
 COMMUNION

Oh, the experience of infinity. The experience of eternity. So awesome. Universes being created in front of your very eyes. And universes exploding. Luminosity and total darkness. Darker than dark. And brighter than the brightest of all. And you go through the entirety of whole existence and since the beginless beginning of time. So much destruction, so much creation, just going on and on and on. Pools and rivers and oceans of blood you see, ahh. At the same time, oceans and oceans of nectar. So luminescent. And yet you go through it all and get sucked away, filled with awe until you transcend it all and you're nowhere and yet you are everywhere. From there nothing is real. While traveling the path, everything is real. Indescribable joy is there and bliss. You feel as if you are filling the ocean with your joy. So it is not composed of light only. But there was and there is so much darkness. For the entire composition of the universe consists of both light and dark. They co exist until you go beyond the light and the darkness. Until you lose the awareness and the discrimination. As you go along the path you observe. You observe this and you observe that and then you reach the area where you don't exist anymore. The area of nothingness. The area of non existence. And yet you know you have left existence behind you, hm? This I realized when I was a boy of 15. You've got a nice handwriting. Just write three lines for me:

"Brahman is real."

B R A H M A N. The second line:

"The Universe is unreal."

"Brahman is the universe."

Brahman is real. The universe is unreal. Brahman is the universe. Think about that tonight. Think about it tonight. Good. Let us start analyzing some of your experiences so I could explain them to you. Yes, Peggy.

Peggy: I saw a grotesque creature and deformed faces. And my heart hurt it still hurts.

GR: That is so. There are grotesque faces. Deformed in the [Viratasroopa?] [Inaudible] In the universal form of the personal God, beauty and ugliness co exist. And the pain you felt in your heart is because the heart says, "Why should there be this ugliness? This grotesqueness? This deformity? So the universe is composed of the opposites. Good. Good cognition. You do realize that it is necessary.

Q: I saw you very deformed looking and it made me feel the suffering for you.

GR: Yes, when one reaches that plane just before you merge into Nirvikalpa Samadhi that is, without form, you reach the level of relativity which you would term the superconscious mind and from there you see down and you see all the deformities and the grotesqueness and you feel hurt why should it be there? Hm? But then, after crossing that barrier, so to say, into the absolute, it all disappears.

Q: I felt a [inaudible].

GR: Beautiful.

Q: And then later on it opened up.

GR: Um, beautiful! At first your feelings were of total insignificance; that compared to the universe you're insignificant. But you have the ability in you to embrace as you opened up, to embrace the entirety of the universe. It's a very good realization.

Bob: Three things, actually. In the beginning your face was very distorted and I had the feeling of you being another entity, or maybe on another plane of existence. It didn't look like anything I can compare it with.

GR: Very dark?

Bob: And it was just shaped differently, almost like a plastic like one of those monsters [?????] they make and then, at one point, very briefly, the head disappeared.

GR: Head disappeared, yes?

Bob: And most significant thing that I've heard I've gotten it sometimes during Gurushakti but never like this. It happened once before to me in Chicago. Alternating shocks going through my body. Very pleasurable shocks and they seemed to start above the knee or something and just hit and, ah, it's almost like a sexual experience.

GR: Uh huh. This universe is nothing but a vast orgasm. It's valid. What you saw was what is described in Eastern mythology as Kali. You'd find Kali very grotesque. Kali, the destroyer. The destroyer of evil. That is why Kali is always represented as fearsome. She wears her garland of skulls round her neck. It means the destruction of evil. She is the destroyer; the counterpart of Shiva, the dissolver of evil. You have, in mythological terms again, Brahma, not Brahman, but Brahma without the "N" the creator. Vishnu, the preserver, and Shiva the destroyer or dissolver. So these three things, although described in mythology as entities, are really the three forces that exist in this universe. There's always the creative force, there's always the preserving force, and there's always the destroying force, which in turn recreates again. And that is why the universe functions in a cyclical manner. You'd always have these three things. Very good. Good.

Roopa: I kept wanting, in the beginning especially, to close my eyes. And I'd find that when I did, things become more clear and I wanted to keep them closed. Except I kept making myself open them again and when I'd open them I would see many shapes, lots of different shapes. And the colors. It used to be that they'd be different, but this time the lavender and the gold were simultaneously there.

GR: Right. Those are the highest forms in spiritual colors. In manifestation those are the highest forms. Lilac and gold. Who else saw color? What color? Any particular one?

Q:/A: Lilac and gold around it.

Q:/A2: I moved through the whole spectrum but at the very end there was basically a gold disk and then the lilac.

GR: Jamie?

