

LAUGHTER AND TEARS

Gururaj: ...The answer you require in your heart without you even telling me about it. Who are our guests? Come, come, come, my darling. I won't bite you.

Voice: Do you want the guests to come up?

Gururaj: Yes. And sit here. Have we got any pillows for them? You can sit on this side. NO, no, no, no. Come, come. Sit. That's it. Even if your backsides hurt, so what. [coughs] God bless you, my darlings. Forever be filled with blessedness. That's what I can give you is blessings, to make you realize who you really are. Good. What shall we talk about tonight.

Chetan: Beloved Guruji, among Divinity's many gifts....

Gururaj: Beloved Chetanji, namaste.

Chetan: Among Divinity's many gifts are laughter and tears, and at times both laughter and tears, simultaneously. Please give us light on what these gifts are, on their meaning and that which is hidden behind them.

Gururaj: Laughter and tears do not discriminate between themselves, for tears are laughter and laughter are tears. When you try to discriminate between laughter and tears, where do you end up? In discrimination and discrimination causes conflicts in your mind. When you cease to discriminate between laughter and tears there is one thing that you will find: that I laugh in my tears. When I develop the ability through spiritual practices to laugh through my tears, I can also be tearful and at the same time be filled with laughter. Your problem is to discriminate between laughter and tears where neither of these things exist. Laugh and laugh, cry and cry, because to be able to know how to laugh is to know how to cry.

Now both of these are releases of your psychological makeup. Laughing releases certain tensions and crying also releases certain tensions. And why do you need the two of them, to laugh and to cry? Because you are filled with tension. Now, if you did not have the tensions and the strains of life then you will not need to laugh, you will not need to cry, but you just would exist in love.

Now love does not need tension; love does not need tears; love does not need laughter, for it exists in itself in its own brand of totality. So when I say love, what do I mean in saying that I love? Returnable. [Laughter. He's referring to his beads] This was a..... These beads were given to me by my guru and given in life and love and laughter in a joy inexplicable, ineffable, indescribable. Do you see? So what do you mean by being tearful or filled with laughter. You do not know what you are talking about. There is only one thing that I know of, that my tears and my laughter is intermixed into that which is love, and love, as I've said a million times before, is God.

Now. I want to find God. That is the question in the hearts of each and everyone of you. You cannot find God, but God finds you if you are ready. The seed can only germinate if the ground is fertilized and made ready; then can the seed only germinate. So that seed is that divine force and you are the ground that have to cultivate yourself in such a way, through your spiritual practices, that the seed germinates. If I make love to you, any of these beautiful lovely women, but if you are barren you will not become pregnant. Yet the seed is strong. And the strength of the seed lies in its total maturity, the maturity it has developed through ages and ages for the purpose to impregnate that who is pregnable. And if you are not pregnable, how can I impregnate you. I'm using a stupid analogy, but I'm trying to get the point across that be ready. Be ready so that seed of divinity impregnates your entire existence.

And what is your existence, have you ever questioned that? What is your existence? Do you really exist? Or do you think you exist? Look at the difference between the mental forces of thought and the reality of your self. Sandhya, Devi, are you real, or do you think you are real? And if you are really real, answer this question to me: where does your reality come from? Huh? Where does your reality come from? When you think you are real then you are involved in thought and within a unreality. But when you feel your reality, when you feel your totality that could only be gained through your spiritual practices given by your spiritual master, you feel you are real. Real, real, total, total, totally total. When we think that we are real, we are indulging in the thought of totality, and yet not realizing totality of what it really is.

How do you become total, how do you become real? It's so simple. Become untotal and become unreal. What does this mean? Destroy that ego self of yours which is the unreality within you. Destroy that non totalness which you assume to be your totalness. How do we do this? How do we do this? Hm. Hm. What a joke. Regard that which you think is real to be a joke, a play. Regard that which is total to be a play of life. And when you regard this play of life in its true essence, you will know that I am functioning not in my reality and neither in my totality. So where do I go from there? I go from that assumed being which I assume myself to be, to that being which is beyond my conceptions and conceptualizations.

That's where I go. And when I reach there I will find the reality that is me.

