
IMAGINATION

Sujay: Guruji, every person is subject to imagination. What is imagination? What role does imagination play in our lives and is there any truth in imagination?

GR: Are you imagining the question? The entire universe is nothing but one vast imagination. For the word imagination can be taken back to image making, and are we all not making images all the time? If you examine your thoughts, you would find that they are all images in form or in sound. They are all images. Have you ever tried to think without any form of image? Hm? No. With every thought that there is in your mind, an image conjures itself up, and therefore, you are image making. It is only when you can transcend making images that you can really think. For what you call thinking is just but thinking that you are thinking. And the cause of that is the images that are produced in your mind. Where do these images come from? Why do they come so vividly to your mind in symbol form, sound form, or in some kind of actual form? You think of your beloved and her picture, perhaps very blurred, appears in your mind. Why? Can you think of him or her without the picture? You can't, because the mind is not trained to do that. As I speak to you now there are totally no images in the mind. Why are there no images? Because the mind is not used the mind is made dormant and the heart is awakened, that inner self is awakened, who is speaking and not the mind. Right. Now, what is the nature of the image and where does it come from? What causes it? The cause can only be one where you dig deep into the subconscious and the very thought that raises up rises up with the image itself so the thought and the image assumes an identity. So, if you can get rid of the image, you will automatically get rid of the thought; and if you can get rid of the thought, the image cannot exist. So this means that the image is the product of thought dug out from the deep recesses of your subconscious mind. And that is where all troubles begin. For anything dug out of the subconscious mind can never be creative. It is dug up as a past memory and you dwell in that past memory, you dwell in that image, which is imagination.

How true are you to yourself then, if every thought is the product of imagination? If every thought is a product of the past, then where is he present? And yet the mind, as I call it the cunning animal, projects itself into the future. What does it project? It projects the image of something of the past and in that projection into the future, it creates another image, for you are placing yourself into the future. You are missing out the "now," and you are flying away into time. You are flying away into space, for time and space are inseparable. So you are not living here now, [but] in the past or projection into the future. So not knowing the future, you are subjecting yourself to space and time which is non-existent. And if it is non-existent, then what is your value here?

You walked up the steep hill now, to come to this hall. Where were you? Were you really walking up this hill? Were you? Were you conscious of every step you took? Or were you thinking of Aunt Mary and the kids that are at home or the office or the factory? Where were you? You are in imagination. You were not real. You have missed out. And like that you go on from moment to moment to moment, missing out life. Why have this life then if it is just living in imagination? Life is not made of imagination. Life is a reality that exists here and now. It is an entity dependent on nothing else but itself. Life is not dependent on the images you create in your mind. And you will find as on a cinema screen, all the images you see there are really not there, it is illusion. So the man jumps off the airplane, James Bond 007. Imagination. Fictitious, without any reality. And we say we are real.

And that is why all misery and suffering is there because of imagination, which is illusory; and not recognizing your reality, you too, become an illusion. For living in this way, you can be nothing else but an illusion. Now, seeing that you cannot help it, seeing that you are forever making images, seeing that you are forever making images of the future and remembering images of the past, then admit it. Say to yourself that those are illusions and because I'm involved in those illusions, I, too, am an illusion. Say that to yourself. "I am an illusion." And when that thought, or that realization, rather, goes deep within yourself, then you will find the reality which is you. But you got to acknowledge, you've got to realize deep within that "I am an illusion." And the world around me is illusory. For if the world around me was not illusory, it would not be transitory, for reality never changes. It remains the same all the time.

How many times have you looked at a flower in your garden or a tree and found it to be exactly the same? Never. You have not. What you have been doing is this, that the first time you saw the flower, according to the quality of your perception, tomorrow you see the flower again, and based on your previous perception, you superimpose another perception. Then the third day, you look at the flower again and it seems different to you. So, upon your first primal perception you are superimposing another perception, and then you carry on superimposing, superimposing, superimposing all the time, so you lose the value of yourself and of the flower. So you lose the reality of yourself and you lose the reality of the flower.

