

ME, LOVE, AND UNIVERSALITY

Before we start the satsang tonight, let us think of that. Now out of those words you were required to formulate a thought. Who'd like to start us off with a thought? Ya.

Chela: First I felt a peace and love, and then I just continued to hear the sound "Om"... this encompasses that sound.

GR: Good. Next.

Merrill: I thought of reality and unreality.

Chela: I was thinking pretty much the same thing. Children and pendulum and concern are all duty bound, there's things that we must do and then there's light and [inaudible] our spiritual side. And we both have a need to fulfill both of those and sometimes it becomes a conflict.

GR: Good, very good. Next. Lee.

Lee: About abundance and everything being in plentiful supply. Nothing to worry about, just everything right there.

GR: Beautiful. This lady, ya.

Chela: I sort of had a playground image. Children on swings, up and down... of children. [inaudible] circle. And then I thought of a single child I am divine.

GR: Ah, ha. Beautiful. Gail.

Gail: I had gotten a visual image of a musical scale with the "I am that I am"....

GR: Beautiful. Beautiful. OK, let's give the ladies a chance.

Chela: I... everything that is involved in swinging from either side of the pendulum, and then also the "I am that I am" [inaudible].

GR: Now, there's been quite a few hands up. I think Jamie was first.

Jamie: The thing that appeared to me was, even though it was [irritating?], was a sort of haze that appeared and still appears. It parted slightly, and in fact I could see the [mansion?] which will be the ashram, but it was just for an instant. Its exact form eluded me, so it's definitely there. The children appeared [in front?] probably means that it will be for our children, another generation... and the pendulum is the time that it will take to get there. Furthermore, the large [placard?] is... our emblem, and then, number two, I thought of the wheel of life which is connected with the pendulum and also the pendulum right now from say spirituality on this planet as in a certain position. And as it swings further, then the ashram will become more important as a center for a new something or other.

GR: Beautiful. Bob.

Bob: I don't know if I can follow Jamie. I thought about children laughing, dancing, outside or inside, I'm not sure....

GR: Beautiful.

Chela: I was thinking that we should all be it would be nice if we could all be children again. It's good to remember that everyone was a child once; and that there's part of that child still in us.

GR: Beautiful.

Chela: I went back to when my children, two little girls, were little. It was their first Christmas that they could really realize. It reminded me of that.

GR: Ahha. Really realized, ah.

Chela: [inaudible] All those things encompass our whole

lives, the spiritual aspect of it as well as the aspect of our daily grind... that we have to live with to survive in this world.

GR: Very good. Mataji.

Tamaji: I see the whole universe... [inaudible] going to Divinity.

GR: Beautiful. Anyone else left?

Roopa: Very much like what everyone else has said. It seemed like the expression of "I am that I am." The light breaking into color, the dancing children, the platter like an offering. Very much like....

GR: Now, here's a sealed envelope, I told you this morning I'm sending out thoughts in two channels and see how much of it you can capture. Hm? Open the envelope and read it. [Voice: The envelope please. The winner is....] [laughter]

VOICE: Divinity's concern is that all His children of various hues dance in His large platter and stop swinging like a pendulum and become steady and stable. P.S. the platter is the ashram. [LAUGHTER AND COMMENTS]

GR.: Divinity's concern is that all His children of various hues those are the color experiences that someone described. Divinity's concern is that all His children of various hues and we are all His children, hm, dance in His large platter. His platter, His ashram, and stop swinging like a pendulum and become steady and stable. Because on this large platter you are together. You would, through spiritual practices, become steady and stable. I said, "P.S., the platter is the ashram." Good. So, the whole idea behind this little game we had this morning is to show you how imagination can work. And how imagination can be made into reality. Secondly, to show you how thoughts can be captured that is sent to you. And the more receptive you are, of course, the greater would the thoughts be meaningful and it would be more conducive to capturing them. So if we put all these thoughts that you have expressed it would be exactly what is stated there. Good. What shall we talk about tonight?

Chela: Guruji, you say you love me and you love all. How can I relate this to me and to the all, and where do I stand in the picture of universality?

