

## COMMUNION

Gururaj: [America?] ... is one of the most cultured countries in the world technologically speaking, but it is totally uncivilized culturally.

What do you know of culture in American society? You go to nightclubs, you go to disco dances, you develop technology with all the ramifications of atomic structures, and that is what you do and what you regard to be a civilized American society. Tell me what civilization has the American society got. What civilization is there. I have seen in your cities and your presidents and ministers of state are very good friends of mine and what I have seen is deprivation and degradation. In every corner of every street, what have I found? Pornography, and not only adult pornography but preteen pornography. I have read in newspaper articles in my country that children of eleven or twelve years old beat up their teachers. I have read of reports where little kids take guns and take a stolen car and just shoot, shoot, shoot, shoot whoever they see. Now may I ask you this question: are we a civilized society?

To find true civilization is to find that beauty within ourselves, and finding the beauty within ourselves is to be civilized and not uncultured like animals. Now this does not only apply to America. This applies to the entire world today, and therefore the hot wars and cold wars are going on. I could tell you of the various inventions made by modern science, [Hoopa?] which are hidden away for one purpose: to avoid panic in society. And it's not only America, this is the problem at large. This is the problem that we have to face up to, not for ourselves but for future generations, your children, my children, your children, everyone's children.

What can we do? As a mystic there is only one solution, and that is to dive deep within oneself to find the Kingdom of Heaven within. And by finding that, we find that integration within ourself which means body, mind, and God. Finding that integration we could produce a better future generation. Is that not our duty? Good. We'll end that subject for now. While I went into maha samadhi, nirvikalpa samadhi, what experience did you gain? And if you would like to tell me of it, I'll explain you what it means.

Chela: I watched you begin to emanate light like the mandala in a spiral. Light coming out. And then your face began to change a bit and it was most notably like a young man, a teenager. And then after that you just became... you appeared like a pure light. Your head disappeared, the chair, the whole area there was just emanating just the light.

Gururaj: What you saw is not me, not this little dirty piece of flesh and blood. What you saw is the light that is within me. And you recognized that light that is within me because the same light is pervading with you. Next. The light's a bit too bright. Shift it back. Yeah.

Chela: I saw almost the same thing turned very gold and it got brighter and lighter until you and the chair and everything was all blended into one. And also I heard a very high pitched... I can't figure out what to say.

Gururaj: Mmmmmmm... I'll tell you what the sound of it too. Aummmmmmm. Aummmmmmm. Aummmmmmm. Aum m m m. Aum. Something like that? Good. [laughs] Namaste. That girl [?] The light that shines forever from heart filled with purity and love, for that radiates in that light. Pure, sincere, forever devoted, and the most important point to remember is forever selfless. Because without selflessness that light could never radiate. That caused the blockage. But once you are selfless and in that sincerity and purity you can do nothing else but just glow in the glory of that sunlight of gold. Next question.

Chela: During the first part of the meditation, before I closed my eyes...uh...white cloud...band across forehead with some design. The face was dark like...arrogant...young.... Changes of faces... eyeglasses.... Turkish, turban. All faces had small scholarly beard. Some had moustaches....

Gururaj: You are talking of the time when you were so close to me, when I lived in the body of Moses. And in the heat of the deserts, you, as my sister, tied those strips around my head because my head was so sore. We do not know each other from now, but of thousands of years ago. And I would like to explain to my beloved, Roopa, Hoopa, what it means and how it can be proved scientifically, coordinating itself mystically. Thank you, my sister. [Mosa?] That's the Arabic name for Moses. And do you remember, perhaps you will one day, where you were walking around with me and bitten by a snake. And I bit your leg, that mark might still be there, I don't know, and sucked out the poison so

that you would not be affected. And as brother and sister we walked hand in hand. I'm sorry to tell you this, I did promise you one day some years ago that I will tell you of myself and you. I'm sorry that it has to be among us. Look, it's our family in any case, so what. Next question.

Chela: Gururaji, as you were in samadhi my eyes grew very heavy. My eyelids grew very heavy and as they began to close I saw you and the chair and that which was around you as if I was closing my right eye and then my left eye. It bounced back and forth from two different perspectives.

Gururaj: Hmm. Understandable. Very understandable because the perspectives are not of the two eyes. The perspectives are of the mind. Now, one side of the mind focuses in one way, and the other side of the mind focuses in another way. And you try to combine the two perspectives and then what do you find? Blankness. Disappearance. Your guru is there. [Yet is? Yet he's?] not there. Understand?

Chela: ... oriental faces.

Gururaj: Umm hum! That's exactly what I wanted to bring out in you! I am not dark. Now by dark I do not mean complexion. I am light, and what you perceived through my light is the inner darkness of your own mind. Arrange with Roopa or Vidya to have a talk to me about this. It would be something very personal between you and I. Namaste. Come on. Talk.

Chela: [inaudible] I tried to be really open and... other times when I've been in the Communion practice I've felt real riveted to you and like my eyes were really wide open. This time I felt more like my eyes were real heavy and like I had to make a really conscious thing to keep them open and then I decided that maybe I shouldn't and I didn't bother. But there was more of that heaviness in my eyes. And I feel like I lost some of the time that was going by...

Gururaj: Ummm hummm. Beautiful. How can you find lightness without finding heaviness. The heaviness precedes the lightness. When you feel heavy within yourself remember it has to have it's polarity where the lightness comes about. So in tonight's communion this experience has been very valuable to you. And if you could manage to come on the next course, or whatever, you will tell me, my darling, how light you feel. Next.

