

DENYING OUR ONENESS WITH DIVINITY

VOICE: You teach us that we are divine, and that we are one with God. But each time we pray to God aren't we denying this oneness? With each prayer aren't we announcing the separation from God?

GURURAJ: Yes. You are denying the separation from God, because you are not one with God. And that denial of the oneness does not detract you from the path to the oneness. Man has to proceed according to his own personal understanding. One has to proceed from that dualness, pray to thy Father in Heaven. Later you start realizing you are the branches of the tree of Divinity, and the branch is so connected to God. And later you come to realize that you are He: I and my Father are one. So the denial is important. To deny that God is beyond me, that is the real denial. God is beyond me and I'm just a human being, a little personality that I think I am. But the idea in the progress on the spiritual path is not to think I am what I think I am, but to think what I really am. Now, this causes the conflict. Because here on the one hand I'm Jean, Jack and Joe, and on the other hand I am praying or looking for that Jean, Jack and Joe that is so far above. A small fish will think in his own consciousness that his Divinity or superior is a big fish. A small elephant will think, "Ah, my God is a big elephant." A little insect will think that my God is a big insect. Isn't that exactly what we are doing when you say you are born in the image of God?

Now, let us discuss what is the image. Are you really the image of God, according to scriptural injunctions? You are not. And this might sound very revolutionary to you: you are not the image of God because image implies imagination. So you are imagining that you are an image of God. And this has been brought about by the perpetrators, by the false prophets that try to draw you into a certain society of togetherness and making you believe, without making you knowing that you are the image of God. So they are preying, not p.r.a.y., but p.r.e.y. Yes. They are preying upon your imagination and misleading humanity and telling them that you are the image of God. You are not the image of God, because image, as I said a moment ago, is imagining. So they are trying to make you imagine. I want you to know that you are God. I want you to know that you are Divine, and that you are not connected to the mind that makes images and that makes you imagine various kinds of images.

There is no God. There is a Divine energy which permeates every cell of your body, and therefore, because of that permeation, you are God. But because you cannot cognize it or recognize it, you feel you are so insignificant, so low. You feel you're a sinner, you feel you are this, you are that, you feel you are nothing. And yet, when you come to the final realization, you'll know you are everything. And when you know that you are everything, all the sufferings and all the miseries will disappear from your life. I don't imagine that I am Divinity, I experience that I am Divinity. That is the goal

and there are paths to it, there are ways to it according to your temperament. But do not take that to be a finality, for you are ever growing, growing, growing, like these beautiful flowers from the bud, expanding, expanding, expanding, until you reach the totality, until you reach the essence of what you are. At that moment illumination comes that I am Divine. And that illumination means not image making; that illumination is the total realization that I am Divine. And when that total realization comes that you are Divine, all your miseries and sufferings disappear like that in a flash of a second they go. For Divinity knows not of imaginings, knows not of miseries, knows not of sufferings. And when you are there it is not imagining because imagining is of the mind. You live it.

I talk to you of my personal experiences, because I've gone through this. I know what I am! And this is a sharing, as I've said before. Why should you not also share that, and know that I am Divine and there is no opposition to Divinity. Divinity is unity with the entirety of this universe and even beyond. So you become the observer of the universe, and yet you are still the universe. I am a man walking on earth with all my frailties. I love to have my cigarette, I love my nightcap, Scotch and soda. Why not? What has that to do with my spirit? When I've realized my spirit and know that I am He, that my Father and I am one, so let the body behave the way it wants to. I am the observer of the functionings of this body, which is part and parcel of the universe. And this universe cannot function without contractions and expansions and conflicts. It goes on all the time. But amongst all that, I am still. I know I am eternal. I know I am immortal. I know. What do I know? I know knowingness. What is God? What is He? He is knowingness; a spontaneous knowingness that you are Divinity itself. And standing from that angle, which I want to take you to, to that hill, and observe the functioning of the body and the mind and all that which happens around you, and you are not effected at all because you are the observer.

The observer is not effected. And that is the stance that is the human birthright of every human being. So the nescience, ignorance, darkness.... Ignorance: study that word carefully, ignorance. You know what ignorance really means? You are ignoring that which you really are. Take heart, my beloveds, take heart, dear heart, take heart. Live, live, live, live, live. Don't be the living dead. The living dead is nescience and ignorance. You are alive. Every act you perform, as long as it does not harm others or harm yourself, is good. And everything is good.

