
MAN'S INMOST HEART, MAN'S PUREST VOW

GR:nice to be here again, meeting old friends, and lovely smiling faces. What shall we talk about tonight?

Chetan: Beloved Guruji, what is man's inmost heart, what is man's purest vow?

GR: Vow?

Chela: Vow. What keeps us apart? What is now?

GR: Um hum. What keeps us apart? There is nothing that is really apart from each other, one another, or one thing or the other. That is the greatest delusion man suffers in this world, finding separation in this world. So your spiritual practices are a preparation to cease separation. For it is only through a sense of separation that one would find conflicts in this world. You have never been apart from Divinity, never ever. You are eternal, you are immortal, as Divinity is, and you have never been separate from that.

But your little self, the ego self, has assumed a separation, although the ego self exists only on borrowed light of the real self within you. The ego self assumes that it is the thing that does everything. And that is the great delusion created in man's mind, because through his vast experiences over millions and millions of years there have been times where the little self has been exerted. For example, you would say even now that "I will get from this chair and walk to that door." What I are you talking about? Who is doing the walking? But when you say that, you mean I, John or James or Jack or Jean or Jane, is getting up from the chair and walking through the door. But has it ever occurred, perhaps intellectually so, but has it ever occurred within yourself that I am not the doer, it is not I that am walking to the door from this chair? There is an infinite power that permeates this little small I of mine that makes me walk, that makes this little self, little me, walk to the door. So there, at every moment of our day, at every moment of our waking state or sleeping state, we are adding the importance to the little ego self, which is non existent, but manufactured by the various thoughts in our minds which in reality are non existent too.

For thoughts...what is thought? Thought is just a combination of various factors that surround you and that are within you, that formulated themselves into a certain pattern. And this very energy, showing itself to be, or thinking itself to be the real self, behaves in that manner; and assuming that is real, it finds itself separate from that which is divine. Good. Now.

Even the ego self is divine because everything existent, the illusion and non illusion, both have their own realities. For illusion will not be there if there was not the factor of non illusion. So therefore we would say that illusions are superimposed upon reality, actuality. Everything is real to you because your senses can perceive them. Your eyes see, your hands feel, your tongue tastes, your ears hear, your nose smells. So everything is so, so real. But is it actual? That is the question. So many things around us seems totally real, but if you go down to the essence of it, is it really real? Is it not like a mirage in the desert that a thirsty man sees, that there is water, and the more he chases after the mirage, the water, the more tired and weary he becomes and he collapses? And that is exactly what man is doing in this desert of life. He is chasing mirages and not what is actual. And by chasing mirages, he distorts the thinking abilities he has and creates greater and greater confusion in his own thinking mind.

Someone asked me a question this afternoon. This person said that I have a family to look after, children, husband and others, but I would like to have more time to do my meditations. So I would say that meditation leads you into one way, while your action in daily life leads you in another way. But it works in a circular manner where two would meet. For the very action of yours would be invalidated without meditation, and without meditation your actions could never assume the purity it should have. Right.

So what we do is renounce. Renunciation does not mean renunciation or renouncing the actions of life, like looking after one's children or one's husband, or one's family or the responsibilities of life. That is not to be renounced; but the selfishness which is attached to the actions, that is to be renounced. And when that is renounced, then meditation assumes a different proportion altogether. It goes deep, where everything, all action and all thought, is nothing else but meditation.

There is a misconception that you sit down for half an hour in the morning and half an hour in the evening, and you say that you are a meditator. You are, in a way, yes. That is just to charge up your batteries. But that must last through the 23 hours of the day during your sleep and during your waking hours filled with activity. And that very activity would become such that it would not even seem activity. Therein you will find the secret of inactivity in activity, as the Gita says, and activity in inactivity.

