

Sounds of Love Series

Consciousness and Human Sexuality

The title of this talk is “Consciousness and Human Sexuality.” Human sexuality has been discussed in many ways. If you look at some of the old texts of Sanskrit literature, you will find some very valuable documentation on what the original writers thought about human sexuality.

Many writings of the early days did not differentiate too much between love and sexuality, considered sexuality as a part of love on the physical plane and thought that human sexuality could be considered the opening of the road for love at the higher spiritual levels.

In India, you can go to several temples and you will find they depict sexuality as part of the worship of the Lord. Many cults came up later on which developed the same theme and taught that human sexuality was such a strong force in uniting people to the higher blissful state that they thought this was a way to God-realization.

But, today, people are drawing a distinction between sex and love. Today people say, “We are not interested in sex, we are interested in love.” And some people say, “Sex is just an animal gratification and a human being becomes animal-like if he is only indulging in sex but if sex is an expression of love, then it is divine.”

What is the truth about all this? How is consciousness related to human sexuality? What is the actual fact as revealed by those who have experience of both? Now when we look into the experiences which people have had in the spiritual world as well as in the world of physical relationships, we find that there is a close relationship between sexual activity and the activity of divine love. But it is often misunderstood. For example, sex as an expression of love is not given enough attention, but sex as an equivalence of love is often given attention.

Many people, especially in Western societies, seem to equate sex with love. And they said that if you have love for somebody, apparently you have sexual relationship with that person. Then, of course, they want to distinguish love in another sense. And they say but the love of a mother for the child, the love of a father for his kids, the love of a brother for the sister, they are different. There is no involvement of sex in that.

Then the question comes up, “If there can be love without sex between human beings, then maybe the kind of love we have for the divine power, or God, must be non-sexual. And therefore, sexual love must be different from divine love and, if so, then perhaps sexual love is not divine love. And therefore, it is sometimes condemned. The condemnation of sexual love on this basis leads to a feeling of guilt and that feeling of guilt itself destroys the motivation for having divine realization. This leads to lot of confusion.

During the course of my visits in various countries, especially Western countries, including United States of America, I have found people more confused on this subject than any other. They have tried to understand whether it is right or wrong to have a sexual relationship while they are practicing a spiritual discipline in order to have love for the Lord. They have sometimes questioned whether there is such a thing as sex in the higher regions of spirituality.

For instance, in heavens, is there sex? In the realm of God, in God's own kingdom, in His own Home, in our True Home, is there sex? Is there a bifurcation of beings into male and female? What is the truth?

Consciousness is a strange thing. Consciousness is the origin of all experience. Consciousness has given us knowledge of what is going on. Consciousness makes us aware of this creation. Consciousness makes us aware that there could be a Creator. Consciousness makes us sexual. Consciousness makes us divine. Consciousness makes us a seeker. Consciousness makes us God-realized, enlightened.

Therefore, consciousness is a very deep subject. If we could get into consciousness and see what it does, we could get, perhaps, answers to many of our questions. The trouble is, we do not spend much time in understanding what is consciousness. We rather fritter away our attention and energy on the behavior of people who are conscious. The behavior is merely the outward manifestation of a conscious activity.

But what is consciousness, per se? Does consciousness have any independent entity? Can there be consciousness if we had no human bodies? Can there be consciousness if we had no mind? Can there be consciousness if we had no sense perceptions? These are very fundamental questions which we have to understand about consciousness.

Let me take up three terms which we should understand in trying to know what is consciousness. The three terms I am going to define for the purpose of analysis of the present subject are: consciousness, awareness, and attention. What are these three subjects? First, what is consciousness?

Let us define consciousness as the ability of human beings to be aware; to be aware now, or in the past, or in the future. Consciousness is not only present awareness, it is potential awareness, including awareness of the past through memory and including awareness of the future through foreseeing.

The second, which is awareness, is immediate consciousness. It does not include something that is already forgotten. It does not include sub-conscious. It does not include the future. It does not include what is still to happen. Awareness deals with what is happening now; what we are aware of now. And we shall confine our discussion of this word awareness to this definition: awareness, then, is present or immediately available consciousness.

And what is attention? Attention, then, is the slice of awareness which we are using to pick up a certain part of immediate awareness for special study. For example, if I have this table, chair around me, and I want to study particularly the flowers next to me, my attention goes on the flowers. Whereas I am aware of the entire room, the entire setup. I am aware of my chair, my table, myself, my body, but when I want to look at the flowers and be concerned with them, the flow of attention to the flowers makes these the subject of greater awareness than the rest.

Although I may be aware of everything, I become more aware of something where my attention is strong. Therefore, attention is a slice of awareness and is a part of awareness which gives heightened awareness because of concentration of attention. Thus, the three words, consciousness as potential awareness, awareness as immediate consciousness, and attention as the slice of awareness where we are concentrating the pickup of that awareness. These three words will be used in this sense.