A3: Yeah. I was looking at you with my eyes closed and there were all sorts of interesting patterns unfolding. Primarily white and gold.

Gail: While you were at the beginning when you started, for a few minutes I felt my body like, really expanding and like, I couldn't stop it.

GR: Beautiful! Beautiful!

Gail: But then, at some point, you were just light and when you came to me I wanted to send it back to you. But I couldn't send it back because even when we weren't separate [inaudible].

GR: Mergence, yes. Yes. Merging into the one light. There is only one light! Yes, good. Anyone else?

Q: I kept getting all kinds of strange things happening, within my body such as jerks and itches and... release.

GR: Uh, hum. Very good. Very good. You see, a great energy is generated. In other words the energy of the universe is brought down into this room, so to say. And, therefore, those energies touch you. And it is normally a tension being released. How many of you felt a great warmth and peace in the heart? Nearly everyone because that energy naturally would bring that warmth and peace inside oneself. How many of you saw me as a very old man? Yes.

Q: The first face I saw was a very dark man. I've [never?] seen this before. With a full, very full dark beard, large dark beard, short and very dark.

GR: I shaved it afterwards, in 1903. [laughter]

Q: In my relationship with you over the years, you have fulfilled my second of two dreams that I've had, about 15 years ago.

GR: You'd like to talk about it? If it is private or if you wish to talk about it, too.

Q:(Cont) It was in the first one, well, tonight, the dream that is fulfilled was of going up a mountain which I have felt every time I have gone up...I thought of the dream several times during this course, going up the mountain and my legs hurting and knowing that I had to get to the satsang, but in the dream I was climbing the mountain with another group of people and on the course up the mountain we were fully clothed but there was a diversion that we had to go through, it was an institution, uh, there were mentally and physically deformed people. And as we passed through the institution we began to shed our clothes and when we came out of the institution we were all naked and continued up the mountain. And then

we reached the top of the mountain we were standing in a light which was bathing all of us and we were all perfectly calm, nothing was touching us at all, but what we were observing from the top of the mountain was total destruction. There were, there were floods, cities being wiped out, uh, storms, some of the awfulest things. But I didn't feel anything in the dream when I saw the destruction. None of us did. And, and then, the last part of that dream was we saw from another mountain top nearby a woman and a child, and, and, she began to walk with him over the water toward us. The little child was naked and she had a black robe on and as they walked on the water toward us, the mother began to sink into the water, and she was lost into the water and the child continued on over to the mountain and joined us on the top.

GR: Beautiful. Wonderful. Very [inaudible].

Q: (cont'd) I felt a lot of that dream here.

GR: Ah, yes. To see reality or to be bathed in the light as in your case, one has to be totally naked, naked within oneself. In other words, totally sincere and honest, because divinity can never be approached with the fancy clothes of pride and egoism, whatever else. And total nakedness is good, is good.

She's dreaming, hm? [laughter] Yes. As realization increases and as you become more and more aware, you would become more and more sensitive to all the things that make up this world, this universe. You become sensitive to all the good that is there and you become sensitive of all the bad that is there. Many people go through life without any awareness. Now if you are an aware person, you naturally would be aware to both sides of the coin. Therefore, Brahman is real. The universe is unreal. Ahh. But Brahman is the universe. You see? So, Brahman, or Divinity is real and unreal at the same time. You see. And Brahman, or Divinity, is composed of good and bad in his manifested form. Not as the manifestor because that is beyond good and bad. But in his manifested form he is real and unreal. See? So, in the awareness, as one develops, you'd find reality and unreality. And as you progress further, you'll find that that seems so real is really unreal. Just a superimposition. Maya, they call it. But, while we're in this world things must seem real to us. I'm sitting on this chair and this chair is real. Yes. So it's both. The real and the unreal. Illusion and reality both mixed. Yes, Mataji.

Mataji: I'm not sure if this real or no, but I was sitting here and I was not sitting here. A dream?

GR: Ah, beautiful. Beautiful. Wonderful. [Inaudible.] Mataji means mother. "Ji" is a mark of respect and affection. Mata, mater, all these words are from the same root. And you add on Ji as a mark of respect and affection. Mataji. She is so pure. So beautiful. Ahh.... So never feel ashamed about sitting at the feet of the real mother, mother of the world. Do I exist or do I not exist? Of what essence is existence and of what essence is non existence? Do you know what... the same essence. One is just a negation of that which is. What's your opposite word of negation? [Voice: Affirmation] Or confirmation. Possibly that. So you confirm and you negate reality and unreality at the same time. For you can reach a stage where confirmation and negation becomes the same, for all opposites are true. That comes at a very deep level of realization. Yes. And that's why you can love. You can love so, so deeply, so intensely that you become the love, which is the negation of one's self, and at the same time, confirmation of one's self. While you negate the ego, you confirm the real self. You negate the unreal and confirm the real. Yes.

