
VIDYA'S BOON: THE BOON OF ONENESS

I think I said this morning, I never remember what I talk about, but I think I said this morning during the day think of a thought, hm? For example, if I should appear to you in a cosmic form, due to your devotion, your level, for whatever reason, and I would say, "request a boon," what would you request? Hm? Good. Now, let us have one question only and we will see how the evening proceeds. Hm?

Q: Well, when I thought about it, I tried to work three into one.

GR: That's a very famous brand of sewing machine oil. [laughter] Three in one.

Q: Call me greedy. I've thought, if you were to convey a boon to me, I would ask that you would touch me and in that touch would be conveyed three things. One would be that I would learn to experience the fullness of love and have the experience of total love; and in that touch would be conveyed all the knowledge that you have to my mind; and in that touch would be conveyed the experience of oneness or eternity or Divinity.

GR: So, eternity and Divinity is a magician, is He?

Q: So it would be touching the heart and the mind.

GR: You have your questions in your mind, don't you? Good. The experience of eternity by touch. Why should a person seek that when you are forever touched by eternity, and you are eternal yourself? But it is the veils covering that eternity, that superimposition, the illusions that I've talked to you about many times, prevents you from seeing and experiencing divinity. To be touched would to me not mean a physical touch. To me it would mean a touch by a Divine Force, a universal force that would be transforming the life of a person whereby that person could experience the ultimate. Hm? What is the ultimate? Hm? Your ultimate would differ from someone else's ultimate because you are not all at a same level of evolution. What might seem to be ultimate to you would seem not ultimate to others. For Matthew to create a few world tennis champions in his tennis coaching would be his ultimate now. My ultimate is to take over the sufferings and the misery from the entire world, if that were ever possible, and make them experience that bliss and joy, hm, which life is all about. So, your quest for the touch is to experience that joy and that bliss for that joy and that bliss is none else but immortal and eternal. There is nothing else existent in this world but existence itself, as I said one day, hm? And what is

that existence? That existence is divinity and it has to be so, for divinity is omnipresent, present in the very, very cell of your body. Hm?

So, who would grant you the boon? Would I in my cosmic form be granting you the boon? No. I will allow you to grant the boon to yourself by showing you the path; by giving you certain glimpses with the touch that, "Ah, this is where I have to reach! And this is the road that will make me there." Now, this path is reached through many, many ways, as there are many rivers that end up in the same ocean, so there are many paths. But, when you have some little inkling of the cosmic form of a spiritual master, you will know that the path he as a teacher has chosen for me through his own personal experiences should be or would be the path that is good for me to experience that love that knows of no separation, hm? The whole word "separation" is so illusory, for it does not exist at all. It only exists, or finds existence, on the sensory and the mental level. Hm?

So, reading faces here, some would say that the request I would make to that cosmic form of Gururaj would be, "Let me meet a man whom I could love deeply," or a man would say, "Let me meet a woman I could love deeply." Someone would ask for the boon that let my house be filled with all the wealth and riches that I might have that social status of being a millionaire. Others would ask for the boon, "Rid me of the diseases I suffer from, be it mental or physical." Some would ask for a boon, let me pass my exams. Some would ask for these very little things.

How many of there among you that will ask that Lord, I want nothing from you but, just give me greater and greater devotion for Thee. That question has not appeared in anyone's mind here, except one person.

Now, the very request to find oneness is very allied to the request for devotion. Like the story of the great Indian poetess Mira, when her Lord appeared to her Krishna. Krishna asked, "What would you want?" So, Mira replies, "Oh, Lord, do not give me nirvana or self realization. Do not let me merge away into Thee. But let me be born again and again so that I could have the pleasure of worshipping at thy feet. For the touch of thy feet, wiping the very dust off thy feet, fills my entirety with nothing else but bliss."

So, our greatest addiction and affliction in this life is the pursuit mostly of things very mundane and things of the senses. We have forgotten that age old principle that life is made to give and not to take. We have forgotten that principle. And by giving, what do we mean? Not money, that is secondary, although that is also necessary. Hm? But charity, in so many different forms, in the little acts of daily living, the little acts of love, of compassion of kindness... And it is in these acts that you truly touch the beloved which is far beyond the physical touch. For, when you give of yourself, when you give of your love, when you give of your heart, what are you really giving? You're giving unto God that which belongs to God. For every object around you is divine and you are divine; and where people miss out is on wrong identification of divinity. As soon as man starts realizing that "I Am Divine," then he will see everything around him is

Divine. So God gives to God. God touches God. Divinity merges within Itself and this entire little body disappears. The mind stops thinking, analyzing. The left hemisphere's pushed aside and the right hemisphere takes control and its intuitive level connects itself to the core of one's personality, that which is joy over bubbling: "My cup runneth over." That is what you would say. In that joy, you find that love which is not something that one thinks about or analyzes. It is beyond all analysis. It is beyond all feeling and it is beyond all emotion.