Consciousness, in fact, includes past, present, and future awareness and therefore, is a total subject, a total storehouse from where we can pull out any knowledge that we require. Now what is the knowledge that really gives us an insight into the origin of our experience, into the origin of creation?

First of all, let us be clear, that we do not know this creation except through our awareness. We only know that part of creation of which we are aware. Today we are aware through our own sense of perception and through instruments we have designed of a certain dimension of this universe. That is all we know of this universe. When we speak of how big the universe is, we speak only of what we know; what we know through our awareness and consciousness. There may be part of the universe we are not aware of now, but when we talk of the universe, we talk of that which we are aware of.

And therefore, this universe comes into being because of the limitation imposed upon our awareness through the conscious process. So consciousness to that extent could be considered the creator of the known universe. There may be a universe beyond, but when we speak of the known universe, it is confined by what consciousness can give to us.

But what is consciousness? If consciousness limits the size of the universe, obviously it is necessary to study the origin of consciousness in order to know how it created the awareness of this universe and how it limits its size. How can we study consciousness? How can we have access to this thing called consciousness which seems to originate all experience?

One of the easy ways would be to go back to the source from where consciousness seems to operate. In human beings in the physical world, in physical bodies, consciousness seems to operate from the head, from behind the eyes as if there is some focal point right behind the eyes from where we have becoming conscious, becoming aware of what is happening around; where the thought process takes place in order to contemplate upon what we are becoming aware; where the

intuitive hunches come giving us knowledge which we cannot explain. It looks like there is something in the head, something behind the eyes, somewhere in the middle of the head, somewhere in the brain that seems to be the focal point from where consciousness is operating. If this is true, then it gives us a clue as to where we should proceed in order to understand consciousness.

The mystics and Masters of the East who have gone deep into this question of consciousness, they have said that this is precisely so. If you want to find real knowledge about consciousness, about yourself, about creation, about the Creator, the best place to investigate is inside your own body, inside your own head, behind the eyes. They have made it so specific that they have said that these eyes are merely windows and behind the eyes there is your natural seat, natural location from where you operate as a conscious being.

They, in fact, go that far as to specify how far removed from the surface of the eyes must be that seat where consciousness operates. And they give an example like this: they raise their hands and they said, "Here are the two fingers. If the tips of the two fingers represent the eyeballs, and you hold them like this, and these eyeballs are met at the back, at a third point, where these two fingers intersect, if these eyeballs also intersect in the head in a similar pattern, then the point in the center of the head between the ears behind the eyes which would correspond with this point where these two fingers meet, that point must be the point from where we are apparently becoming conscious of the entire universe.

Many mystics and Masters have referred to that point as the third eye. Many have referred to it as the single eye from where the two eyes can merge and the power of vision can be discovered at the single eye. The third eye, the single eye, the third eye center, the natural focal point of consciousness – these are terms given to that place within the human body from where consciousness seems to be operating. And if it is operating from there, the best place to find out the nature of consciousness, how it operates, what is its reality, would be behind the eyes.

Hence, the importance given to meditation as a means of knowing what consciousness is. Meditation is not merely contemplation. Meditation is the art of being where we are in our natural state of consciousness in the head. A person who can withdraw attention, and therefore his awareness, to the center of the head, at the third eye center, at the single eye center, is said to be practicing meditation.

If you look at the old types of meditation, though several kinds of meditation were prescribed, they all led to the same result, the concentration of attention at the third eye center. All the results of any investigation into the nature of consciousness have been found by focusing awareness at the third eye center behind the eyes inside the head.

Hence, the process of meditation has given people access to know more about consciousness inside. What have they found? When they went inside into consciousness, they found that consciousness was not merely the ability to be aware, it was indeed the creative power, that what

looked like an outside world which could be perceived through sense perceptions inside turned out to be an inside world which was being projected outside and at the same time being perceived, thereby giving the illusion that it actually existed outside and was only being sensed inside.

This truth was found by those who went to the third eye center behind the eyes and discovered the nature of consciousness. So they found that consciousness itself is the creator of all that we can experience. The consciousness is the creator. The consciousness is the experiencer. The consciousness simultaneously projects the experience outside the body and simultaneously picks it up as the experience in the body. This strange functioning of consciousness, they discovered, by actual meditation at the third eye center behind the eyes.

But they gave a good example of how we can verify this statement even if we do not meditate. They said, "When we go to sleep at night and have a dream, the whole dream seems to take place outside of the body which we adopt in the dream. It looks like we can run around. We can see things. We can meet people. We can fight with people. We can argue with people. All those things happen while the dream lasts. When we wake up in the morning, we find we created the dream ourselves. We find we created that body ourselves. We find that there was nothing outside of ourselves that made the dream. The whole dream took place within the mind inside our head in the body that went to sleep.

