

WORKS, NOT JERKS

Chela: Who am I and what am I and where am I at this time?

Gururaj: Beautiful. Any more? Because we could do between he and I, half a dozen of them. Yes? Any more questions?

Jeanette: Ah, Guruji, if I can remember the question....

Gururaj: You got out of the net into Jean net. Jean is the manufacture that you have been made of. And that Jean is captured into a net. Let us get away from the net. Your question now.

Jeanette: How do we avoid becoming self centered instead of selfless?

Gururaj: Um hm. Mom asked what?

Roshan: Mom asked who she was and where she was going and why she was here.

Gururaj: Now, I will speak through you to answer the question. [Laughter. Roshan is sitting next to GR and imitating him]

Roshan: Can I go sit down?

Gururaj: Oh, come on. Let's just say what you want to say and I will carry on from there. OK.

Roshan: Well, Mother is here because she is supposed to be, it's where she's supposed to be now. And that's where everybody that's here is supposed to be. I guess I'm supposed to be right here.

Gururaj: Now. This guru, listen to him.

Roshan: It's only what you've taught me.

Gururaj: And what is the second question?

Roshan: What is the difference between selfish and selfless?

Gururaj: Um hm. I am I because I am I. And when the realization dawns within me that I am I, there can be nothing else and no existence except you and I. And when we find the you and the I in that oneness together, we will know the answer to the question of who am I. For I am, in reality, nothing. I am in reality everything yet nothing. But to realize myself, to be totally nothing, I become everything. So who am I? I am me, the totality of life, the totality of existence, the totality of goodness, the totality of godliness. So who am I? That is the eternal question going round the minds of men. Ramana Maharshi and all these students of mine could not answer it because they did not know who am I. I am a being totally to myself. I am a being that is devoid of myself. And when I feel that I am devoid of myself, I become selfless. When I become selfless, than only can I find myself.

And what self am I trying to find? I am trying to find the reality that is me, for I am living this life in total unreality. So, Guruji, understand this for now and forever more, that I am not myself, but that I am of an essence which makes me escape from myself. Now [coughs] I beg your pardon. What are you escaping from yourself. You're escaping from that small ego that you regard to be yourself, and you are not that self. Now if you are not that self, what do you have to do is to find that. When you find that, you know you are yourself. And finding that that ness that you are yourself, then you know yourself. How simple. How beautiful. You get moved away from miseries, you get moved away from the happiness unhappiness rather; and you get moved away from joylessness to know joy because you have started realizing that you are that.

Carry on. [silence] Come on, talk, talk, talk, talk. And we'll add on.

Roshan: Any other questions for Guruji? Please, questions. Priya, you have a question I think.

Gururaj: I know her mind and Priya has one question in her mind at this moment. [laughter] Priya's question is how could I find the enjoyment of my life. Priya's question is how could I find the completion of my life so that the enjoyment is there and I am there and know who I am. Is that right?

Priya: Yeah, that's sounds real good.

Baloo: Guruji, I met this jerk. Is it because of what he has been in earlier lives? I love him now, but it's not necessarily what he is now or what he has been that is the total [???] as he has been.

Gururaj: Ah, yes, my eyes are sore [to another chela] thank you. [to Baloo] Are you talking of this jerk?

Baloo: It's hard for me to speak of him that way...

Gururaj: Right. Now study the work very carefully. Jerk. Jerk could never be without any irk, and irk is a sorrow within oneself where you cannot find yourself. Rather be a soda jerk, as they say in America. But do not have irk and irk is suffering. Irk is that which produces misery within yourself. Now if I can get rid of the irk I will work within myself to find the joy and the happiness that is forever there.

Children of God, children of Divinity, children of infinity, children, children, children of joy, what necessity is there for suffering. The necessity in all your lives is offering, giving that divinity to divinity and no one else. When you give that divinity to divinity you are combining your divine self with the divinity of the universal self. So where lies the jerk. He must be bloody mad. Take the j away, and with the irk combine the work that leads you on into your own divine self that makes you recognize that you are not just jerks, but you are the works of a divine force that guides your life, that gives you life, makes you breathe, that makes you lift your hand. And to find that, why should we not just surrender to that force which is forever there. You will live this life for three score years and ten and realize nothing at all. But let us go further and even in this ten score years... hm? How many? Twenty score years and ten. Find that beauty that is forever there.

