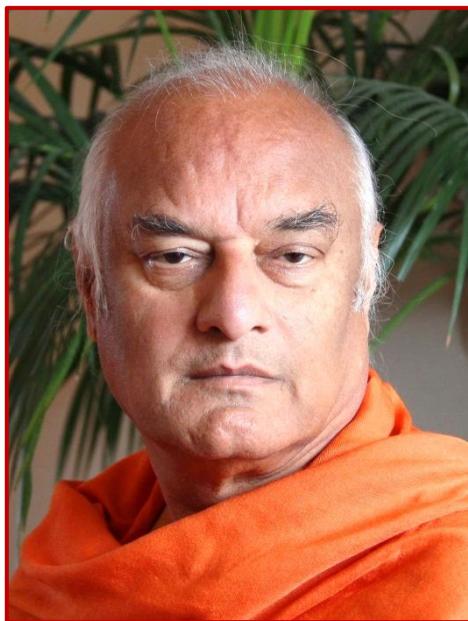


SATSANG WITH SHRI RISHI RAJIVJI



DIVINE ROMANCE

Satsang of 28 September 2013

**Satsang
with
Shri Rishi Rajivji**

Divine Romance

Transcription of Satsang of
28 September 2013

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Website:
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Question:

Would you be willing to talk about the orientation towards Divine Romance or the Supreme Being? You said perhaps someday you would explain what that is, that Divine Romance, that Sex, that Subject-oriented wisdom.

Guruji's answer:

Body oriented romance is neither Romance nor Love nor Sex. That is totally a trap. It is a trap for the jiva, the soul. This is why the cycle of birth and rebirth happens. Divine Romance is complete Oneness. And that Oneness is not the physical oriented oneness. One can never feel Oneness when oriented to the physical form. It is not possible, because form is different. One has to see the Subject. One has to experience the Subject to feel the universal Oneness. That is the state which is called as Tantra or Advaita, the Absolute.

So there is a huge difference between the form-oriented and the Divine. Form-oriented romance, or love, or sex takes you in the trap. Because none of the romance, none of the sex, none of the love, or whatever we call it, is free of any conditioning. Body oriented love, romance, sex, desire, is full of conditioning. It is full of expectations back. It is full of dictating the terms. The moment anybody understands that, "Now so-and-so is talking to me of romance, or so-and-so is talking to me of love," first thing that comes is doubt. That, "Does he really mean it?"

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So doubt is not on the person. Doubt is on our own self. That, “Yes, can I really use him now? Can I really exploit her now, because he/she is falling in love with me?” Or, “I should see that I am not exploiting her.” That also becomes a condition. Usually it goes to exploitation. One or the other condition comes.

It is all form oriented. It is all fear oriented love, condition oriented love. This is why that love is today very good and tomorrow it breaks. And that’s why it is a trap. It is a trap because one after the other, one after the other, conditions come. On that, the assumptions come. We never see how dirty our own mind is. We call everybody else wrong. But we don’t see how much malice we have in our own self, and accordingly how we project and how we assume. And then we live on our assumptions. Assumption is our own projection of our own malice. And in the process we do not distinguish that whom or what, or how I’m using, how I’m exploiting, how I’m doing anything. The desire comes so strong that we even lose our own discrimination and we don’t even know what we are doing. And in that, if somebody says, “Look, this is not right,” immediately we start projecting back. And in that, the jiva/soul is trapped.

Jiva is itself free. It is part of the Same. Individually you call it jiva or atman. Cumulatively in every being it is the same, you call it paramatman. Param means Absolute. It is That which is in everybody. The moment it relates with the individuality, it becomes Atman, the Soul, the Self. But it is not separate from That. Because of the form-oriented

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identification, this mind comes, and jiva goes in the trap of the form oriented likes and dislikes. And that's where the mind and the identification come. That is what we call as Atma, or we call as Gopi in another word.

Gopi of the Krishna is also Atma. And that individuality wants to do this, wants to get that.

There is always a fear of loss, because individuality is going to be lost. It really doesn't exist. Individuality totally does not exist. That is the maya. That's an illusion. Individuality is an illusion. There is nothing like individuality.