GR: Um hum. You do not stand in the picture of universality. You are universality itself. And once that dawns upon one, that I am the universe, then the emphasis on the I will disappear. In other words, it will bring you to the realization of oneness, that nothing is apart from me. I am that I am. I am it all. Do you see.

The only reason why we ask, "where do I stand in it" is because I regard myself to be separate from it. Now when you use the word "it", it is one of the most beautiful words in the world. For the I works together with the T, the cross. I crucify myself in that cross. Hm? What does the cross represent? The cross represents the entirety of IT. The horizontal bar being balanced on the vertical: relativity balanced on the absolute. For relativity cannot be there if the absolute was not there. So now, to find that universality is to allow the I to merge, the I to merge into the T. [mike noises and chalk on board?] Good, fine.

The problem with life is that the emphasis is on the horizontal. But really speaking the I you talk about is parallel with the absolute. Look. So merging that I with the absolute you become the sustainer of the relative. Because that crossbar can never exist on its own there without the vertical. Hm?

So here the realization must dawn that what I regard myself to be, the I, is an illusion. I am standing vertical, I am not horizontal. Hm? I am divine. And this little self of mine which I only know of is totally parallel to the vertical, to the absolute. Therefore, I am the absolute, I am that I am.

So daily problems begin because although we are standing vertically but we I identify ourselves with the horizontal. Now that creates conflict, and that is the source of our problems. Any problem of any nature. Wrong identification. Wrong identification. Man identifies himself with the body and the bodily organs and the little mind which he thinks he knows, which he doesn't really. He identifies himself with the thought patterings which go on in his mind all the time. But that is not

you, in reality. That is the unreal you, the temporary, transient, transitory I. Hm? Now if I identify myself with the ever changing, then naturally my whole mode of living would be changing all the time, and being changing all the time and moving like that pendulum, you're not established in yourself.

Now the pendulum has a purpose. The purpose of the pendulum is to make the clock work. Without the pendulum the clock will stop. Why do you want the clock to work? Why do you not want the clock to stop? It is because you feel that you are governed by time, and when you are governed by time, necessarily space is involved because the two go together. If I take a walk from here to my bungalow, there is space and there would also be time. It will take me five minutes to walk from here to there. Here in America you ask, "How far is Chicago?" You would say, "One hour away." If you ask that question in some other country, in Cape Town, South Africa, for example, they would say, "It is 45 miles away." Here you would say an hour away.

Now, this goes to show that time and space are totally related to each other. One cannot exist without the other. And that is why, being governed by time and space, you go through causation, for time and space cannot exist without a cause. And being involved in causation, in cause, there has to be an effect. For every cause has an effect. And when there is an effect, it creates another cause which in turn creates another effect, and there you are back in the same sway of the pendulum. This way and that way and that way. All the time.

But how nice would it not be if you were out of the dimension of time and space. For when you are out of the dimension of time and space, there could be no cause, and if there's no cause there is no effect. So with spiritual practices we transcend time and space. We go into that which is timeless, even for a moment. And yet that moment is eternity, which cannot be measured by time and space. And that very moment, until you are totally established in it, you get glimpses of it. But that very moment will show you how your attitude and interpretation of the I in IT will change. Do you see. In other words, you crucify the I.

Now in this sense, crucifixion does not mean death. It does not mean annihilation. It means mergence. When did Jesus merge with his Father? When he was crucified. So the real meaning of crucifixion is to let go. Let go of the erroneous conception that man has of his own importance of that I: I am Jack, I am James, I am Jean, I'm June. Huh? No. I am the absolute. And when that realization is firmly established within yourself, then nothing can touch you. Nothing can effect you. And life becomes calm, peaceful, and joyous. That is the secret of universality.

Now what is universality? Universality is a totalness which can be expressed in this present state of evolution as love. You see. Now, everything requires expression. Otherwise it would become stagnant. It is only expression that keeps it away from stagnation. Like the pond, if it's not flowing, it stagnates. While the river that is ever flowing never stagnates. Hm? And that was the talk the river had with the pond. The pond says to the river, "Why do you keep on plodding along all the time, morning, noon and night, you're just going and going and going. And here I am, still." And the river replied, "Yes, you are still, but you are stagnating. After stagnation you will dry up. But I will be going on all the time, hm." Do you see.