Beauty is made of substance. Beauty is made from the expansion of awareness. Beauty is made of a greater awareness. I have found no person throughout the world, hundreds and hundreds of thousands, that has not given me the totality of their love because through my little humble self I've given them teachings that opens up their minds, their hearts, understanding and feeling. This feeling is not dependent upon your emotional self because your emotions are entwined with the experiences of your life. But pure feeling comes from an essence that has made you a being. To be is to feel. To be is to know oneself. To be is to be oneself. And when you cannot do that you blame your husband, you blame your wife, you blame your children, you blame your guru, and you blame your God, because you do not experience how to be. If you cannot experience how to be and the beingness of life, then what are you. You are not being, as I said in a previous talk somewhere, you are a bean. B E A N. Oh be a bean. I don't care. Be a bean, but allow that bean to sprout into the beauty that it could produce.

So the message for today is this: that I want you to know that you are not you. You are not Laura, you are not Jasu, you are not Brad, you are not yes, you are not Bob, you are not Sandhya. None of you here are present. You are not here present [blows nose]. Pardon. You are not present here, my Jeannie darling. You are not here, Gomila. Look, if I should

go around it would take another hour to mention names. You are not here. If you are not here, where are you. You are somewhere else. You are listening to the words of a spiritual master, yet only half of it is registering in your mind. So therefore you are not totally here. Do you see? If you were totally here then you will see the light that flows from the enlightenment of yourself. So this means one thing, that you are partly involved in your mind and listening to your master. So how can you be all here?

And if you are all not here, where are you? You are dwelling within the realms of your own personal minds filled with so many problems and troubles. That is where half of your mind is. Merrill loves me so much, so dearly. You love me so much Jotyama loves me so much, Chetanji, everyone, hum, loves me so much. But what is the measure of your love if you are not totally here. Do you see the point. It's so simple. You've got to be totally where you are in order to experience the totality of where you are. You walk through the woods, these lovely gardens here. How many of the trees have you totally noticed? Tell me. Be honest. Because your mind was floating somewhere else and you only saw part of the tree. Do you see. That is how the mind functions.

Now our duty through our meditational and spiritual practices is to bring that mind into total focus where everything we do becomes total. Every time you pick up a piece of bread, you are to be totally conscious of the piece of bread; and by being conscious of that piece of bread, you become the bread. So simple. When you become conscious of every action you perform in life, you can thereby gain the entirety and the totality of life. For half consciousness only leads you half way; this is logic. But when you are totally conscious.... When I look in Laura's eyes, when I look in Jasuti's eyes, when I look in anyone's eyes, I just melt away in their totality because I find no separation between me and anyone apart from me. Because there is no apartness. When that state is gained of knowing that total oneness, then Gomila, Stella, Karen, Jeanie could say I have achieved a oneness with my guru. And achieving the oneness with my guru, I have achieved the oneness with God, for that abstract quality has to be brought down to concreteness. And through the concreteness we progress and proceed to the abstractness, which is divinity. I'll leave it over to you, ask some questions.

Jotyama: Gururaj, you say that [inaudible] become one and through that recognize God, but isn't that also same where the guru forces the chela to discard him and that might be the biggest test for the chela.

Gururaj: Yes. Next question.

Jotyama: How to handle this...

Gururaj: Situation. Look, all of you sitting in this room love me very deeply and I know the extent of the love. But I will create that love in your heart and I also know how to destroy it because that love has to be a love of total non attachment. To be love, love, love. Gomila loves me, Stella loves me, Jeannie loves me, Jasu loves me, all of you love me to pieces. But let that love be totally non attached, for in that non attachment you will find true love. When you have love with attachment you are being selfish. You want, you need, you want the attention. You want this, you want that, you want that, that, that, that, that, that. You want the guru's heart totally focused on you; but when you love in non attachment, then you would find the true love of guru and God. Hm?
Yes. Come on.

