

American Meditation Society

individually designed meditation



Satsang in Cincinnati

CHELA: Is meditation a form of transcending all your problems?

GURURAJ: You are totally divine as you are. The suffering and the misery you undergo is but a superimposition upon the Divinity that you are. You are not a product of creation but a manifestation of that which is divine. The flower does not create fragrance. The sun does not create heat. It is the very nature of the Manifestor to bring about this manifestation.

The eternal quest of man is to experience joy and happiness, which is your birthright. If you regard Divinity as omnipresent, then that Divinity, which is joy, exists within each and every cell of your body. You are all children of God; you come from the same substance. There is no differentiation between you and these flowers or an ant crawling on the floor, for the essence forever will remain the same.

The separation is created by you within your mind, because of the experiences you have gone through in this life, or perhaps in previous lives. Your mind is patterned. Because of the patterning, everyone's responses to the same situation will be different. You witness an accident, five of you, and each one will have a totally different interpretation of it. Why? It's the same accident, yet you are interpreting the accident in different ways according to the patterning of your mind.

To know who you really are, the process is to unpattern the mind. How do we do that? How do we get out of the rut?

Who are you? Have you answered that question? You are nothing, and yet paradoxically you are everything. Within your mind the memory of the entire existence since the Big Bang. I do not talk of knowledge. One of my students told me, "Gururaj, I am nothing else but a donkey with a load of books on my back." That is acquired knowledge. What we want is wisdom, which goes far beyond knowledge. It is like food you eat. It gets digested and becomes knowledge. When that becomes assimilated in every cell of your being, then you have wisdom.

So, where do we start? If we want to reach New York we do not start from Chicago; we start from Cincinnati. We start from where we are. Western society has progressed so far in technological development. That little three-pound organ, the brain, contains twelve billion cells, and we are using only one millionth of those twelve billion cells. What is the relationship between your brain and your mind? Your mind is filled with conflicts. And these conflicts come not from the exterior environment but from the patterns you have created within your mind.

All patterns are only forms of energy. And what is energy? Nothing but vibration. "First was the word and the word was with God, and the word is God." The entirety of the universe is

nothing but vibration existing in a subtle form or a grosser form. When vibrations become more condensed, they become gross. When they reach the finer level, they become more subtle. We could use the analogy of water vapor. Water vapor could hardly be seen, yet the same vapor could be condensed into water, which is grosser. And the water could be frozen into a block of ice. So, vapor, water, and ice, although they seem so different to us, contains the same rudimentary factor, H₂O. That is not altered. You have altered, but the divine essence within yourself is unalterable, unchangeable, and forever stable. You proceed from instability to stability, and that is your divine right. What is the method? We can read scriptures and books and books and books, and how does that help us? We only acquire knowledge, but not the wisdom to recognize the stability.

What I want you to realize is that you are self-realized beings. What stands between you and the divine? Your mind, your patterned mind. That's all. God plus mind makes man. Man minus mind makes God. And yet this very mind is also part of that manifestation. But how to use the mind? The secret is to become one with Divinity so that you could really say, "I and my Father are one." This was not only limited to the little body of our Jesus. What was meant was that all our little bodies are part and parcel of this vast consciousness represented in the embodied form of Krishna, Christ, or Buddha.

Whatever you believe in, I don't mind. If you are a Christian I want you to become a better Christian. If you're a Hindu, become a better Hindu. If you're a Buddhist, become a better Buddhist. But more than that, become a better human being. A better human, freed from the bondage of your lusts and your greed and your avarice and covetousness. If you delve deep into the Kingdom of Heaven that is within you, all else will be added unto thee. All scriptures of the world say this. Unfortunately, they do not tell us how. An injunction is made, "Love thy neighbor as thyself." Beautiful. The most profound statement ever made. But why should I love my neighbor as myself? How? If you cannot love yourself, how can you love your neighbor?

We could roughly divide the mind into three sections: the conscious mind, the subconscious mind, and what I call the superconscious mind. Your conscious mind is governed mostly by analysis, rationalization, weighing pros and cons: it is the left hemisphere of your brain. The right hemisphere of your brain constitutes more of the intuitive ability that you have. All of you have experienced this, when you have a flash of thought, "Auntie Mary is going to visit me today," and an hour later, there is a knock on the door and Auntie Mary is there. This is an unconscious way of allowing the subconscious to penetrate the conscious level of thinking. But this is a glimpse. It should be your day to day reality.

