
WHAT IS THE NATURE OF AWARENESS

TAMAJI: Beloved Guruji, would you speak about the nature of awareness?

GURURAJ: Good. Now awareness, would awareness have any nature? Because when you use the word nature of awareness you are applying qualifications to awareness. When we talk of the nature of anything, naturally we would add qualities to the very thing we talk about, while awareness is attribute less. It has no qualities whatsoever. [VIDEO BEGINS HERE] It just is. Where you just know.

Now what are the mechanics that develop awareness? Awareness is to be able to look at this camera and yet be totally aware of everything around you. And that awareness could be developed to such an extent that by just looking at a person you could know the entire emotional self, the mental self, and the spiritual self of the person.

Now the main question would be how to develop that awareness. Awareness is developed by stages. Everything in nature is aware. Because everything in the world has life. For example, an animal is aware. A dog is aware of his master coming, any other animal is aware within itself of its hunger. Could we call it instinct or awareness? There's no difference between instinct, intuition and awareness. It is just a matter of degrees in our development in life. So many people function instinctively. In other words when you function just with instinct, you are allowing the animal passions within you to flow through you. Because they are inborn in you, you have inherited them through many many past experiences, many, many lives past and things, and that self of your personality expresses itself. So that is also a form of self awareness of your animal self. Good.

Now, as you progress on the path of evolution you develop greater awareness when your thinking ability begins. Now the primitive man would not have the thinking ability that you would have, for his awareness is limited. His awareness is limited to hunting and fishing and eating and fornicating, perhaps. Good. And then as man evolves further he starts asking questions, the whys and wherefores of things. That, too, is awareness. As soon as the mind starts thinking and asking why and wherefore of things, that means he starts inquiring the meaning of his own personal self and not only of the things outside himself. Because he wants to satisfy himself and that subjective self of his is trying to find the answers in the objective realm that surrounds him or his environment. That is also awareness.

And then as he progresses further, he finds that he becomes dissatisfied with the answers he finds around him. The stone cannot explain me anything or the tree cannot explain me anything. For example, last night we were at Danusha's home and she picked up a stone at the seaside, and, of course, I meditated for a few moments on the stone, and I told

her the whole history of the stone: how big that stone was, and how many years it took to become to that size. Because it was lying in the water all the time and with the workings of the water, that stone became smaller and formed its round shape. So the stone also has an inner awareness to be able to respond to what was happening to it. Because if it did not have that awareness then it would not have changed its shape. Although the outer circumstances helped it to do it. But the ability for that was inherent in itself because of its own molecular structure, and that structure is contained within all of us in a more advanced way, and that is also awareness.

And then when all these inquiries begin of outside nature, we start inquiring about our inside selves, our inner selves and we first start by thinking of our mind. Why is my mind thinking this way, why is my mind feeling this way, why is love in my heart or hatred in me, and we start asking all these questions one by one by one. And that means an increase, an increase, an increase in awareness. But then, after asking all these questions to ourselves, we do find that there is no answer. Because if you hate someone, can you find the answer for hating someone? You cannot. You cannot find the answer why you hate someone. You can only find excuses but not the real answer. Oh, because, you know, this one said this to me and I hate him. Or that one robbed me, you know, of five dollars and I hate his guts for when I went to the shop he gave me a rotten hamburger and I won't go to that shop again. So, what I'm doing is analyzing, not being aware. But if I had true awareness I would say that rotten hamburger that was given to me, okay, I took a bit of it, I found it to be not good, but that shopkeeper had to make a living and he could not throw it in the dirt box because it has cost him money to make it, the labor and the materials and all that. And you'd stop hating him. You would say it was one of these things. Okay. We accept that. That is still higher form of awareness.

So from these lower levels we progress to a form where everything just becomes one. Where the dry piece of bread would be the same as your roast turkey. Whatever. That is still a higher form of awareness. And then we start to find true awareness, and that lies in love. And the supreme question that anyone can ask is, why can I not love? Now when you love one person only it is very good. A good start in awareness. But one has to be very careful about that, because the love for one person which you think is love might not be love. It might be just a need. A crutch. It could be a mental crutch, a sexual crutch, any kind of crutch. For example, you'd find a man living with a woman and he says he loves her. He might not love her at all. But she looks after the children, which were born of lust and not of love. She looks after the home, she cooks his meal, she scrubs the floor, she does this and that and everything. So, that's not love, it's need. But tomorrow if she, God forbid, gets into an accident and gets shriveled and burnt, will he love her just as much? If she becomes incapacitated and cannot look after the home and the kids and what have you, will he still love her? Huh? So that is not love. That is a need.

