

## DISILLUSIONMENT AND THE LOSS OF INNOCENCE

GURURAJ: ...people something tonight. [It got noticed?] But just in these past two days that we are together, there seems to be such a beautiful serenity on your faces, and that's really heartening. As if some weight has been lifted off. Right. What shall we speak about today?

VOICE: I have a question, Guruji. Would you care to speak about disillusionment, the loss of innocence?

GURURAJ: Um hm. Now, if you know what disillusionment is and what innocence is, hm? Good. What do we mean by disillusionment? What we are actually trying to say using those words is this, that we had expectation. And expectation is the mother of disillusionment, frustration and all those things allied to it. Now, everyone would expect something. But on what is expectation based? It is very easy to say don't expect things which is a very deep metaphysical truth but human nature is such that they expect. For example, a person has a business and he wants his turnover to be two hundred thousand a month, and if he does not reach his target he feels disappointed. So disappointed is another blood brother of disillusionment. Now, what can one do to avoid this, hm? Good. Expectation is there, you can't get rid of it. You expect your husband to be faithful, your wife to be faithful, this to be that, that to be that, children to be good, and it doesn't work out that way.

Acceptance, where you learn to expect the situation that you are in, so that disillusionment would disappear. And acceptance necessarily requires innocence, because innocence is a state of mind which contains purity. And when anything is pure it becomes simple. So even while the expectation is there it would be simple, and therefore reduces the impact of being disillusioned. And when the impact of disillusionment is lessened, you would find that in future, expectations are also lessened. They work in a circle one leads to the other, and the other leads to the other. So what do we do for this acceptance of life, whatever it gives us? What do we do? Can we just accept? Now, that too again, is so easy to say. We have to bring the mind to a much calmer level. And when the mind is at a calmer level we would say, so what. I think I've said this before that there are only two kinds of people that could say, so what: the one that is totally responsible, and the other that is totally irresponsible. He just does not care, so he says so what. But the responsible man cares, and yet at the same time, because his mind is in a calmer state, he will say, "Come what may. So what?" And with that state of mind you do not feel disillusioned, because you were not expecting too much in the first place. So now, what else can we do to take the impact of expectation away how to lessen it? What else can be done? It is by one thought that should always dominate in one's mind...dominate one's mind, that I will do my best. I will do my very best

and if it works out, fine. If it doesn't, I accept that too. So there is no disillusionment. Now, as I said a moment ago, this requires that innocent state. And the innocent state is a pure state.

Purity has nothing to do with morality. Morality is man made and comes from the mind. All moral injunctions come from the mind. And it is these very injunctions that has caused more harm to the world than good, because that produces guilt. And that's, as I've said many a times, that that is the greatest disease in the world. It is even more severe than cancer or heart disease. Guilt has killed more people, made them more mentally unstable, than anything else in the world. So. But purity is something different. Purity comes from deep within yourself. And when that purity is awakened within yourself through spiritual practices, you'll find everything to be good. So purity goes beyond the law of opposites, while morality is within the law of opposites.

So when you go beyond the law of opposites then there is no disillusion, for everything is good. I expect my child to pass his exam. I will do my best for my child. Create conditions in the home and in his environment where he would pass his exams. And that's the best I can do. If it doesn't, that's him, and I'm not going to feel disillusioned. Because what is the greatest thing I can expect, hm?

They say you are a master of your destiny. Now, there is some truth in it, but that truth is not well understood. What do we mean by destiny and you being the master? Is destiny mastering you or are you mastering destiny? How much a part do you play in your destiny? Very little. Because in the first place there is no destiny. That is speaking from a spiritual level. You come from nowhere and you go nowhere, you are just here. For your spiritual self is always here: eternal, immortal, omnipresent. So where can you go to? Now, how can you master that which really is? You don't master it, but you uncover it. So destiny, the very concept of destiny, is also a mental concept. And when one indulges in these kinds of concepts of destiny that you don't reach your goal, you feel disillusioned. So when we enter the area of the purity that is within ourselves, we find everything to be good.

