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MULTIDIMENSIONAL EXISTENCES  
LAUGHTER  
BRAHMA, VISHNU, AND SHIVA

VOICE: We are told [???] we exist many times, many places at the same time. Would you comment on what "dimension" means, what these multi existences are, and is there any way we can help our other existences?

GURURAJ: Yes. Beautiful question. [LAUGHTER] How can we help ourselves and other existences; and is our existence multidimensional? Hm? To the second part of the question, no. When we speak of multidimensionality, we are just using language to describe something which is indescribable. Man is at the same time everywhere, because within him is contained the omnipotence and the omnipresence of being everywhere, for he is Being...man is Being, the individualized soul is none other than the universal soul.

But because of the individualization that has taken place through creation, which has nothing to do with Adam and Eve and the apple, we, in order to satisfy the mind, we try and answer questions, for the mind is forever probing, probing, probing, wanting to know answers, answers, and more answers. And we have discussed before that for every answer, for every question there is an answer, and when the answer comes, that would breed six other questions. And with the six answers received, eighteen questions would come along.

So for the purpose of explanation we talk of multidimensions, of many dimensions. Now the first division we do make is between mind, body, and spirit. And yet, the mind is not apart from the body, and neither is the spirit apart from the body. It is one continuous whole, and existing in a grosser or a subtler form. And because the totality of man's being exists in grosser and subtler and subtler and more subtler forms, we tend to separate them and call them existences of different dimensions. In reality there is only one existence, one Divinity, and it is only Divinity that exists. Fine.

Now using the word multidimensional, with the physical body we have the subtle body or the mental body. The mental body, too, can be divided up into various dimensions, also ranging from the grosser levels to the more subtle levels. The grosser level being the conscious thinking mind, the subtler levels would be subconscious mind, that which is below man's consciousness. But how deep is it below man's consciousness? How far does it extend? And I've always said that it extends as far as the universe. So the entirety of the universe is contained in that which is called subconscious.

Now the path to progress, the path of evolution, brings to man's consciousness more and more of the deeper layers that are in his mind. Now bringing to consciousness does not necessarily mean that the conscious mind is equipped to analyze what is brought into being. What it can now "experience" would be the better word. In other words, this means

that the conscious mind, although a small percentage of it is used, is being expanded, not through the process of intellectual analysis, but through the process of just knowingness, a heightened awareness, an all encompassing awareness, whereby that little percentage of the conscious mind could be aware of the entire universe here and now, while still being embodied beings.

So you see the scope. Now what are the mechanics? The conscious mind will forever remain within its limitations. So the mechanics are these, that the conscious mind tends to expand, not expand in dimension or size, but expand in greater refinement. So by becoming more refined, by the conscious mind becoming more refined, it would be able to capture the deeper layers of the mind right to the extent of the entire universe. So man has within himself the capacity of knowing the past, the present, and the future simultaneously.

Now when we talk of multidimensional existence, we, with the analytical mind, naturally would proceed analyzing it in a linear fashion, as we have always said: B follows A, and C follows B, and D follows C. Now when it comes to multidimensional existence, it does not follow in a linear fashion. It is interpenetrating. In other words, all the dimensions contained within man, his grosser self and all these subtler aspects of himself you can call them subtler bodies of himself exist together simultaneously. They have to exist simultaneously for there to be life. If any facet of man is missing, then life would cease, for all facets of himself, from the grossest to the subtlest, are required to function simultaneously. It is like a machine. It is only when all the wheels and the cogs of the machine are working simultaneously then only would the machine function.

Now, problems begin in the machine when one of the pulleys is not pulling as it should so that it could synchronize with the motion set up by the other pulleys. So through spiritual practices we are creating the balance. Wherever there is excess motion, that is being slowed down. Where there is inadequate motion, that is being heightened. So when all the gears of the watch function in their proper manner, in the proper way, then you have good timekeeping. Your watch functions well.

So. Now when we talk of multidimensional existences, don't regard them to be all little parts of the same one watch, because the parts make the watch. Without the parts the watch would not be functioning. Similarly, the human being has to have all himself together. He has to get himself together, which means integration. And that is what the spiritual path is all about.