So meditation and action are totally allied to each other. There is no separation. Why do you want to meditate is to find that oneness within yourself where the mind, body and spirit can become integrated. Fine. That is good, that must be done; but it must also find its expression in your daily action. What is the use of a seed of a beautiful flower if it is not planted and it is rotting away? And then, within you, or as within the ground the seed explodes, it is the very explosion or renunciation from selfishness, selfish desires, that make the tree grow. So that seed has to be exploded. In other words, it means you are getting rid of that little ego self you have, and attaching no importance to it whatsoever, and when that

point is reached of attaching no importance to the ego self, then you experience the now of life. Then you experience what is; not what really is, but what actually is.

For you can go to see a magician show, and the magician would make an elephant disappear on the stage, and it seems very real to you. But is it actual? What about all those black cloths and mirrors that are used, and electronic devices where you do not see the elephant there on the stage? Or the motor car? So we live life in the seemingly real, but not in the actual. And that actuality is the absolute oneness within oneself where the action of daily life becomes one with the absolute within oneself, and there is no separation between life and God.

This is a very important point to be realized, because in daily life one has to go through so many activities. But if it could just be remembered at the back of the mind, and with practice it comes, that I am not the doer. I am not the doer. I, the little ego self, is not the doer, the doer is He. And when you have that idea, you become non attached to your actions, and therefore any action you perform will not add any more samskaras to your mind. You gradually become samskara free, free of impressions which imprisons you. For the ego is made up of impressions and interpreted in thought and, in turn, into action. So the end result is that it becomes non binding. And when your actions and your thoughts become non binding, then you enter the realms of freedom. Then you are free. You become liberated. That is the meaning of liberation, self realization. Or in other terms, unity consciousness, where the act, actor, and the action become one.

So we must never say to ourselves that I wish that I had more time and was more free from daily duties so I could meditate more. No. Even washing dishes is a meditation, or sitting behind a desk with a pen, that too is a form of meditation. The outward body and the mind... thought forces are working away, and yet inside you are still. You feel that unitedness just expressing itself in whatever work you are doing, and that work which you are doing becomes effortless, becomes restful. Never mind how hard you work, it becomes effortless, it becomes restful. You do not develop stress. You do not develop tension. You are relaxed, and that is how some of us can go on and on and on. Even all kinds of sicknesses or diseases or incapacities of the body do not bother us. It is a new world to be awakened to, and that new world is the nowness of life.

Have you ever watched yourself performing any action? Have you watched yourself from the higher level of your mind? Then you will find that the action just goes on automatically. You are the observer. And even as you sit here now, look at the amount of activity that is going on within you without your being aware of it. You are breathing and you are not aware of it; your heart is beating, and you are not aware of it. Your motor nerves are functioning, and you are not aware of it. The various cellular systems in your body, the glandular systems, all the systems are functioning, and you are not aware of it. Do you see? Why can this not be extended to further heights and develop the awareness of the grosser actions we perform in life? And if this awareness is developed, then you will know the meaning of peace. And peace can only come

with ease. E A S E. For if you are at ease, then there is no disease. There is peace. The body might be racked with pain. Yes, the body will feel it; but if you become the observer, the pain is so so much lessened. For the real self within you is without pain and neither suffering. It is only the ego self that knows of pain and suffering. The little ego self that is nothing, to repeat again, but a patterning of thought forces and thought forms. And they become so severe because those very thought forms are given importance to by other thought forms, all contained.

So what is here in the mind? Nothing but confusion. All kinds of varying thoughts conflicting. I have to pick up this glass. Now I have to think, "Shall I pick up this glass or not?" Why must I think, "Shall I pick up this glass?" Pick it up. Do you see? Most of the energies that we expend in life is by thinking useless thoughts. That is where all our energies go to, and then we say we got no time to meditate. You see how misguided these energies can become. Thinking all these useless thoughts like what dress am I going to wear tonight when I go to Guruji's satsang or tomorrow morning? Come naked if you want to, for all I care! It doesn't effect me or distract me. Do you see. Useless thoughts.