Why feel sorrowful? Why delve into misery? Why? Can you give me one good reason why a solid reason why? Yes, you could tell me of your imaginings. You could tell me that the world treats me badly: my girl jilted me, my boyfriend jilted me, I lost a million pounds, dollars, in my business. Hm? So what? What have I lost and what have I gained? The only gain a man could possibly have, if you want to use the word gain, because language is so inadequate of the things which I'm trying to tell you, but I'm doing my best to express it in words. The only gain is knowing yourself: man know thyself. You are not born on Earth to be miserable. You are born on Earth to learn. Okay, we accept that. But learning, why make learning a misery? Why not have the frame of mind to say that this learning is joyful? And I need that. As I've said

somewhere before, you have a boil on your foot or your leg, it requires lancing. There's a pain where that needle been pricked in. But does it not relieve the boil and take the pain away? So you are lawncing, lancing, the boils that you have created in yourselves no one else. No one else is responsible for the boils that you have created on your body. So you have to lance them and let the puss flow out the dirt, the rubbish.

Now, if this is not a message of joy and hope nothing else can be. I want you to recognize yourself to be Divine. I want you to become observers of your life. Whatever comes, whatever goes, has nothing to do with your real self. The rest is just but surface waves, turbulent, on the surface of the calm ocean. And you are the calm ocean if these attitudes could be gained. And that is where all these psychologists and psychiatrists fail. These therapists idiots. I could take a million of them and wrap them 'round my small finger. They go by the rule of the book. And what does books tell you? If you don't have personal experience within yourself, if you're not calm within yourself, if you haven't got stability within yourself, how can you impart stability? Therefore, if I give my assistants hell, in a sweet way of course, it's my gentle nature. [LAUGHTER] Yah.

This morning, for example, I was doing a healing on one particular person. I think she's lying down, isn't she, resting? And it is possible to take over the suffering and the pain, it is possible, but you got to have that strength. You got to be able to dive deep within that person's soul, the spirit, their mental makeup, the emotional makeup, the biological, physiological, ethological makeup of the person, and you take it away upon yourself. Because you know it will take a lifetime, if not more, for them to shake it off. And you can shake it off in a few minutes, hour, two hours for the most. That is the giving. That is the giving.

If any one of us, and there are many of our teachers here, that do not make any effort to put people on the spiritual path of truth and God, for God is truth, they've missed their mission in life. They should not call themselves teachers. Let them become hookers. I believe there are organizations like that in this country Hookers for Christ. Oh, my God, please. [LAUGHTER] Do you see. Do you see? You see the trend of this society, huh? See the trend? So painful, it hurts. It hurts. I cry and cry and cry. I cry my bloomin' heart out to see what's going on in this damn world. My God, help me. That's all I pray.

And those of you that are so close to me, remember one thing, you are not close to me because you come here. You've been close to me for many, many ages past. Yeah. For many, many ages past. You don't know what you and I have gone through. You don't know how you've nursed me when I was ill and sick. And you don't know how I have nursed you when you were ill and sick in body and mind. That's the only difference between you and me: I know it and you don't. So what is the message of the day? It is only one thing: become aware. Do your practices that are given to you and you will become aware. Spread the word as much as you can of this message of hope and peace and love. If each and every

one of you had decided to bring just one friend with you, this course would have been double the size. And this course here is not even going to cover my air fare. Forget the family; they don't mind starving with me. Next time we have a course here, do that. Just bring one friend along with you. It will double the size. Hm? Because everything is bloody economics, unfortunately. God forbid. But that's the way of this world. It's a necessity. The airlines are not going to give me a ticket for nothing. I can't even walk on the road here, and neither you breathing God's free air without paying for it in taxes. God's Earth, you can't even walk on it without paying taxes for it. Understand that.