Man goes to the races and loses a thousand dollars, and he'll come home feeling terrible. I know a man who I had to treat. I was called up to the hospital who borrowed money to go to the races to gamble. And he lost it all. And when he lost it, he had a heart attack because he was so sure that he was going to win. He said it came from the horse's mouth so I couldn't lose. And yet that horse might still be running now. [LAUGHTER] Do you see. So that expectation brought him disillusionment and gave him a heart attack. So you see the attitude of mind plays so much in our welfare of mind and body. It has an effect. I would not be delusioned with anything. Why? Because I am living in an illusion as it is. What is the reality of life? What reality is there? If there is reality it should be permanent, for reality is always permanent, while this life is transitory. So why should I be disillusioned about anything? We are forty people here, I would like to talk to four hundred. But even if there were four I would not feel disappointed no delusionment. We are not disillusioned. So

when we draw from that inner source, when we draw from that strength, we have that power of mind. Our mind gets lightened up. Not to see the darkness, for disillusionment is darkness. I love a girl very much and I know, and I've been told that the two of you are highly compatible. There are certain characteristics within both of you which has a great degree of compatibility. But say this girlfriend of mine changes her mind and does not want me anymore for some reason or the other. I am not going to feel disillusioned. Too many fish in the sea. And who knows, I might find someone that is even more compatible and that could see the things the way I see it, and I could see the things the way she sees it. So there's no disillusionment. You don't lose sleep over it. You don't become miserable.

Now, when I said I am an illusion, what does it mean, hm? You would say I can feel my feet, I can feel my knees, I can feel my head, my face. Now, isn't that real? Yes, it is a illusioned reality in this field of relativity, because the emphasis is on relativity and not on the absolute. And when the emphasis is just on relativity, then naturally I will get disillusioned by things happening in my life. But if my attention is more on the absolute and take life at its own value that all this must pass, all this must change, even as you are sitting there... do you know the amount of changes that is taking place in your body and you're not even aware? You're not even aware of your heartbeat. You're not aware of your breathing and as Guruji says, "Take your attention to your breathing." So there are certain motor functions that are happening within ourselves that we are not aware of. But yet, one little thing happening in life, something that is of no importance makes you feel disillusioned. And yet, because of lack of awareness... and the awareness... the secret of awareness is this:

that all this is. And I'm aware not only of the things that are perceived by the five senses or this little straw head, that I'm aware of a great force that is beyond it. Now, that is functioning in totality, where you can live on two levels at the same time. I was telling a story of two birds, where was it, in Chicago? This one bird... two birds on this one tree. The big bird with the golden plumage was sitting on the top branch, and the other bird was picking at fruits off the branches some were bitter and some were sweet. And as the fruits became less and less on the lower branches the bird started climbing higher and higher to get more fruit, until he reached the top branch and saw the bird with the greatest... with the beautiful plumage. And the one bird merged itself into the other bird. And you felt realized that that bird that was watching me from up there is but me. Right.

So we require that mergence between the absolute and the relative. For the relative is limited, while the absolute is limitless. And when the attention is more on that which is limitless and yet, performing in this world of relativity, then you will never be disillusioned by anything. Then even our thought forces are channeled in such a way that come what may, for that too is a way. And how much am I not learning from it? My girlfriend jilts me. Okay, fine. I'm learning something from it. It helps me to dive deep within myself. It helps me to examine my own thoughts. It helps me, it aids me in my evolution. It aids me in my unfoldment. You see, as I said the other day there's an opportunity in every adversity. Or like

the other saying, there's a silver lining in every cloud. So where is the place for disillusionment? So we are deluding ourselves. We are thinking that we are disillusioned, and because we think that we feel miserable. Now, why do we think we are disillusioned? It is because of that instability of mind, the lack of strength. It is a weakness of the mind.

I tell you a story. In Cape Town I had to take the bus which was about half a mile away from the office. There was something wrong with the car and it was in the garage. So I had to take a bus. Now, on a Saturday afternoon work until about four, five o'clock and the streets get deserted. At that time people are all gone home or whatever, and the shops in Cape Town close at one o'clock. Not like here where they are open twenty four hours of the day. Good. I was walking down the street, and empty street, and three thugs came up to me. And one pulled a knife and said, "Give me all your money." That was the last thirty rand I had in my pocket the last and I knew I had some bills to pay. So I said, "Here, take my watch as well." I gave them the watch. So then they ran up the road and I shouted to them, I said, "Hey, you've forgotten my pen." Beautiful pen, golden one, Parker, that was given to me as a gift. And those three thugs came back to me and gave me back my money and my watch. And they said in Afrikaans, [QUOTES IN AFRIKAANS]. It means, oh, he's a different kind of man. Do you see. I was not disappointed or disillusioned because my last thirty bucks are going, and I got to buy food for the family and pay the bills. Because you can't always charge it. Talking of charging it, this little Willy went with his mother to a shop. And the salesclerk, clerk? Clerk? Clerk, that's Americanese, yeah. The salesclerk gave little Willy a candy, a sweet, a candy. So the mother says, "What must you say, Willy?" So Willy replied immediately, "Charge it." [LAUGHTER]