So as long as there is individuality, we become separate from the Absolute. And in that we want to control another individual. We want to have everything for myself. That is what we understand by romance. If somebody is simple, if somebody is easy, if somebody is loving, if somebody is caring, then he becomes "My toy". He is in my possession. He is in my control. Now I have control; I can do whatever I want. If somebody is not in our control, "Oh, he's such a stupid person," and we just start blaming the person. Even if the easy person comes in our control, we start judging, suspecting, assuming, "This is wrong, that is wrong. Okay, now get out." That's how the body-oriented romance ends. It is never permanent. Therefore, there's always the fear of loss.

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Now this Gopi, this Atman, is mind oriented individuality, which is not separate.

The spiritual journey means moving from body to the Spirit. That's it. There's no other spiritual journey. Understand it. Spiritual journey does not mean, "Okay, now I'm going beyond, and I'm going to astral traveling." That all is mind-fucking. Nothing else.

Form is the external most expression. So all the understanding about the form and identification of 'me as the form' should break. From the form-oriented, or object-oriented, you have to come to the subject-oriented and move toward the Spirit, the Atman, the Soul. This is a spiritual journey.

In Sanskrit they call this as Adhyatma. Adhyatma means 'study of the Self.' So when the mind turns to the Self, then slowly and slowly the understanding comes. Where was I in the trap? What object-oriented drama was there? And, because of that, all the energy of the mind, all the energy of this individuality is totally tortured. We torture it because we lose the energy into all this mental conditioning. We are wrong. We are having conditions. But we don't accept it. Why? "I will feel embarrassed." Both embarrassment and non-embarrassment, have to go.

The moment you recognize, "I am wrong," immediately embarrassment comes. And that embarrassment goes so strong, that even in the public if you use certain words, "Oh, you are embarrassing me." So we are so much conditional, these conditions are the network which our

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mind keeps on making one after the other, one after the other. And these conditions are the network, the trap, which does not let us feel the freedom. Trap is nothing but our own conditions which we have built up in our own mind according to our identification. Nothing else.

As a man you have different condition. As a woman you have different conditions. And then the nature comes from the past life, that is the causal body, that our conditions are built on what pattern, what nature we have had in a past life. Somebody's quiet in this life, somebody's expressive, somebody's not expressive, somebody's this, somebody's that... So that nature varies in everybody. That is the causal body. So these conditions we make up on the basis of our nature and our identification. And we go into the trap of it. That is maya. That is illusion. That is cycle of birth and rebirth. Very simple.

When moving from form to the Spirit, slowly and slowly you understand what is the trap, where were you caught up. And how much difficult it is to break our own conditions. How much difficult it is to come out of our own basic nature.

If somebody is a great miser, if somebody has brought from the past life a miserly nature and if this person has to give one penny to somebody, he will always think of profit and loss. "I am giving one penny. What will I get back? I am giving this, what will I get back? Why am I giving this? What will I get back?"

But if, without any reason, if somebody gives one penny to

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somebody, no matter how miser the person is, you feel happiness inside, a joy inside. We don't recognize this because of the trap of our own conditioning of the past life. We overlook it. And, in that, we do not see that how the other mind is becoming free. "I have given everything for the sake of return, of getting the control. And there is somebody who is totally unconditional and who's just giving everything whatever you want."

So instead of taking that habit in us of the unconditional freedom, we start taking the person as our slave. Look at the difference. Instead of accepting it that, "Look how free somebody's taking care," instead we think that, "Okay, this is our advantage. Take advantage of it. And have the control." Right?

So mind is in the trap of all these things. This is how the jiva falls in the trap of it. When slowly and slowly we move within, slowly you start turning back, then you experience that at what smallest point you are in the trap.

