

ANDERSON INTENSIVE

GR: ... the profound questions?

For those that are new here, I never prepare a talk, and the talk is dependent entirely upon the type of question you ask.

The more profounder the better.

It might help if you sit on it. [laughter]

Sujay: Bapuji?

GR: Uh huh.

Sujay: If, as I have read in the scriptures the universe is really one whole, and that all of us, and all things in it are not really separate but all connected, where did the process of identification come from that leads us to believe we are separate and not one?

GR: Uh huh. Yes, from oneness came the many. Who are the many, if any? Hm? The manyness we find in this world, the separations we find, are mostly imaginary. Now, the word imaginary is not to falsify the statement, but rather it qualifies the statement as if it is image making. Imagining is image making. So our minds are filled with various images, and those images would seem all separate from each other. Now, there is a reality in this separation. Separation should not be discarded altogether. But the thing to be remembered is this, that separation exists on a very low scale of evolution. It is on the lower rungs, hmm? Of relativity. And, therefore, in the lower rungs of relativity, we find separation. And this can be proven if someone pricks you, Bob, sitting next to you, is not going to feel the pain. You will feel the pain. So here there is separation. But what if you go beyond the painless stage, where neither you and neither Bob feels the pain. And in that state, where the mind is transcended, you'll find that all separations cease. So, separations are real, but they are not actual. What we are looking for is the actuality and not the reality. For many an object might seem real to you. It might not be real at all. Like attending a magic show where the magician cuts the woman in half, and it is not real. It seems real to you, but it is not real. Where two women are used and you see the legs of the one and the head of the other, and the sorcerer, meanwhile, he's sawing no one. So therefore the reality that we perceive can be regarded to be illusory, hmm? And that illusion is what they call in Sanskrit "maya." Not that the object itself lacks reality; but it is

colored and covered over with maya so that you find individuality in it. And, by finding individuality in it, you find the separation. This table is definitely a table.

Now what makes what tells me that this is a table? My five senses. Seeing, touching, hearing it even, hm, tasting, smelling, hm? So it's my five senses which conveys this message to subtler organs in the brain, which in turn send it further up to the intellect, where it weighs the pros and cons of it. Is it a table or is it a chair? It goes to the cubbyhole of previous experiences that are stored in your subconscious mind and compares and says, "Ah, it is a table. I have a point of reference." And using that point of reference, you acknowledge it to be a table. And yet if you go further into the table, the molecular structure in this table is the same structure you have in you, and the space that is between this table and you has no emptiness. It is a fullness, because there are millions of atoms connecting you sitting there to this table which is here, hm? So, in actuality, there is no separation, but in reality, because of our shortcomings, because of our limitedness of perception, do we find separation. So separation is based upon our limitedness, hm? And our limitedness can only have a limited perception. So, in order to perceive all to be one, one has to develop one's awareness. And the extent of one's inherent awareness is as vast as the entire universe. For the entire universe is in you. All the knowledge of millions of years of evolution is in you, just to be tapped through spiritual and meditational practices, the awareness expands.

So, there is a reality and there is actuality. Reality does not necessarily have to be real. It could be illusory. While actuality is that what is. And that isness has no point of reference. If there is only one, how could it have a point of reference when there's none other? And this is very simply described by the word "omnipresent." Being present everywhere at the same time. And if you're present everywhere, then there could be no space for anything else to be present, hm? This stage can only be reached, as I said, through spiritual practices where you enter the realms of spacelessness and timelessness.

You can balance the entirety of creation or manifestation on a pinhead, so vast it is. And yet, on the other hand, that which can be balanced on a pinhead covers the entire cosmos. For what is there on the pinhead contains the totality of essence of what is there in the cosmos. So, that non-separateness or that oneness, is neither too small and neither too big. And yet at the same time, bigger than the biggest and smaller than the smallest. The macrocosm exists in the microcosm. And vice versa.

So, when you talk of separation and oneness, you are looking at it from totally two different angles. One, from the angle of relativity in a grosser form; the other from the superconscious state of the mind which embraces the entire universe in its oneness. And that too is still governed by the laws of relativity. So, all the opposites are true, hm? But they are true in