Ah, the real thought would be, let me think of something that I really want to know, and let the mind contemplate what is troubling the heart. A question that has never been answered by all of the books that you have read. Contemplate that. It will serve a better purpose. And let us be with Guruji and see how he can explain it to us. Do you see?

So we trouble ourselves, and nothing else in the world can ever trouble us. Nothing. And the more you think of problems, the more problems you are going to have. You definitely will, that is for sure. Because your mind is involved in problems, so naturally, what else can come out of problematic thinking is but more problems? But if you can feel free and find that freedom by non attachment, then let the problems come and go. Why must I let the boat of this life be tossed around on those waves? I'm going to sit on the seashore and watch those waves. And what will I find? I will find beauty in that movement of the waves, my eyes will see the beauty of its rhythm; and not only that, I will hear the sound of those waves which will have a great calming effect upon me, so harmonious.

But if you want the waves, you make waves. If you want calm, you find calm. The way is shown, the tools are given. The hammer and chisel and wood is there. Action! Act. And if the action is unselfish it will not produce a reaction. This is revolutionary, philosophical truth which I am telling you tonight. It's new. You won't find it in any of the Vedas or Upanishads because they maintain that for every action there is a reaction. Whatever you sow you reap. We go beyond that. Only if the action is unselfish there will be no reaction because the unselfish action will not cause an impression in the mind which will erupt again as an effect upon you. Do you see. So that is the secret of the oneness of life. That is the secret of existence. And then, even in the seeming reality, you will find the actuality.

For everything is true, but you got to go to the full cycle to understand that. All the opposites are true. And this has been proven by science, where all polarities become one and yet remain as polarities. So where there is the manifestor there must be a manifestation. But what to do with the manifestation is entirely left to us. Everything is joyful and beautiful if only we can cognize it, not with the mind but with the heart. With the core of one's personality which is the heart. For once you touch the live wires of the heart, you are touching the unmanifest. And once you touch the senses that compose you, all the indriyas: hearing, tasting, smelling, and all the organs, the subtler ones which in Sanskrit are called jnanindriyas, by touching that you cannot reach the core of your personality. Therefore meditation is important to dive deeper and deeper within ourselves and to touch the core of the personality, core of yourself. And then you will find that life and Divinity are not separate because in the first place there has never been any separation.

Say I love a woman very deeply, very intensely, unselfishly, lustlessly and she might be thousands of miles away from me, but I know those thousands of miles are just analyzed by me by the mind. I measure out how far is America from South Africa or what have you. Or I take the map and consult the charts that give mileages. But in the realm of the heart there are no mileages, she has never ever been separate from me. She has been with me through eternity. And the recognition came of that eternity through what? Through the ego self.

Ah, so the ego is not even to be thrown away, but to be used for the purposes of cognition. Then you cognize that ah, we have never ever been separate. And why is this stupid little ego of mine playing the fool with me now like the thirsty man in the desert? So I have said this before, that you could never eradicate the little ego self. You could never eradicate that individuality while you are still in the body. That will remain. Do you think a drop of water dropped into an ocean loses its individuality? No. It does not. It merges away, but that drop is still there in that ocean, so here individuality merges with universality.

And when it comes to life's practical living problems, one can live as an individual and simultaneously as the universal force, that which is real. So, here reality and actuality combine themselves, and you accept all the fun that life gives. For all is fun and nothing else but fun; all is joy and nothing else.

Why do we find a situation painful or hurtful? Because we dive in the mind and go through the cubbyholes in the subconscious and find another experience that in turn finds some other experience, and another experience, and those all combine there. And then you compare this experience with those, and then the subconscious mind translates itself into the conscious mind and says, "this is pain," or "this is ugly." So where does the ugliness come from? Not from the object. The ugliness comes from the impressions or samskaras that are already there in the subconscious mind. And that is what we have to get rid of. And the only way to get rid of this is through meditation where we burn the seeds of karma so they don't grow. We use that universal force that gets rid of all the karma. Then you go beyond this very small relative law that

whatever you have sown, that shall ye reap. Very true, but in a very limited form. And man has the ability, and this is the message for this century and the next six centuries to come, that do not feel guilty of the things that you have done, or the things that you have caused to have been done, for you can go beyond it all. It can all be discarded like a dirty garment. It can all be washed away under the shower of that light that is deep down within us. And we have got to interpret it in life's daily actions.