And when you lose the reality of the flower, you go back to the first perception and you say, "Ah, beautiful flower." Why do you go back to the primal perception? Why not just live in the perception after perception that has been superimposed upon the primal one? Why do you revert back? You revert back because of memory. The first perception of anything is always the most vivid. So now you go back. But after going back to the primal perception, you find that the flower does not exist, where are you then? You are the flower. You see the tricks the mind plays? You become the flower, you become the tree because there is no perception of the flower. There's no superimposition and there is no illusion

because you have become the flower. An identification occurs between you and the flower and not the identification between you and the illusion. And that is reality.

As I said just now, how many of you were conscious of walking up this hills? None. How many of you were conscious of taking those steps? Vidya came up here, for example, her mind was not in walking. Her mind was in the announcements she was supposed to make, if she had made any. Is that true or not? So you were in the announcements and not in the ground. You see how un really we live life and that is why we do not enjoy life. So to enjoy life, be conscious of every action, every action. Totally conscious and when you are totally conscious of every thought and every action, you will find that gradually your awareness would expand to such an extent that you'd become conscious, not only of yourself, but of the entire universe. You'd be aware of the entire universe. What benefit is there in it for you, you would ask. To be aware of the entire universe, and you are looking for benefits? When you have become the entire universe and if you start looking for benefits, it means that you are standing apart from the universe. Hm?

Now, to repeat again, identification must occur, not with imagination and illusion, but with reality and when that identification occurs, then you would not look for any benefits. Once you start looking for the benefit, then you definitely are standing apart from it and not becoming it. And when you are not it, you are missing life and the beauty of life; the eternal beauty of life; the immortal beauty of life; you are missing your self.

What do I see in front of me? What do you see in front of you? Do you see me as real or do you see me as an illusion? You will say that you see me as real. Guruji's sitting up there, legs crossed, totally relaxed, not a care in the world. Full of fun, his heart bubbles over, these things you feel, these things you see. Who sees it? Can you say you are seeing me? And if you say you are seeing me, tell me who is the "you" that is seeing me. You are seeing me. You think you are seeing me but you are not. So what does that make of me but an illusion in your mind? For if you could really see me, you would see not only this body. You would see really see the real me. You see me sitting here with a blue shirt and I can guarantee you one thing, that in your mind this blue shirt is reflected in a different shade of blue in each and every one of your minds. Why? Imagination. You have got reality by the tail, but unable to handle it. That serpent of illusion is so strong that although you've got it by the tail, it's head is swinging that way and that way and that way and you are just trying to avoid being bitten by the serpent. But why catch that snake by the tail? Catch it by the head where it can't bite you. And then you see it wriggling. Then you see the wriggling of the snake because you have got it by the head. But if you have it by the tail, your mind is busy trying to protect yourself from being bitten and you do not see the snake. If you've got it by the head, you will see the wriggling of the snake. Do you see. And that is what everyone does. They live in a false world of illusion. Imagination. How many times have you not walked into your home and said, "Ah, that corner. Nice to put a little table there. No, no, no, not a table. A statue for that corner?"

Hm, I wonder if I should put a statue there. How about a nice potted plant?" What is happening to you there now? What is happening? You are missing the corner! And your mind is involved in that statue or that potted plant. Do you see how we miss all the corners of life and end up taking the wrong corner. And when you really open your eyes you find yourself falling in the lake. Reality is what everyone aims for. You cannot help but to aim for reality. And the reason why you aim for reality because you are real. And yet chasing shadows. Chase, chase them, chase the shadows. But then you have to face the sun so the shadow is behind you. And if you are facing the sun and the shadow is behind you, how can you chase it? So face away from the light so the shadow's in front of you and you see the shadow for its worth and know that, "Ah, the shadow is not me, I am me. And the reality I find in the shadow is created by the light which is behind me."

