

## DEPARTING SATSANG OF LOVE

What can I give you? What can I give you for all your love, devotion and kindness? I could only impart to you the part of the universe that flow forever and impart it to you through a touch. That's all. To make you realize that you and the universe are not apart, and the whole force of the universe is in you in some dormant state. In others, in an awakened state. And what all my people throughout the world need is the awakening, the acknowledgment and the knowledge and the wisdom to know of the Divinity that is there in you, within you, permeating every cell of you you you. Until the "you" disappears and it becomes just I I I I. It's all I could give you. Give practices to lead you to it. But the finality is to unite you.

You are the day and the darkness is the night. ["Oo day"?] in Sanskrit means to rise, dawn. So let the dawn overpower the darkness, and then you'll really know yourself. Man know thyself. If you could only know yourself the way I know you, whoever you are, whatever background you have because I know you all to be Divine. But there is no sense in me telling you that you are Divine; it has to be self discovery, self realization. I can't eat food and your stomach feels full; that's impossible. I've got to make you eat the food of Divinity so that your hunger disappears, and it is satiated with that Divine bliss, where even in the moment of death, you are going into another realm, another dimension in full consciousness. And then when you go into another realm in full consciousness, there is no death. Do you see? You take a pass; you change your suit of clothes; that's all you do. Total full consciousness. For consciousness is life and life knows of no death. No such thing.

And therefore, the integration that is required between mind, body, and soul to become more aware in that consciousness for awareness is synonymous with consciousness. Consciousness is neither pure nor impure. Your thoughts are pure or impure, but not consciousness. Consciousness is an Is ness, forever there. You call it consciousness. You call it God, you call it energy, you call it matter. Everything is there, it's the same thing. So when I tell you that you are Divine (and you truly are Divine), then all the faults and frailties that you suffer of will disappear. For how can anything reappear in the disappearance of the faults and frailties? Any action performed in life is of no regret. Nothing to feel guilty about as I told you the other night. The greatest disease in the world is the sense of guilt.

Why must you feel guilty and for what? You are not there anymore. You have murdered, killed, slaved, raped, but that is past. Now be there. Rather be here. That's all that is there. What is the difference between there and here? It's only that stupid "T." I think it is in German or in Netherlands where here means "Lord." Chetan, do you know?

Chetan: Herr.

GR: Here Lord. So all, everything, is the "Lord." Only that "T" comes in between the here and the there the "T". Check it out.

The crucifixion, the cross what does it symbolize? The greatest symbol in the world among the other symbols. Crucify the ego. Crucify that sense of self importance, because it is imaginary. The ego is imaginary, created by thought forms through vast, previous samskaras all piled up in the garbage. So when one feels that you have crucified the ego and brought it down to its level for the purpose of existence in this world because you cannot exist in this world without a little trace of ego. But where is the emphasis? That is important. Is the emphasis on here or there. That "T" exists there, otherwise it is here.

I want you to realize one factor in life which is the most important factor that you could ever realize and you do not need a great brain, you do not need great analysis, and you do not need any great intellectual power. What you only need is to combine mind and heart into an integrated level of being; and to integrate the mind and heart, the body will just follow suit, and you live an integrated life. In other words, a life of wholeness, fullness, and not foolishness. That's all you need. You bring that which is further than the furthest and yet at the same time it is nearer than the nearest.

How does man function? How does this world function without the omnipresence of that which is Divine? And you are preventing that Divinity from permeating, although it is there, but the recognition is not there. It is not only recognition, but to recognize that which IS and the only thing that comes in between is the here and the here with that "T", the greatest symbol. And how many understand that symbol? You need the vertical of the absolute extending far beyond the skies. And you need the horizontal bar which is the relativity of life. So that "T," if you understand it well, is the horizontal, being dependent upon the eternity of the vertical, or else where would life hang onto? So the importance lies not only in the vertical of the absolute, but also in the horizontal of the relative. For the absolute and the relative together combine that totality, which is you. But you only think of the horizontal, and being horizontal, it moves up and down, and up and down, like a see saw and you have the ups and downs of life and miseries and happinesses, pain today, pleasure tomorrow. Horizontal. But the vertical? No. It stands straight, extending to the skies. Beyond, beyond, beyond, beyond; and all that is within you. Realize that now. And if that horizontal bar sways, remember one thing, the screw is loose. Tighten it! I have given you enough tools to tighten that screw so the horizontal bar doesn't bob up and down. Tighten that screw by your spiritual and meditational practices. Just stand still and know its interdependence between the vertical and the horizontal. And then, when you realize this, the crucifixion becomes a joy, becomes a bliss. It is not suffering, for the horizontal has combined itself with the vertical. The relative has combined itself with absolute.