We must never say, "Oh, my baby is crying so I cannot sit down to meditate. I have to look after the baby." True, you must look after the baby. But let the baby's cry become a meditation to you instead of disturbing you. And you comfort the child with love, and is meditation not something that generates that love? You have been given an opportunity there to generate love. Vivekananda tells a nice story. He says you sit down to meditate and the door bell rings. You get up from your meditation, you answer the door and do whatever is required, come back and sit down again to meditate. But remember one thing: regard yourself getting up and answering the door and coming back to be also a part of your meditation.

So life can never be separated from spirituality because, to repeat again and again, it was never ever separate. And the separation we find between life and God is just a creation of our own minds, like a projection on a cinema screen, a movie screen, which is not real at all. Here on the screen you will have thousands of people killed in a war or whatever. And yet there is no reality, but it seems so real. Many times people go to a cinema and they see a sad scene and they start crying. Handkerchiefs come out and yet they know that it is not real, it is just a picture being projected; but it is done because you get yourself involved in it. It affects your emotions, your feelings, it triggers off something in your mind, something that has happened to you although you are not conscious of it. Below the conscious level, in the subconscious mind, it triggers off some happening, and then tears come rolling down your eyes. But what would happen if you never had such an impression in the mind? Then you will not cry, for you are still aware that this is just a picture there.

So what do we have to do to alleviate and rub away these things, these impressions is to draw out that powerful light, that beam that will banish the darkness. The little flame which is the ego self has no force or power to the bright sun. You don't even notice the flame. You can only notice the little flame if you are in a dark room. But put the candle outside in the sun and you don't even see the flame. Bathe in the sun. Even if you get sunburned, the guru is there. He'll advise you of some sunburn lotion. Ah, and it is in that heat that one finds total purity, something that is already there, but the effort lies in cognizing, realizing that purity which is inherent within you all the time.

Have I been making you think too long? Let's see what I have here. This fellow was a minister. He was stopped by the traffic cops and they said, "Sir, you had to do forty miles an hour but you are doing fifty three." Hm? So he was a minister and like everyone else he says, "Look, but I don't see any radar system around or any speeding device or anything." He

says, "No sir, but you see that helicopter up there, he's been timing what speed you were going." So the minister looks up and sees the helicopter and he says, "Oh, well, whatever comes from Heaven I accept."

So accept all the circumstances of life. Many people has the false notion that I will become better if I do not accept. No. It does not work that way. It is a false notion. You can't ignore it. To ignore something is ignorance; but by accepting it, accepting the circumstance and doing something about it...hm?

So this church minister that got caught with a ticket, he would write a letter. He accepts the ticket, he writes a letter to the traffic department and he explains the position and they might say, "Oh, let's tear up the ticket," if there is a valid reason. Do you see.

So we bring down all these complexities of philosophy and metaphysics into daily practical living. And if the action you do is performed unselfishly, then you are a karma yogi. And when you perform this action unselfishly, naturally there will be devotion to those actions and you will automatically become a bhakti yogi. Now when you combine bhakti and karma, naturally some understanding dawns within you, and you are jnana yogi. You see how all these different yogas combine. They interpenetrate within each other and that leads you on and spurs you on to do spiritual practices, which are raja yoga. All this is combined with the slightest thing.