And we that are all on the path of Divinity must do our best in whatever way we can to bring people onto the path. We don't promise self realization. We don't promise that because that will be a false promise. If any man comes to you and says, "I will make you realize God or make you self realized," don't believe it, no. A true teacher can only show you the path. And you will find this from all true teachers that have existed in this world: Krishna, Buddha, Christ, [Mahavir?], Zoroaster, and the whole lot of them. They've shown the path, but you've got to walk it yourself. What can you promise anyone? Nothing. And the greatest promise you can ever make is say, "Look, there's the path. I can't force you to walk on it, but at least try. There's no harm going to be done. And if you don't like the road, turn back. That road will always be there. You can always come back to it whenever you want to." But people have become so outwardly bound, instead of inbound that they forget the true mission of their lives. They forget that I am my brother's keeper. And because of that forgetfulness, that ignorance, that nescience, that the people of the world go through so many miseries. Try this out today. Try this out today tomorrow. Just try and help someone in some way. Do you know who's going to benefit? That person to a certain extent, but you yourself will benefit more. A greater peace will dawn upon you, not in the ego sense, because that is shamming, but in the true sense you will find a deep peace within you. At least you have allowed that universal spirit, that eternal spirit, that immortal spirit, to flow to alleviate someone's little suffering, big suffering, whatever suffering. A woman was deaf, we did it under controlled studies here in America when I did a three month tour. She was deaf, I don't know, umpteen years. I looked at her, I spoke to her, did my healings on her and took away her deafness. Because I know that I would suffer that deafness for twenty four hours, which is nothing. I can shake it off. I have enough spiritual force and strength to do that. But that person will be deaf all her life. So why not? That is service to mankind, where you feel deep within yourself the sufferings of others, and become concerned of the sufferings of others. And that is the only way that you could get rid of your sufferings. That's the only way how you could stop being totally involved within yourself. And that is how, as I've said before, suffering becomes an offering. And that offering rebounds on you tenfold. That is how our little problems and troubles and miseries and unhappinesses dwindle away. And even if they are still there even if they're still there, you have a better perspective in life.

A woman has a husband who passed away, who's dead. You can't bring him alive. But you can develop the attitude, by offering your life in some kind of service, where that death of that beloved husband is not felt so intensely to make you suffer. Because you offer, and when you offer there's no suffer. And that is how to live life.

You think that all the turmoils and turbulences and problems and things that you go through, your mind, can be waved away with a wand. Forget it. No one can do it. Buddha couldn't do it; Jesus cannot do it; Gururaj can't do it; Krishna can't do it; no one can do it. They will only show you the way how to do it. Offer yourself to help one person only, perhaps. Without ego. And offering does not involve ego, because if you start ego building you'll increase your suffering, but as a service to humanity. How are you going to serve God if you can't serve man? For is God not man? So you do that with that innocence we spoke about the other evening, totally enjoying it. And that is how you minimize your karma. That's how you minimize your sufferings and misery. The giver is the receiver. We always say that. We know that old saying. So what do you give? Service, in some little way. In some little way.

I'll give you one instance of my life. I was driving in my little jalopy. Is that what you call it, jalopy? Little old thing, you know. And I saw a child sitting on the street, snotty nose and crying. And when I saw that, passing, I stopped. And I went to her and I said to her, a little black girl, I said, "Why are you crying, lovey." I wiped her nose for her and wiped her tears and held her close to me and I put my hand over her head and made her feel calm. I said, "Why are you sitting here on the sidewalk," we call it pavement, "sitting on the sidewalk crying?" She said to me, "Mommy gave me one rand," which is about a dollar here I think, more or less, "to go and buy some bread and some things for the children" her little brothers and sisters at home. And her mother's gone to work, and the little one's there, she's the eldest daughter about eleven, twelve years old, I suppose. She had to give them food, and she lost that dollar, that rand. So I spoke to her, comforted her, and I said, "Come, get into the car. I will take you home." And I made a stop at a grocery shop. Grocery? Grocery, hm? Grocery shop and bought a little box of food, although I could ill afford it. But nevertheless, I bought a little box of food with a little goodies, bread and cheese and necessities, not luxuries, and took her home so that she could feed her little brothers and sisters.

