

Questioner. Guruji, how can you love us as you do?

Gururaj. How can I love you as I do? That's beautiful! (General laughter) How can I love you as I do? How can you love me as you do? You see, it's a question that could be answered with a question. It is a question that does not require any explanation what-so-all, whatsoever because there is a certain kind of inexplicable chemistry that takes place between people, between things. This chemistry is not explicable because if you are able to explain it, the chemistry would stop. As soon as the mind comes between that which is known as love, then love automatically ceases. Then it becomes a mental analysis. If I love a woman - I meet her for the first time - I would naturally look at her face and would have a chat with her and see what she understands of me and what I would understand of her. And that is just a superficial attraction between two people. Now, as this superficial attraction assumes deeper depths, then I would cease to see the face of the person I love. I would cease to see how the person's mind functions and I would go into the realms of heaven where only love exists. So here from the physical and the mental plane which has brought all hell and wrath upon earth, I have uplifted myself to the realms of heaven - I am using theological terms - to the realms of heaven where the mind and body does not function but the heart functions.

Now, what are the mechanics of the functioning of the heart, that is the crux of the question. Good. It is not, as people say to place the brain close to the heart, that's all nonsense. In the mechanics of the functioning of the heart what happens is this - now when we say heart please remember we are not referring to the physical organ, we're referring to the core of the human personality - and as we reach deeper and deeper to the core of one's personality, the greater capacity do we have for love. Now Dante has said something very beautiful, 'The greater the man, the greater his love'. That means what brings greatness to a man, it is not developing the intellect of Einstein. The greatness of a man is measured only by how deeply he can love. And the deeper he can love means that he has reached deep down within him, to the core of the personality. And reaching the core of the personality, what do we find there? We find the entire manifested and unmanifested universe. It means that through meditation and spiritual practices, we reach the core of our personality. And when we function on the body and mind level only, we know of individuality, but when we function from the depth, from the core, from the heart, we transform that individuality into universality and yet maintain that individualness. And that individualness is totally necessary for the universe to express itself. So the mind and body is of great importance but where do we put the emphasis, that is more important. Are we putting the emphasis on the mind and body alone or are we putting the emphasis on the heart? For if the emphasis is on the heart and we function from that deep level, where we enjoy and experience that universal self within us, then love assumes a far greater proportion.

So when I look into your eyes and I love you so much, I am not loving you with the mind and the body and neither am I loving just your mind and body. I am loving you backed with the force of the entire universe and therefore it seems so powerful to you. Now why does it seem so powerful to you? Your mind cannot tell you, your body cannot tell you, but operating from the universal level, I touch the universality that is in you. Those are the mechanics. And if I do not touch the core of your personality or the universality that is within you, then the totality of my love could not be appreciated. So this appreciation comes on the level of that inner depth. And inside you feel that 'Ah, he loves me'. And that is why you can't resist me, (Gururaj laughs). Conceited Bugger! (General laughter) But it is so true, apart, joking aside, it is so true. Because once you have discovered the universality within you, you just cannot help but discover and see the universality in others. And then discovering the individuality first and the universality, then often one finds that that which is universal in the core of my personality is the same within you. So separation ceases and that is how I and you or you and I - my English is bad - you and I become one. Now when a oneness comes about between two so-called individual persons, then the question of love ceases. I shall not ask any person "Do you love me?" This is repeated everyday by everyone - "Do you love me, my darling?" (General laughter) And then of course he would respond by saying "Oh yes I do, I love you". He might give her a tighter squeeze, saying, "Yes". I have been through all this, I know it.

So, the question becomes questionless. When you experience the person in his or her totality, the question of love does not remain because you do not need to love. When you need to love, remember it is a dependency. You are dependent on the husband or wife or boyfriend, girlfriend because he or she has something to offer you and you are grabbing that which is being offered. In other words you are taking, grasping, grabbing, you are taking. I know many grown-up people that are none more than three/four year old children, emotionally so. And with this emotional immaturity naturally there has to be this dependency. Many people are dependent on the physical side of the opposite sex. Many people are dependent on the mental side, the companionship side of the opposite sex. Many people are dependent in various ways. Many men require mothering. Many women require fathering. So it is a need that you are trying to fulfil in your life and because of this need, these dependencies are created.