Now when we develop all these various kinds of needs in life, we are diminishing our awareness instead of increasing it. So the goal of life is to increase awareness more and more and more. We will come to the end later, what the total awareness is. Good. So we have to discard need.

Now how does one discard need of anything? It is by non attachment. When you are non attached to anything, then you do not have need for anything. You accept it as it is. If I love you, I should be able to love you, not for the sake of yourself, but for the sake of me. It is I that am expressing myself, and not because you are so beautiful or so pretty, and you are so pleasing and you are so good everywhere, including the bed. You see?

So when we become non attached, need lessens. As we become more and more non attached to things, our need lessens. You have a Volkswagon motor car. Right. And then you think, oh, I would like to have a Cadillac. Yes, why? Why do you want a Cadillac? So now your need has turned. Turned backward. Reversed into desire. There are genuine needs, like for example you need food to sustain your body, like water to quench your thirst, those are real needs. But you have perverted needs that are not necessary. When I talk of non attachment, it's not non attachment to the real needs of life, but non attachment to our imaginary needs. Because, examine yourselves, 90 percent of the needs, or 95 percent of the needs you have in you starts from your imagination. You imagine to be a Cleopatra, and you want to become one. You imagine to be a Sophia Loren, and you doll yourself up and you have a couple of facelifts and all that even if you are nearly 60 years old. So now this leads to one's vanity. Now vanity takes you away from your real self. So in awareness there is a fluctuation. Everything is awareness in itself. Because awareness is synonymous with consciousness until we reach pure consciousness.

So we live in a dream world. And all things that are imaginary, creating imaginary needs, are illusions. And all illusions are fleeting. All illusions are fleeting. Never, ever lasting. What we want is something that is forever lasting and never changing, and that comes about by diminishing the needs, the desires and becoming non attached.

So when we talk of the nature of awareness we are talking of the path, which is the nature that leads us to pure awareness, although the path that we are following is according to our own personal psychological makeup. And our psychological makeup is none else but patternings all brought together in our subconscious minds. And we try to express all those impressions of the subconscious minds to the conscious minds and try to bring them into practical reality. And when you cannot bring those desires into practical reality you suffer misery. And life becomes tormenting. Life becomes a hell. That is why people suffer. All kinds of sufferings stem from the mind, and, after all, what is the mind? Nothing else but a whole togetherness of the impressions that you've had, the samskaras we have spoken about so many times. And the only way to eradicate those samskaras is to become non attached to things.

This morning I was speaking to someone and she said to me, to Vidya actually, she said to me, "Oh, why must people have to dress up?" Because it is social conformity. So she says, "I wish I was rather born with a fur coat." You know, fur. "So I don't have to bother about thinking shall I put on a brown suit or a green dress, or a sky blue pink." Mind you yesterday she had a sweater on. It was all stripes. I asked her, "What football club do you belong to?" You see?

Now these are the various factors that govern one's awareness and the limitations of awareness, though, as I said before, everything is aware. Do you know when you walk on the ground the very earth is aware of you walking on it? If you walk on the sand, on the beach, your footprints will be there. How come those footprints were there? Is it only through your bodily weight? Is it through the nature of the sand itself that could be impressed? And your mind is like the sand. Being impressed by surroundings and when your surroundings do not give you that joy and pleasure, then the impression becomes depression. And that, as a doctor will tell you, is the greatest disease in the world.

I get hundreds and hundreds and thousands of letters and the major complaint that I found from people is depression. They feel depressed. Why do they feel depressed? Because they have not developed a certain extent of awareness, of true awareness. They imagine they are aware. When you walk down the road how much do you see? Very little. Very little. Because you are not aware. Your awareness is only limited to find that dress boutique. What about all those beautiful things that you are passing? Lack of awareness. Not total lack. Not total lack. Because without awareness nothing can exist in this world. But there are degrees of awareness and people on the spiritual path are trying to find total awareness.