a complementary way and not in a contradictory way. Like the two cords that make this light burn: the negative and the positive. They are not contrary to each other, but complementary to each other to complete the circuit. Now, the concept of separation is important, because it's only the very highly realized man that could see and find the oneness in everything. But those still on the path need that separation. They need, as Buber would say, the I and thou concept. Or else, who are you going to be devoted to? Who are you going to love? Who are you going to worship? Although it's just a conception, but rather worship a conception than no conception, hm? The no conception, the negation of conception, will come on its own when you are ready and far advanced in your spiritual practices. But until then, have the conception of your personalized belief, or a borrowed belief, from any theology. I've said this before, there are some religions in this world that think divinity has four arms. There are other religions in the world that say your ancestors are up there somewhere, in some sphere of existence, and looking after you, looking after your needs. You have all these various kinds of polytheism that has led to monotheism. So they are conceptions all conceptions created by man's mind. They call it revealed scriptures, hm? But those revelations that are eternal still have to be filtered through the limitations of the mind. So, therefore, all conceptions are limited, hm? Nothing wrong. Everything is good. Everything is right. Everything is true within their own boundaries. So, if you have a limited conception of divinity being separate from you, by all means have that conception. But do something about that conception. Practice love for that conception. Practice kindness for that conception. For no theology would ever say that God hates you. God is cruel. God is this. God is that. No. All the virtues are attributed to the God of your conception, hm? Compassion, kindness, love. All these qualities are there. And the purpose your conception would fulfill is this: not that entity somewhere, but you, through that conception, it helps you to become more loving, more kind, more compassionate, more sympathetic. So the benefit is yours.

At first you would act it out. You put on an act of love. You put on an act of compassion. You put on an act of duty. Oh, I've got to do this. I've got to do that. And as soon as you say, "I've got to," I've got to love my wife, I've got to love my husband, it would never contain totality. It might start off there, but it must inevitably become spontaneous. Where you just can't help it. You just can't help but being kind or compassionate or loving or charitable. You just can't help it. It becomes part and parcel of your nature.

So now, because of the conception, even if it was erroneous, you have acquired God like virtues, for you have become love. I've said this many times, I don't love anyone. I am love. So the need is gone to love. Because need is a crutch, hm? It is an emotional crutch. A physical crutch. Call it whatever kind of crutch you want to call it. But when you become it, it just emanates from you. And whoever you are in touch with feels that love, because you are it. Stand next to a fire and you will feel its warmth. The fire is not sending the warmth to you with consciousness. But stand near the

fire and you will feel warm. That is how it works. So separation comes from a limited conception, while the idea of oneness "I and my Father are one" is not a conception of the mind, but an experience. It does not come from the mind. Conceptions do. But that experience of the oneness is a true, real, living experience. That is the goal of man. That is as far as he can reach. But while these virtues are being developed, you are slowly being lead, spontaneously being lead, to find that unity, to find the unified whole. Even Einstein knew very little about it in his unified field theory. I could break it up to bits, do you see. When one reaches that unity consciousness, what happens to you? You feel that joy and that bliss of the entirety. With the limited conception, you do feel limited joy and bliss. But with the unlimited experience, you have that unlimited joy and bliss. The one is like a trailer of the forthcoming film. While the other is the film or movie itself. That's the difference. So, the trailer is not false, and the film is not false. But the trailer only gives you a little idea of the movie. But by having the little idea, you would be enticed to see the movie. It attracts you, and as you proceed on the spiritual path, you'll find the attraction becoming stronger and stronger. When the iron filings are far away from the magnet, the pull is diminished. But as the iron filings are moved closer to the magnet, the faster the action takes place. The quicker the attraction. And the iron filings will never be satisfied until it is in close contact with the magnet. And the very same iron filings become magnetized too. It takes on the qualities of the magnet. Then you say, "I and my father are one." Then you say, "I am God incarnate." Do you see.

For if that divinity is omnipresent, then He must be present in every drop of your blood. And the only reason we fail to recognize that is because of our limited conceptions based on the idea of separation. That prevents us from knowing the fullness of the glory of the so called manifested universe. Actually speaking, I was saying it last night, it was a meeting of Hindu people and I did not want to contradict the Gita. And this verse they wanted me to interpret was based upon manifestation. I could have denied it there and then. There is no manifestation. All is; all is God. Everything is divine. And anything that you find contrary to divinity is because of your misguided conceptions, and even misguided conceptions serve a purpose. So that too is divine.