So this all means in one way or the other that you are destroying your little ego self which you think is so important. Sandhya, Vidu, Bobsy, Iris, that one, that one, that one, who are you? Can you answer me this question? You are

nothing. Total nothing and living in an assumption that you are everything. And once we lose this assumption, this assumption, this presumption, that I am nothing, then you will find your true self which is everything. And when you find yourself to be everything, you have conquered the little ego self; and conquering the little ego self, you merge into that divine self. And then you forget the concept that, "not my will but thy will, thy will be done." But let me prepare myself to merge myself into thy will. Why must I be centered in my will, when I have explained you throughout this talk that you are not real, only He is real. So if I want to get rid of all the problems of my life, I surrender to His will and not add an iota of importance to my will.

Now there is no theology in the world... sorry love. Now there is no theology in the world [blows nose] (pardon) that could deny what I've spoken to you about tonight, and yet I am not a theologian. I'm a mystic that has merged himself totally with God, and therefore I can speak authoritatively to you what your little will is all about and what the divine will is all about.

Where are we, twenty to nine. Good. I think I can go on about this for hours. Look, if you know the universe... what the hell. Are you comfortable, love?

Voice: I'm getting a little uncomfortable.

Gururaj: Um [kisses her]. Life is for giving, life is for loving, no attachment, no reciprocation. Your backside is getting sore. I knew that ten minutes ago already. Life is for giving, life is for loving, life is for living. Remember those words. And when you can live life you can live God, because life is God. Life is love, love is God, and God is love. And what a beautiful circle it forms where you have life and God, and love and laughter and joy and even these idiots. [Sings: jai ram. Audience joins in] The Lord is one, call him by any name, and yet some call him by Ishwara, some call him by Allah, some call him by Christos. Yet the Lord is forever one.

Let's see if I can dig up something else. You know, this Lord Battersby went for a driving test in England and he was asked questions by the driving inspector. Is that what you call it here in America? Right. And he said, Look there is red, there is green, there is amber, there is green, there's red, there's green, green, green a couple of greens, a couple of ambers and some reds. Now how would you explain that. He's going through this driving test. So he said, "Oh that's very easy, it's a tube of colored gums." That is the confusion of life. You are ignoring the traffic lights and your mind is turned to a tube of gums. That has red and green and um.

Do you see how our attentions get diverted from the truth of life. We ignore the traffic lights and then we say to ourselves, why did I make an accident. It was not a tube of gums, they were traffic lights. So one always has to look at life in its

proper perspective. And all problems arise because we do not look at life in its proper perspective. Perspective, huh? It's quite tive sometimes; but to have the right perspectus in your lenses that tiveness will disappear. Do you see? How simple, how beautiful. See if I can't find another one.

You know, the world's hardest job in life is to explain an English joke to an American. [laughter] Oh by the way, talking of the Americans and the English, let's include other countries as well, what about the Welsh. You know where they sit on? On their brains. [laughs]

You can find another one. [laughter] Ah, I hope we don't have Scottish people here, but would you know how a Scot sounds like when he's sober? Does anyone know what a Scot sounds like when he's sober? No one knows. [general laughter]

[End side one]

You know there is one thing wrong with England. There is one thing wrong with England, it is above sea level. [laughter] Let's see if we can find another one. [much laughter] This Scot, Scottish fellow, needed five hundred pounds in a hurry. So what he did, he returned all the empties to the bottle store. [Groans and laughs]

Did I tell you this one? Do you know why the English wear bowler hats? It's to protect their heads from the woodpeckers. [laughter]

Oh, and then this other Scottish guy had a little shop, and in his shop he had a little box. And on the box was written, "for the blind." So people like you and I would go to the shop and drop in a coin. So when the box became full he opened the box and bought a blind for his shop window. [Much laughter]

What I'm trying to point out to you is the various characteristics inherent in human beings. They'll do anything. They'll put a box for the blind and use it to buy a blind for the shop window. Is that right, is that fair, is that just, is that goodly, is that godly? Think about it.

One last one, I think. You know we were talking about Scottish people, the hardest thing in the world is a diamond. But it is a still harder to take a pound note out of a Scottish man's fist.

Well, lovely evening, and thank you my beloveds.

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