And it's the greatest experience one can have of leaving this physical frame consciously. There are ways to do that and I'll teach that more and more as we go on, as you become more and more ready how to die consciously and experience the transition state from the physical to the subtler level that carries on, that would go to formulate itself to prepare itself for the next incarnation, which is so necessary to work out all the samskaras and karmas. For you have to work out all the good karmas and enjoy the benefits thereof, and you have to work out all the bad karmas and the displeasure of that too. For to reach the vertical you have to become totally neutral. For good karma and bad karma are both binding. So, if you want to enter the area of boundlessness, you cannot be in any kind of boundary. And that boundlessness is beyond pleasure and pain. It is in the land of extreme ecstasy and bliss. It is said in the Ramayana that even at the moment of death, if you could just bring your consciousness the name of the Lord, Rama in this case, being of Hindu origin you could say Jesus or whatever that you could reach a different stage of consciousness after death. But this is fallacious to a certain extent, because you have to reach a certain level to really appreciate and absorb and assimilate the word "Rama" in your self before you could find "Rama" consciousness.

Where is Rama? Where is Krishna? Where is Christ? Where is Zoroaster? Where is Buddha? Where IS there that consciousness. Is there within you all the time, and with your own mind and your own consciousness, you could project your ideal of Rama or Krishna or Christ and see him in front of you. But that requires perception. And you are being trained to have that perception where you would see that the ideal of the things you have believed in all your life. And yet pure consciousness is all existence and yet non existent. Non existent in the sense that the mind cannot

perceive it, and existent in the sense that it is there, it is the IS ness, it is the IS ness of your true nature that cannot be denied, it cannot be defiled, it cannot be affected. Like the Gita says, no arrows can kill it, no fire can burn it, etc., etc. It is. And you are that IS ness, you are immortal, you are eternal. Nothing exists if you don't exist.

While going through the blessing of objects this morning, Ruthie was with me and I said, "Sit down." And I went through the pains of the pains that were suffered by people and taking them away. I just can't understand one thing. That if I feel a total at one ment, atonement, at one ment with the Divine source, if I can feel that tat twam asi, thou art that, I am that, Brahmas mi, I am Brahma, and then to observe around you the world, suffering, going through miseries.... I can't conceive of the idea because I know it is not real. The reality that you are creating within yourself is by your own little, small, petty thinking that is causing all the trouble. Don't go off your mind, but go beyond the mind and observe. Become the observer and you will soon sense and realize that all these tricks the mind is playing is but just rubbish, garbage to be discarded. And you can only discard the garbage when you can observe it and say that's a garbage tin, drum, whatever you call it. But if you are in the garbage itself, you get discarded with the garbage. You become the garbage. So through your spiritual practices, you become observers of the garbage. And just the very act of observation of the garbage "I am

not the doer" that very observation of the garbage will destroy the garbage. And then you feel that calm, tranquil bliss, that ecstasy.

So what did I do as Gururaj, the so called king of all gurus? Bullshit! What do I do? I just ignite these little fires in you to burn up that garbage. That's my job. In all humbleness, in all humility, and in all purity. Helping you realize the meaning of the two "here's" and how to sublimate, elevate, and understand the "T". That's all. See how simple?