So we chase shadows in our imagination. All kinds of shadows. Shadows of the thoughts of being a millionaire; shadows of the thoughts of having a mansion; this poor guru the shadow of the thought of having an ashram where all my people come. Shadows, shadows, shadows. These shadows have their own existence, but they are to be recognized as shadows. That ashram, I recognize it as a shadow, so I do not feel concerned about it. But when I put reality into that shadow, then I would be bonkers like everyone else. [laughter]

Now, let's go to another proposition: can we combine reality with unreality? And if this is possible, how can it be done? Firstly, we have to understand reality. We have to understand reality and then find the opposite of reality, which is unreality. And when we find the opposite of reality, we can make unreality into reality. For the unreality would merge into the reality, and when unreality merges into reality, then although that which is unreal finds an existence, but let that existence of the unreal be in the real. For the real could never exist without the unreal. And then you realize that after all, nothing is unreal. When you see me sitting here as the real and the unreal, as the illusion of the body and at the same time see that realness that is within me and you combine the two, the apparent, transitory, temporal, and temporary body, and you find that identified with that which is eternal, immortal, transcendental, then does unreality or the illusion of this body not assume a different proportion to you in your mind? Then you will say to yourself, "That man sitting on the couch, he is there as a man, but also there as a God." The illusion and the real to you has now become one.

And you can do it, because I'm doing it all the time. I see you as gods and goddesses and yet I see you in the human form. So I have taken the image of you, and taking the image of you at face value, I've merged it deep within you and see your real self with your unreal self, so you are a god and man at the same time. And when the unreal, the imaginary self merges into the real self, then where would your attention be? On the real self, you can't help it. And when you're merged in the real self and still cognizing the unreal self, that is the only time you'll find totality, that's the only time you'll find that the manifestation and the manifestor are both real. And unreality or the imagination disappears. Imagination

comes from the mind, but here you are in the dimension where imagination is not necessary. So the name and form ascribed to various things becomes the reality in name and form. Do you see how simple it is? Big deal. Yes.

So let the mind not bluff you. For if you allow the mind to bluff you it would mean that the mind is bluffing God. And it does that with the tool of imagination. And that is why life becomes so false and falsified. That is why the sincerity and the honesty that is the real you disappears in daily living. So when we say, "Man, know thyself," which self do you want to know? I would rather add on and say, "Man, know thy selves." For you are a composite of the outer self and the inner self and when the outer self is merged in the inner self the reverse process also takes place where the inner self merges in the outer self. A two way street. And then you'll find this body also to be Divine, not only Divinity, which is existent within you. Then you will move away slowly from the idea that I am potentially Divine. You will move to the knowingness and the knowledge that "I am Divine," for the inner and the outer has become one. Imagination is thrown away to the winds. You see how one discovers reality? It is so important for people to do their best to attend a full course. And I do not think it is very difficult. I was telling Phyllis this morning, for anyone we always start a course on a weekend and end it by Monday, Tuesday, Wednesday, whatever. It is not as difficult as we imagine it to be that we can't get two or three days off from work. We can. And if you want any doctor's certificates, I write them out for you. And the disease I would put down would be that "Miss X,Y,Z, was suffering from Gurujitis and which is a very contagious disease, so she must not be at the office or else all of them will suffer from Gurujitis. Apart from joking, it is important to attend a full course. If you can't you can't, some things you just can't help. But imagine yourself in the position now I will show you how you can use imagination, how you can use illusion to make it into a reality. You start a week ahead and imagine in your mind that I am going to ask next week to my manager or boss that I will not be able to come to work Monday, Tuesday and Wednesday. Use that illusion and delude with your illusion that boss of yours. It works. Because the basis of imagination is thought and thought is a thing, thought is powerful. You can place yourself in any circumstances if your thought are powerful enough. Look at these sons of mine, Randolph, (I don't like to call him "Randy." Ah, never mind). And there, that fellow there with the fat stomach, and Lee over there, and the others have driven hundreds of miles to be here because they wanted to. Their thoughts were strong enough.