Relax! That's what I'm trying to teach you now. No sir. Only use gold. [laughter] Relax! Enjoy. Hmm? Um, thank you my love. I could sit on a pedestal and keep you all far away from me, but that's not my lifestyle. My lifestyle and my way and method of operation is to hold you all so close, close to my heart. And make you feel that I'm one of you. I'm no different. I do everything that you do. I comb my hair. I wash my um.. never mind. And I go to the toilet as well.

The true teacher is he that could identify himself with his students, his chelas, in totality and not sit up there on a pedestal and regard everyone else as untouchable. I beg your pardon, did you sneeze? God bless you. And not to make people feel that he is untouchable. You know, we had a joke in America a couple of years ago and it went like this. And I said my beloveds it was a large course, not a small one like this and I said, "Look, if any of you guys need me, come and knock me up anytime you like." And then a few of the chaps came running up to me and they said, "Guruji, do you know what you said?" And I said, "What do you mean, do I know what I said? Knock me up means knock on my door and wake me up and speak to me of any problem you have." But then they told me that to knock someone up is to make someone pregnant.

Yah! To make someone pregnant is the greatest glory of life. And I do not mean pregnancy in the normal terms of the word. I mean to impregnate that spiritual force within themselves that will rid themselves of all the unhappiness, the misery, the turmoil, the turbulence. Hum? Yet in life what do we have to do is let our boat sail on the waves of the sea. And yet, if I was a diver and go deeper below in the sea how calm would I feel because below the surface of the waves is the calmness of the sea. And yet I must not forget and neither be conscious, unconscious of the factor that the surface will go on and on and on. Yet in that consciousness of going on and on and on, on the surface I must also be conscious of the calmness that is within me. So, what does this mean? That I live in the absolute and at the same time I exist in the relative, that movement, motion. Now if I can combine the two, living in the relative yet also at the same time in the absolute, what am I doing, then? I am combining the two beautiful factors that constitutes this universe. This me, this you, this everything. But there is one distinction. There is one distinction, that on the relative wave of life as your boat goes sailing on, you are afloat and you are just existing. But when you dive deeper down in the ocean, you are living. So if you could take living with existing, how happy can life not be. You are floating, floating, floating, floating, directionless like that boat. Without a rudder. It leads you here, there, everywhere, and you do not know where you are going.

[End Side One]

Now I ask you this question: where do you want to go to? You think you are going somewhere, but you are going nowhere, nowhere at all. You are standing still, totally still. And the reason why you do not recognize that stillness of where you stand is because your mind is creating the turbulence that disturbs your stillness. So the purpose of meditation, the purpose of integration, is to recognize that stillness that is you. You know, I create so many words, which I think I mentioned this morning... [blows nose] (pardon) which is to be added onto the Oxford English Dictionary, is one word: to delve and dwelve. To delve within yourself and dwelve within yourself, and when you combine the delving and the dwelling within yourself, you will find the peace, the joy that I talk of to you today.

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What have I talked of to you today, hm? Nothing. I've talked to you of nothing, and when you understand nothing you will understand everything. What is the difference between nothing and everything? What definition could you give to nothing and everything? You could give it no definition. When you say, "I have everything," and in the same breath, because of the unhappiness in you, you could say, "I have nothing." The differentiations that are created is created in your thought forms, your mental conceptions, your perceptions that I am Bill, I am Joe, I am Roopa, I am Lela. You are none of that at all. And if you would believe me through my personal experience I will tell you that you are not Bill, you are not Hoopa, you are not Roopa, you're not Vidya, you're not Lela, you are nothing, absolutely nothing. And in that realization that I am nothing, I become everything. For when I realize to myself that I am nothing, I am losing the sense of my personal small little ego self; and when I lose the sense of my personal little ego self then I become one with the big I, the higher self and then I am everything.

This is a philosophy not dependent on intellection. That I leave to my beloved Hoopa. But this is in the realm of the mystic, this is not intellections but experientialism where you experience the divinity of the totality that you are. And what hurts me, what hurts me, dammit, is this, that why should you, you, you, you, you and all of you suffer. The reason is simple: misconceptions, preconceptions. Remember the word "pre" as a prefix to conception. But remove the pre, and when you can remove the pre you will remove the conception. For what are you, who are you? And if you are conceived through your mother's womb you have become subjected to conception. If I can divorce myself from conception from the very beginning of conceiving, then what would I be? I will know of no conception, of no perception, for that is intellection and I'll be what I am and I am divine.

I am talking to all of you. [Affirm? Confirm?] to yourself your personal divinity. For if you do believe in some divine force, and if you do believe or realize that that universal force permeates every atom of yourself, every molecule, then you will know of His omnipresence. And if he or she I rather like to call it it because that divine energy has no gender. It's neither male and neither female, it is it, permeating every tissue, every molecule, every atom of yourself. And if He is omnipresent, it is omnipresent, then every part of you is filled with that. Now if every part of you is filled with that, how can you deny your personal divinity. The only reason why denial takes place is because you are a whole bunch of stupid bastards. That is why you deny the omnipresence of divinity. Hum? Realize for once and now that every cell of your body is permeated by that divinity. Feel yourself to be divine, feel yourself to be Him, Her, It, whichever system of belief you want to follow. Makes no difference, but you are still It, and when you realize that I tell you what will happen to you: you'll be rid of all guilt, you will be rid of all fear, you will be rid of all animosities, anxieties and all the negativities that are the blood brothers of these things. Because when the realization takes place that I am It, there can be no place for anything else. Hm?

There is no place at all. It is your mind that tells you of space, which means a place measured in time and time is measured in space. It is all here and now. My Roopa is here, my Billie is here, Vidya is here, my Ken, hum, hum, too many names to mention. My sister there. When you go to bed tonight ask yourself one question please. Please? Ask yourself, "Where am I?" Tell me about it tomorrow.  
Lovey, my shoes please. Thank you darling.

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