Now there has been a lot of misunderstanding as far as other existences are concerned. Because of the linear type of thinking of man's analytical mind, he talks of his psychic body, he talks of his subtle body, his mental body, where special attention is given, and where a separate entity is created. Now for the purpose of explanation this could be true. But the very imbalance, wherever it exists, in whatever part of oneself can be corrected through various means. It can be

corrected through the grosser self of man and the energies would be led to the part that is not well balanced. Or it could be led from one's inner self to that section which is not in balance. The whole purpose is to create the balance. And multidimensional existence should now mean that it is one diamond having all these polished facets which make it the diamond. Otherwise, it is just seen as a piece of glass. Seen as a piece of glass.

People go into the multidimensional aspects of one's existence, especially people who are interested in occultism. We do not encourage and neither discourage, we do not condone and neither condemn. For that which a person practices might be practical for him at his stage of evolution. The goal to remember is to become one with the maker, is to reach home and not be sidetracked into multidimensionalism. Because one could easily get stuck in any of those dimensions.

Man, although seen as an individual being, is a universal being. And if seen in its truest contexts, all these little ripples on the pond disappear when viewed from afar and just one calm, silent pond exists. And then, when the one silent pond just exists, then all those ripples become unreal, and Brahman, as we spoke about yesterday, becomes real. Yet within its reality it encompasses that which is unreal from the vantage point of Brahman.

So there is value in the concept of multidimensional existence. Man is at this moment in every corner of the universe.

Man is at this moment in every atom in this universe. He believes himself not to be there because he has not developed the awareness of it. He has not developed the awareness of the identification with every atom in the universe.

Now that is still far away. Man has not even developed the identification between himself and his brother. And then we talk about "love thy neighbor as thyself." It is only when this identification occurs that man truly knows himself and all the multidimensions become one dimension. All these various directions become one direction. And that direction is always upward.

We stop seeing the various facets of the diamond, so highly polished. But we see the diamond as a whole beautiful, sparkling diamond. How many people, when you look at a beautiful diamond, examine all the facets? Hm? Very few of us do. A jeweler does because that is his profession. To us we are overtaken by the luster, by the brilliance of the diamond. We don't start counting how many facets has been cut into it.

Now that is the overall view. Now if man can practice the overall view in a small thing, he also has the capacity to practice the overall view in its totality, in its largest, completest context. And when one reaches that context, that overall view, then all seems one. Life becomes a game to be enjoyed. And then nothing bothers you. There's no botheration, whatsoever.

The mind is not hurt, the heart is not pinched. It is open. And then even the worst sinner on earth would appear a saint to you. Oh, yes. Because as we have discussed before, your view is not on the surface only. But while still taking in the surface, you are seeing deeper than the surface. And that which is beyond the surface, deep down, there shines the sparkles, there shines the Divinity.

So here what a vast range man could comprehend. Through all these various dimensions of existence, from the subtlest to the most grossest, he has an overall view. He sees the man with all his faults and frailties; and yet, looking a bit deeper he identifies himself with the inner man that is pure and unblemished. Then he can say, "Brother, sit down." And when you show the love of that brotherhood, it is not necessary for you to discuss his faults and frailties. He will discuss it with you. Your love for the person inspires him. What does it inspire? You are releasing him, you are making him recognize that love. And when he recognizes that, his whole heart and soul just opens up, and he wants to become a better person. So you see, when I talk of love and love and love and love, look at the far reaching effects it has. And anything done with sincerity, with truthfulness, has very far reaching effect. Every word you speak, every word you utter, resounds throughout the whole universe, and forever there to be merged and mixed in the universal sound, in the word; for the word is He. So multidimensional aspects of the being must be viewed in the context of wholeness. It must not be dissected. Dissected for a purpose: to help. If a person has a sluggish liver, or a malfunctioning kidney, okay, we treat the kidney, we treat the liver, we treat the stomach. But we do not forget the whole person. We do not lose view of the person as a whole.

So when there are practices involved by many people to do with certain parts of themselves, always remember that it is not only the part that is taken into consideration, but the part is taken into consideration in its relationship to the wholeness of the person. So all the multidimensionality becomes of one dimension. And that one dimension is eternal, immortal, forever. Okay.

Next question.

VOICE: Last night we had a talent show and the room rocked with laughter for about two hours. I wonder if you would say a few words on the role of laughter on the spiritual path.