Yes. So let us charge our lives with those thoughts of optimism, perhaps, if you like to start there. And optimism starts by saying, come what may, I'm prepared for anything. And there's only one certainty in life. There's only one certainty that you can be sure of, and that is death. So in between what are you worried about? If that is going to be the end of this little existence... of course my spirit is immortal, everyone's is. So these changes occur. All these changes are there all the time. Everything is changing, changing, changing, all the time. And I allow those changes to happen. Because I accept them and therefore I'm not disappointed or disillusioned. It is okay to fall down, but you are a man if you can stand up again and hold your head high. So courage comes into the picture optimism, courage, steadfastness, and a determination for anything one requires in life. And if it doesn't happen, you're okay. You don't feel bad about it. You don't feel lost. Why? What is there to lose. Nothing. Nothing to lose, and everything to gain by any experience we go through. And this requires a degree of innocence within us. Innocence is like a little child. A child... A little child. A child... To be childlike. Childlike. A child does not expect to go and drive in a Rolls Royce. He would like to take a little drive even if it was a little mini motor car. But, yes, we grown ups with our minds want to drive the Rolls Royce but not the

child. The child just cares for the ride. And we are all in this ride of life we are riding. We are all just riding. And where are you going to? You don't know. Where have you come from? You don't know. But you know you are here. But with that knowledge where does that answer come from that I am here? And what makes me be here? This body, hm, or a higher force that makes me be here? Because once that force, the vital force, is gone you are dead. Then you are nowhere, neither here nor there. So I am here, that is true. But I am not going to recognize my hereness only with my mind and my five senses: seeing, touching, feeling, smelling, hearing. That is not the criteria for that gets me nowhere. That will only bring disillusionment. You get pleased if you see a beautiful scene, and you get displeased if you do not. You are pleased because it was such a lovely ride on the boat this afternoon, but if that lake was choppy you would say, ah, terrible. Where does the smooth ride or the choppy ride come from and who interprets it? Your mind. If it's a choppy ride I would say, "Ah, this is nice, I'm on the merry go round." You know those rides you get that goes up and down? I don't know what you call them here.

VOICE: Roller coaster.

GURURAJ: Roller coaster. Roller coaster, yeah. So if the lake was choppy and the boat was swaying to and fro I would say, "Ah, this is lovely, I'm getting a roller coaster on a boat. Now, isn't that fun." The mental attitude, that is what we have to change if we want to avoid disappointment and disillusionment. For everything, to repeat again, that happens is for our good. If a girlfriend jilts me, as I said just now, okay, let her. She might have found someone better. His name could be Paul, Peter, John, Jack, who cares? But I am still me, here. She has run away, but I'm not going to run away. And if I do run away, what am I going to run away from? From life, or from a circumstance? Why should I escape? I don't escape into misery. If I have to escape, I'll escape into an understanding that all this too is good for me. Something there must have been in my karma of the past or present that brought this about. Do you see. Is that where my glasses went? At the back.

VOICE: Can't see there.

GURURAJ: Mm, yeah. Can't [through?] that. You know, we've got to have an open mind. This one lady was going to a political party, and she said before she left home that, "I'm going to have a totally open, unbiased mind and listen. And I am thoroughly convinced that I'm going to listen to a lot of rubbish." You see how open and unbiased our minds are? With these prejudices, expectations. So you first get convinced of a certain thing, and then you say my mind is unbiased and I'm open to any thoughts that comes. Hm? See?

VIDYA: Guruji, before we finish...