People normally confuse feeling and emotion with love, but that is not true love. That's a simulated love. For today you might feel this way and tomorrow you might feel another way. And you might feel another way for the slightest little thing, hm? The husband says he loves his wife very much, but unfortunately that morning she burnt the toast. And he huffs and puffs and leaves home angrily. Is that love? The burnt toast? Is the love centered around the burnt toast? And then they boast of love. So all our meditations and spiritual practices are but preparations to meet with the cosmic self, which is none other than yourself.

So, the cosmic self which you would see, or many of you have seen when I do the communion practice, is none other than yourself. For the cosmic self or the divine self is an indivisible whole. No boundaries exist. It is like night and day. Can anyone find the boundary where day ends and night begins? Or night ends and day begins? And this very continuum between life and divinity is there, for they can not be separated at all. Life is divine and divinity is life. And all the little happenings in between, all the little miseries and sufferings are creations of your mental self, which, too, is divine. But, because of it's in built chemistry which has been created by itself and an admixture of those have produced the third product which we call misery and suffering. Hm? Do you see.

For example, hydrogen itself is... you know science better, math. Hydrogen itself is explosive, is it? And oxygen. Hm?

CHELA: Math I'm not the expert in science.

GR: Yah, nevertheless, the two things of totally different qualities, but when mixed together it becomes water H₂O which assumes a different quality altogether. And here is our fault: we do not go to the essence. We go to the mixture, the compounded state that exists or that has been created within ourselves and taking our attention to the compounded state, you find the water and you miss out all the hydrogen and the oxygen. You miss out the H₂O factors that make the water.

So, when you ask to be touched, when it is requested of you or asked of you "Request a boon," you say, "Let me become one with Thee." For there could be nothing better. That is the greatest realization: that you are immortal. You're

not only the children of immortality, but the fathers of immortality as well. For the father exists in the child and the child exists in the father. Inseparably.

So, all things people go through are but processes. The whole idea is to rise above the process through meditation and spiritual practices. Where you merge into the superconscious state of your mind, the subconscious, the senses merge in the conscious mind. The conscious mind goes through a deeper level of itself which could be termed the intellect, and all that, in turn, merges away in the superconscious level, the highest level of relative existence. So here it is not a question of discarding things, but it is like a telescopic process. It all telescopes one into the other, for everything is eternal. Everything is forever there and never apart, and everything is interdependent upon each other. God only exists because you exist and you exist because God exists.

So, when I appear to you in the cosmic form, you are seeing the essence of what I am. And you can only see the essence of what I am if you can tune the mind to that essence. Not necessarily becoming the essence yet. There's a way to go. But tuning the radio does not become the transmitter, hm? The transmitter is there, but the entire function of the transmitter is brought through millions of radios throughout the world and you don't get it in little pieces. A symphony is played in the transmitting station and you receive the entire symphony on your little radio, as would millions of other radios receive it too. So that is how every person receives and is the totality of divinity, the totality of that symphony. Like the sun reflecting itself in thousand upon thousands of bubbles in the pond in it's full entirety, hm? What is the reality there? The reflection is real, the bubble is real and the sun is real.

So, why suffer when you are engulfed in all this reality, hm? And then when this little, puny requests come along and when they are not fulfilled, you feel sad. You're saddened because your request, your boon, has been based on wishful thinking. Everyone wants the shortcut. Instant pudding, instant coffee, hm? Instant everything. They can have instant everything, for illumination, too, is instant. But in lifetimes upon lifetimes of preparation, that is where the time goes measuring it linearly as man's mind does from A to B to C to Z in linear fashion.

But when it comes to the inner realms things do not work in a linear fashion. That whole journey of so many, many lifetimes, thousands of lifetimes, perhaps, is just but an instant. For the reality within you, the actuality within you, is but just an instant. In that sphere there is no time, there is no space. It is timeless and spaceless, and many of you that practice meditation and the spiritual practices prescribed to you live in that spacelessness and timelessness. Like many of you that have read perhaps the little biographical sketch drawn up by the American Meditation Society, I went off into samadhi, into that highest meditative state for two hours, and when I came out of it, it seemed not even two minutes. Where was I? Where was I? That is the most difficult question for man to answer. Hm? Yes, it is easy to say I was in timelessness and spacelessness, but what is timelessness and what is spacelessness? Hm? That timelessness and

spacelessness is my cosmic form, pervading the entire universe at this very moment. It's an instant, a flicker of an eyelid. Ah!

