
VIDYA'S TALK ABOUT SOUTH AFRICA
SATSANG: PERSONALITY

Vidya: Another thing I noticed when I was in South Africa is that very often he would say something to me and it seemed to be that he was really saying something else. And I was initiated in 1977 and have gone on almost every single course since 1977. I think there's only two I haven't been on. And I never cease to be amazed at how I see another angle to how he's teaching, that he seems to be teaching in so many different ways that we're not even aware of. We were driving down the road and the road that goes in front of Guruji's house isn't paved yet it's up to the government to get it paved and they're working on that now. But it wasn't paved, and very bumpy and all these large potholes, and very rough. So we were driving down the road and it was one of the times, probably during the first week, when I didn't want to be going and we were having some discussions and I wasn't feeling real positive at the time. And so he just simply said as we're going down this road, he said, "Sorry, Lovey, that the road is so rough." Where the apparent statement was about the obvious potholes, but that's not what he really meant.

And there was another time where he was fussing that I never do any work, I never do this, I never do that, and then he leaned over and rolled up the window and he said, "Oh sorry, I'm bossing you aren't I." The statement was about the wind coming through the window, but that's not really what he was saying. And I saw so many, many, many of those kinds of statements where I began to hear wasn't here, he was saying something here. It was the first time in seven years I really [looked at that?]. It takes a long time sometimes to get through our thick heads, the different, many different ways he teaches us. And the other being actually putting us through the experience, having to go through the experience. But it doesn't do any good for someone to tell us, well you need to do this, or you need to be more like this, or you need to be less shy, or you need to be more outgoing, or you need to talk less. You can know something about yourself, but if someone tells you you can't just "click" like that, change it because that's on the mind level. So he has a way of pushing us through the experiences when we're around him. And we don't even have to be near him. I've found that on courses and sometimes you're not near him at all, but you get what you need.

Sometimes people have the idea that they're going to have an appointment with him and then things change and change and change and there's intention there, very much so. I remember Roopa went all the way to England and thought she was going to have a private interview with him and didn't get it after going all the way to England and back. But she, got what she needed. In that experience. [Voice: Rejection? Total rejection] [Laughter]

But you learn something about yourself, having gone through those experiences. So the idea of having an ashram and being able to come and go and be with him on either a short term or long term basis, just having somewhere to come would just be wonderful.

[Voice: What were the people like?] Well, it's a fascinating country in that you have the contrast so much. To me it was like a combination of Bahamas and San Francisco. Now, I haven't been all around the world, so someone else might size it up differently. But the water was a very clear blue and the sand was a pure white sand so you had the sense of being in the Bahamas. The temperature was like temperate 70's, 80's, something like that. But you looked at the beauty of the countryside and then you saw the situation politically and it was just heart breaking to see the incredible contrasts between the physical beauty and the physical condition of some of the people.

We went around with a person who was a doctor and his wife and he was very kind to take us into the various areas that normally no one is allowed to go into. The divisions are basically that you have the African people, the white skinned people. And the white skinned people can live anywhere. If you're white you can buy a house and live in the nice areas in these beautiful homes that are kind of like San Francisco. They're nestled in these beautiful mountains and you look across the sea. Just beautiful. So if you're white you can buy a home in that area.

If you're Indian there's a certain plot of land and you're allowed to buy a plot of land and build a home in that area. But it's incredible because it's only... how many square miles... was it 40 square miles... one square mile and each plot is a relatively small plot by our standards, just enough to put a house and have a small backyard and a very small front yard and each one of those plots go for at least \$40,000. Then you've got to build a house on top of that.

So we drove around, he took me around the Indian and white area. And then when we went around with the doctor he took us to the non white areas [GR in background: Negro]. Ok, there were two divisions there where you have what we would call the Mulatto, a mixture between the Bantu and the white, what we would call Black in our culture. Ok, the Negro people. Now when we went there they have a certain section which they section off, so the government says you have to live here. And in addition to that, they build the homes. Those people are not allowed to own homes at all.

So we drove in through the area and they had... what they looked like was square cinder block homes. They're just built out of cinder blocks. And there's four rooms: there's a living room, there's a kitchen, then there's two bedrooms. And there's a door on the front and a door on the back. From the kitchen to the living room there's no doors whatsoever. They're not painted unless the people go out and get some money and bring in a can of paint and paint them. There's no electricity, there were candles sitting there. There was water, but... Without the electricity how do they cook. There's no refrigerator, they can't have any perishables around. They just... everything that we take so much for granted.