Roshan: I had to say this. Gururaj can no more reject me than I could possibly reject him. It's not within the realm of possibility for your guru to really reject you nor for you to reject your real guru. Which is how I feel about it, now go ahead and hit me. Carry on?

Gururaj: Carry on.

Roshan: That's all.

Gururaj: One thing to be remembered, which is very important, that to find fulfillment in life reject rejection as well as acceptance. These two things are opposites for once you reject, you have to accept. Once you accept, you have to reject. Now. To go beyond the laws of opposites is to find the perfect balance of what there is. Jotyama, I love you very much. But I love you not as a woman [to man?] I love you as a goddess of the world. May you be that forever and do what you can in your country. And everyone sitting here will be supportive to you. Right. Do that. I don't know if I've got some old jokes, let's try one or two. Hum? O.K. you do it. We'll do a repartee. Come on. Tort, retort. Give me a cigarette. Give me a cigarette and sit down. Oopsy daisy, sorry love.

You never... [silence, long pause. Tape glitch? Then laughter] I'm a very simple guy. You should know me by now. Totally simple, totally humble, and totally filled with humility. I have no pretenses. I'm not like those gurus sitting on pedestals showing themselves off as bigshots. Those are the ones that make all the bucks, millions. Yet I am the most poorest one in the world, you know that. I don't need to tell you about that. And because of my simplicity, because of the depth of my love, because of my honesty and my sincerity, you love me just as much as I love you. Do you want to light up a cigarette? Light it, so what the hell. If you don't like me for it, you know what to do.

[END SIDE ONE]

And if you love me for being one of you, then you would also know what to do. Why must I sit on a pedestal, Sandhya? Why on a pedestal? Let me be one of you, in you and with you all the time. For I'm nothing special, nothing at all. There is only one difference and the difference is this, that I have realized and recognized through years and years of spiritual practices how to become one with God and that is where I want to lead you also, to become one with God. It's simple as that. And you don't need metaphysical and philosophical discussions to do that. You need the touch of a master to give you the understanding and the touch to lead you to the heights of total joy and peace and tranquility which is enlightenment.

So nevertheless. There should be one here somewhere. Ah there's one. Thank you, thank you, love. I've just lit up.

[Voice whispers to Gururaj: inaudible.]

Gururaj: Oh no, it will be too tiring. We'll do it tomorrow night, I think, and we'll have a satsang on the, if it's a nice evening, on the beach front like we did last time. Right. It'll be fun.

You know, there was this village that Vidya was passing through, and on this clock tower there were two clocks. Now one said one time and the other said another time. So Vidya asked, "Why are your two clocks not giving the same time?" So the man replied to her that if the two clocks had to give the same time, then we would have only needed one. [laughter] See if we can't find another one.

Roshan: This one I like.

Gururaj: Which one.

Roshan: This one. That's good.

Gururaj: OK. So this one guy wrote in for a course to Charles Atlas for bodybuilding. Right, and he finished the course and he wrote back to Charles Atlas saying, "I finished your total course. Now would you please send me the muscles." [laughter]

Good. Let's find another one. What do you think?

Roshan: Try this one.

Gururaj: Which one? This? Ummmm.

Roshan: Do you want me to tell this one?

Gururaj: No, let's pick up another one.

Right. This judge. This guy was pulled up in front of a judge and of course he was charged with some crime he committed. The judge asked him, "How many times have you been up before me?" So he replied, "Sir, I don't know what time you get up." [assorted chuckles and groans from audience] And then the entire crowd bursts out laughing, so this guy knocks his gavel, the judge you know, "Order, order, order." So this fellow that was accused said, "One pint, please." [laughter]

I've got millions of them here [laughter]. I don't know if you want any more. [laughter] Nevertheless, what a lovely night.

And please, do remember the message that I have given you. It is filled with joy, it is filled with love, it is filled to make your minds understand the truth of love, of joy, of peace, of God.

Thank you. Thank you.

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