And going on all the time is the very nature of the universe. And the nature of the universe is process, all the time the process is going on and on and on. There's no stagnation and there is no drying up. So here when you realize your universality your love becomes an ongoing process. Not stagnating.

I love my beloved totally, with mind, body, and spirit. Fine. But there are no two days where I will be expressing that love in the same way. No. That would be stagnant love. That would not be that beautiful, exuberant love, it would lack spontaneity. This business about pecking the wife on the cheek and then running to the gate. Huh? All married people

do that. Why? Why? It becomes a ritual. Hm? Why peck her on the cheek every morning and then run to the gate to catch your bus? Or the motor car, whatever. Hm? A ritual. It loses its meaning. It loses its impact. How about pecking her on the backside one day and then going off to the gate. [laughter] Nothing wrong with it. [laughter and elderly woman's voice]

Pecking [makes kissing noise] [laughter]. Nothing wrong with it. If I am with her for so many years I mean I should be used to her backside by now [laughter].

So newness of love is maintained. Spontaneity is maintained. And that very newness and spontaneous action is the on going process of love. Then you do not ask, "What part do I play in the universe?" I play all the parts, for what am I here on earth? Nothing but an actor. Today I'll play Hamlet, tomorrow I shall play Julius Caesar, and the next day I play Richard III on the stage of life. Do you see how exciting it becomes. And yet I remember one thing, and that is what these actors and actresses don't know, that is why they are so emotionally unstable.... I was telling this to one actor one day who's very famous, he's become a very famous Shakespearean actor. One of our meditators, Anton. As a matter of fact, his girlfriend took a part in The French Lieutenant's Woman, hm, the girl that played the rich man's daughter. Good. That's besides the point.

But I told Anton, I says, "Stop identifying yourself with the parts you play. Regard it just to be a part. For identifying yourself with all the different parts that you are playing will create havoc in your mind." So he says, "Guruji, what should I do?" I say, "Observe yourself acting the part. Observe it by being stable within yourself. Then you watch the moving parts that happens on the stage." You see.

You are the director, you are the producer, and you are the actor too. And you, too, are the stage, for the stage will have no value if you are not standing there and saying, "To be or not to be." Hm? You are all of it. But be the producer. Put greater emphasis on yourself as the producer and watch the play being directed and acted. And watch the stage decor, the sets, because you, when you put yourself in the position of the producer, you know that these are just parts. That beautiful castle you see on the stage is not a real castle. It's cardboard painted. The trees you see, the moat around the castle, it's not real water, it's paint to make it look like water. Hm? The part you are playing is not you, you are playing a part. But it is not you.

So stop identifying yourself in life with all the things that we are doing. And when there is no identification then you cannot be hurt. It is only when you identify yourself with your feelings, it is only when you identify yourself with your emotions, it is only when you identify yourself with your job, or whatever it could be, there could be hurts.

So the real crucifixion is non identification with the horizontal bar, but a total at one ment with the parallel the vertical bar that runs parallel to the real I that is in you. You see how with these realizations one must think about these things.

This thinking is the path of jnana yoga, the yoga of wisdom, of knowledge, the yoga of inquiring, the yoga of discrimination. And then, as these realizations dawn, slowly and gradually you find yourself becoming happier and happier. You become your real self, the vertical self. You're standing upright, and none of your actions can be wrong because you are upright. Do you see?