So, you are asking that cosmic form, requesting a boon "That I may be one with Thee." You are one with that cosmic form and never separated. Never, never have you ever been separated. You come from nowhere, you go nowhere. You just are. And when that is realized, then all the small requests will disappear. For I AM WHAT I AM, Yahweh. I AM WHAT I AM. And to realize that am ness is to realize timelessness and spacelessness beyond measure, for measure implies space. Measure also implies time. And you go into this dimension, which is pure bliss, encompassing not only you, but the entirety, hm? You reach the [BINDOU?] which means the point, that fine, subtle point beyond description which does not exist in time and neither in space.

Science is slowly learning these things now where you cannot verify velocity or pinpoint velocity with volume position. Position, that's it. At one moment the position is here, hm? And once you start verifying the position you know nothing about the velocity, for everything is moving all the time, nothing stands still. And once you verify the velocity, you have lost the position and you don't know where you are. And that is where you must be: not knowing where you are. I'm bringing out on this course many revolutionary truths, like last night, new philosophical, metaphysical insights. Not to know where you are means you become oblivious to the workings of the mind, of the turbulence that is going in the mind all the time. And then you stand far apart. You are not engaged in the movie and on the screen, you become the observer because you cannot change what is happening on the screen, hm? Julie Newmar's angry on the screen in the part she is playing you can't change it, hm? That is the part. So you are the observer without being affected by the part you are observing.

So, what part of you really observes? What part in you is there in you that is the observer? For the absolute is neither an actor nor the observer. Here is another revolutionary truth that goes beyond the Upanishads and teachings of the Gita. They say, "He is the doer." He is not the doer. That which we describe as He is totally neutral; but his energy is used by us in action, in doing or not doing. For the very word doing or not doing, acting or not acting, implies will. Will implies mind. Mind implies thought; while that which is termed the Absolute is beyond thought, beyond mind, beyond will, hm? Beyond direction. Nameless, formless, attributeless, hm? But that energy is there all the time. So, when you ask for your boon to be granted, what do you get is a lump of energy. That's what you get. And if you are sincere in your request, you will use that energy the way it should be used. Hm?

Like electricity. I always say, put it in a stove, you have cold. Put it in a stove is cold, is it? No, hot, hot. Put it in a fridge, it is cold. A neutral energy, hm?

Think we are thinking too much, aren't we? Don't tire out your brains. Yes, this chap was talking with a friend of his and he says, "I'm going on a vacation." "Yes? What vacation are you going on?" He says, "I'm going on a Caribbean

Cruise" so he says, "Well, I will never do what I did last year. I've had enough of that." So, the friend asked, "What did you do last year?" So, he says, "I've been on a honeydew holiday." Honeydew holiday? Honeydew holiday?

[Q: Honeymoon?]

GR: No, honeydew holiday. So, yah, holiday, vacation, you call it vacation here in your country, a honeydew vacation.

So, his friend asked, "What does that mean?" So, he says, "Well I never went anywhere, I stayed at home, and every time my wife came to me and said, "Honey do this and honey do that and honey do that."

See if we can find another one. There should be a lot here, yes. Yes, there was this diplomatic party, dinner, and there was a venerable Chinese gentleman sitting there, and next to him was a young Englishman, who was also in the diplomatic corps. So after soup was served, the young Englishman asked, "You likely soupey?" So the Chinaman, Chinese gentleman, smiled. So the Englishman thought, "Oh, he does not understand English." So, you know how these diplomatic dinners go, I've been to many of them, they always end up with a couple of speeches and a whole lot of them talk a lot of rot. Nevertheless, a couple of speeches were made and then they asked this Chinese gentleman who was asked, "Do you like soupey?" He was asked to stand up, to say a few words, and this Chinaman gave such a beautiful talk, filled with wit and wisdom, and while he was finishing off and sitting down, the crowd was applauding him. So as he sat down he turned round to the Englishman and he said, "You like speechey?" [laughter] [End side one]

Good. So asking for a boon to be granted it automatically implies that you are asking from a separate source other than yourself. It also implies that you are still living in a dualistic mode or frame of mind. For, when the realization dawns that I am not separate from Thee, then there could be no request at all. That request never arises, for all is there. Hm? You're so rich in that glory of divinity, so rich. It's all there, just for the asking, just for the using, just for the touching. For even the senses that we use so wrongfully at times. Wrongfully means harmful to ourselves and harmful to others. That is the definition of being wrong, for there is no sin, hm? Yet, you rise above that all, hm?