When we slowly start moving, when somehow or other, the interest becomes deeper and deeper, and you start recognizing, "Okay, this is because of my own behavior, my own character," (which I have told so many times), then You start coming back slowly and slowly. Your mind starts subsiding. Result? Your conditions start dropping because you are seeing slowly and slowly the uselessness of the conditions. And you start feeling yourself easier and easier, as the conditions drop. Recognizing that where the trap was, you drop your

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conditions. You become slowly and slowly aware that how your nature was interfering with your own identification. It becomes less and less and less. It's not that you drop anything. It's just that it goes off by itself. Means: Your object-orientedness is going slowly and slowly to Subject-orientedness. And that is when they say that Krishna takes the incarnation.

When Krishna was born, it was a dark night. That's what they say. It was a dark night. Nothing was visible. His mother was in the prison. Uncle was waiting to come and kill him. All the traps were there. The moment He takes birth, the incarnation happens, first thing is that the locks break. And Krishna takes birth. He's taken out, shifted to a different place. The whole story is there.

The rising of the River Yamuna is there. And the snake with the five hoods, he comes and covers Krishna. That's a beautiful thing that I will talk some other time. He was born, he was taken--you might have seen the picture--by his father. And then the river was rising, but the five-hooded snake, thousand-hooded snake on which Lord Vishnu sleeps, they say, he came and he covered him from the rain, and then he was shifted. At a different place Krishna's foster mother, Yashoda, gave birth to a girl, and that baby was brought back into the prison. And that's it. Everything was as it is.

Now in the mind, in the Gopi, we are all in the prison of our conditions. It is very difficult to come out of this; it is very difficult to think beyond our own conditions. Very, very,

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very difficult. Every thought of ours is based on, “What benefit am I going to get out of it?” Anything? Even in spirituality. “What benefit am I going to get out of it? What worldly benefit am I going to get out of it?” “I want to get realization. I want enlightenment. I want this. I want the freedom from the tension. I want the freedom from the cycle of birth and rebirth. I want the freedom from” Whenever this freedom is required, it means you have a fear. Means you want a benefit. “What benefit can I get out of going to Satsang? What benefit am I going to get out of controlling myself?” If we don’t see the better benefit, we never control ourselves. We always see what gain is behind it.

Gainlessness. As long as gain is your motivation, you don’t even touch the skin of Divine Romance. Because whenever there is a gain behind it, the play will never happen. It is about give and take. When give and take and benefit goes, in anything in the world, when slowly and slowly this mental conditioning breaks, that’s when the Krishna takes birth and the locks open. At one point it happens that the locks start opening.

So this Gopi, which is in the trap of the lock of our own conditions, our own nature, when slowly and slowly the birth of Krishna happens, it means your discrimination starts developing sharper. Birth of Krishna is against all odds. ‘All odds’ are what? Worldly traps, worldly conditions, they are all odds.

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Yamuna rising means the stream of the desires rise and rise and rise and rise. Who covers at that time? The thousand-hooded snake is your mind. So firm determination: “No! I have to come out of my conditions.” That protects you from the rain. Rain of newer desires and desires and desires. This all is the development of the Gopi, the Soul. Slowly and slowly from object to Subject. And you realize “How my thought was object-oriented, desire-oriented, likes-oriented, dislikes-oriented. In that whole process, I forgot my existence.

Then slowly and slowly the interest in all that fades. You start recognizing the Joy of Existence. That the Joy of Existence, when it increases and increases and increases, then with all the desires, all the capability to desire, all the capability to make conditions, all the capability to make likes and dislikes, with all the capabilities..; you have the capability to take a decision, but you don't do it. You have a capability to desire, but you don't desire. You have a capability to make conditions, but you don't do it. You have a capability to resist, but you don't. You have a capability get something, but you don't. You have a capability to move, but you don't. You have a capability to sleep, but you don't. You have a capability to judge anybody, but you don't. Every capability is there, but you don't do anything.

You don't do anything because you recognize the uselessness of it. This is called as lack of do-ership.

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We just talk of, “My do-ership is gone, my this thing is gone, my that thing is gone,” but recognize what I’m talking about. You have a capability to say, “No,” to anything, but you don’t. You have a capability to accept, but you don’t. You have a capability to assume, but you don’t. There’s nothing else in the mind but the Subject. That is meant by, “Don’t think.”