Q: [You're saying?] takes place around you when you're in communion so that the object and you seems to be there and not be there at the same time?

GR: And then, towards the end, away from it all into non existence which is the true existence. That's Nirvikalpa, to formlessness. For the universe is governed by name and form. It's the same atoms, same molecules, same electrons, same everything but just shaped in different forms, and, therefore, they're given different names. You look at the lake. In some places you find very light. And some places you find dark. Now that could be caused by a few reasons, such as the shadow of a cloud, or the depth of the water. It's still the same lake. So the lake, too, is composed of light and dark. Light patches and dark patches. And that's the universe. Did any of you see me disappearing completely and only a light existed? You saw that? Yes. It's very good.

Q:A: It only happened for about 30 seconds. You were very, you said you were very old all of a sudden, then you became, I would say, the face of a baby that's not born and then you left for 30 seconds or a second, I didn't see anything.

GR: Uh, huh. That's very good for you. Very good. Prenatal perception of a conception.

Do you want to say something?

Q:/A: All I saw was I asked to sort of go along with you and like a tunnel just shoot for the stars and I did that quite a while and it would come and go.

GR: Beautiful! Yes. Very valid.... [inaudible] Spaceless space.

Q: I saw in the beginning, well towards the beginning, it was like a mandala [inaudible] and then the same thing that happens to me when I did the mandala [inaudible] and everything becomes gold... I have to close my eyes it gets so bright.

GR: Yes, it does. I know. It does become very bright. Yes. Wonderful. I go through the universe, but you make the universe come to you. [laughter]

My son, this one. The naughty one there. Ah, that's not true of course!

You know, I go through funny feelings. Sometimes I feel as if I'm a father of everything I see around me. Sometimes I feel as if I'm a mother of everything I see around me. Sometimes I feel as if I'm a little child, dancing away in your laps and you are the mothers and fathers. Yes. And, sometimes I feel as if I'm the lover. And sometimes I feel as if I'm the beloved. The whole range of human experience goes through here in a flash. Yes. But one thing which anyone on a spiritual path should have is a focal point. I gave a lecture, I think it was in California where I spoke. I can't remember what I spoke about, but it'd be worthwhile for all of you, really, to hear that, how much that focal point can mean to you. It can be in any form. In the form of a beloved, and even a god on earth requires a focal point. Krishna had his Radha as his focal point. Jesus had Mary Magdalene as his focus point. Rama had Sita as his focal point. Buddha had Anakali as his focal point. Yes. And if you look at pictures of mythology, you'd always find these gods and goddesses having their consorts. You can be so pure. There's nothing to do with a body. But that focal point, it's very important.

When I started off, that yearning sense of a boy, I was searching for a focal point. And as soon as I was born, my karmic ties were totally destroyed with my parents. Totally destroyed. As a matter of fact, four doors away they could hear a sound, a sort of hissing sound, issuing from my mother's body before I was born. [It] could be heard four doors away and the doctor was there. And I spoke to the doctor afterwards when I heard about these things. I said, "Look, Doc, you were on the spot in delivering me. What is it?" He says he just can't explain it. And he got in touch with various specialists and all kinds of people in different aspects of medicine, and none of them could give the answer. And then, the only one that could give me the answer was myself, after reaching the stage of nirvikalpa samadhi, that I just had used those parents to

take birth and immediately after birth, karmic ties were broken with them. As a matter of fact, I don't have any karmic ties at all. Love, yes. But not karmic ties. And, if you have karmic ties, your love would be limited. You see? Because you are forced by past karma to act or react in a particular fashion. So, in other words, you're still in bondage. If you have no karmic ties, no karma, then you are free. Enjoy freedom, not bondage. See. That's the process. The spiritual path, although it is very arduous, as Vivekananda says, it's a path for heroes, but what a great pleasurable path it is. Very pleasurable. You start learning to see the vilest things, things that are vile, in a totally pure way. You look at a murderer or thief or blackguard, or whatever, you, and then, then you only see Divinity, even in the murderer. And then you just automatically think not in the sense of revenge at all you say, well, that man murdered a person. Immediately the thought comes that must have been his karma connected with the victim's karma in some particular way that this occurrence happened. But then, of course, to keep the world in order there has to be laws for the prevention of these things. It's for social stability, but from the spiritual level, there's only love. There's no vileness at all. You don't see anything in the wrong way. Hm? Good. If there's anything else you want to speak about or shall we call it a day? Peggy? Uh, Pat? What's for supper? Let's go!

**** END ****