GURURAJ: Mmm! The role of laughter on the spiritual path. Just roll with laughter on the spiritual path. [LAUGHTER] That is the role of laughter.

Everything in the universe is laughing. Everything is laughing all the time. Open your eyes and see. What are these flowers doing here? They are laughing. [LAUGHTER] Can you see their laughter, hm? Yes. If you put your ear you could even hear the laughter coming from deep within itself. Right from the source of the sap that really forms the flower, the flower is laughing. Look out. Look at the wind blowing through the trees. It is singing and laughing. Look at any aspect of life, and everything is but laughing. Laughing, laughing, laughing, all the time. But we do not see the laughter.

We have this common saying that the man has a sense of humor. It has very deep meaning. To have a sense of humor does not mean to be able to crack a joke. It means the ability to laugh, and to be able to laugh, one has to be able to recognize laughter in all existence.

The flicker of the eyelid, the wind blowing through your hair, is but laughter. All expression is laughter, for nothing can be expressed without laughter. Laughter is joy. And if all manifestation is regarded to be an expression, then that expression is joy. How can that which is blissful express itself in other ways than in joy? Huh? It is our weakness not to be able to see the laughter around us. It is an expression of Divinity. An expression of Divinity.

And to experience the expression of Divinity would give you an idea of what Divinity is all about. The more you laugh the more joy you feel. And the more habituated you become to joy rather than sorrow. So look at the great psychological effect it could have, apart from the wonderful exercise of the lungs. Automatic pranayama. Yes.

When you laugh, do you know you are expelling more air than inhaling? And the more you expel the more toxins you are throwing out of your system. So laugh. You see. It has its physiological benefits; it has its psychological benefits. Good. And by recognizing the laughter in everything that exists it has its spiritual benefits because your laughter is now combined with the laughter of the universe.

The thunder, the lightening, the sun, the clouds, the rain, it's all but an expression of that Divine play, that laughter. This is the recognition that occurs to us as we proceed on the spiritual path. And we laugh more and more and more. It means we experience joy more and more and more. That is why we say, "Love, life, and laughter." Let laughter be the constituent of love. Love is nothing else but life. It is a distortion of love that hurts life, for everything is living. There's nothing that is not living. That which seems inanimate to you is vibrating with life. This very glass on this table is vibrating with life. Thousands and millions and millions of atoms here in this glass, forever in motion, expressing itself in its own joy to find cohesion in this glass. Isn't that what we need? Cohesion? And isn't cohesion synonymous with integration? Hm?

If this very glass, if something happens to the atomic structure, if the slightest bit of disturbance is given to the rhythmic motion in this glass, this whole glass will disintegrate. And because we don't know how to live...and the way to live is to love and laugh. Because we don't know how to live, we become fragmented. Now that, that is the job, that is the work of the teacher is to pick up all the pieces so mixed up in the jigsaw puzzle and put them back into this lovely picture of laughter, of joy. For once you experience joy, you experience Divinity.

That which is Divine could never be sorrowful. It is always joyous. And that is why Jesus said, "Be of good cheer." That is why he said that. That is why every teacher that's a worthy teacher speaks of the ineffable bliss. Man's birthright is to experience this bliss. For bliss is in him. If you can observe yourself, the billions and billions of cells floating around you

in its exact precision, all doing its own proper duty in so much joyousness to keep you alive. But yet, we do not see those cells. Many did not even know that all these billions of cells exist. There are a lot of illiterate people that have not heard what people in the modern countries have heard it's become school subjects. There are many countries where there's illiteracy that does not even know how the body is kept together.

Now, if all this is done for us in keeping this body together, as an expression of that cohesiveness, how much more can we not appreciate consciously the laughter around us that keeps everything else together, hm? So laughter is an expression of that togetherness. Laughter is one of the constituents of love. Love is joy producing and not sorrowful. For if it is sorrowful, there's something wrong. It is not real love. It is joy producing. All the time, all the time. Yes. And this is seen in everything around us if we just but open our eyes. And it is seen. For laughter is the essence of life. And the best medicine, too. Yes. Meditation brings about the integration that makes you laugh. At yourself first; at your own follies. And makes you laugh in wonderment at all that which is around you. Always. Okay. Next?