But true love, real love goes beyond that. It goes beyond dependency where you become independent, where you love independently. That is not the end. That is not the end, for the next step would be to love interdependently - independently, interdependently. And that is what we call merging, where two people have merged into each other. And this merging can only take place at the core of our personalities. Therefore the accent today, the accent today in today's world, should be for man to reach the core of his personality where nothing else but love resides. And love is God. In other words the intangible Divinity has now assumed an expressible tangibility although it is indefinable. The intangibility

Divinity through love expresses itself in a tangibility, which is still indefinable by the mind. So real love starts at the core of the human personality and when the mergence takes place at the core, then it must manifest itself through the mind and the body. And that is how a person finds totality within himself. That is the basis of life. That is the basis of living, every aspect of life, including lovemaking. I have said this before I think, sometimes people don't know how to make love. They make love with their bodies, just pure animal lust. And then some people require a mental stimulation much more to stimulate the physical sides of themselves. But in that all, how much of the spiritual self, the core of oneself is intermingled. Those days when I made love - how many years ago - you know I was in businesses, I was a business man in the film world and I knew one old man, he was of Portuguese origin and at one of the theatres he used to be the doorman. And I'm always full of fun, joking around, having a laugh, so I says "Mr. Olive, you're about seventy two, seventy five, what is your opinion on love-making?" So he says "Oh once a year and some years I forget!" (General laughter)

Nevertheless, the point is this that when two people really love each other, then no separation exists between the two people because the inner core has become one. The inner core is one and finds itself an expression through the mind and body. I am no teacher of celibacy; I'm a teacher for the householders that must live a balanced householder's life, not in any excesses but everything in moderation but within one's capacity. So, where this occurs, you become oblivious of yourself. Your wife ceases to be a woman, she becomes a Goddess. Your husband ceases to be a man, he becomes a God. And the Goddess and the God are but expressions of each other in that total mergence now expressed in a physical form. That is called lovemaking in totality. And what can come from this fullness but only fullness. Fullness comes from fullness. And that itself is a meditation. Now if you can practise in your home with your wife the totality of lovemaking, then you can chuck up all of Guruji's practices, you don't need them.

So all our practices are aimed at making a person integrated, making a person a total person and not a fragmented person. And when we reach this totality, then all our ills disappear, mental ills, physical ills, ills of the subtle body, they all disappear for we are empowered, overpowered by that which is known as love. And in that way 'I love thee' for thou art that. Tat vam asi. Thou art that. Thou art Divine. And the Divinity within me is the same Divinity within you. Having recognised the Divinity within me, I can recognise the Divinity within you. For that is why, that is why, we read the Scriptures, these great Masters looked at everyone with an equal eye, be they saint or a sinner, be a thief, murderer or good doer. Everyone is looked upon with an equal eye because the Masters love and they do not see the superficial nonsense floating on the surface. They do not see the debris, the dirt. They go beyond that, for the Masters know that this dirt that is there now, will and must disappear. It's inevitable. Everyone will have to reach that realisation. They will.

They must. For they are forced to do it. The magnetic attraction from Divinity is so strong; the magnet is so powerful, that you cannot resist it. And we, the little iron filings get drawn nearer and nearer. And as we do get nearer and nearer the magnet, the faster we get to it because as soon as we fall within the range of the magnetic force, the quicker we get together with the magnet. Do you see? So what does a true Master really do? He puts you on the path, that is all. I cannot walk with your feet, you have to use your own. But I can say, "This is the right way and the straight way to London. Don't beat around the bush or in the wrong direction". That's all. And the easiest way I have found is to find myself by reaching the inner core of the personality whereby I could know what love is. Then all needs disappear, all dependencies evaporate up in the air and one becomes intertwined with the object. The lover becomes entwined with the beloved.

