

## CREATING OUR OWN REALITY

...the mind expresses itself. One is by words, verbal expression, and the other is by color. And, of course, color and symbols. So I'd like you all, the paper will be given out to you, use water colors or crayons or whatever you have, you don't need to be an artist. Just let the mind flow, whatever comes to the mind. And then please write your name, at the bottom in block letters, possibly, so I could go through them and get a deep insight into your minds. And I will explain you what that would mean or how the mind is working and all these things. So before this session is over you'll be handed some art paper. I hope you've brought some water colors with you. And you could do it this afternoon in a group, or at the dining room tables, or wherever. Or you can even do it lying down. Good. What shall we talk about this morning?

Q: It is said that we each create our own reality. What does this mean? How can I create what I am?

GURURAJ: How can I create what I am? Now, you got to ask the question first, which "am" are you talking about? If you talk about "I am That I am," would be so much different from the assumed "am," because people normally try and project themselves into things which they really are not. So, when one projects oneself into something which one is not, you are living in a false world or in unreality. You always find one thing, that every man thinks he's more handsomer than what he really is and so does ever woman think she's more prettier than what she really is. So, we have made, or created, an image of ourselves, and what reality is there in an image. Image is imaginary, and everyone, most, most, most people imagine themselves to be what they are really not. But this imagination can be used for personal upliftment, for life is nothing else but an image in this instant that we are talking about. The real am ness which is within you, therein lies total reality.

So, to reach that total reality one has to go beyond the imagined reality. Imagined reality is conceptual, while total reality is experiential. And when one can really and truly experience oneself as you are, then you'd find that vastness where you transcend all limitations. You transcend the limitations of your body, you transcend the limitations of your mind. And in image making the main word there is the "M." Image making, the "M" I mag inary. Now in the real self, you have the "A" before the "M," not "M", "A" image. And when one realizes the "A" before the "M" then you really are. And in this realization, you would find such a beautitude. You would find total bliss. Total bliss, total ecstasy, total joy, and that is proof enough to tell you, you are not finding that total joy or bliss because you are imagining. You are image making. While the real "I" within us has no images at all. It is formless, immortal; but in imagining, in the process of

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creating the images, we create form at the same time. So here we are bringing that formless reality that is within each and everyone. We are bringing that formless reality into imagined unreality.

Now look at the process. So you are lost, totally lost. And there's no one that could tell me that they do not feel themselves to be lost. You do at times feel so very lost that you become lonely and not alone. Now there's a great difference between being alone and to be lonely. Loneliness has a need, while aloneness subsists with itself. It is non dependent. It does not need any crutches. While the imagined self, the so called false reality, will always need crutches. So you become dependent instead of independent. And we see in the daily lives of people that there is some kind of crutch that everyone carries. It could be a physical crutch or it could be mostly a mental crutch.

Now when we have these mental crutches on which we are dependent, then life becomes a phenomena. And when this phenomena is proceeded on with, you land up in greater and greater unreality. The process is not to go outward to that which is unreal; the process is to go inward where we find true reality. It's an indescribable experience. Everything in this world we seem to think that it is real. Because we picture it to be real, and anything you picture to be real will become a reality to you. But remember it is a false reality.

So, we proceed from darkness into light, from mortality to immortality. It's all dark here, while in there it is all light, shimmering, glowing. And when the light is brought forward and that inner reality is realized, then life becomes totally different. It assumes the quality of reality then, and then only, and never before then.

You are all sitting here. Are you really real? Everyone will say "yes." I say "no," you are not real. You have put the emphasis on the surface waves, forgetting the depths that is within you, the depths of the ocean which is calm and blissful and joyful.

So one has to dive deep within oneself through our spiritual practices to find the real me. And when you find the real me, the question, "Who am I?" will cease immediately. For that is the greatest question a person can ask himself, "Who am I?" And it's the most difficult question to answer. No one can tell you who you are. It is by self inquiry only, through the imaginary mind, that one reaches to a certain level where you have a glimpse of who you are. And then you jump, you take a leap into the unknown, for the unknown is what you really are.

When we use the word, "unknown," we mean that it is not conceptual. It can be experienced. For example, this little thing, say sugar, you can analyze sugar, take it to the laboratory, find out all its components and all that. But by doing that you are not knowing the sweetness of sugar. You have to taste the sugar, which means experiencing the sugar and its sweetness. Then only will the question cease, "whom am I?"

The way to start knowing who you are is to move away from the little self. Moving away from the little self means you become an observer of the little self. So here reality is observing unreality, the play of life, for life is nothing but a play.

You sit in the audience and see the actors doing their play. It could be Macbeth or Hamlet or whatever. How much do you identify yourself with what's happening on the stage. I was in show business for more than 20 years, and I've seen if there's a tear jerker, as we call films that brings tears to your eyes, and you'll find so many hankies being drawn from their pockets, wiping their eyes. They've become involved in the play, and yet the person in the audience that's crying knows that it is just a play enacted. It is not the actor but it is just the acting. And yet you start crying.