So, even the senses which we have of seeing, touching, smelling, hearing, tasting, feeling, they, too, are governed by that neutral energy. Every thought is empowered by that neutral energy. That is why we are exhorted by the various theologies to think of good thoughts, to be in good company, hm? And, I think all the theologians say, that go to courses, especially with Gururaj. Yes, of course. Be in the company, not of Gururaj only, be in the company of holy people: anyone that talks some sense, that is unmotivated and unselfish, and makes us look at things from a different perspective.

Now, some of the things which I mentioned, has it applied to any of you in your requesting for a boon? Hm? Put your hands up if you want to. See. Hm? Yes.

Time for another joke. [laughter]

You know, this sergeant, would you pronounce this "serseant" in this country? In the army?

[Crowd: "Sargeant"]

GR: Sergeant. No, not SURGENT. Because I know in England we say "CLARK" and you say "Clerk" hm? We say "DARBY," you say, "DERBY," hm? Ah, we say "CLAHSS," you say "CL ASS," we say "GLAHSS," you say "GL ASS," so many ASSES in it.

So, nevertheless, this sergeant in the morning parade, said, "How many of you here are interested in music?" So about four hands went up they were interested in music. So he says, "Well, those of you that are interested in music, report immediately to the canteen because the piano has to be shifted." [laughter]

There was a lady driver, beautiful lady she was, too, and she passed a traffic cop. Now while she was driving she was knitting. What's unusual about that? People do knitting while doing a lot of things, you know, yes, while they watch the T.V. they are knitting, or they are watching the movie or doing other things. The only time they do not knit with wool is when they are making love. That should be another kind of knitting. Knitting of the heart to heart. That oneness which I've spoken about so many times, where the woman disappears, the man disappears and the only thing that remains is this vast orgasm, as vast as the universe. That's a different kind of being knitted together. For we are all part and parcel of the same fabric, the same yarn, it's a good yarn. The penny is not dropping. So, a good yarn to most, but it is true, hm?

So, this woman while driving, she was knitting, so the cop you know, pulls along the side of her and he says, "Pull over" so she says, "No, socks." To those of you who have come for the first time, let me remind you of one thing. The motto of the American Meditation Society are the three L's: Life, Love and Laughter. Ah, yes, why be serious? Hm? Why be serious? It only befuddles the mind more. Think of serious things. Think of serious things, but at the same time, be light hearted. Do you see. It takes the sting out of the seriousness. Be lighthearted and yet be contemplative. Be serious, you see?

Ah! There was this pickpocket and he met a girl who was also a pickpocket. So they thought if we should get married and have a child, that child would become a master pickpocket according to the laws of hereditary laws, hm? The child would inherit these traits. But, a few months went by a child was born, naturally, and then a few months time they noticed one thing very peculiar about the child, that he would not open his hand. His fist was tight. So, they thought how is he going to become a good pickpocket if he doesn't open his hand? So, someone suggested look, go to a psychologist, you know, and explain the position. So they went to a psychologist and they explained the position to the psychologist and said, this is what's happening. And they told the psychologist of the background, because a child can't speak by that age, so they said, "Look, our profession is pickpocketing." Good. But, look, we want our child to be trained

in the same profession, but he doesn't want to open his hand. So, the psychologist was a clever fellow, so, he took out his gold watch, you know, that's on a fob and he swayed it in front of the child's eyes. And, after a little while the hand started opening slowly, of the baby, the child, and when it had opened his hand completely, they found the mid wife's wedding ring in it.

Open your hands, open your hearts, open your minds. And appreciate and know how divine you really are. Once that is realized within yourself, not by mental analysis, mental analysis cannot get you anywhere. All the studies of all kinds of philosophies or metaphysics, psychologies, etc, can't get you anywhere. It is very limiting. There should be hundreds of thousands of university professors of philosophy, and I know hundreds and hundreds of them, and I find them more befuddled in their minds than an ordinary street sweeper who is so simple and humble. So through meditation and spiritual practices you open the portals of your heart. You go through as I have said a million times before you go through the various layers of your conscious thinking mind. You burrow that tunnel through all the impressions of the subconscious mind that's blocking the way and you reach the superconscious level of the finest of the finest relative; and beyond that is that light which shines through so forcefully and clearly thorough the clean pane of glass of the superconscious mind and floods the entirety of the subconscious mind translating itself into the conscious mind which in turn is translated in your thoughts and actions.