So now this is speaking on the human level. The same thing is applied on the animal level where the same Divinity resides. The same thing applies with that which we call nature, plant life, same principle where the Divine symphony. So beautiful. Where the suckling of the little baby - I have seen a lot of them around - BMS Babies, how beautiful - they will be lovely babies when they grow up, brought up in this atmosphere of love and devotion and truthfulness and sincerity - how wonderful those children are going to be because when they're - sorry to get off the point - but when they are brought up by meditators, even while the child is in the womb and the mother is going deeper and deeper within herself, collecting all her fragmented vibrations into a oneness, how beautiful the child benefits. Among the Hindu people they have a system - they do have some good and some bad, like every society everywhere on earth - there is one thing good I like about them, that at the seventh month they have a special ceremony, a prayer ceremony, they call it the 'Aggeeya'. At this ceremony and from that day onwards, the woman is not given any heavy household work because the system there is a matriarchal system where the mother-in-law is the 'Uh!' and all the daughters-in-law in the house, they shiver - the boss! Fine. But from the seventh month onward, she is not given heavy work to do, just light work as exercise. But one thing she has to do is morning and night, do her spiritual practices, such as reciting the Holy Scriptures. And Psychologists have proved this today that whatever the mother thinks, the child is influenced thereby. So the moulding of the child starts from the time the child is in the womb. You see how it's so important. So I was so happy to see all the BMS babies around. Good. So what was the point I was talking about.

Nevertheless when the core of the human personality is reached, one recognises that Divinity in animals, in plants, in minerals, in a stone. For all that there is, is nothing else but that. So it's a stage further to go. Then you stop saying "I love you". It is just a verbal expression. It has become so common nowadays where the true meaning and depth is just lost. Now those expressions are necessary because you are dealing with people that could only understand these kinds

of expressions in words and in action. They are necessary. But when one reaches the stage of real loving, then you do not love anymore. When one reaches the stage of really loving, you do not love anymore, you become love, self-effulgent love. Love at lower level requires this feeling all the time 'I love you, my darling'. That is feeding the flame. But when one reaches real love, the flame burns self-effulgently without needing the oil in the lamp, for the flame is the lamp, the flame is the oil and here the lamp, the oil and the wick becomes one. Love, lover and the beloved becomes one. And what remains, only love. Subject and object disappear. A totality is felt and when you feel the totality within yourself, you feel that which is total within yourself is but the totality of the entire universe. So there you are, you have the whole universe just there. You have the whole universe within yourself.

Many people ask if God is one, how could He reside in so many different bodies at the same time, but He does. All the little fresh air you have in this room is just as equal to the fresh air that's outside. Nothing is missing therefrom. The fresh air you breathe, you are breathing total fresh air and it is not separate or different from the fresh air outside. And that is totality. That is proceeding from mortality to immortality like we say in our prayer 'Mrityor ma mritam gamaya.' 'Lead me from mortality to immortality. Lead me from individuality to universality.' For the universe am I and I suffer because I fail to realise that universal Divinity that is within me, that Kingdom of Heaven that is forever there, not from yesterday but from time immemorial, timeless time. That is love. That is the realisation of love. When one reaches that stage, so many things happen, so many things just come automatically, spontaneously. When you experience that depth of love, then automatically you are kind, you are compassionate, you are serving, you are serving. So they say that to serve man, is to serve God. That is true but very few people understand that. To serve man, is to serve his mind and body. That's all. And then automatically by serving that, you are cultivating a kind of togetherness in man's mind and body where the in-core of the man's personality comes forth. Automatic process, once it is started, it just goes on and on and on, there is no stopping. The winder winds the clock and the clock runs, but this clock runs forever and ever. It never stops.

You see the vast range ahead of us, the vast range in the area of love, for nothing else really exists except love. Nothing exists except love. I was talking now in America, after giving a whole series of talks, I said "Do you know what I have been saying all the time here, I have been saying three words, I love you, that's all I have been saying. All these long talks, they are just explanations, to give the mind some little understanding of what life is all about, to touch the heart with the sound of the voice or a look, or a touch, to spark off, to make it more conducive for you to achieve that togetherness, that totality, for you are totality. There is nothing apart from you. All is one. And even if you regard yourself just to be one, then remember at the same time you are that allness too, do you see." This tiny speck of dust called earth,

four thousand million people on it, crawling like worms, grovelling dust, that is the suffering of the Masters to see. I mean there are a few exceptions, I am not talking about you - no - that is the suffering of the Masters whereby this love that is forever existing cannot be felt. The heart is pinched, the doors are closed and all what the Masters would teach is this, 'Knock, knock, knock, knock and it shall be opened'. Why the devil don't you knock? You have the mind and the body to knock. So we do the knocking in a different way. We do it by meditation where we, with the practices given to us, we knock on the door and those doors surely are opening. And when they really open, they open up the entire universe for you - how did you know I wanted water, thank you very much - only the oneness - everything must be enjoyed to its fullest. This glass contains so much prana, this one glass of water. If that power in this glass of water can be harnessed, it can blow up this whole planet earth. There is so much prana in it. Yeah.

