

THE ABSOLUTE AND THE INDIVIDUAL

Gururaj: What is that noise? Just relax, just relax, push your feet out, take off your ties, your shoes and whatever. Let's meditate for a few moments. [long pause]

Could you make the sound louder? And I want you all to synchronize your breath with mine. You will find this totally relaxing. Now hold each other's hands. Synchronize your breath with mine. Stop your breathing until you can no more and then breathe out. Hold your breath, hold it close. Kumbhaka. Hold it, hold it more and more and more until you can't any more and then let go. Once more. Hold your breath. The third time and the last. Lift your arms up. Feel that tingling in your fingers and that tingling is extending up and outward to love and peace of the world. Do you feel that tingling? Yes or no.

Voices: Yes.

Gururaj: Good. The tingling going out out out out out from within your divine self to the peace of the world. We are sending out love and peace, for there is so much turmoil and we as meditators have to pour it out. Drop your hands. Relax there. And now you will feel a palpitation in your heart. Chetanji, drop your arms down. You will feel a palpitation in your hearts and the chest area. That palpitation is the awakening of your hearts. [inaudible] ... and that palpitation is there, awakening, an inner awakening. Aum shanti, shanti, shanti. Open your eyes slowly. I am going to show you today who I really am. Good. Let's start off with some subject, any question.

Voice: Do you want people to tell about their experiences?

Gururaj: Yes, why don't you do that.

Voice: [inaudible]

[Most of the tape is too soft to catch. None of chela's responses audible except bits and pieces. Audience shares midnight experiences.]

Gururaj: ... many of you were boozed up last night. I came to see you all and I saw it. And many of you forgot our appointment. Twelve o'clock midnight I'm going to be there. Now if I might suggest, and if you would agree, how about keeping that appointment tonight. Would you like to? So, twelve o'clock on the dot I am in your room with you. Wilma, come darling, come to me. Sit down. They're so smooth aren't they? How did I know. [?] Sorry. Good. Now what shall we talk about today.

Chela: In the Bhagavad Gita, it is mentioned that one of the aspects of relativity is individual [?] our individual personalities are molded by our samskaras. What is the relationship of the absolute to individualism [????] of individualism. And is there an individual aspect to ourselves [??????] samskaras. Is there an aspect of ourselves that is reflected by spiritual [????] better if you want, more real.

Gururaj: Beautiful. Beautiful. There is only universalism. There is only one mind which finds itself of existence within non existence. So that mind that finds itself in existent and yet at the same time being non existent is the creator of that individualization where you say I am Todd, I am Guruji, I am, I am, I am. I am Chetanji, I am Gloraji, I am my darling here, I am. But am I? That is the question that I want to ask you. Am I, or rather I am. Thinking of this very carefully: am I or I am. Now when you say, "am I" you are posing a question to yourself. But when you say, "I am" you are making a statement. The difference lies in the question and the statement. Now in what state are you. Are you in the statement, in that state of affirmation, confirmation, realization, that I am I am I am? Or are you still in the questioning state where you say, "Am I am I am I?"

You see, love, when I look into your eyes what do I see. I see nothing. And that nothingness is total beauty. So when I say that I am, I am seeing total beauty because I am what you are. Where is the differentiation. When I question am I, then there would be the separation that divides you from me. But when you can say I am, and that I am is the totality of life, then can you and I ever be apart. Can you and I ever be separated? Never.

So in life we proceed in this process, suffering, suffering and never yet ever thinking of offering. So I give my heart and soul to Wilma, what am I actually doing? I am merging this little heart of mine into your heart. And allowing your heart to merge into my heart so that you and I could truly say that, "I do not love you." And I could say, "I do not love you either, but we are love." I do not love you, you do not love me, but we are love. Now in the glory of that love, in that oneness which we spoke about, what are you going to find?

[END SIDE ONE]

You want to know what you are going to find? I will tell you I will share it with you. Is love not sharing? In this divine discovery which the mind tries to discover, remember it is the mind that is trying to discover, discover what is always there. It is the mind that is always trying to analyze, analyze, analyze, and the mind bluffs itself by thinking it is going to revitalize which is impossible. The mind is only capable of cognition and re cognition; but this there, Wilma my darling, is forever there. Take care. Take care of the wherein and the withouts and the ware. W A R E. For you have it all, all the wares to make life beautiful, so successful, so joyous, peaceful. And in that peace what do you do? Nothing. In that peace you do nothing, for your life becomes nothing. That nothingness just emanates from you into a givingness of which you would not even be aware of. And when you talk of awareness, my love, what do you mean by awareness. How AWARE are you. Aware? Ware? Is it W E A R or is it W A R E? Do not wear yourself out by the machinations of your mind, wrong thinking, wrong attitudes, and yet so much importance is attached to wear, W E A R rather than W A R E. Be aware. Be aware of every surrounding that you are involved in. How many of you here have been aware of how much water I drank from this glass? Don't look at the glass. Tell me of your awareness.

Voice: [inaudible]

Gururaj: So where's your awareness? If you are not conscious of how much water I drank from this glass. Where is your consciousness? It can be on the front side, it can be on the backside, it can be on the head side, it can be on the ummmmm, any side; but be aware, be conscious of everything around you. And by having that consciousness, which will gradually lead to greater and greater consciousness until it reaches pure consciousness, and then you will come to me and say, "Guruji, you and I are one. We are non separate."