We had a little girl at home and one day I was passing her. Here to find servants it is very difficult and very expensive, very few people can afford it. But in the African countries you can hire a servant for about twenty to twenty five dollars per month. Here you go out for dinner for two people and you will spend twenty five dollars. Right. Now, we have this little maid, Lena is her name, she is with us for eighteen years now. She is a little thing. She looks like a little monkey, but the love. I call her Hanuman, because her service is so great. I am sure Hanuman never served Rama as well as she serves us. And Lata, which is my wife, cooks for four people, five people, so what is it to fit in an extra person. It does not cost you extra, things like that. She has a little room. One day I was passing her in the lounge, and she was polishing the furniture. She didn't know that I was taking notice, because you can take in the whole universe at a glance, not only a little thing like that. And she was polishing that furniture with such love that her face was radiant. You could see her self flow through the polish into the furniture. Simple, uneducated girl that can't even write her name. Look what she has combined in that action: karma, polishing; devotion; and such caring love. Unselfish love because that piece of furniture does not belong to her, and yet she cares so much for it. Do you see.

See how simple life could be and how beautiful life could be. We don't even need to go into deep philosophies, for life and love and divinity are just all but one. But I know the sufferings of people and therefore we have so much compassion for the people, yet I know that they need it very much. Yet I know that they will not overcome the hurdles without going through that. The pot can only be cleaned up by a thorough scraping with steel wool or whatever the housewife calls it.

[END SIDE ONE] It is needed. But if the realization is there that although it is needed it will clean the grease off the pot so that the next meal that I cook in this same pot will not have the smell or the taste of the previous meal. So, so simple. And yet, I that could see the sufferings can only feel compassion. And yet at the same time I think, "Serves you damn well right." And I say that not because of any unkindness, that is because of extreme kindness. And when you have that compassion and extend that love to the person, the inner force is so powerful that the suffering of that person definitely lessens, or else you pay it by installment plan and not cash on the spot. Those are the ways gurus work. And that is one of the reasons why it is good to be associated with a guru. Books can give you a lot of knowledge, but books could never impart a spiritual force to alleviate or help or to guide or to make sufferings easier.

So that is the way to know the here and the now and the meaning of existence and the purpose of existence. For existence can only have one purpose. Here is something new I'm going to tell you again. The purpose of existence is to exist. That's the purpose. The purpose of existence is not to find God; He is already there. He has always been there in your life. And when you find the purpose of existence is to exist and know the meaning of existence, you know God, because God is existence. Do you see.

Don't want to stretch our brains too much. You know at the Sunday school the Sunday school teacher was asking the children that when the prodigal son came home, who was not happy? Everybody wanted to celebrate, but there was one being there who was not happy when the prodigal son came home, and that was the fatted calf. [Laughs]

You know, this old lady about ninety years old was reading the Bible morning til night and her two grandchildren were discussing amongst themselves. A ninety year old lady she could barely see well, yet she was reading the Bible from morning til night. So these two grandchildren were discussing, so the one grandchild asks the other grandchild, "Why is Grandma reading the Bible so much?" So the other one replies, "Oh, she's just cramming for her finals." [Laughter] You know, this parson of a church was trying to find a parking place, he had to come and attend a talk. And he couldn't find any parking place so he parked wrongly. And he wrote a note on the windscreen wiper and put it in there saying, "I searched high and low for a parking space but I couldn't find one." And he says, "Please, God, forgive us our trespasses." Five minutes later a traffic cop comes along and he reads the note and the traffic cop wrote another note there next to his saying, "My seargant will be around in five minutes, so lead us not into temptation."

Yes. Lead us not into temptation. What is temptation? The ego self directed in the wrong way, that is temptation. The same energies are used, but just directed in the wrong way. Get rid, get rid of all these things, all this occultism and fuckaltism and I don't know what all. Get rid of it all. Chuck it out! And let the mind just be centered in the heart, in meditation and spiritual practices. We say spiritual practices... nice word. Practices to be made practical in daily living.

Then spiritual practices really and truly and very quickly finds its fruition. Spiritual practices to be made practical in daily living. Ah.

That's about an hour. I'm sure traveling from far off places you must be tired and... um. Do have a nice rest and tomorrow morning we'll start discussing various things. It will be fun. Good.

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