So nevertheless knock and when those doors open, they open so wide that you perceive, you become aware, you become one with the entire universe. That is the purpose of life. That is the purpose of love. Then we know what love really is. And every hair on the beloved's head is your personal concern, for the hair on your head is just but the hairs on my head, including all these. Now you see how the mechanics are so simple really and our spiritual practices, to repeat this over and over again, to drum it in, drum it in, drum it in, is aimed to bring about this integration within that which is disintegrated. That one, that oneness with everything existent, for without that quality of oneness, without that Divinity which is one, this universe cannot exist. It is the manifestation of the Manifestor. Now if the Manifestor is none else but love, then the manifestation too is none else but love. The fragrance is not apart from the flower, the fragrance is the flower. The fragrance is the expression of the flower. The heat is not apart from the sun. It is the expression of the sun to give that heat and light. The object of your love should not remain an object any more, it must become you and you, her. So that the Manifestor and the manifestation merges. In mythological terms, Shiva becomes one with Shakti. Shakti is the manifestation or the tangible energy form of that love. So, when the tangible energy form becomes very gross and grosser and grosser still, we take that grossness through our meditational and spiritual practices and go to its deeper and deeper and subtler levels, where we reach the source and the source is the Manifestor.

So everything man is doing, he is doing in love. Realise this, think of this very carefully, think of this very carefully, that everything you are doing, you are doing nothing else outside the realm of love. Every gross expression, even hatred is the other side of the coin of love. There was a demon king - this comes from the ancient Ranas - this demon king in his kingdom instructed the teachers that were under his pay that 'You teach the children when you start off your classes, let them use my name' - Hiranya-Kashipu was his name - and that 'Teach them that I am God.' Now a son was born to him, called Bravaad who was a great devotee in his previous life, devotee of God and he took on this life to learn some lessons

that were still to be learnt. But when he reached school-going age and went to school and the teachers told him that Hiranya-Kashipu the king is God, he says 'No, he's not God, he's my father. He still has a long way to go to become one with God. He is just my father'. And so the teacher got worried, so he would lose his job and he would have his neck - so the teacher went to the father and told the father, the king that 'Look, I have tried to teach your son to use your name as a God but he just would not listen. What must I do?' So the father called his son and showed him great love and the father put the son through so many tests. The son said 'I know God. I have been a devotee for so, so many lifetimes and I know I can see that you are not He. You might be expressing the reverse side of him but not the right side of him'. So the father put the son through so many tests and the son always came out tops. Now here Hiranya-Kashipu, the father started boiling within himself that 'Here my own flesh and blood does not worship me'. And he started boiling and he started hating God more and more and more. The hatred for God became so, so intense and yet, this king inspite of his demon-like qualities also did certain Siddhi practices. Siddhi practices

So he had acquired some powers and through these powers he summoned some of the minor Gods that you find so abundant in Eastern mythology. Fine. So with these minor gods he consulted and said 'What must I do? My own flesh and blood does not treat me as a God and it's making me hate God more and more'. So these minor Deities encouraged him to hate God more and more. They created circumstances in the life of Hiranya-Kashipu to hate, hate, hate God. Now so one day suddenly - this is a mythological story, remember that - so, one day - this does not happen in real life - but all mythologies have a meaning. All these stories have a deep meaning. So one day God appeared to him. Here he hated God and yet God appeared to him because his hatred had become so intense. Now what the moral of the story this, that in his hatred, he was thinking of God all the time. There was nothing in his mind but God, although he used the negative force. And because he was so attuned to God even in hatred, as I said that hatred is just the other side, the reverse side of love, so even in a negative form he was so attuned to Divinity, that Divinity appeared. And when Divinity appeared, of course that hatred was turned to love. The moral of the story is this, that God was even in hatred, constantly in the mind of this King.