So mis identification is the cause of our problems. And with these realizations we overcome our problems. We gain an understanding of what life is all about. And when we gain the understanding of what life is about, we enter another realm of peace that passeth all understanding. Then you discard these thought processes. But you cannot discard them without going through them. Without understanding you cannot pass it. To that place called peace. That's the purpose of these talks, to give the understanding, the theory. And the practices we do, the spiritual practices, that's the practical part that substantiates and adds strength to the theory for one purpose. And the purpose is to allow those thoughts to penetrate deeper within you until those thoughts become realizations. So the spiritual practices is the hammer and the thoughts is the nail that you got to hammer in with the hammer of spiritual practices. Like that cross. You hammer the absolute the horizontal onto the vertical. And there you have your cross. Little effort. Not much. You see. There is the path to joy and peace. Then where does the question come in of the universe? You don't think of the universe any more, for you are it. How many times a day do you think of your name? You don't. Only time is when you have to write a check or sign some papers. Or whatever, and then still your full mind is not on your name. Do you see the purpose behind it? You don't go around saying, "I'm John, I'm John, I'm John." You know you are John. You know you are the universe. You see.

So in this on going process of the universe, the greatest motivating factor is love. No man can exist without love and neither can any woman. And the reason is simple: because that is what life is all about. Life is love, so how can you be devoid of it. And it is to be found everywhere. And why people fail to find it elsewhere is because they have not found it in themselves first.

You'd be surprised to know and we've done many scientific experiments on this that 95% of the world's population, or even more than 95% of the world's population hate themselves. How many people can truly say, "I love myself"? And I'm not referring to the narcissistic type of love. You know that story of the chap looking into the pond and falling in love with his mirrored image. I'm not talking of that kind of love.

To be able to love oneself, you have to recognize yourself. You hate yourself because you are putting emphasis on all the wrong things that you think you are doing. But you are doing nothing wrong. You are in such circumstances that the

forces of karma are pushing you to do the things that you have done or are doing. Now, many of these things can be averted. But do not allow it to turn into hatred of yourself. Do you see.

And when you allow it to turn into hatred to yourself, you feel guilty. And once you start feeling guilty you attract all the other blood brothers of guilt. And then you start saying, "Oh, this world is no good." Why do you say this world is no good? Because you feel that you are no good. Do you see.

So firstly by finding this integration you will start loving yourself. You'll be looking at the good qualities you have in yourself. The emphasis will not be on the bad qualities, but the emphasis will be on the good qualities. And by having the emphasis on the good qualities, those good qualities will expand more and more and push out the bad qualities. Hm? Do you see? It has to push out because the mind that you are conscious of has not the space to have them all there together. Once you expand the one, the other gets less. The more positive you become, the less negative you become. And the other way around.

So you start thinking of the goodness in you. By doing that, the goodness in you will develop more. By the goodness in you developing more, badness will decrease and you will start loving yourself more. And when you start loving yourself more, you attract more love towards you. Do you see how it works? It's all so interlinked. Hm? So therefore the saying, "the world loves a lover." This is what it actually means, that the world loves a lover. [END SIDE ONE] The world does not love a hater, and it all comes from you and no one else. You see.

So from tomorrow, from tonight, from just now, let's evaluate ourselves. We'll make up a list. These are my strengths on the one side of the page, and on the other side of the page these are my weaknesses. Put more emphasis on the strength and the opposite will disappear. Put more emphasis on the love you have in you than the petty hatreds that you have in you, because no one can really hate totally. Neither Hitler could. But you can love yourself totally. You see how much stronger it is? Therefore you get whatever you attract. I could say I'm the most loved man in the world. Why? Because I love each and everyone, even the meanest creature. Try this out some time when we're in company together, a dozen of us are sitting together, and an animal walks into the room, a cat or a dog. That cat or dog will come to me first. Try it out. Many of you have seen this in my company. Because instinctively the little animal feels feels the love that you are radiating. The animal does not require reasoning, ah because he's the handsomest guru in the world [laughter]. No, he does not require reasoning. It just feels.

So, man, know thyself means man, love thyself. When you love yourself the entire universe will start loving you. And when the entire universe starts loving you, then the love that is you, and that which you have regarded to be separate from you, the universe, joins together. You see. And you become the universe, for you are that. You are the universe. You are divine. You are divine.

When we say Divinity's concern is that all His children etcetera, etcetera, is your concern [it is] because Divinity is no separate entity. Divinity's concern is your concern because you are Divine.