Therefore, though it looked like outside, it was actually inside. The dream appeared to be outside. It was actually inside. And these mystics and masters who have experimented and personally verified how consciousness functions, they tell us that this so-called physical level of creation, this physical experience of this world, functions in no different in style than the functioning of the dream. This is, indeed, a higher self of ours, sleeping in a higher body which is giving rise to a dream-like sequence which we call the physical experience.

But physical experience looks so real. How can we find out it is dream-like? It doesn't look like a dream. Well, the answer is: the dream looks real also while we are sleeping. During the dream, the dream is as real as the physical universe. It is only when we wake up that we discover it was a dream.

Similarly, if we have to find out that the present experience in this physical universe, in the physical body is a dream, we have to wake up to a higher level of consciousness. These mystics and Masters have, indeed, woken up to higher levels of consciousness. They have not only woken up once, twice or thrice, but have woken up several times, to discover that this creation is not a one time dream. It's a dream, within a dream, within a dream, within a dream.

Therefore, you can have successive layers of wakefulness, thereby going into successive layers of true consciousness or our true nature of the self. In the ultimate analysis they find that consciousness is a single unit. There is only one consciousness that created everything; that there is nothing besides that consciousness. And that consciousness, we call God. That consciousness we call the Creator. It is from there that everything is created.

Now what process is used by consciousness to create everything? The process of creation from the absolute consciousness, the single consciousness, is the process of love. What is love? Love is the desire to be one if you are separate. Love is the overcoming of loneliness. And we are lonely and want to overcome loneliness. We need love. We need to love. We need to be loved.

If consciousness was single and one, loneliness was obviously inherent in that consciousness. If loneliness was inherent, an illusion of there being company was also necessary. Consciousness, just by being conscious, has to be conscious of something and therefore what it creates by virtue of its being conscious is the companion of consciousness. If there is a companion of consciousness, which is the creation of a conscious entity, then that companion and consciousness must have love in order to experience the extinguishing of loneliness. This is so natural that if we understand the nature of consciousness, we will find that all creation must take place through the process of love.

And that is true. You will find through all the successive dreams, which we call creation of various regions of consciousness, various levels of consciousness, the same principle is applied for creation – the principle of Love. Love creates a unity, a oneness, between that which is divided. Divided by illusion, united by truth and realization. This has been the process at every level of awareness.

Now the same process comes down all the way right into our physical lives, into the physical level of realization where we are now. But as love descends from the original, absolute consciousness to the mental levels, to the sensory levels, to the physical levels, it degenerates into what we call a sexual activity. I call it degeneration because it can be a completely mechanical, physical activity called sex or sexual activity, which is devoid of the very purpose from which it started. But, if the purpose is retained, then love intermingles with sexual activity and remains an ingredient of sexual activity. In which case it would be appropriate to say that love is the real thing. Sexual activity or human sexuality is merely an expression of it.

I have no doubt that in the scheme of things in which this creation has been ordered about, human sexuality was supposed to be the physical counterpart of divine love that created all this universe. I have no doubt that love is the centerpiece and human sexuality is merely an expression at the physical level.

But, at the same time, if we become unaware even of the divine origin of the human being, if we become unaware even of our own potential for higher awareness, if we become unaware even of our own consciousness and how it operates, it is quite possible to assume that human sexuality would degenerate not into a human conscious experience of love but into an animal experience for reproductive use to continue the species and to continue the creation at the physical world.

This, then, is the truth. Human sexuality is a great thing if it is an expression of divine love. Human sexuality is a reflection on the physical plane of love that exists at the highest levels of

consciousness. When it degenerates by lack of awareness of the higher realm of consciousness, it becomes like an animal activity, merely to procreate, merely to reproduce the species. Human beings who indulge in sexual activity only to reproduce act like animals. Human beings who use sexual activity as an image of the divine love which passes through their soul, use it as an expression of love.

Human sexuality has been described as the best physical expression of love in the old temples in India, in the old texts in the Sanskrit language, and they have been described as activities not connected with animal life at all. On the other hand, the same texts have also said that in case you degenerate to the animal level and lose sight of your origin, lose sight of higher consciousness, you would not have experience of love through human sexuality, but only animal attachments for the purpose of reproduction.

Therefore, consciousness, or an awareness of our origin, an awareness of the potential of higher awareness, a knowledge that we can be aware of the highest that is possible, including absolute consciousness, that knowledge turns human sexuality into an act of divine love and merely becomes an expression of love. Lack of that consciousness, lack of that awareness can reduce human sexuality to an animal activity.

This is the time when we should distinguish between these two things. When the material forces are keeping us away from higher values of consciousness, the danger that we may degenerate into animals is very strong. This is the time when sexuality should be studied as a means of understanding what true love is. True divine love with higher consciousness is expressed in human sexuality. The lack of it, in animal passion.

Thank you.

<https://www.youtube.com/watch?v=PQ3Gbu3YJAs>

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