GURURAJ: No, I'm not finished with the other question yet. It'll

take another hour for this... Yes, and talking of going to a political meeting, there was this political orator and he took a long time to start off before he uttered a word. And he said, "I am speaking for posterity." He took a long time to start before he said that. "I'm speaking for posterity." So one person at the back shouts out, "You better be quick or else posterity will be here to hear you." [LAUGHTER]

Yes. So, my love, disillusionment is not...

VOICE: I...

GURURAJ: You'll have question times now. Disillusionment is the greatest illusion. Disillusionment is channeling our minds in a negative way, for nothing is really real. But reality has certain values. And if we accept that these things are changing, fine. But I, the real I, will never change. Okay, Corinne.

CORINNE: It had, sort of, to do with this whole idea. I've been doing some research. I wrote a paper on the process of change in life transitions, which is a...

GURURAJ: Transformation, um hm.

CORINNE: Well, it's a field now, and more in psychology. And I've been doing a lot of research. Probably because I've been experiencing in my life the idea that there are some changes I had not believed that that in end result, perhaps are overall negative if you don't look at them from a spiritual perspective. And yet, if you don't care, if you get so detached that it doesn't bother you... let's say someone in your family dies.

GURURAJ: Non attached.

CORINNE: Well, if you didn't care enough that their death didn't effect you, then sometimes the lesson wouldn't be there. You wouldn't learn anything from it.

GURURAJ: No. You are in the world and yet not of the world. You would learn by the death. You would learn that everything is changing and everything must die. So accept this. It's beyond my control. You know the serenity prayer: God give me the courage to change the things I can, and the... how does it go?

VOICES: Wisdom to accept...

GURURAJ: Hm? And the wisdom to accept those that I cawn't that I can't.

CORINNE: I don't... I'm not talking about from the mind. I'm saying one becomes attached to, one loves the people that one's around.

GURURAJ: Then it is not love. It is not love because the very word attachment implies qualifications. I love you because you are pretty, you've got a nice cute nose or beautiful eyes. As soon as I put my mind to that I'm not loving. You love for the sake of love.

CORINNE: Then we are defining attachment differently. I would say, "I love you because I enjoy your presence. And when that presence is gone, then I miss that presence." Okay, that's what I was talking about. An attachment between a mother and child.

GURURAJ: ...miss that presence. Yah, okay. Now, if I am gone, what part of me is gone? Hm? If the mother is gone, or the father is gone, or the guru is gone, what part is gone? His physical body? His mind? Or the spirit? Where can the spirit go to, I said at first when I began? So I would remove this physical body even from this plane of existence, but the spirit is still there. So if you want to have attachment or be attached to that inner spirit, for then you will know that nobody really goes it's here. And Guruji's not gone. Guruji's here with me. And that gives you strength. That awakens you. And that is one of the purposes of our gurushakti practice. And a lot of our meditators sitting here, for example, experience that. Experience the presence. You see. Who says Jesus is dead? Who says Krishna is dead? Who says Buddha is dead? Still here. So they've chucked off the body, they didn't need, they'll take on a body again some other time in another place. But that consciousness is forever there. I was talking to some...in another talk somewhere, I said, "Look, I

don't care about Jesus' life." He could have done so many things. He used to wine and dine with the Pharisees and moneylenders and what have you. There's an article in the Observer, the daily paper in England, where they found a new scroll, and in which it was stated that he had a child with Mary Magdalene. And it's also stated that his close disciples were so jealous of him, jealous of Mary Magdalene because he kissed her so passionately on her lips. This has been now discovered recently. And it was published in two parts in the Observer, which is one of the largest circulating daily newspapers in England. But I don't care for that Jesus. Let him do what he likes. He might have got drunk every night with the Pharisees and what have you. So what do I care. But I care for Christ! Yes. Not for Jesus. For Christ. Because Christ is the consciousness with which we can become one. You can never become one with Jesus, because it was a body. You see. But you can become one with that consciousness. And that consciousness is God I and my Father are one. So if the Father is omnipresent and everywhere, then who goes?

So I was explaining the other day, not too long ago, the difference between detachment and non attachment. Detachment is a kind of an escape. You can escape into the Himalayan caves or you could escape into moroseness, morbidness or whatever. But non attachment is different. Detachment is running away. Non attachment is being here in the world and yet not of the world. So if this can be proven in science, then you'd be doing a great paper. You'd be contributing. And if you can even find the molecular structure of the absolute, you'll get the Nobel Prize for Literature and Research. It's not impossible.