Through meditation and spiritual practices, you allow the brain's left hemisphere to work in coordination with the right hemisphere, and then you could draw upon areas unknown to you. How conscious are you even of the known? How conscious are you of your breathing process that's going on in you all the time? How conscious are you of the billions of cells that work in such precision in your body? How conscious are you of your heartbeat? Waking, sleeping, dreaming, it is still beating on. And then you ask the question about that which is unknown. Yet the unknown can be known now-- and not tomorrow and not in the hereafter.

I want to tell you here and now that that Divinity could be realized in your lifetime. What I

want to show you is how to lift the veils that cover the real you. The process is so simple. You don't need a fine intellect. If that was necessary, then every professor of philosophy would be a self-realized man. During my travels in India, I once met a simple potter. In the East a potter is supposed to be someone of low caste. Today, here, we take pottery as an art, but there they are of such a low class. I was thirsty and I asked for water, and I sat down. His very presence, his radiance filled my heart and soul. Here was a realized man, a simple potter without any education. He left his mind to one side, and he was merged in his soul.

Using our spiritual practices, we go through the conscious level of the mind, the analytical mind. And we go beyond the patternings of the subconscious mind, and reach the highest level of ourselves, the superconscious level of the mind, which is stillness. "Be still and know that I am God." Once you tap into that, you do not come back empty-handed. If you spend half an hour in a perfume factory, you will come out smelling of perfume. When you tap that universal source it infuses your subconscious mind and overrides all the patternings. And once you are in touch with that superconscious level, you do not believe in God, you don't have faith in God. You know the living god.

In today's technologically, highly advanced society you don't tell people to believe: you tell people to experience. And that is what spiritual practices do for you. You experience the reality, and then all your beliefs can come. The purpose of all religions is to reach the inner core, the inner light that is forever there. And it is universal mind. The higher level of your superconscious mind is connected to every atom throughout the universe. Then you know: you just know. "I am that I am."

Oh, my beloveds, children of joy, you are nothing but joy. You are enmeshed between the opposites of pain and pleasure, as on a seesaw. When you feel pleasure, be sure to know there is pain on the other end, for pain and pleasure are two ends of the same stick. You have to reach the center, which is beyond the pain and pleasure. That center is joy, bliss, the Atman, the Brahman, the God, whatever label you wish to put on it. You can reach it by reaching the superconscious level of your mind. And you can be so much in touch with it every moment of the day! And you can be the living god, for you are the living god!

I do not say lose your individuality. Preserve that individuality. But what is the ego after all? Nothing else but thought formations. The entire universe consists of nothing but thought formations. A poet writes a poem, or a musician composes a beautiful symphony: what is he doing? He is just attuning his mind to thoughts that have been thought thousands and thousands of years ago. And he draws upon those thoughts, and interprets it through the channels of his subconscious and conscious mind at its particular development. So that's all that a poet or an artist or a musician does.

When you reach the superconscious level of yourself, you will realize that the path and the end were just the same. You are just passing by through the small little spectrum of this existence of yours--three score years and ten, they say.

Most people live fragmentedly. One thought is pulling this way, the other that way, the body is pulling this way, this is pulling that way. We bring all those pieces together by spiritual

practices and make you an integrated person, a person who can function in totality. And then whether you are a university professor or a street sweeper, a plumber, a carpenter, a shoemaker or a salesclerk, whatever you are, you'd be doing it to your ultimate capacity.

Children wind up a top and it spins. When the top spins at a very high speed, it seems to be standing still and yet has the highest motion. So, all actions in your life can be based upon the stability of that stillness, by doing meditation and spiritual practices. You can be in the world yet not of the world. Nothing harms you, because you have risen above the law of opposites. You find the peace that passeth all understanding.

CHELA: What grace is and how we can draw that unto ourselves.

GURURAJ: Grace is an inexplicable thing which can only be explained by analogy. Take these flowers. What is there that supplies the exact amount of sunlight, the exact amount of water, the exact amount of the minerals it requires to grow? Too much fertilization or too much water or too much sunshine would kill the plant. What is that factor that combines itself in making this flower grow so beautifully? That is grace.

How can we draw that to us? The only way grace can be drawn to us is through spiritual practices, where we can quiet the mind and then grace automatically flows. You cannot demand grace. You can only become deserving of it. Grace is a universal force. Grace can be equated with the word we call God.

CHELA: Do you study the traditional writings which are in the Indian philosophy, like the Bhagavad Gita, Vedas, and so on?