For every experience you have, everything you would go through, serves a purpose. There's nothing that is purposeless in existence. Be the experience of joy or of pleasure or of pain. It has a purpose. And sometimes the experience of pain has a greater purpose. Takes you to the goal quicker. The experiences of pleasure is slow poison. It's a balm that heals your sore very, very slowly. But the experiences of pain heals your sore your wounds much faster. If you have a big boil you rub on same medication, it will take longer to heal. But some boils, if lanced, they heal quicker because all the puss and the dirt is thrown out. So, in pain, what are you doing? Throwing out the dirt and pain is painful [????]. But remember, it is our own creation. No one inflicts pain upon us. Neither pleasure. They're inflicted upon ourselves by our

own karma. And blessed be the man or woman, blessed be he or she that knows the pain of others, hm, that knows the pain of others and does something to alleviate the pain of another. Blessed is he for it is not only getting rid of the pain of the one person, but by doing that you accrue to yourself merits ten fold. You accrue to yourself unfold merit, which will wipe away, then... the wrongs that you might have done. And that is how you can overcome the law of karma. For the law of karma also works on the gross, relative plane. And that is why people exhorted do good, be good. For yourself. And the only way you can really do good and be good is to objectify that goodness which is in you already. Everyone has goodness in them. And objectify it in another person, and alleviate their pain, their suffering, their heartaches. There's people do have heartaches. Not that they want them. Like people in love for example, might love each other very, very much. And yet, things just come in between with erroneous ideas, hm? That you're too thin for me or you're too fat for me. And I want six children, or I want no children. These are erroneous ideas. You don't need those ideas. So you don't want to have children, there are millions of kinds of contraceptives available. Don't have children. And if you want a thin wife, for example, you marry a thin woman. What guarantee have you got that in a year or two she won't become fat. What guarantee have you got, hm? She might become a hippopotamus. Or if she's too fat now, what guarantee have you got that she's going to be uh, uh, uh, thin. Or remain fat. Or whatever. Our ideas, our conceptions. I wish I had a large enough match to burn up all these erroneous conceptions.

Someone came to me. He said, "I love this girl very very much." But she's not a virgin anymore. She had other boyfriends before I met her, but I love her. I said, "Okay, fine. What do you want to do?" He says, "Well, I really expected to marry a woman who was a virgin." I says, "It's easier in the Western world to find a needle in a haystack than to find a virgin." Go to the East, perhaps you will still, but not in the West. The cultures are totally different. In the East they would rather go and commit suicide if they have been wrongfully attacked or raped. Because that they find to be the greatest honor that any woman can possess. But then I explained this young man. You want to marry a virgin, o.k. Let us assume you find a virgin, hm? And you are married a year or two or whatever. And she starts up a love affair with someone else. Then where would your ideas of virginity go? Hm? Rather a good woman that you can love and that loves you than a virgin who might turn out to be a rotter later. You see? And he was convinced.

The point I'm trying to make is the conceptions we have. Misconceptions, the miscarriage of conceptions. All the amount of miscarriages we have, oh! Thank God for that too. This world will be over populated. But when it comes to miscarriage of justice, miscarriage of goodness, miscarriage of sincerity, honesty, then you are in misery and you are suffering. That's all. Hm?

So what is apparent might not be reality. So in the seeming reality we've got to find the actuality, the essence of things that are. And once we find it is all but one flavored essence no strawberry and no vanilla and no gooseberry essence. One essence. All the time. Which you can translate in your daily life in whichever way you want to, and that's why you

are endowed with free will. Hm? Sometimes a person feels that it is a pity that there is a free will. Because free will normally 90 percent of the time gets you into trouble and misery. But if everything was guided by another will, things would become easy. But look at the loss you would suffer. You could never evolve. It is through your free will that you are evolving and reaching closer and closer to the source from which you have come. And the source being one, there is no separation at all. So I've got some jokes for you.

Now. This editor of this Kankakee newspaper got an invitation to a nudist party. So the editor read the invitation and so he thought, well look this might be something interesting. Let me send one of my cub reporters along to see what's actually happening. It would make news in a town like Kankakee, you know? Very reserved kind of people in this area. So he sends out one of his cub reporters. So the next day the report had to be written, and the editor asks, "How was it?" He says, "Terrific, sir. Very nice. Everyone was nude at this nudist party, even the butler was nude." So the editor says, "How did you know it was a butler?" The cub reporter replies, "Well, for sure he wasn't a maid." [laughter]

This chap went to this department store and he bought himself a box of cigars very expensive ones, you know, those [Chichidian?] cigars. And when he bought the box, he started opening the cigar to light it. So the clerk says, "Sorry, sir, no smoking allowed in the store." So he says, "What! I buy such an expensive box of cigars, and you don't allow me to smoke one." So he says, "Well, there's a notice, 'No Smoking allowed' and, by the way we also sell bath towels." Anybody got a penny? They also sell bath towels, because no bathing is allowed.