And when that oneness is found, you know what you will find in that oneness? What you will find in the oneness is just oneness. Isn't it simple. And that oneness is the absolute nothingness, for the absolute is nothing. The absolute is existent and yet at the same time nonexistent, and if you find existence in the absolute, then remember and be sure of this, it is your mental conception. So Lord, whoever that might be, lead me to that nothingness, that nothingness that will rid me of all my problems, of all my worries of all my pains and pleasures. And dwelling in that land, in the land of nothingness, nothing can then affect me.

The things I talk about... you must come to more courses. I tell you why. That gradually and gradually and gradually I am leading you on step by step by step to higher levels that goes beyond the Korans and the Vedantas and the Upanishads and the Vedas and the Bibles and the Torahs and all that, for they were for a certain period of time. Times have changed. And people require a deeper understanding of what life is about. And these understandings, these teachings which I'm talking to you about, is beyond all that has been in the past, and have to last for six thousand years until we change the cycle. You will see me then, don't you worry. We've been together for such a long time, through many lifetimes. Yeah, through so many lifetimes, and many many more lifetimes are we going to follow through too. For as technology progresses, which is based on mind, so also must the heart unfold so a balance can be preserved. And as you said from the Gita, when great injustice comes upon this world, when there is so much evil in this world, I will come from age to age to preserve the balance. There is another part to your question. What was it, Todd?

Todd: If there is something more to this reality. [inaudible]

Gururaj: You, in the first place, are unreal. To know reality is to know yourself and what part of you do you know as yourself? Your body, your mind, what? What do you know of yourself. And you can only know reality when you know your inner self, and that inner self is eternal, immortal, infinite, all the time. This body will perish, this beautiful face, in twenty, thirty years time will become ugly. You are so beautiful but in thirty or forty years time can you show me the same beauty, or prettiness rather, that you have today? No. You cannot show me the same prettiness, but you can show me the beauty that is there.

So we develop from this facial.... Look, I'm quite a handsome guy, I think. But I'm more beautiful than good looking. That is what we have to find: the beauty within ourselves, the beauty which is divine, and not the outer... ah... I don't know what. That is what we want to find. That is the purpose of life, to find that beauty within. Sattyam, Shivam, Sundaram. Truth, God, Beauty. And yet, I feel so regretful in saying one thing, that not a single one of you, except my sister setting in the other corner there, knows how to look at yourself. When you look into the mirror, what do you see. What do you see? Your pretty face? A lovely nose, those eyebrows, I don't like them, have it a bit thicker, it would be better that way. [laughter] What do you see when you look into the mirror? You see Vidya, Bob, Beth, my sister there, you, you. Chetanji's fast asleep now. [laughter] My Todd there, hum? Gloria. Oh well, look, if I carry on with names it will take another hour. I'll just mention a few.

What do you see? That is my question. So you see Gloria, so you see Wilma, so you see Vidya, so you see Kennyji. When I look into the mirror, do you know what I see? Not your Guruji. Listen to this very carefully. When I look into the

mirror I do not see Gururaj, I see nothingness. I see no one. For when you reach the stage of no mind and into the absolute, who can see? It is only your mind that will see; but when the mind is away from you, who is the seer? Who is the seen? No one, because you are the seer, you are the object of that which is seen. So you have the seer, the seen, and the mechanics of that which sees. Now if these three aspects of yourself can disappear, then where would you be? You would be in that bliss. For it is seeing that hurts, it is the object of seeing that hurts, and it is the act of seeing that hurts. But when you cannot see, when you cannot see without being blind in full sight and yet not seeing, there is no hurt. There is no turmoil and there is no turbulence. Now Wilma, you look into my eyes. Look, what do you see. Tell me.

Wilma: [inaudible]

Gururaj: Carry on, carry on, carry on.

Wilma: It's a difficult thing.

Gururaj: I don't blame you for that, love. When I look into your eyes, would you like to know what I see? Hum?

Wilma: Um hum.

Gururaj: Nothing.

Wilma: Still.

Gururaj: When I look into your eyes I only feel. And that is all what life is made about; to feel, not to see, because seeing is sensual. Seeing, hearing, touching, smelling, um what's the other one?

Voices: Tasting.

Gururaj: Tasting. They're composed of the five senses. But when you can transcend the five senses and realize things through the sixth sense, then you'll find life. So how much is your life governed at this present moment, "Oh, I want to eat a bit of chicken curry, lasagna, bull shit ia. Oh, um I don't know what all." Right, right, right, that's taste. And then you

want to see beautiful sights around you. Hum? The third one Wilma, you've got to help me. What did we cover now. Sense, sight, touch. Now to touch a beautiful woman and have her so close to me... Or touch a lovely flower or touch this lovely lamp, hum? Is that where my center is? And then you have smell and taste and you know the works. Is that where my center is? Huh. My center is not there, my center is beyond that. Beyond that. You know, the Americans operate on the sixth sense always because they haven't got the other five [laughs]
Good. I think it's time for lunch, isn't it, huh?

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