[END SIDE ONE]

GURURAJ: This happened about fifteen years ago, so she is a woman now of about twenty six, twenty seven. And she's one of the finest social workers of mine in Cape Town, just because of that little spark I lit. Whenever anyone has a problem and I can't reach, I phone her and I say, "Go and see this person. Do the best you can, and if you get stuck call

me back. You can always knock me up." That is how we go. A little acorn plant that grows into a great big oak. And when it grows into the great big oak and all the acorns are there, your little acorn has produced so many hundreds and hundreds of acorns. Do you see.

Now, am I...what's the time. I can't see. I wish I could get a watch with a red second hand. I don't know why we need second hands, we need first hands. [LAUGHTER] I must get this replaced with a red one so it doesn't confuse me. Yes, this fellow was asked, "Do you play any instrument?" So he says, "Yes, I do. I play second fiddle at home." [LAUGHTER]

[TAPE ENDS, THEN STARTS AGAIN]

Gee, you know they don't part with... I don't know how true it is because I've known many Scottish people who...

VOICE: [INAUDIBLE]

GURURAJ: Huh?

VOICE: Vicious rumor.

GURURAJ: Yeah, it's a vicious rumor. Nevertheless, the story goes this way, that this Scottish person, three of them were passing a town and, you know, being very religious they went into church. So here in the church the preacher made an appeal because the roof was breaking down and the walls were cracking, and made a very earnest appeal, "Look, please help financially, so we could fix up our church." Now, these three Scotsmen, you know, they didn't want to part with anything. So when the plate came around, you know for collection, the minister said, "Please give more generously than, you know, you would previously." So as the plate was coming nearer the one Scotsman fainted and the other two carried him out. [LAUGHTER]

And, you know, talking of the Scottish people, this Scotsman, this Scotsman went to buy a satchel. Satchel? Briefcase?

VOICE: Briefcase.

GURURAJ: Briefcase. Went to buy a briefcase. So the salesgirl, the salesclerk, asked, "Should I wrap it up for you, sir?" So the Scotsman said, "No, please don't wrap it up, but put the string and the paper in the briefcase." [LAUGHTER]

Have I got another one there?

Oh, this chap was taken to court and the judge says, "Look, you've been known to be a man of peace. Why did you throw a brick at this person when you are a man of peace?" So he replied, "Your worship, after I threw the brick he was very peaceful." [LAUGHTER]

I've got another one here.

Yes, this Irishman... I believe you've got a lot of Irish people in this country descendants from Ireland. Now, you know, these Irish people are noted for their heavy drinking. You know, like Brendan Behan, you know, that great writer and playwright. Hm? Fine. They were noted for their very heavy drinking, but this Irishman was a teetotaler he never used to drink. But he had to go into this bar, because he had to meet someone there on an appointment. So one jolly good salesman that was promoting his brand of booze said, "Oh, a round on the house." You know. So of course everyone took up the offer, you know. They always do. They think that we spend so much money at our favorite bar, and so here the rep, rep? comes along and why not have one on him? So everyone but this Irishman, you know, did not take any drink. So this rep noticed that and went up to him and says, "Hey, come on old chap, why aren't you drinking?" So this fellow said... (Hey, I didn't catch the punch line.) [LAUGHTER] "You have such a red nose and you tell me that you don't drink." He says, "My nose is red because I don't poke it in other people's business." And that's what we are doing, aren't we? Let's poke our noses not in other people's business, but if possible and requested to do so, let's poke it in other people's troubles to help in whichever way we can.

You know, on this trip to Las Vegas I was taken to a dinner. At a lovely restaurant it was. And one of the ladies that was with me, they're so sweet here, ahh. I love them as my mothers. So sweet. And someone gave me a dollar to put in a machine, and by the time I came out, you know, I had two of the coins. I said, "I'll tell you what we do with this." They said, "What?" Right. So I took the two coins and I flung it over my shoulder, and I said, "The one that might need it most will pick it up, because I do not want any gambled gains. I do not want anything which I've not worked for, at all." So people are always looking for bargains. You give one and you want five hundred in return. And that law does not work at all. It does not. It's a very rare case. And if it does work it's because of a debt that is owed to him from some past life, perhaps. Who knows? So everything must be a sacrifice. We come from this orifice to sacrifice, for did this orifice not in the first place sacrifice to give you birth? Think about that.

You're getting late for lunch. Namaste.

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