And that is what's happening in daily life. You become so involved in this unreality, and being involved in this unreality, you get all kinds of different feelings, different emotions. You suffer pains and pleasures, for one balances out the other. With every pain there is an element of pleasure, and with every bit of pleasure there's an element of pain. So, therefore, being involved in one's ego self, one goes through all these things. But if you are not involved in the ego self and become an observer of day to day living, you'd be filled with that beautiful bliss which I mentioned a moment ago.

So now, the process would be to nullify the sense of the small "I." Say to yourself, "I am nothing. I am no thing. Nothing." And by developing this sense that I am nothing, then you become everything. Then you become reality. So it's a matter of emphasis. What part of you are emphasizing mostly? It is just a slight turn in the opposite direction where you find your real self. When you look in the mirror, who do you see? Do you think you see yourself? You don't see anything at all. But it is the seer within you that sees and not you. For where does the energy come from in seeing? And the source is the seer. Any deed we do we say, oh, I did this or I did that. I did nothing. That inner force or He, whatever you want to call it, is the real doer. And to recognize the doings of the doer, you lose the sense of the small "I." And losing the sense of the small "I," in which you are so immersed... No wonder the world is full of all these troubles, all these pains, all these suffering, no wonder. Because the emphasis is wrong. We have this body for a purpose. It has to be put in its proper place without neglecting it, to be in the world and yet not of the world. And when you can combine both of them, then you will immediately see that which is real and that which is unreal.

From the vantage point of reality, you can make it a personal reality combined by the impersonal reality. What do we mean by that? Personal reality is when you become merged in the totalness of yourself. Impersonal reality is imaginary because there is no person there at all. But in order to add the impersonal reality into personal reality one goes through a process; and that very process is finding yourself. Then when you travel on, you'll know that this long path that I've gone through has not been a path at all.

I am real. This body, this mind, is nothing but illusion. So when one moves away from the illusion, there's one thing that will happen to you: you'll find yourself non attached to anything. And when you are non attached to your mind and body, then life can only be beautiful. It is because of the attachments that all the sufferings come about. Man loves his beloved. Who is she really loving? Not the beautiful body, the cute nose, the beautiful face, the lovely hair; no, he is not. He is

loving the Divinity within his beloved. And it is not a mental projection at all, because the Divinity in the beloved is the same Divinity in the lover. So here you find a mergence. So, in that flow of love you observe Divinity first before you see the bodily frame. And of course, as you would know, God is love and love is God. And therein lies the reality where one experiences that deep love which is indescribable.

If someone asks you, "Why do you love me?" and you give an answer, oh, because you've got a beautiful face, a beautiful figure or whatever it's not love, forget it. The real answer there would be, I love you but I do not know why. Because how can you explain it? If you can explain love, you can explain God and when you can explain God, you can explain reality.

So, to repeat again, try and become non attached as much as possible. And you can find the non attachment by diving deep within yourself. And when you reach that central point, the Kingdom of Heaven within, you become the master of the universe. I talk of experience I never talk of books or from books personal experience and that has been a combination of the personal and the impersonal reality.

Everything seems real to you because you're using your five senses, hearing, seeing, touching, smelling, etc. Therefore things seem real to you. This table here, you see it as a table, but I can see the total molecular structure swirling around, around, around in this table and I find no difference between the structure of the table than you. Same. Exactly the same. This might have a lower form of consciousness and you might have a higher form of consciousness, but it is still consciousness. And when you recognize the oneness then you see things as they really are. Then you find the reality. Otherwise you just see the surface level. So you must go on a bit. Then you find truth, and truth will always triumph in everyone's life, that's for sure. It might take many lifetimes, it doesn't matter as long as people are set or put on the path of finding reality. Otherwise we're wasting our time; we are wasting our time. And why should these few years that are allotted to you, why must they be wasted? Because the same cycle will start over and over again. You'll discard this body and take on another body and the same things will go on and on and on and you are still remaining in unreality. So why go through all these pains of birth and death and whatever, because people are really mixed up. They're loco, they are. You see the actions of people and you can observe it so, so well. Ninety per cent of people's actions are insane, 90 percent. Yes. Why? Because they do not know what they're doing. They're just acting out life and not living it. So, by finding that reality within, then you know what life is all about.

You look at these walls and they will be vibrating. You look at the ceiling and it will be vibrating with life, with reality. What do most people see? Wood. That's all. But do you see that life in that wood? Can you feel that life in that wood? Can you touch that life in that wood? So it goes through your entire system and you identify yourself with the life which is none different than your life.

