

THE SECOND COMING

CHELA: This is a satsang with Gururaj Ananda Yogi, U.S.A., 1982, number 8, recorded at U.C.L.A.

CHELAN: Guruji, Guru [unintelligible]
Beloved [unintelligible]
Golden Ishta devata,
In preparation for communion,
should we not prepare to be our best
when by thy crown of glory we are blest?
Should we not leave behind
our shoes, our tongues, each busy mind
so that our hearts thus freed
can open to thy divine seed?
Lord, grant us thy purity, thy grace.
Grant our spirits thine inmost place.
Grant us this holiest desire.
Hope, give us thy sacred fire. [Lines are mine. T.C.]

GURURAJ: Beautiful. Beautiful. Beautiful. You must really get your poems published in book form. He's written some wonderful poetry. He always sends it down to me to South Africa as soon as he writes some. Lovely. Question.

CHELA: Allison. Allison.

ALLISON: Guruji, many people nowadays have a great sense of anticipation of the "Second Coming" foretold in the Bible. You have said that all great spiritual teachers are manifestations of the Christ spirit. There have been many great teachers since the time of Jesus Christ; and you tell us that the Christ spirit is always present in the world. What, then, is the significance of the Second Coming?

GURURAJ: There shall never be a Second Coming, for that Divine Consciousness is forever present. But what happens is this, that from time to time when a greater imbalance occurs in this world, when there's a greater amount of tamas dominating, then that totality of consciousness takes a human form. The totality of that consciousness takes a human form to bring about the balance. Therefore it is said in the Gita that when evil rises, when great injustice is done, and when truth is forgotten or trampled down, "Then I shall take birth from age to age."

Now when we have great masters, then it means this, that the totality of that Christ consciousness does not necessarily need to come down. There have been great masters bringing forth a part of that totality to bring knowledge to the world in preparation of the total coming. And that is very symbolic of what is said in the Bible of John the Baptist coming to prepare the way. So this has always happened.

You find this very much in the West also. For example, if you have not read Vivekananda or Ramakrishna or Yogananda, you would not really be able to understand me. So many teachers come to prepare the way, and it is still the same Christ consciousness. But it is not manifested in its full force only when it is really required.

Now this world is going through great changes, and the changes are such that it could be very detrimental to humanity. I've said in some talks somewhere that round about the year 2050 there will be a great catastrophe, and this catastrophe will come about by greater and greater advances in technology where even today you have the neuron bombs that will save all the buildings and the city but kill all the people. Now that is what we have here in America. In Russia, for example, there are certain inventions there that have not been publicized. But the entire earth could be annihilated, and not only the earth, it could affect the entire solar system. So when you hear of UFO's coming, they come for a purpose. All the governments are denying this because they do not want to create a panic amongst people. So therefore they play down or phoo phoo the idea. Those entities from other planets do come to bring peace and not for war. There are other planets that have entities that are far more evolved than what we are.

So our mission in our organization and I never like to use the word, organization or movements, but for the sake of language, we might have to use the word so our main duty is to develop and open up the hearts of man so that when love springs forth the technology and the knowledge acquired would be used in a good, rightly manner. Now this great catastrophe, I've been talking about it for the past ten years. And just recently a few years ago Linus Pauling, two times Nobel prize winner, has said the same thing. I read the article in the newspaper. So all the tendencies are there, tendencies such as the tendencies a human being individually would have. But all these tendencies can be changed. Tendencies in your own lives can be changed. There is such a thing as pre destination, and yet there is also such a thing that that destination could be changed. You might want to go to downtown Los Angeles, and there are so many roads that could take you there. You could take a road that is jammed with traffic, or you could take a road where you could

have a smooth ride. So therefore we bring the message of love and peace not only by word but also by practices that we give to people which develops this love and peace.

So when it comes to the avatara, the totality of consciousness, what is the totality of consciousness? That is the question. Through various universes and we are one of the universes with billions and billions of stars and suns and planets now the very emanation that is created by this universe, by the thought forces of man, that emanation gathers together as it has been doing all the time throughout the ages. Those emanations gather together, and the gathering of the emanations, the thought forces and the energies of this universe, is called the personal god or the totality of consciousness. So an avatara does not create you, but you create the avatara. You see? You create that being who is, who represents the totalness of all existence in our universe. So the avatara, being at the most finest level of relativity, is a product manufactured by us.