VOICE: We of the Western culture know so little about the aspects of Shiva, Vishnu, Brahma, and I know you could talk a lifetime on this, but could you just encapsulate, give us some idea?

GURURAJ: Put it in capsule form? Oh, yes. Oh, yes.

VOICE: [INAUDIBLE]

GURURAJ: Lovely. Surely. Yes, yes, yes, yes. Everything is required nowadays in capsules. Oh, yes.

I do not know of Western culture; neither do I know of Eastern culture, nor Northern, nor Southern. Culture is culture. Culture is universal culture. The culture we speak of is the culture of love, and that love is universal. But there are mythologies describing various thought formulations. There are symbolic forms in mythology that tries to explain eternal, philosophical truth.

Now, the truth about creation, preservation, and dissolution is expressed by the trinity of gods in the Hindu pantheon, Brahma, the creator; Vishnu, the preserver; and Shiva, the dissolver. Now this was said thousands and thousands of years ago, described in this symbolic or mythological form. And yet it holds true today according to modern scientific discovery. That all that is created has a period of duration which is preservation. And then that structure has to disintegrate, has to be dissolved so that re creation takes place. For example, when we indulge in some sport or some

game we call it recreation. What are we really doing? We are re-creating ourselves by taking ourselves away from the routine daily tasks and giving the mind and the body the re-creational ability. We're giving the mind and the body the re-creational facility so that after such activity we feel regenerated, rejuvenated.

So after dissolution, re-creation has to take place. To come back to the analogy of the billions of cells in the body, millions of them are being destroyed all the time and new ones are taking its place. It is said that within a certain period of time the entire body changes. Every cell is changed. Old cells are destroyed and replaced with new cells in the body. And this has been proven by science. So what you were five or seven years ago, you are not physiologically the same person. So there, as in everything else, there is the creation, there is the preservation, and there is the dissolution.

Many people call the Shiva aspect destruction; but as I have said over and over again, there is no destruction, it is a dissolution where the elements are dissolved so that it could find integration in elements similar to itself; and this very motion of integrating subtler particles of matter with other matter forms the very motion forms a re-creation of like substances. So nothing is destruction at all, but there is dissolution.

Now the same thing can be taken in its larger context. There is no Brahma, no god sitting up there creating all the time. There's no Vishnu preserving there all the time. There is no Shiva sitting up there dissolving things all the time. These are symbolic terms for the laws of nature which are functioning all the time. In those ancient times when laws of nature had to be explained, they were explained in mythical forms; and that is how the mythologies of the world started with such deep scientific meaning. So the descriptions given to these various gods are nothing else but descriptions of the laws of nature and how nature functions.

Now this, taken in its larger context, extends to the entire universe. It goes right back to the Big Bang theory with this explosion through which the entire universe is created. And it is not created, but it is forever re-creating itself. Part of the universe is being created; somewhere else in another corner it is being dissolved to give impetus to the re-creation on this side of the universe. And it will have to have duration, preservation, for its maturity. For everything around you has to reach a maturity. Otherwise it is of no use. The maturity of man, the true maturity of man, is to become self-integrated. Then man is a mature man and not an immature man, not a fragmented man, a whole man. A whole man is a mature man.

So everything in existence has to find maturity. The seed finds maturity in the flower. The seed finds maturity in the tree. It depends what kind of seed it is. So everything is trying to find maturity all the time, and the maturity requires preservation of itself. And when it has served its purpose it dissolves and mixes into its original elements to re-create again.

So this is going on all the time. The smaller the form the quicker the cycle; the larger the form the longer the period of the cycle. We call the universe eternal; but eternal in one sense, that the cycles are forever being perpetuated eternally. Every cycle that begins or is created will be preserved and then dissolved. And in the very act of dissolution the seeds would be there for the re creation of another cycle. And that is why the universe is eternal. And that, too, is the play, that is the expression, and that is the laughter of creation and re creation, preservation, and dissolution, all the time.

[END SIDE ONE]

GURURAJ: So from the smallest context of a tiny mustard seed to the vastest context of the entire universe, the same law of nature is working all the time. So if you can understand, as the scientists would say, the structure of a grain of sand, you would understand the structure of the entire universe. For everything is based on the same same principle: creation, preservation and dissolution.

So, shall we dissolve ourselves to lunch? Oh, it's been a great joy. Yes.

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