So, you're flooded with this light, inner light: Seek ye first the kingdom of heaven within. That is what we need, for it is there. Good. And you enjoy life. Then all these fears disappear in that light. Because all fears are without foundation in reality. The cause of all fears is the fear of the unknown. That's another subject we can talk about on this course. What is the unknown and what causes all the fears we go through? What is the background to it? Good. Right. And then the greatest disease in the world is not cancer or heart, the disease is the feelings of guilt. That is the one disease that destroys your innards the sense of guilt. And really speaking, if you remove fear, you remove guilt, for you are not guilty of anything. Hm? There will never be a saint who has never had a past, and there will never be a sinner who has not a future.

All these guilts are exaggerated in our minds because of fears, anxieties, stress, tension. We live in a false world of our own making. And, through meditation, spiritual practices, when we reach the roots, then we will find the falsity: that I am the cosmic being, my guru is the cosmic being; and I am my guru and my guru is in me. We are one. There is no separation. You see.

You know, Scottish people are supposed to be a bit on the stingy side. See here. This one Scotsman was traveling on a train, and of course, in the same compartment I don't know how your trains are here in America, but for long distances trains in South Africa and England and other countries, you have compartments. So in the same compartment was sitting another gentleman. So what the scotsman used to do, as soon as the train stopped he ran to the ticket box

and he ran back before the train pulled off again. This he did at the first stop, he did this at the second stop, the third stop, and every time he used to run out, got to the ticket box and run back in time to get on the train. So this fellow that was sitting in the compartment with him and they had started chatting, he asked, "Why do you always run off the train and get back on?" So this scotsman explains, "You know, my doctor tells me I might die of heart attack at any time. So why buy a ticket for the full journey? I buy it from station to station." [laughter]

Then there were these three Scotsmen that went to church. They were passing a little town and they popped into the church to listen to the service. Meanwhile, the church needed some money. Churches always needs money, they do. Gurus live on love and fresh air. The churches always need money, and by the way, the two richest organizations in the world are churches and insurance companies. Yah. The churches promise you heaven after you are dead and the insurance company promises you a large sum of money after you are dead. And they are the richest organizations in the world. Nevertheless, though, these three scotsmen were sitting in the church and the minister made an appeal for some funds. So when the plate started coming nearer, these scotsmen said, "How can we avoid contributing?" So they worked out a plan. The one fainted and the other two carried him out. [laughs]

Well, I think we've done an hour. Good. So tomorrow morning we have a program tomorrow afternoon. Did you mention this? We have a program tomorrow afternoon. It's a physical program, really, and I think we can use the larger hall tomorrow the one opposite somewhere. I think it is carpeted but it will be nice if you would like to bring a blanket and a pillow with you if you need a pillow. It would be a primary sort of yoga, hm, which will help you in your circulatory system, your digestive system... it's not going to be one of those very heavy contortionist things, hm? This is very simple. You don't need all those things. You don't need to stand on your head. That's what I always tell stand on your feet! Be grounded! What the devil do you want to stand on your head for? These will be very, very simple things, which will improve your glandular system, digestive system, circulatory system, but the aim of it all is going to be one thing, is to teach you how to go into yoga nidra. Now, that's a Sanskrit word. It means how you can go into deep sleep in total awareness. This will take... Some of you might catch on to it the very first day, but it does take practice. I'm going to introduce you to that ah, I've had many experiments on this at the Groote Schuur Hospital in Cape Town. That's a very famous hospital. Chris Barnard, he did the first heart transplant there, so it became very well known throughout the world. And, we did that with Professor Fennick at St. Thomas' Hospital in England, in London, where they have sleep laboratories where I was wired up and they found me in total deep sleep and yet I was totally aware of everything that was happening there. In other words, to be in totally deep sleep and be totally aware of everything happening is called yoga nidra, the sleep of the yogi.

Good. So this will be a start which will teach you how to relax the body, improve the various systems. It will take in all about forty five minutes, hm? About forty five minutes. Is there anybody here who has done yoga? You have? You have as well? I want a younger person. Ah, Vern, of course, Vern Binion. Yah. If you could demonstrate as I keep on talking, you know, what to do, like wiggle your toes and other parts of your anatomy or whatever. So you could give a demonstration. I'll point out what to do, hm? It's very easy, really very easy. It's elderly people, like Abby, can also do it. Yah. Everyone can do it, and of course, when it comes to these yoga exercises one never strains oneself. You are asked to wiggle your toes for six times. But, if you can only wiggle them for three times, that's fine. You don't exhaust yourself or exert yourself. Good.

Voice: Will this be right after lunch?

GR: It should be at least an hour after lunch so at least some of your food would be digested. Two o'clock? That would be fine. Good.

Well, well, well, do have a very nice, pleasant evening.

**** END ****