Now being at that finest point of relativity, when we talk of the sufferings of Krishna or Buddha or Christ, what do we mean by that? The greatest suffering is coming from that vast sphere and taking on a little, frail body. That is the great suffering. So from this vastness, from the universal self, the avatara has to individualize itself to become a man. From a god it becomes a man, but he remains a man god. So he has all the qualities of man. He does everything which man does. And traveling through this vast space in timeless time, he has to go through all the procedures from that total subtlety to greater and greater grossnesses until he assumes a body. Now when he assumes a body, he too has to go through the trials and tribulations that all of us suffer. Or else if he does not become one like you, how can he communicate with you.

We in the West and in the East have a very false idea of what an avatara is. And this was put forth by organizations, churches, where they created a superficial ideal, someone that is totally moral an ideal so that when you start worshiping the ideal, they rake in the money. It's a tool which all religions throughout the world use.

But if you know the lives of these great men, these avatars, and you will know they have been totally human. Let's take the story of Rama. Rama was born son of a king, and because of his stepmother's jealousy, he was banished into the jungles for fourteen years. He was very jealous of his wife because the wife had been abducted, kidnaped, by Ravana, the king of Sri Lanka or

Ceylon. And she having stayed there for about a year or more, he felt that she has not remained pure. Because Ravana was a man, he was described to be a man with ten heads. Now ten heads does not mean ten physical heads, but he had the brain of ten men. During Ravana's time in the whole of the East, he was the man that had control over fire which means he discovered electricity and the uses of it. A brilliant man. So when Sita, the wife of Rama, was abducted, Rama thought that she could not remain pure. And he heard a washer woman at the riverside washing clothes, and she was

speaking to a friend, and Rama was passing by. And she said, "How can Sita be pure in the presence of such a man as Ravana?" And because of the words of a washer woman it poisoned Rama's mind to the extent that he put her through a fire ordeal. Created a great big fire and asked her to step in it, and said, "If you are pure, you will not be burnt, and you will come out unscathed." He got so jealous. An avatara, but so human. You see? There are many stories about him. The Ramayana is only about so thick, so we can't go into all that. Fine.

Look at the life of Krishna. He was a great statesman and strategist. He created wars between the Karavas and the Pandavas on the battlefield of Kurukshetra where thousands upon thousands upon thousands of people were killed. That was Krishna. Krishna had his gopis, sixteen hundred of them. And he used to frolic around with them. And he had sixteen thousand and eight wives. And the first eight, of course, he married individually, and the other sixteen thousand he married collectively. Like your Reverend Moon is doing. [Laughter.] (Did you bring me that cutting, Sidney? Where is he?)

CHELA: I'm here. I forgot [unintelligible.]

GURURAJ: Oh, good. Krishna conquered this little kingdom where there were sixteen thousand women imprisoned. Imprisoned in the sense that this king had this harem of sixteen thousand women. So when he conquered the kingdom, he took over everything including the wives. You see? That was Krishna. And yet an avatara. So human.

I could tell you the stories of Mahavir, another avatara, that founded Jainism which is an off shoot of the Hindu religion. I could tell you of Buddha that lived in all luxury. And his father would not let him out of the luxurious palaces. His father would not allow him to see any suffering. But one day he escaped, ([Coughs] Pardon) and he saw an aged man. And he wanted to know why there should be age. He saw a diseased man, and he wanted to know why there should be disease. He saw a corpse going by to the funeral pyre, and then he asked a question why there should be death. Like that he saw about four things. And to find the answer to that, one night while his wife and son were sleeping, he glanced at them and he walked out into the forests to meditate to find the answer to these questions. But after he found the answer, what did he do? He went...he taught, and then he went to the house of a rich courtesan. Taught in her gardens. And he lived with her. And the first thing he told her was, "Teach me how to love." Even after he became enlightened. They had a jolly good time together. That was an avatara. So human with human qualities, and yet a god that brought the most profound wisdom and knowledge to the world. And yet a human.

Let us take the life of Christ. He drank like a fish and he ate fish and meat. And by the way, the Hindus believe that Krishna and Rama were vegetarians. That's a lie. They were not only fish eaters, but they were also beef eaters. They used to go hunting. What did they do with the animals they killed? They had a barbeque. You see? Avatars. Right. Christ was in love with a woman, Mary Magdalene, and he had a child with Mary Magdalene. But because being a rebel, the child had to be taken away, and someone else brought up the child. So when he was on the cross, he said, "Son, meet mother. Mother, meet son." So how do the theologians interpret it? They say, that was said to Mother Mary. Mother Mary knew her son, Jesus, and Jesus knew his mother. This was said to Mary Magdalene. And the son, whose name was John, did a lot to propagate the teachings of Jesus. You see. So human. Totally human. He used to wine and dine with the Pharisees and money lenders and what have you. Do you see?