As we were looking around, I was curious about that too, Vern, I said where do they go to the bathroom? So back behind the house there was a latrine area. So then I was curious, do they have toilets or what. So they just have the buckets and the government comes supposedly once a day, but not really once a day, and dump the buckets and put them back in this little shack. Just incredible.

And the roads aren't paved, they're just sand and dirt. The children run around barefoot or with their shoes hanging off and if they've got shoes they're all broken down, very, very old shoes. Here we were, I'm walking around in my high heels with all this jewelry and the contrast is just amazing. I was in tears by the time we left there. It was unbelievable.

Then from there, after we went through that, they said now we'll take you to the Bantu area. Now you have to realize too, we're getting really far out of Cape Town proper. So if these people are going to work they have to take some form of public transportation, a train or a bus or something to get all the way into town and make the meager little money they get. Then they've got to pay to do this going back and forth. Then we went further out. How far out? Ten, fifteen miles at least. So there as soon as we drove in the place, we didn't stay very long because as soon as we drove in the place the people started converging on the car and it was against the law for us to be there anyway. No white people are allowed to be there. The only way the Indian was allowed to be there is he had a card he worked in the clinic sometimes and he had a card. Now this place was absolutely incredible. These people were living in homes where they just had sheet metal and they just nailed like slabs of sheet metal together and then hung a door on the front and the back. And they just had this little piece it's real thin of sheet metal over the top for a roof.

But the thing that I didn't get a picture of, they were coming around the car [???] went out real quick. But the most incredible thing was they had pieces of wood nailed together, and you know those hefty garbage bags? Well they had sheets of plastic like those garbage bags nailed on the wood and people were living in garbage bags. Literally living in pieces of plastic. No heat, no water, no nothing. It was just amazing. So then, I was curious again, what are the bathroom facilities here. He said there are none. They just go dig a whole in the ground and cover it up. Just like a cat. So it was an amazing, amazing thing. You hear about it, but to actually see.... [Voice: inaudible]

The white areas were beautiful, absolutely gorgeous. Hundred, hundred fifty thousand dollars homes, beautiful areas. And these people are very much held down because they don't have the opportunity. [Voice: inaudible] [GR: inaudible]

GR: ... Which I found most beautiful. One is Rio and the other is Cape Town. Go back in your imagination and Vidya has a photograph album there, that in the center you have 3 mountains: Table Mountain, Lion's Head, Devil's Peak. And around that the city is built. And the suburbs. And surrounding being a peninsula you have the water. It is one of the most finest sights in the world. If I might add on to what you've said. So I extend to you an open invitation to all of you to

come and visit me and live in my home with me for as long as you like. We have a guest room which is there always. Anytime. Good. What shall we talk about today.

Q: How are one's samskaras and personality related. And when one finally knows the absolute, do you still use your Samskaras to express your personality, or is there another process that takes place?

GR: Why do you want to know the absolute? When you say I want to know the absolute, you are denying the absolute because you yourself are absolute. Samskaras and one's personality operate on a very superficial level. Person and ality, which makes personality. Why not use the word differently? Person nality instead of person ality. For you, as a person, is nothing else but a nality. Now, the sense of personality originates from thinking that you are something, when in reality you are nothing. Now when we start thinking that I am something what happens to you? You move away from the absoluteness that you are and diminishing it to say I'm Vern, I'm Jack, I'm Paul, I'm John... So when you can move away from that little self of yours, then you realize the totality of yourself. For when your mind is centered within your little self, then you remain the little self, you remain the nality. And that very nality gives you the sense of your personality. When I say I am a person, what do I mean by being a person? Can anyone explain that to me? What is a person? And who says that you are a person? No one says that. But you yourself say to yourself that I am a person. And why do you say that to yourself that you are a person is because of your fear of losing your personality. So, the basic problem here would be the preservation of the person that you think you are. Remember this very carefully: you are the person which you think you are. But how valid is your thought? How can you prove to yourself that you are the person that you are? You cannot. You cannot even prove it to yourself. Because you are not the person that you think you are. So, where are you then? You are thinking that I am Bill, I am Joe, I am Jack. You are thinking that, and how valid is your thought about yourself? I think I am King George, I think I am King James. You are immersed in your own thought. So when you are immersed in your own thought, then are you not imagining of what you are? Imagining is image making. So you create an image of yourself. And when you create images, what truth is there in the image? So man's mind is forever revolving and rotating around the image he has created for himself by himself, and ignoring the totality of himself. So then, do you want to live fractionally, or do you want to live totally? And yet if you want to live fractionally, that fractionalization still remains an image, and if anything is just an image, it loses it's validity. And when the validity of your imagining or image making ceases, then who are you, where are you, and what is the purpose of you? Now, I'm not talking of the you that you have created for yourself in image making. When that imagination goes, when through meditation you feel and experience who you are, then you stop imagining, you stop image making.