GURURAJ: I have studied all the religions of the world: Christianity, Islam, Buddhism, Zen, Judaism, Hinduism, Bhagavad Gita, the Upanishads, the Vedas; and then having experienced the reality of God, I burnt all the books, because the books gave me nothing. They confused me more and more. Mind you, for the beginner these little gymnastic exercises are good, because they will attune you to higher things. But please do remember, they cannot lead you to God. God or Divinity could never be analyzed, only experienced.

CHELA: Did you gain this knowledge from your teacher before you, or did you do it on your own?

GURURAJ: Under the direction of my teacher. I've said this over and over again: The external guru is there to awaken the internal guru within you. Once the internal guru is awakened, you can discard the external guru. When a child goes to school, the teacher has to teach the child the ABCs and word formation. Then the child will read on its own without the help of the teacher.

I do not shine the light upon you, I shine the light upon the path. You walk with your own feet. But when you stumble I would be there. While you're climbing the steps, I will be there as a railing that you can hold onto. But you've got to climb the steps yourself: that is what I teach you. Surrender to a guru--that's all rubbish. Surrender is a culmination, not the start: Then you

surrender yourself to everything existent, because in the end, when you reach the goal, you find you and your guru and everything else are within yourself. You are at-one-ment--an atonement--with all that exists.

CHELA: Does it matter what work you do in the world? And if it does matter, how do you decide what work is right for you?

GURURAJ: Any kind of work you do which provides you with an honest living is worthwhile work. But if you are spiritually inclined and feel that inner compulsion to be a helping hand to others, that is the supreme work. But let me tell you that most people are not totally happy in their jobs, because they are not totally integrated. When you become an integrated person through spiritual practices, whatever you do will give you the same amount of joy, be you a gardener, or a bricklayer, or a stenographer. Work for the sake of work, and not for its reward.

CHELA: How important is it to meditate at the same time and in the same place?

GURURAJ: It is not important at all to meditate at the same time, or in the same place. I was telling someone in the lobby while we were having tea, "It is not the half an hour in the morning or the half an hour in the evening that is important. What I want to see is how the twenty-three hours in between has improved the quality of your life."

A person came to me once and said, "Gururaj, you know I have been meditating for about a year and I don't feel any difference in my meditation." I said, "Let's have some tea." And I asked, "How about your work?" He said, "You know, I used to get so angry with those"-- he was a general sales manager of a big company-- "I used to get so angry with my salesmen when the proper type of results were not produced. I used to get angry with my directors. But now I don't seem to get angry with my salesmen or directors anymore. When the salesmen on my team don't bring in proper results, I sit down, have a nice quiet chat with them, show them how they could improve their sales, and the sales improve. I have a chat with my directors about certain things could be managed in my sales program and they agree with me and they say it's very well managed." Then he started talking about his home life. He said, "When I used to reach home my youngsters put on their loud blaring rock and roll and I used to get so annoyed. But now I just don't seem to hear it. It doesn't affect me." I said, "What about the relationship with your wife?" He says, "Oh, sometimes we still have our little squabble or quarrel, but then afterwards I say, 'I'm so sorry, lovey.' And she says, 'No, I am sorry.' And we embrace. We kiss, we make up, this, that." I said, "Oh, since when did this start happening?" "Oh, about a year, now." I said, "Has meditation not helped you?"

CHELA: Could you briefly discuss the relationship between meditation and psychotherapy? Does meditation do what psychotherapy could do? Or do they work together?

GURURAJ: Right. As a matter of fact, my secretary is a qualified psychologist. Of course, she adds meditation to her psychological work. Psychotherapy has a whole has a value, for you are working with a mind that is not properly balanced, and you could help the person to see things in proper perspective. But psychologists have not even dipped their little toe into this vast area of the mind.

Meditation is so misunderstood in this country, because of all those multimillionaire gurus that you've had here. These gurus come here and exploit our people. One guru I know particularly has a list of sixteen mantras, which you can find in any tantric literature, and dishes them out on the basis of age: "Ah, there's your mantra. Three hundred dollars, cash on the spot." This is all wrong, and it has been going on for the past twenty years in America. And it saddens me, pains me.

Psychotherapy works from the outside in. Meditation and spiritual practices work from the inside out, drawing upon those deep spiritual energies within and bringing that light forward into the subconscious and conscious. If there is darkness, we switch on the light and the darkness disappears. So, when there is darkness switch on the bloomin' light.