So the things we have been taught by the churches of every religion has been false. You can only touch the human heart if you are human and not up there on a pedestal. And so our minds have been patterned by these teachings that have been thrown at us all the time over thousands of years that the avatara is so, so beyond the ordinary human. They are right in one respect. He is beyond because he knows the totality of all existence, but at the same time he is human. I think during this week I said that one can live in totality and in that diversity still be able to live in unity. "I and my Father are one," can still be a living reality as it is from moment to moment, second to second, by the avatara. And yet indulging in the world; to be in the world, and yet not of the world. You see. So these avatars have always been normal human beings with their own little idiosyncrasies.

But the half baked gurus, not knowing themselves, would want to be far away and sit on a pedestal. I went to visit one cathedral. I think Charles took me in England. And the pulpit was so far away from where the masses sat. Practically from that door to about here. So the masses sat here while the big boy was there. Do you see? He might have seen nicely ahhh! early in the morning. You see?

All these fallacies perpetrated upon human beings, thrown at you all the time. All the time. Conditioning the mind all the time. Therefore I say if a Christ should walk down the road, you might not recognize him because you'd be looking for some kind of ideal. He would be walking three feet above the ground, perhaps, or something like that. And this business of coming down with white horses in a fiery chariot. Waving the American flag, I suppose. [Laughter.] It's all rubbish. It's nonsense. The avatara in his embodied form is here and now.

In Las Vegas there's a group. I forgot what they call themselves. So these ladies came to listen to one of my talks there, and she asked, "Is the avatara coming?" I says, "No, he is not coming. He's here. But even if he is sitting in front of you or standing next to you or passing you by, you will not recognize him." For it requires a great amount of awareness within yourself to be able to recognize a person of that spiritual stature. You will look at him as an ordinary human being. And

he likes to be ordinary, for the more ordinary you become more ordinary than ordinary then you are extraordinary. But one thing the avatara would always teach is this: "Be human. And I am your example of humanness." Do you see? So forget all the ideals that has been perpetrated upon you. It's a hoax. There are many churches that would ask you fees so that you can be saved on the other side. What a racket. There are many churches that do other kinds of things. If you don't tithe, you go into eternal damnation. And like that, this applies to every religion today. So what requires to be reformed first is not the people but the religions and churches and temples and synagogues. They require the reformation and not the people. Do you see?

So the avatara has to travel from that total universal subtlety, subtleness, to assume a gross body. And after assuming the gross body after going through that vast procedure from the plant to the...from the stone to the atom to the stone to the plant to the animal to man he has to go through that whole procedure too, because even the sum total of the emanation which makes the avatara is also subjected to the laws of nature. And so he has to follow the laws of nature and then only take human birth.

Now there has been no avatara in this world that has started teaching before the age of thirty because he himself had to find himself. He himself had to recognize himself. He himself had to know himself. And with all the experiences gained in daily living he came to realize, "Yes, I am that totality." And then only is he qualified really to teach, to guide. You see? So that is the real suffering going through this vast...coming from the vastness into the little, frail embodiment of a body. So this woman had this talk when I said that the avatara is here, so she asks me, "Could tell us his name?" So I said, "No. Ugh ugh. You find that out for yourself because when you are ready, you will know." And funny enough, all these great avatars, they are only recognized as avatars after they leave their bodies and not while they are still in it. And then all the people kick their backsides and say, "Oh, God! He was here, and we did not know him."

[Music sounds in background sounds about like an ice cream truck]

GURURAJ: Celestial music from the avatara. [Laughter.] So. Quarter to one is it? No, twenty past twelve. So this universal force has always been here all the time, for without the permeation of this force we can not exist. And the avatara Why is Jesus called "the Son of God?" Because he is so pure. Now do not mix purity with morality. Morality are man made laws to try and keep some form of order in the world. And it has not succeeded. Purity is from within. A person can be so pure within that he just shines out in his purity. For in him there is no hatred, no malice, no lust, no greed. These are the outward manifestations of such a personage. And yet he'll have a nice time while on earth.