Vern thinks he's great, you think he's great the biggest engineer in the world. Paul thinks he's the great computer master. Are you really a great engineer? Are you really a great computer master? You are not! So little is known of yourself by yourself, and to boost yourself you call yourself great. I am Gururaj, the king of gurus, huh. Bullshit, I am not! The King of gurus is there, not me. So what am I doing to myself now, at this very moment? I am destroying the image of Gururaj. For that can only be an image if I keep on dwelling around [it?] But if I shift myself away from myself and say, "That is the King of gurus, not I. He is the King." Then the image is gone, and I sit in front of Him in total humility and humbleness, regarding you non different than myself. Or if there would be any difference, then the teachers [can? come?] the chelas [teacher's gone?] because the relationship should be in the oneness of the teacher and his students. That is the true relationship. So when I ask you to hold my hand and lead you to the King of all gurus, [Come??]. Up to you. Totally up to you.

To develop the sense of total humility is the essence of life. And the essence of life is the absolute. That is the essence of life. And when you realize that I am non existent, you become the essence of all existence, which is the absolute. The thing that stands in your path are the impressions that you have created over so many, many lifetimes, and that is the blockage which prevents you from being the essence of what you really are. I don't see Paul, I don't see Ken, I don't see Vern... I see nothing. And when you can realize that you are seeing nothing, everything else is seen. So the secret of the beauty of life is not in the something, but in the nothing. And when we say nothing, it does not mean something, but that nothing means everything. That is the secret to joy, to happiness, to bliss. For there could be nothing else but that, and you are that Tat Twam Asi. Thou art that, thou art absolute.

Live relative life, O.K., you've got to go to the toilet, you've got to eat, you've got to do this and that, huh? O.K. fine. But do not put emphasis on the relativity of life. Once you find and realize within your heart and that is where I want to lead you to the self realization that you are absolute, you are divine, then all this which is relative will assume a different.... For then you can realize and recognize and cognize that this which I find so important in my life means nothing at all. For I am the eternal being, that is the realization. I am mortal, I am divine, and all this relativity around me that forms this personality becomes not a personality, but a total nality. And when you realize this, there could be no sorrow in your life, and your life can be filled with joy total joy.

I feel unhappy because I put attachment and importance to something which is unreal. You are going to a party tonight, and from the morning 'til the night at 8:00 when you are going to the party, your mind is thinking, "What must I wear?" The wardrobe is full, and yet you keep on thinking, what must I wear? And then you go rushing around to the shops, and you will buy a dress which is far inferior to that which you already have in your wardrobe. But you think it will be unusual. And

then you go to the party and find that five other women there that have the same kind of dress. I go to parties in my birthday suit! [Laughter] Do you see what I'm trying to tell you? I'm trying to tell you that do not attach so much importance to this world. And you know the story of the story of the man who stored up his goods in the barn and the barn burnt down. And who burnt it down? !! Who was the I that burnt it up? The I the absolute self within one's self that burned the barn to make the man realize, why store here; store there. That is where you store it. For this here will burn down and will not go with you anywhere. But that stored there will go with you everywhere. And know this for sure, that that everywhere is nowhere else but here. Let me enjoy the hereeness, and that.... they use the word for divinity here, here, here... Why store up things that you can't take with... [Clicks and laughter] But you have my love. [Does something... ahs.. laughing...] [someone says, "Easy to break that one..."]
GR: I can break anything. There's one thing I can't break... [laughing, cheering...] [I'm a lover...] Why am I a lover of life? [Clicks and unclear voice] Because life is love! This old man... [people talking]

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