And this can only come about through meditational and spiritual practices where the brain cells open up more and more and more. And as I've told you before perhaps, that there are 12 billion cells in this two and half pound brain. Mine weighs a little less. Twelve billion cells and we are using only one millionth part of it. You see.

So, through spiritual practices, as more and more cells open, more and more of the universal mind flows through. And only when you can capture the totality of the universal mind, then you become fully aware of the entire universe. You become so aware that you just know. So, the nature is the path to awareness, which leads to total knowingness. For example, take me, as stupid as I am, you can ask any question and I'll be able to answer it. Talk for hours on it. Why? Why? Because I allow the universal mind to flow through this little conscious mind. It is because everyone here has the ability to tap that superconsciousness level and drive away all the dirt, the impressions, the samskaras in the subconscious, so that the conscious mind could capture the power of the superconscious mind. And that constitutes pure awareness. Where you are aware simultaneously of everything. You see. You become aware of someone's thoughts even without thinking. You just know.

So when that full awareness of yourself comes about, tapping the superconscious level of yourself and allowing it to filter through the subconscious and the conscious mind, then the conscious mind will start becoming aware of what is called love. People say love. But they love only very, very partially. Because if you had to be able to love completely, then you will be knowing God. Because God is not be captured in little parts. You only might have a little glimpse. But you capture Him in totality so that you become one with him. That is total awareness.

Now when that totality of the universal mind, which is none else than the personal God, filters through you, you become aware of the feelings of the stone, of the tree, of the wind, of the flowers, of the worms, of the fleas. Even fleas have needs. That is why they bite you. You become totally aware of that. And when you have that awareness, to repeat again, you develop total love for each and everything, for then you regard everyone and everything none other than yourself. And you find that unity consciousness. That I and thou disappears, duality disappears, and you find that unified field which Einstein talked about but knew nothing about. Just hinted at it.

And when you enter that unity consciousness, then you are fully aware. And when a person becomes fully aware, then you know the nature of everything. You see how the cycle turns? You start off through these various steps which is part of nature and awareness, to degrees, and as it opens up like a flower is a bud, as it opens up, although the bud is beautiful, but as it opens up and opens up and opens up to its full bloom, then you really get the beauty of the flower. And that beauty, the total opening of the flower, is full awareness, it is full love, it is total God.

We start on the path, through all the process of evolution, through all the machinations of the mind, through all the turmoils, through all the misery, but if we accept one fact, that even the misery and the sufferings are there for a purpose, that leads you to greater awareness. And the purpose is this, that it teaches you something. But what is it teaching you? A boy came to his father and said, "You know, such and such swore at me." So the father asks, "Is he your enemy?" And the boy says, "No, I know him very well." The father says, "It is because he knows you very well that he swore at you. If he was a stranger he would not have sworn at you. So ask yourself, have I perhaps done something so that my friend swore at me? Have I done anything to provoke him?" So what do I examine? Not the guy that swore at me. I examine myself. What wrong have I done to deserve being sworn at? Now that is where all of us miss up. And that is why we get into mental turmoils. My father says I cannot go out tonight. Why did he say that? Because three, four days in a row you came home at two or three in the morning. And he doesn't like that. He said that for your protection so that you do not get into any trouble. You see. But you sit moping, "Oh, that stupid that blooming "B" of a father of mine. He did not give me permission to go out when I have such a lovely date on tonight with a new boy." Forgetting all the three boys the last three nights. A new boy. You see.

That's also a kind of awareness. Because you are seeking, seeking, and seeking for something better, better, better. But what is the search for? To have a nice time. To do that dance thing, what do you call it? You should know, Sunita. Disco, that's it. You see. Yes. So last night there was the band called Jumping Jacks. And tonight there is another band called Pumping Jacks. So I must go there. You see how we indulge in the limitations of our minds when our minds could really be broadened to greater factors. One could listen. My father says, "Look I cannot go out tonight, okay, because I've been a bit naughty the past three nights." So that would be discipline. And discipline is also a method to bring about awareness.

Discipline does not mean inhibitions or repressions. No. It means control over one's thought. Control that comes about not by force, but by understanding, where control becomes automatic. It becomes spontaneous. So these are the various steps of nature.

