

# American Meditation Society

individually designed meditation



## Man's Inmost Heart, Man's Purest Vow

**CHELA:** Beloved Gururaj, what is man's inmost heart, what is man's purest vow?

**GURURAJ:** There is nothing that is really apart from another thing. That is the greatest delusion man suffers, finding separation in this world. You have never been apart from Divinity, never ever. You are eternal, immortal, as Divinity is, and you have never been separate from that.

Your little 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. You would say even now, "I will get up from this chair and walk to that door." What "I" are you talking about? Who is doing the walking? 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 to you 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 to the door.

At every moment of our waking state or sleeping state, we are adding importance to the little ego self, which is manufactured by the various thoughts in our minds. What is thought? Just a combination of various factors surrounding you or within you that have formed themselves into a certain pattern. And this very energy, thinking itself to be the real self, finds itself separate from that which is divine.

Even the ego self is divine, for illusion would not be there if there was not the factor of non-illusion. 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 many things around us seem totally real, but if you go down to the essence of them, are they really real? Is it not like a mirage in the desert that a thirsty man sees, and the more he chases after the mirage, the water, the more tired and weary he becomes until he collapses? That is exactly what man is doing in this desert of life. He is chasing mirages. And by chasing mirages, he distorts his thinking abilities and creates greater and greater confusion in his mind.

Someone asked me a question this afternoon. This person said, "I have a family to look after, children, husband and others, but I would like to have more time to do my meditations." 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 the two would meet. For the very action of yours would be invalidated without meditation, and without meditation your actions could never assume the purity they should have.

So what we do is renounce. Renunciation does not mean renouncing the actions and

responsibilities of life, like looking after one's children or one's husband. But the selfishness attached to the actions is to be renounced. Then meditation 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. 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. Therein you will find the secret of inactivity in activity, as the Gita says, and activity in inactivity.

You want to meditate so as to find that oneness within yourself where the mind, body and spirit can become integrated. 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 is rotting away? Just as within the ground the seed explodes, within you the very explosion or renunciation of selfishness makes the tree grow. That seed has to be exploded. It means you are getting rid of that little ego self, attaching no importance to it whatsoever, and then you experience the now of life. You experience what is.

You can go to see a magic show, and the magician will make an elephant disappear on the stage, and it seems very real to you. But is it? What about all those black cloths and mirrors that are used, and electronic devices? Or the motor car? We live life in the seemingly real, but not in the actual. 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." The little ego self is not the doer: the doer is He. 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 imprison you. Your actions and your thoughts become non-binding, and then you enter the realm of freedom. That is the meaning of liberation, self-realization--or, in other terms, unity consciousness, where the act, actor, and the action become one.

Even washing dishes, or sitting behind a desk with a pen, is a form of meditation. Thought forces are working away, and yet inside you are still. You feel that unity expressing itself in whatever work you are doing, and that work becomes effortless, 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 the awareness of the grosser actions we perform in life? If this awareness is developed, then you will know the meaning of peace. And peace can only come with ease.

The body might be wracked with pain. 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 or suffering. It is only the ego self, which is nothing but a patterning of thought forms, that knows of pain and suffering.

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

So we trouble ourselves, and nothing else in the world can ever trouble us. Nothing. If you can 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, and I will hear the sound of those waves which will have a great calming effect upon me, so harmonious.

If you want the waves, you make waves. If you want calm, you find calm. Act! And if the action is unselfish it will not produce a reaction. This is a 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 to erupt again as an effect upon you. That is the secret of existence.

Everything is true--all opposites are true--but you got to go to the full cycle to understand that. 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. Once you touch the live wires of the heart, you are touching the unmanifest. You cannot reach the core of your personality by touching the senses that compose you--all the indriyas (hearing, tasting, smelling, and all the organs) and the subtler ones which in Sanskrit are called jnanindriyas. Therefore meditation is important to dive deeper within ourselves and to touch the core of the personality, the core of yourself. 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.

The ego is not even to be thrown away, but to be used for the purposes of cognition. And why is this stupid little ego of mine playing the fool with me now like the thirsty man in the desert?

You could never eradicate the little ego self, the 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. One can live as an individual and simultaneously as the universal force, that which is real. And then 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? Because we dive into the mind and go through the cubbyholes in the subconscious and find another experience that in turn triggers some other experience, and another experience, and those all combine there. 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 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. This is the message for this century and the next six centuries to come: 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.

We must never say, "Oh, my baby is crying so I cannot sit down to meditate." 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.

The separation we find between life and God is just a creation of our own minds, like a projection on a cinema screen. Here on the screen you will have thousands of people killed in a war or whatever. 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 you get yourself involved in it. It affects your emotions, triggers off something in your mind, below the conscious level, and then tears come rolling down. 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 rub away 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 next to the bright sun.

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.

I know the sufferings of people and I have so much compassion for the people, yet I know they will not overcome the hurdles without going through that. The pot can only be cleaned up by a thorough scraping with steel wool 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.

I who can see the sufferings can only feel compassion. And yet at the same time I think, "Serves you damn well right." I say that not because of any unkindness but out of extreme kindness. 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 make sufferings easier.

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.

Let the mind just be centered in the heart, in meditation and spiritual practices. We say spiritual practices because they are practices to be made practical in daily living. Then spiritual practices really and truly and very quickly find their fruition.

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