[END SIDE ONE]

GURURAJ: Ah, sorry. [DROPS MIKE] How many miles is the Grand Canyon from here?

VOICE: About twelve miles when we get to the main road.

GURURAJ: Oh, I see. Do you know...

VOICE: Did you say Grand Canyon? Oh, be damn.

GURURAJ: You know, Grand Canyon.

VOICE: Oh, that's a plane ride away from here.



GURURAJ: Oh, a plane ride. Yes, I've been there. But it reminds me, a traveler went to the Grand Canyon and this guide was showing him around. And, as all guides, this guide was explaining the traveler that it took millions and millions of years for this abyss to have come about millions of years. So the traveler says, "Well, well, I never knew it was a government job."

[LAUGHTER]

VOICE: You can tell who's the government employee.

GURURAJ: That's true. They never get anything done. You've got to wait for ages. Where I live there's a sand road and for the past five years we're battling with the City Council, what do you call it here?

VOICES: Same thing. City Council.

GURURAJ: Yah, City Council. Yah. To put a road there, but it's still coming. Good. Anything else? Yah, sure.

NIRMALA: Oh. I was just going to...while you were on the subject of Jesus and Krishna still hanging out here, and Buddha. [LAUGHTER] Do they evolve while they are sitting around here? I mean, are they just there stuck at that level or do they keep on moving and evolving and changing?

GURURAJ: Krishna and Buddha and that? Christ?

NIRMALA: Yeah. Yeah.

GURURAJ: Yeah.

NIRMALA: Oh, I hope so, it must be very boring.

GURURAJ: They, having known the changeless... they having known the changelessness are always here. Now, there have been many self realized people in the world that would merge away into Divinity like a drop of water merging away into the ocean and becoming one with the ocean. Then there's another class that sit on the fence, like Buddha and Krishna and Christ. They sit on the fence. They can merge away if they want to, or they can come back and take birth again if they want to. And their hearts are so full of kindness and compassion that they come back again and again and again. Like the Gita says, when there's a great imbalance in the world... when there's a great imbalance in the world, when evil rises I shall be born again and again from age to age. And that is true. That is true. So they are not the ones that would want to merge away. They found that consciousness, they explored the entirety of consciousness, they merged into it, and by will they take birth. And their will is determined by us. Their will is determined by us. Because as a person radiates from him an emanation of some force, so a city emanates a certain force, a country emanates a certain force, the whole world emanates a certain force. And it is that force, that very emanation, that draws that Christ or Buddha back to this planet. There could be one man living at this time, and who is living simultaneously in many other worlds at this very moment doing different jobs. Because once you know the entirety of consciousness... It is like holography, hologram, right, where the entire picture could be broken up and you just take a small piece of it and you would have the entire picture in that small piece. There's one transmitting station, but that transmission could go through millions of wireless sets throughout the country. The oneness is there and yet it is within each and everyone here, and not only on this planet but on many, many other planets and places of existences where the fullness is there of that. When there's a radio broadcast, a transmission, say some symphony, you don't only hear a bit of the symphony on one radio and a bit in another radio and a bit in another radio, no. You hear the full symphony in five million radios. In that way that consciousness is everywhere doing its job. But I can tell you one thing, that if Buddha or Christ should walk down your main street, they might get arrested for vagrancy. Because we got to have a certain consciousness in order to recognize that consciousness. Because these guys they live on two levels simultaneously another paradox. Totally human; no different than you and me. And yet, like the two birds in the tree they live on two different levels of existence: in that vast universal level and yet at the same time in the individual level. The only difference between you and Christ is that you live in that individual level only, and not in the universal level which can be lived and I talk from experience, I never talk from books. I only talk of the experiences which I personally have had and am having but you can live in those two levels at the same time. So you are God and man. That was one of the poems you recorded: You are God and man.

VOICE: Could you elaborate a bit on the living on two levels, Guruji. As you know a great many people have very stringent preconceptions of what a master ought to be and what his [????] level ought to exist of.