Nature is very very pure. Because nature, too, is God. And God is nature. But the distortion of it is what causes all the troubles. And what distorts it? Our own actions in life. Or past lives and those impressions that were there. For example, a womanizer like I was in my younger days. I would like a certain woman more than other woman. Why? Because this certain woman was very pleasing to me, physically, this, that, or the other. You know what all happens to young people. So, therefore, you get attracted to one more than another. Yes. You know, I had a friend once, a very handsome guy, poor fellow's passed away. He married a woman who was very plain. Well, I don't know the meaning of the word ugly because to me everything is beautiful, but in the worldly sense she was ugly. And he married her. So this fellow, being a friend of mine and being such a handsome guy, you know being a handsome man like me, I always had handsome friends around me. Joking. So I asked him, "You know, you could have married a much more pretty woman that you could go out with." Because he was a journalist, by the way, and of course he had to go to various functions and things, and they invited him to bring the partner along and if he had a pretty woman with him at his side it would really look nice. I said "Tell me what's the reason now." So you know what he says to me? I mean you're grown up people. Ok. Fine. He says to me, "She might not be good looking and I've been out with so many, many women but she was the most pleasing woman in bed I've found, and therefore I married her." You see? How people's mind are so, so sensual?

So when you develop gradually, I don't say overnight, gradually when you develop the sense of non attachment, then sensuality disappears. And in its place love appears. Love blooms. Where everyone is accepted as the same to you, because you do not indulge in sensuality. You see? So the five senses a person has always tries to rule you. The idea is to rise above the five senses, like being in the world and yet not of the world. And you can indulge in all the sensual things, in all your senses, hearing, touching, smelling, doing anything, and yet be non attached to it. And when you are non attached, then you know love. And when you really know love, you are aware.

So through all these various stages, and I don't blame anyone at all, because I love everyone, I know the levels of development and the needs and how they would develop, for eventually they must all reach the highest level. But reach it in this life time, don't wait for another two million lifetimes. Yes. So you start with these little levels until you reach full awareness, and then you come back and enjoy all those lower levels more and more and more. In its purity and not in its impurity. You see?

So, here we come to the question of discrimination. When you can discriminate between right and wrong, you have greater awareness. And everyone everyday is developing in awareness. They are. They are. You're becoming more and more aware of things. It is like this little story of mine, when a boy is 14 years old and said "Oh, my father knows nothing." And when he reached 25 he says "Oh, my father does know something." Has the father developed or the boy developed? The boy has become more aware. You see. And that is what we are, little children. But as we develop through the laws of nature, we become more and more aware of our Father. And that is awareness. And when you merge totally away into the Father and become one with Him, then you are living awareness in this world. You are an enlightened person.

Everyone has light. Yes. Everyone has light. You cannot exist without light. Everyone has light. But the trouble is our lamps are dirty. So the full power of the light cannot shine through into our daily living and our environment. So through our spiritual practices that have been given to you, individually given to you, you're slowly cleaning up the glass so greater and greater light filters through. And you become a magnet. Everyone loves you.

Does anyone here hate me? No one. And I can tell you 90 percent of you would give your lives for me because you love me. Because why do you love me? Because I am love. Yea. Those

little insects or moths, they're always attracted to light. Always. Until they merge into the light. And that light is nothing else but Divinity personified. For otherwise Divinity is abstract. What do you know about Divinity without it being personified in some way or the other?

So the real job of a true guru is to make people open the hearts, develop love in them so that they can become more and more aware. And by becoming more and more aware, they start knowing the true nature of themselves. And what is your nature? Your true nature is Divinity itself. That is your true nature.

I think that's about an hour, isn't it. Good. Thank you. I'm sure you guys must be hungry. Because people have need for food, don't they? Funny enough, I never get hungry. Never do. I only eat to sustain the body to carry it on. Be less stomach orientated. Because that stomach causes a lot of problems. Mental and physical. It is for that stomach that people go rob and steal and murder. It's for that stomach. In other words, meaning possession. What a funny, funny,

funny world. But it's lots of fun, isn't it? So enjoy, enjoy the fun. And yet you can be very funny about fun. Right. Thank you.

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