You always see pictures of Jesus so sad, but he was a jolly good old boy. Yes, he was. Therefore, he taught, "Be of good cheer." That's what he taught. He said that over and over again, and he would not say that if he was a sad sack. Do you see how things have been misinterpreted by churches? They tell you, "He suffered for you and for your sins. So now pay back into our coffers." You see? You see the whole... the degeneration that has been going on for ages? Going on for ages. And that is the position today.

So when the universal consciousness, the sum totality of the universe's emanation at its finest level, comes down in body form, he will always be an ordinary human being. But his teachings would be so profound. He shall not teach from books. He shall not teach from his intellect. Any professor of philosophy can do that because he has studied all the philosophies of the world. but he teaches from the heart, and when he teaches from the heart, it reaches your heart, and a transformation takes place within you. He first starts off by making you face yourself in the mirror and to admit to yourself the faults that you have that makes you unhappy. And then he shows you how to tackle those faults, how to iron out the wrinkles in the fabric of life. And that is how when those wrinkles are ironed out you reach the Kingdom of Heaven that is within. That's all he does. He does not need any studies. For all the being the totality all the wisdom and knowledge of throughout the ages and beyond the ages is already within him. And he just gives it off. From the heart to the heart, and only using the mind as an instrument, only using the voice as an instrument to give these teachings to bring about an awakening in man.

But that is not the only thing he does. Being the totality of all emanations of this universe, being such a powerful spiritual force, his very presence alone brings about a certain amount of balance. And bringing about a certain amount of balance, that is why he is called a savior of mankind. So when the theologians say Jesus saves, it is wrong. Christ saves. And by Christ, I mean that universal consciousness that is brought down and imparted not only by words but by his very presence. So in the presence of such a being, you feel uplifted. You feel a quietude, a calm, so that in that calmness and quietude the spirit that is within you has a chance, if you allow it, to merge with the spirit of that universal consciousness which you see in an embodied form. And when that mergence takes place, there is nothing more that you could ever wish for or desire for. And he shows the way. When we say that man does not live by bread alone, it has very deep significance. Man does not live by the mundane things of life alone, but there is that inner you, the higher you, the finer you, the pure you that really makes you live. That gives you the life, and not the material, mundane world in which we are so enmeshed. So woven into that fabric that you find it hard to extricate yourself. And so the avatara, that consciousness, tries to extricate all those blemishes and yet keep the fabric intact. That is the art.

He does not tell you become a god. He tells you become a human. You are born as a human but living as an animal. Become a human. For once you become a true human, then you are very close to that which is divine. For the true human is one that could be the closest to the divine. The animal and plant still has to evolve.

And then they say man is made in the image of God. He is not made in the image of God. He is God. He is Divine. Every cell in your body is divine because Divinity is omnipresent. It is just the recognition that is required. The cognition is there, was there, and always will be there. But the cognition has to be re cognized, recognized. Do you see? And that is what the avatara teaches.

And then he would teach different things to different people. To some he would teach dualism. To some he would teach qualified non dualism. And to some he would teach total non dualism. As Christ has said, "Pray to thy Father in heaven." That's dualism. He is separating the Father from you. He had to teach that for a certain kind of people. Then he said, "You are a branch of the same tree. You are a part of God." That's qualified non dualism. That to certain people with certain understanding. And then to others he said, "I and my Father are one." Now that "I" also so distorted by the churches that "I" did not refer to the man, Jesus. That "I" was said to all the I's in the world: that you are one with your Father. And that is how teaching progresses. You can not give M.A. lessons to a child in form 2. You can only give them lessons and things which they can understand. So being human that is the advantage. Having taken on a human body and human attributes, he can communicate with the people or with the type of people that he is with at that moment and teach them in such a manner that will take them further ahead. Do you see?

So the avatara has a great job to do. The greatest job that could ever be in this world. The greatest job is to uplift humanity, unfold the hearts of man. And when we say heart, we mean the core of himself. To break the hard shell of the coconut until he comes to the fruit in the coconut, until he reaches the water in the coconut. And funny enough, look at the beautiful analogy there, the trinity there: because the shell and the fruit, the coconut, and the water in it is made of the same substance.

[END OF SIDE ONE.]

GURURAJ: It's made of the same substance, the water in the coconut, the white fruit and the shell. So he helps you to break the outer hard shell, to come to the fruit, and then to the water. See the trinity. From the body to the mind and then to the spirit.

Twenty five to one. You people must be hungry. Sorry this was a short satsang. We'll make up tonight.

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