GURURAJ: That is the trouble. You are projecting your own prejudices, your own biases, like this woman that went to this political party with her own particular ideals. So where do those ideals come from? From your thought level. From your own understanding. And we have no right to have a fixed ideal in our minds. Therefore it is said in the Bible, "Judge ye not that ye be judged." It is very true. For how could you judge a person that lives on two levels simultaneously, when you are not living on those two levels. When you do not have the awareness, how can you judge something that is limitless, with a limited mind? There's a story of a monk who was sitting around the fire with his chelas, and all of a sudden the monk, the guru, spiritual master, pulled out a piece of burning coal and jabbed it in the arm of one of his chelas sitting there. So everyone were aghast, they were shocked. "How can you do this?" He was the epitome of kindness and compassion. Yet, you burn your own chela. So later he had to explain. He said, "The destiny of this man, within a week, was to be burned alive and I averted it." So if we see such a man jabbing his chela with a burning piece of coal would think, "Oh, my God. Let's not have anything to do with him."

Ramakrishna, a great sage that lived at the turn of the century, if any psychiatrist or psychologist should see him today would say he's totally mad, insane. One day he was walking on the road and he saw a dog eating food out of a bowl. Ramakrishna went to sit next to that dog and ate from the dog's bowl with the dog. If you see that wouldn't you say that's madness? But to him he felt that the food and the bowl and the dog and him is but one! The same essence, the same consciousness. Do you see.

So we never judge. We never project our personal ideals upon a master. What we can ask ourselves is this, that does my master benefit me? Does my master give me a better understanding of life? Does my master push me a little bit along the spiritual path and show me the path? Am I gaining anything more, my personal serenity, calmness, peace, am I gaining? That is the question to be asked to yourself, and not judging a master. You can't.

My guru, Pavitrnananji, used to do funny things. But I knew, I mean I could recognize it. For eight months he'd never, ever so much as speak to me, and if he did he'd shout to me. He'd say, "Pick up that piece of paper lying there. What's it doing there?" or "That pen lying there. What's it doing there?" But I stuck it out, you see. I'd say, "Oh, look at this guy," you know "he's ignoring me." You must really listen to the tape I made in England about Pavitrnananji and our relationship. You must... you'd love it. I think you have it in your library, don't you? You must listen to it. But he was a true master, a self realized man. He wasn't an avatara, but he was a self realized man. And I used to speak to him many times. I used to go and visit him once a year while I was living in South Africa. And I'm in South Africa for about twenty seven, twenty eight years. But every year I did my trip to visit him. And I used to tell him, at that time I was in big business, money and

everything. So I says, "Look, let me start up an ashram for you, so more chelas can come and you can teach others." So he says, "No. I came for one mission, is to take you to realization, and you start teaching the world." I was his only chela. Do you see. So how can it hurt? You would say, Oh, Pavitrnanaji, a self realized man, an intellectual genius, and a spiritual giant. That's what he used to call me, and I would say, "Guruji, don't talk nonsense." But he was that. So we can't project our ideals.

I think we're causing bad karma that we do project our ideals on what a master should be. They are damn funny people, that I can promise you. So how can you understand funny people? They'll make you laugh, they'll make you cry. They'll tell you one thing today and next week they'll tell you something else, and create a conflict in your mind so that the real conflict that is within you could be resolved. But then you'd say, "Hey, Guruji, you told me this last week and this week you are telling me that. It is so opposing to each other." But the true guru knows. He knows. He knows the kind of medicine that is required. Do you see. You can't judge.

You know, this minister he started at this church and he wanted to know how people liked his preaching. So he asks one of the church orderlies, the beadle I think they call him. Hm, beadle?

VOICES: Deacon? In England only.

GURURAJ: Oh, in England only. I see. What do they call him here? [PAUSE] Whatever, right.

VOICE: Deacon.

GURURAJ: Deacon. So he asks the deacon, "My predecessor, how did the people like his preaching?" So the deacon replies, "They said that he was not sound at all." And he asked the deacon again, "What do they say about my preaching?" So the deacon replies, "They say you're all sound." [LAUGHTER]

You know, little Flora had a bad toothache and was taken to a dentist. So, you know we teach our children to pray before going to bed, and the mother heard little Flora praying. And she said, "Forgive us our debts, as we forgive our dentists." [LAUGHTER] Yeah.

VOICE: [WHISPERING: INAUDIBLE]

GURURAJ: Oh, there's plenty more here. Tomorrow. Good. Over an hour. We shall call it a day. Tomorrow... Did you make

announcements for tomorrow?

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