You have a capability to get carried away by your thought, but you don’t. When that state comes, when you are totally not in the trap, then your whole energy goes into the Self. You enjoy the greatest of the Joy of Existence.

Just a little identification is left. But that “I” is different. That “I” is totally different. That identification is totally different. You recognize your own universality. THEN the play begins. THEN the Romance begins. The Real Romance is there. Why? Because there is no fear. All form-oriented romances are having the fear of separation. In the Divine Romance, there is no fear of separation. It is not possible to be separated. Then there are no conditions, no judgment. I cannot even describe what happens. That is called as Maharas. The Gopi becomes one with the Krishna. Gopi is the Soul, the individuality. Krishna is universality. They become One. They were One. They are One. It is. I won’t even call it a “they” or “that.” One. No they, no these, no she, no you, no me. Nothing. All the reasons of judgment, of individuality, merges. The reason to be individual also merges with the capacity to feel identification of individuality still.

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Then the recognition is different. Recognition of the whole world is different.

In that Divinity, there are no two. It's not possible. That is the Romance. Body goes somewhere else. You don't even care. Who's coming, who's going, who's taking, who's not taking, you don't care because everything is the same. Even the world and its movement and everything whatever you see, you start seeing the stability in the world. Because You are stable, then everything is stable. This is my realization. Nothing is going. Nothing is happening. Everything is there, but nothing is happening. There's nothing new, there's nothing old. There's only 'as it is.' Neither future nor past. Everything is as it is.

Divine Romance. It's unending. The Real Joy you enjoy only when you know that you cannot break. As long as the identification of the separation is there, there can be no Romance. Everything happens on the basis of the fear and the shortness of the time and this and that and on the basis of advantage. In that, when there's neither past nor there's future, nor there's fear of loss, nor there's any conditioning, nor there is any wish to do anything, when you merge with all your capabilities, means you don't have any wish to do anything. Then everything is happening as it is. That is the Void of the Consciousness which they call "No Wish." Emptiness. Result? Externally, whosoever realizes it, whosoever goes into that, becomes quieter, and quieter, and quieter. Nothing else.

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Then you enjoy the play in that quietness. That Romance is the romance of quietness. Romance of silence. That is the Sex, the subtlest experience. Neither there was anything, nor there will be anything. Neither you lost anything, nor are you going to gain anything. You still have mind. As long as you are living in this body, you have to finish that karma. But karma is doing its own job, whatever it is. You are not doing anything. Let karma be busy with its own drama. You are happy.

Everything is happening without you doing it. The Divinity of the Romance, once you feel so much One, then neither it is male nor it is female. And what idea of romance we have? Male and female. Isn't it? When there's neither male nor female, nor body itself is there, individuality itself goes; forget about male-female. Then what is that kind of romance? When there's no two, then what is that romance? That is the Real Romance.

It's like deepest of the sleep. What is the romance in the sleep? For romance you need to play. Listen to this. In the deepest of the sleep, what is the romance? All this is romance. Even God vanishes there. Everything vanishes in the deepest of the sleep.

But in the Divine Romance, the deepest of the sleep even becomes the play. You guys will not understand that. When there's nothing else, then you play with whatever you were being played with. You play with that which was playing you. Roles change. More than that I will not go, because you guys will not understand. And you will start

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making the assumptions on that basis. There's no point in going beyond it. You will develop an idea in your mind and you will go for it. All of you. Then why to? That will block you. Just understand this thing. That Divine Romance means that that which was playing with you, you play with that. That's the Romance. You were being played by the world. Now you play with the world. That world which you were kicking off all the time, you adore it. It's your own expression.

Student: Okay. Thank you!

Guruji: Good. Anything else? Anybody else?

This is a topic you gave me, so I spoke. But instead of that, it's better that you move further. Okay, this becomes a point of motivation, but move further. Speaking on a topic doesn't yield anything. I am talking of my experiences. That becomes a motivation. But you come out of the grip of your judgments, from whatever it is, now. Then that will be the result. Okay?

Om, Shanti, Shanti, Shanti