming the observer, you are so universal. So universal. We look at the clouds now outside. And you say, "Oh, what dark clouds." But with a universal mind you do not see the clouds; yet, while seeing it physically, you see it as a condensation of vapor, invisible vapor now condensed into black clouds. But being so patterned we only see the dark clouds and not the vapor that really constitutes the clouds. And that is how we do not see the divinity within us and only the outer grosser form of mind and body in its conditioned state. There lies the difference: to remove conditionings. To remove conditionings.

And where conditionings cannot be removed, become the observer of the conditionings. And the conditionings just fade away, for you are observing the conditionings with what? With the superconscious level of yourself. And when you observe, you are sending forth from that level, you are directing the observation. An observation cannot exist on its own

without being empowered by the force which makes it the observer. Do you see? So observation from that level and divine energy has to flow forth together. So the water flows in the river and what do you have? The water and the flow. You cannot separate it. So when you become the observer, you are also sending the energies from that level permeating our entire selves. And knowing that you will know the truth. Not by intellectualization for that too is conditioned rationalization, it just does not work. That is good for philosophers, and let them philosophize. But by burning up all the books and reaching inside, there lies the kingdom of heaven. There lies the abode less abode of eternal peace and bliss which the superconscious level of your mind can experience.

And experience can only go to that level, for the Absolute is beyond all attributes. It cannot experience. It is just a subtle energy. Like I always say, electricity, unseen electricity. No one up to now has yet been able to define what electricity is. But what has been discovered is how to channel it into a stove for heat or a refrigerator for coldness. So do not try to understand the Absolute. And while you are embodied you can experience the Absolute at the superconscious layer of yourself. And experiencing it there it all comes back and fills up this vast continuum. And that is eternity. That is immortality. And that is bliss. That is joy. That is the purpose of life. Nothing more. So that is the basis of the guru chela relationship, where surrender is spontaneous, not contrived; bhakti is spontaneous, not contrived; devotion, same applies. And it culminates in a four letter word, love. Do you see?

Do we really love, or do we think we love? And if we think we love, we are not loving. We are projecting a certain kind of pattern from our mind which was conditioned through various kinds of experiences we might have had in this life or perhaps other lifetimes. So this what our organization stands for: is to dive so simply deep within ourselves with our spiritual practices, guided, personally prescribed, spiritual practices that leads you directly to the core of yourself. And cognizing, activating the superconscious level, this life can be made much, much more smoother, happier, frictionless. And yet the frictions, unhappiness, and all that will exist, but you will know how to learn to live with it. You will know how to accept it as a process in the path to reach totality. And when you observe something, the pain is gone. The pain is gone. Do you see?

More than an hour. That's enough for tonight.

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