Good, I didn't prepare any jokes this morning. I was too busy with doing blessings on items. If there is any question you would like to ask, please do that because we have another ten or fifteen minutes. I hope it won't make it too late for the kitchen. Sister? Good. I would like to see established in America a little ashram. And as a matter of fact, as it is I travel around the world eight months a year teaching in this country and that country and that country. But if there was a place where people know Gururaj is there for six months of the year, they could drop in and drop out. I also know one thing, because I get so many letters "Gururaj, I got the newsletter from Vidya or whatever it may be, but unfortunately, I can't get these days off from work." Or they might not be in the position to have the money, because when we hire a place it has to be paid for. So although it's such a evil it's a damn necessity, that's for sure. We could have a little ashram where people could pop in and out, and they know Gururaj is there and discuss their problems, or go through psychiatric treatments and psychological treatments and spiritual treatments, because the Guru has to be the whole lot. He's got to be the medical, he got to be a psychiatrist, psychologist, the works. Otherwise he is of no value. Then if we had that, people could come in and out, in and out anywhere really. What I want is a place that has a rivulet flowing. Little river. And we can create a second Lourdes where the entire world could flock to. It'll make it quicker, because if by a touch, you know, we could remove cancer and tuberculosis and tumors and all kinds of things. The same power can be imparted to the waters, but a person would bathe in and move off because they're thousands and thousands and thousands that need this help. We must really think on those lines of having an establishment. I would get one tomorrow if I had the money. I'm the poorest Guru in the world. I haven't got a penny to my name, only debts. Because I don't go in for money.

And yet, I was in business as you all know and turned over seven figures every month throughout the years and for years and years. In the movie world. That's past phase. I love to live the way I do. These pants were given to me by a devotee. These socks were given to me by a devotee. This shirt, this shawl, even my underwear. [laughter] So think seriously of this. I love America very much and we can do a lot of work here in America. Think on these and if you have any ideas, write a note to Vidya. She keeps all the files and speaks to me, being our national coordinator. She speaks to me once a week on the telephone and gives to me [???] plus things that can't be spoken of on the phone, being too lengthy, there are always letters from her every week. If you have any ideas that will help us, write them... Because what do I need? Nothing at all. One plate of food, even half a plate, that's enough. And a little mattress on the ground to sleep

on, that's all I need. Nothing else. And perhaps if it's a windy, rainy day, a little roof. If it's nice hot weather, under grass is also good, the sky is my roof. So if you have any ideas, something constructive, let's do that. Hm?

Well, the sweet sorrow of parting Shakespeare. Many people don't understand the word "goodbye." It actually means "God be with you." He is always with you, in some form or another, He is always with you. You know this story, I think I have mentioned it, where this village was swamped, and a little rowboat came along and they said, "Come, get in or you will drown." But he says, "No, God will save me." And then a bigger boat came along and they said, "Hey, get in, you're going to get drowned." But he says, "No, no, no, God will save me, I don't need your assistance." And then a big battle ship came along saying, "Come on get in, you'll get drowned. The water is rising so high, high, high. You can't survive." And he said, "No, God will save me." But then finally he drowned. And when he went up there to wherever it is, he spoke to God, he said, "You know, Lord, I've been such a faithful person to you. I've always been very pious, I've done good deeds, I never did wrong, but when I was drowning, you never came to help me. You made me drown, you did nothing for me." So God replies to him, "I did nothing for you? I sent you the rowboat, I sent you the bigger boat and I sent you the battleship to help you from drowning, but you didn't take it."

You see, so Divinity comes to you in so many different forms. So by meditation and spiritual practices, you develop the awareness and see, ah, here is the Divinity that has come to me in his particular form. The formless takes form to help me, to make me evolve, to progress. Because if Divinity if there's any such thing as Divinity punishing that's a different subject it doesn't come down with a blooming stick and raps you on the bum. No. It'll make you get a tire puncture so your back will ache for a week. Do you see, it's all to be understood. So the smoother we make our lives through spiritual practices where balance is maintained between mind, body, and spirit functioning in harmony, then you experience the totality. And then, as I've said before, the poem of Rudyard Kipling, "If", the whole world can go haywire and yet I am still. And that's the way a person must live through the twenty four hours of the day. Everything is haywire outside, topsy turvy, but inside you feel that calm and cool and stillness of that which IS. That IS ness. But instead of IS ness, you live is less. We don't want that. Not my devotees. Not my chelas. No. No. Not IS less but IS ness.

Well, thank you all for your wonderful hospitality and your love and thanks to our hosts that own the place that have been so cooperative and so kind, making everyone feel at home and happy and we look forward to being here again. Good. Fine. Thank you. I love you. That's all I've got to give, is my love.

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