You don't expect to go to a departmental store and buy a bath towel and have a bath there. [laughter]

This chap's wife was complaining of the flu or a bad cold. And so you know what doctors do. They put a thermostat what do you call it a thermometer. Yeah, thermostat, that's what some of them need really. A thermometer in the mouth and tells this woman, "Now you sit still and be quiet for five minutes." And this was done. So after he had finished examining the wife and did the prescription, the husband goes to the doctor in his private office and says, "Won't you sell me that thing?" Meaning the thermometer. [Laughter]

This chap went to the bar, pub, you call it bar? Pub? Saloon? Same thing.

Chelas: Bar.

GR: A bar, same difference. So, ah, he's drinking away. And say, he met a chap sitting next to him there at the bar counter and they started chatting. So, the one asks him, "What kind of work do you do?" So he says, "I'm a human cannon ball." You might have seen this at circuses where a person is put into the cannon and shot off. So he says, "Oh, a

human cannon ball." He says, "Yes, I've got a job on this afternoon and that's why I came to the bar to get loaded.
[Laughter]

This voice on the phone, phones the bank and asks some questions. He says, "Look, I've got some bonds or whatever."
So the clerk I always find trouble where in English speaking countries say "clark" not "clerk." We say "darby," not "derby." Yea. Things like that. I get mixed up with the "clark" and the "clerk," things like that. You see, there are two kinds of languages I'm trying to learn to speak, Americanese and Pekinese. Ah, so, so the voice on the other side says, "Yes, sir, we can help you. Is it for conversion or redemption?" So then this person asks, "Tell me. Is that the First National Bank or the First Baptist Church?" [Laughter]

You know, fat fellows have to be and are forced to be good natured, hm? Because they could neither fight nor run.
[Laughter]

Oh, yes, these two newspaper editors met outside the office of a psychiatrist. And the one (they knew each other) says, "Oh, you're here. Are you coming or going?" So the other one replies, "If I knew if I was coming or going, I wouldn't be here." [laughter]

There are some four letter words that will shock any bride, a new bride. Absolutely shock the bride, these four letter words. And the four letter words, such as: Cook, wash, dust, iron. [Laughter]

Now, these three Scotsmen went to church, and you know Scottish people are supposed to be so many jokes are made about them. They are supposed to be stingy. And so meanwhile they are passing this village and they popped into the local kirk (meaning church), hm? The minister made an appeal for funds for repairs to the church. So, as the plate came nearer to them, these three Scotsmen made a plan. We're not going to contribute. So, what they did was this one fainted and the other two carried him out. [Laughter]

Some more here.

Um. This chap went up to Heaven and when he came to St. Peter's gate, St. Peter started looking up on his computer for his name. "What's your name?" "I'm Jones." Looked it up. He says, "Sorry, we haven't got your name here at all on the computer. Perhaps you have to go to the other side. The hotter side." He says, "No, I've been such a good person all my life. You know,

I've always behaved well, did things well, I've always been kind and charitable. I even used to have the greatest of respect for my guru, and all that, you know. And I used to love my guru and all these things. I've been a very, very good man."

So, St. Peter, you know, goes to the bigger computer. And he presses the buttons there. He says, "Oh, yes, yes, yes, Tom Jones, that's right. But you're not supposed to be here for the next three years. You're too early." And as this chap was about to turn away, St. Peter asks, "By the way, who was your doctor?" [Laughter]

So this man was dying in a hospital. And he insisted to the doctors and nurses that, "I want to see my partner in business." They had a partner. He said, "I've got to see him or else I'll never have peace in my soul." And he insisted. The doctor said, "No you are in no condition to see anyone." But nevertheless gave him his way and they called his partner in. So he tells the partner, he says, "In the past three years, I have been stealing money from the business." So, the other partner replies, "I know you've been stealing money from the business. What do you think poisoned you?" [Laughter]

Is there anymore? I don't know.

It was drizzling a bit that day and this fellow was

jaywalking across the road. And, I believe the police are not very sympathetic here with jaywalkers. Hm? Is that true?

Chela: As much as I jaywalk?

GR: Hm?

Chela: As much as I jaywalk?

GR: Ah hah! But I know in Canada they are very, very strict. You can only cross the road at the lines, where the traffic lights are. Not just crisscross the road. If they catch you, they give you a ticket. So, nevertheless there was this... It was drizzling a bit so this fellow didn't want to go to the white lines, and he, you know, ran across the road. And so, on the other side, who should be there but the traffic policeman, hm? The traffic policeman says, "Look, you've been jaywalking," and he starts to write a ticket. The fellow ways, "I was not jaywalking. I was running." So the traffic policeman says, "If you want to be so technical, I'm not writing the citation, I'm printing it." [Laughter]

Yea. Good. I think you wanted off at this time, don't you? For lunch. Alright, fine. We'll get together again later, and Nice questions. Beautiful.

**** END ****