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So, we go to the essence of things, and the essence is the only reality. The rest is unreal. You take a golden bracelet or golden necklace or golden bangles perhaps, is that what you call it? You say ah that's a bracelet, that's a necklace and those are bangles. But what is the reality of it? It is just all gold. The necklace is gold, the bracelet is gold, the bangles are gold. Gold. So we miss the goal and we give it a name and form, calling it a necklace, bracelet, bangle, whatever. But when we realize the essence of everything, you are elevating yourself to that pure consciousness where everything is the same to you. There's no discrimination left anymore. You start with discrimination but that is not the end of the path. The end is when you do not discriminate anymore. And when you do not discriminate anymore then that love will flow and it will flow in its entirety. It will flow throughout this entire universe, it is so vast. And you go even beyond that, for there are many kinds of realities. There is assumed realities. Then as you approach further on, you will find assumption becoming less until you reach the end where they're are no more assumptions, no more conceptions, no more discriminations, and all is one. That is the stage where everyone will reach.

Now, I don't want you to live another 200 million lifetimes to reach there. You can reach it in this lifetime. Do you see. Where there are no more births, there are no more deaths, there's no pain, there's no pleasure. There's just the infinite bliss because you have merged into reality which is Divinity. That is the only reality. Four thousand million people on this little planet Earth, and all live in a world of their own. Now, why should there be four thousand million worlds? So is it not unreal? So, you can create your own personal conception of reality. But remember it is just a conception. And conception is made of thought forms, and how much value is there in these thought forms? Because they are forever changing, changing, changing. There is no permanency there, and anything which is not permanent can never be real, because reality is permanent. Do you see.

So we go on in this world looking at things with the little light that is shining through our minds. You use the conscious mind, you use the subconscious mind which influences the conscious mind, but further on you have the superconscious mind which is filled with light. Now the more the conscious and the subconscious mind is clouded up, less would be light that would shine through. But through spiritual practices, when we unclutter the cluttered mind, when we get rid of the samskaras, then the full force of that light from the superconscious level shines through us. It permeates the lower minds, and when that permeation is complete, you can see nothing else but the light. You can be awake 24 hours a day. Even in sleep you can be totally awake. When I go to sleep I'm still aware. I'm fast asleep, but I'm still aware of my entire surroundings. We did some tests in a sleep laboratory in the St. Thomas' Hospital in London once and the Groote Schuur Hospital in Cape Town, where they wire you up to measure the depth of your sleep. And yet I could tell them afterwards what was happening in the room. This one was saying this and that one was saying that and things like that. It's so easy if you become the observer. Because the observer within you, the true seer within you, never sleeps. It never sleeps.

Another example, when I had my heart operation, open heart operation, it will be 10 years July the 31st, I removed myself, my real self, from my body, and I was watching them working on this body. And I could describe all the details of who said what and some of those doctors are damn nasty. I heard one doctor shouting at a nurse saying cuss words to bring him something he needed, and I gave him all the details and they were quite astonished. So these are all possibilities. If I can do something, you can do it too with just a bit more unfoldment. When they did this operation, they really unfolded me [laughter].

So, therefore to reach this level of consciousness is the end and aim of everyone. They might not be conscious of it, but there is something within you that is pulling you to the totality of consciousness. And therein lies the reality. So, allow yourself to be pulled. Allow yourself to be pulled out of yourself. Let the attention not be on the body alone. Give it its due. Give unto Caesar that which belongs to Caesar and give unto God that which belongs to God. They tried to trap Jesus with that question, but what a beautiful answer he gave. So, give unto the world what belongs to the world. Live the body, keep it in good shape as much as possible, nothing wrong. But let the major attention be on the inner self. Even while I am sitting here talking to you my mantra which my Guru gave me has 13 syllables, and 24 hours of the day I feel all 13 syllables in an impulse form, all the time. I feel the inner presence there all the time. And you can all do it too by being regular in your practices if you really want to know what reality is.

If you go through a desert, you see a mirage. You think it's real but there's water, it's a mirage. Life is like that: it's a mirage. It cannot exist by itself. Anything that is not self empowered can never be real. Like in your motor car engine, it won't function if you don't use gas. That Divinity is the gas that makes your engine function. You see.

So a very beautiful combination can be formed between unreality and reality. So you go to a cinema, you see things happening on the screen, this character is doing this and that one is doing that, but go near the screen. Would you be touching those characters? No, you'd be touching the screen. So, on the screen of Divinity, this play is going on. This play goes on and on and on. Look at the distance, the projector is here and the screen is over there. The reality of what you see on the screen is in the projector, the film. So regard this all as a projection created by Divinity. And the more you regard this to be just a projection, the less would you become attached to it. There lies the secret of real joy and happiness. There lies the secret of reality where you, although being in maya, you are apart from maya. I Am That I Am, Yahweh. I am here, there, and everywhere. Think about that because you are here, there, and everywhere. You are universal. So why limit oneself to this little unreal self.

So, when you look at someone, what are you looking at? That she's got a brown pair of pants on, purple I think it is, she's got a blue suit on here, that one's got a brown jersey on there.

[END SIDE ONE]

That's what you see. That's what you're seeing. And then of course you look at the face. But do you see deeper than that? There lies the rub: to see within the person that sparkling, scintillating Divinity that is there, pulsating by itself, to see within itself without any dependency. So as we carry on with spiritual practices you will realize the divinity in everything and then you realize reality. Good.

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