These are few of the ways how people can become happier and happier. And that is my mission in life is to see people become more happier. Forget self realization. Forget it all. And even after you become self realized you still can't prove it to anyone else. But become more happy, ahhh! Become more happy in an honest and sincere way. A person thinks if he has a million bucks in the bank he's going to be happy. Or he has this he's going to be happy. Or if he has 21 Rolls Royces he's going to be happy. He's not. He's not. Because the very sign of him wanting to possess more shows that the emphasis is wrong. The emphasis is on the horizontal bar of the cross and not on the vertical. In other words, he is deluding himself. He deludes himself with the thought that I am just this little me. You are not just this little me. You are IT if you have the full realization that the I that I am runs parallel with the absolute.

And the attraction with that realization becomes so great, like iron filings to a magnet. Then it all joins together. And what is left is just but the cross. Rub out that I, Roshanji. That's his spiritual name, by the way, Roshan. Rub out the I, rub it out, rub it out. We don't want that rubbish there. [Laughter] Right. Now make the vertical bar thicker. That's it! That's it! That's it! Make it thicker and thicker so it covers the whole board. [Continuing laughter] Sit down.

That is an hour on such a beautiful subject.

Hey, we're talking about you know, there's an Englishman and a Jewish person. They were discussing their differences in their culture. So the Jewish man says, "You know, you English and Americans have been taking from us so much. You've always taken, taken, taken. You've even taken our Ten Commandments." So this Englishman and American replies, "Look, we might have taken them, but don't say we've kept them." [Laughter]

You know, in this village in Ireland there was an old couple. They lived in a very remote place. But then the news came to them that there was going to be a fair that was to be held about 20, 30 miles away. So this old man thought, let me go and see the fair, I've never seen one. He asks the old girl, she says, "No, who wants to go there." So the old man went. And of course in these fairs you have all these little stalls I don't know if that's what you call them here where they sell various kinds of articles. Hm? So this Irish old man after spending a day there he bought himself a little mirror. He had never seen a mirror before. And this was so astonishing to him, where he could actually see someone in this thin plate of glass. So he buys it. He reaches home in the evening and while they're sitting at the fireside every time he would take it out of his pocket and have a look. And he did that for several times. And it piqued the curiosity of his wife. She says, "What is that you're looking at?" He says, "Woman, mind your own business," and put it back in his pocket. Now the woman was very curious about what it actually was. So when he fell asleep, she searched through his pocket and found the mirror. She looks at the mirror for a little while and she says, "I thought so. Another woman." [Laughter]

Now, how many of you can speak Greek here? Anyone? Good, then you'll enjoy the joke more. Greek professor went to a tailor. And the tailor's name was [Asydipoulis?] Good. So he takes his trousers there, which is broken, of course, so Mr. Asydipoulis the tailor says, "Euripides?" [Laughter] So the professor says, "Yes, Eumenides?" Euripides, ya, it's a famous Greek name and Eumenides.... [Laughter].

Here's another one. This grocer in his shop he backed into a bacon slicer that was running [laughter]. He backed up into the bacon slicer. So now his customers were all a bit disappointed because the orders were always behind [moans and laughter].

You know, we motor so far to come here, but here's a wonderful motoring tip: that please check that all the nuts in the car is tight except the nut behind the wheel [laughter].

This fellow went to buy a hat. And every time he puts on this hat he hears music. So he goes to his doctor, and his doctor couldn't work out what's happening. Every time he puts on the hat he hears music. So the doctor refers him to a psychologist. So it was referred to Vidya. He goes and sees Vidya at her office [laughter] and says, "Mrs. Anderson, this is my problem. I've bought this beautiful hat and every time I put it on I hear music. What can I do about it?" So of course, Mrs. Anderson says, "OK, sit down. She takes the hat to the next room and brings it back after a few moments. And says, "Now try it." So he puts on the hat and the music had stopped. He didn't hear any music. So he asks Mrs. Anderson, "What did you do?" So she tells him, "It was very simple, I just removed the band." [Laughter and moans] Oh, well.

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