So everything we do, we do within the realms of love. If Divinity is omnipresent then he must be present in every action of ours, good bad or otherwise. If there are bad actions, then we have to suffer the consequences. We don't get away with it. There is no escape, as the saying goes, 'The arm of the law is long, something like that, but the arm of God is longer still.' So when we do wrong actions that does not show the right side of love, the negative side of love, then we pay for it. So in order to make our lives more smoother, we effortfully do right action, right thinking and that is just for one

purpose, peace of mind. And when one has that peace of mind through right action, then automatically that love within oneself wells up, for the doors become opened wider and wider and wider and wider and wider. You see it's so simple.

So, we are all functioning within the framework of Divinity. Every vile act we do is also within the framework of that same energy. So consciously we have to get away from the wrong direction because there are so many stumbling blocks in the wrong direction. You go round and go round and round and round on the wheel of birth and death, on the wheel of suffering and misery and yet the same energy is involved. Now why is this that if we could use that energy for actions not in flow with nature's laws, if we are doing that already, it requires just the same amount of effort to use it in a godlike manner, not in anti-nature manner but a flow with nature, in that manner where we open up inside and know what love really is. Good. So that is why love is our birthright. If we function within the framework of Divinity, then Divinity is our birthright. The only thing for most people is to make a hundred and eighty degree turn. And that is why the Bible says, 'If someone slaps you on one cheek, offer the other.' 'Okay, he slapped me on one cheek, so what's so wrong about it. He is going to pay for it. It's not I. He has perhaps awakened something in me. He has perhaps brought me to a certain realisation that I needed so much and I feel privileged to be slapped.' Do you see a change of attitude, one produces love, the other produces hatred. One says 'The bloody B he slapped my cheek.' That's hatred. Now there is more energy in that anger, you lose more energy in that anger. But if you take it the other way, different attitudes that 'Look he has slapped me, now let me sit and think why did he do that. Did I provoke him in any way? Because if I did provoke him in some way then I deserve it'. It brings you to a realisation so that I don't repeat the action again. Do you see? So in everything there are two sides and the side of love is the most pleasant, pleasurable, 'blessool' as some guru says. Blissful! Yes.

Just a change of attitude, a change of direction. It takes more energy to frown than to smile. So you conserve energies thereby. It takes more energy to hate and to be angry, than to love and be kind. So what you're doing, you're conserving those energies and by conservation of those energies, your spiritual practices become more and more potent and powerful and you reach home quicker. See. So it is just a play of all the various manifestations of the one energy in different levels of existence, from the subtlest of the subtlest, to the grossest of the grossest. It's all one in the same framework of God's love, for love is God and God is love. That's all there is to it, very simple. Everyone can do it now, rightaway.

So, I've got five more minutes on your - so, where do we begin, where do we begin by answering the question 'Why do you love me?' That question is not answerable because the light that is there does not consciously give off light. The

flame that burns does not consciously give off light, it just spontaneously gives the light. So there's no question at all of why guru loves all his chelas. He just can't bloody help it! (General laughter) No. He just can't, he just can't help it. But remember this, have an open mind and an open heart through your meditational practices and feel that love that you feel my dear lady. Feel that love because it is not me, this bag of flesh and bones, it's that Boy up there. He's a fine old chap; He's a fine old chap. I am ever grateful that he uses this bag of flesh and bones as an instrument to send His love. But his terms are so misunderstood. What does it mean when He says that He sent His only begotten Son, what does it really mean? It is not the physical Jesus that's meant there. There is a deeper meaning to it that He has sent the only thing He has, His love, that's what is meant. You see how beautiful it is. It is that consciousness which is pure consciousness which is another form or another name for love. So that which is intangible can be expressed here in this tangible world of grossified energy which is seen as matter, for matter is energy solidified, like water vapour is solidified as a block of ice. They're the same thing the same thing, same thing. What we want to do is reach the subtle level, for at the subtle level everything is perceived and you have the panoramic view of the entire existence. And there is only one thing I promise you, you will find is love, nothing else, nothing else. But how beautiful, how blissful. And then you know yourself that 'I and my Father are one'. "Brahmas Mi." And that energy is none else but love. Thank you very much. Namaste.

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