I'm using this as an illustration that if you add strength to your thought, by repeating the illusory thought, you can make the illusory thought into reality. And the reason why I ask that try and stay for the full course is that step by step I would make you delve deeper and deeper into your minds and into your hearts so that you could know yourself. That is why being in each other's presence is so important. So then, illusion, too, can be usefully used, not selfish. And to find oneself, to find the truth that is in oneself, is the greatest thing a person could ever strive for, even if it means taking two or three days off

from work. For how else are we going to find it? Never from a book. You create certain thoughts in your mind and those thoughts will create other thoughts – illusions. But when a thought is put to you by a spiritual master, it is not an illusion, because it is not only the idea but the spiritual force that goes with it, that penetrates deep within yourself. That is why these courses are important or else do you think that I would travel 15,000 miles to speak to fifteen people? I, a hard boiled businessman that was trained in business that used to handle millions of bucks every month? But I know how important it is. Even if there were five, it's still worth it. It is still worth it. As the flower requires expression in its fragrance, I, too, require the expression. And why express it to the wind when there are so many human hearts around. In my mind, I use this as the illusion to good use, for a good purpose. As I'm speaking to fifteen or twenty people, the illusion and the thought projection is there that it is not twenty people listening to me, but two million, twenty million, fifty million are listening to me, for the truth I speak will never die. These are the truths for the new age, as the Americans call it. These are truths that will have to be realized in time to come for generation after generation. So, I'm putting that illusion to good use without any selfishness. But because man's evolving mind is going to need these thoughts very much in the future – more so in the future than today. You take the thoughts or teachings, rather, of Buddha, Krishna, Jesus they are better understood today, after two thousand years than they were understood at that moment of them speaking... [END SIDE ONE] Do you see? For truths are eternal. They can never die. There is no death to truth because there is no death to any thing at all. And truth being so powerful, it shines out, it stands out like a palm tree in a desert. And it gives shade to the weary that passes through the desert, and even gives of its fruit to the hungry passing through the desert of life. So eat more dates! Dates are made for eating not for making. Yes. So, let's get back to imagination. Close your eyes and I will take you on an imaginary trip. Relax, sit comfortably [long pause] Just let your mind flow the way it wants to flow, don't curb and do not control. Go into the mind. The body is not there. Only the mind is there. The reality within you is observing the mind. I'm putting out two different channels of thought. Just let the mind play, don't wish for anything, because wishing is exertion. Just let the mind play and let it pick up whatever it wants to pick up. There are two different channels of thought directed to you at this moment and if you just let the mind play, you will pick up those thoughts. [long pause] Open your eyes slowly. What thought did you pick up, Tamaji? The one that stood out the most.

Tamaji:... about children.

GR: You thought about children. Good. Your own or as a whole?

Tamaji: My own.

GR: Who had a similar thought? Mary Beth, what thought was dominant in your mind?

Mary Beth: [Inaudible]

GR: How many had a similar thought to Mary Beth's? She was thinking of an Ashram, a center. You had that too? Roopa?

Roopa: I had children, dancing, music, happiness, sometimes I had clouds and blue skies, pleasant...

GR: Jamie?

Jamie: Just patterns of light, it was irritating because I can't dispel the clouds.

GR: Good, instead of calling out names, anyone else have anything they would like to say?

Mavis: A Chinese plate.

GR: Chinese plate. [GR gets up and goes to the blackboard and writes down the various impressions] Children, Ashram, dancing, music, children dancing, music, Chinese plate a platter, large platter. What is the next one, did we get any more?

Merrill: Sky, clouds.

Audience: Comments.

GR: Anyone else want to add a word?

Randy: Guruji, I had two. One was from a childrens' song, merrily we roll along, life is but a dream! And the one that came after that that was really quite distinct was that you are Divine.

GR: Children and what was the other one right. Well we've got light so we won't repeat it.

Priya: I kept hearing the phrase over and over in my mind that I am that I am.

GR: I am that I am. Good. We've got some more room so let's fill this up.

Voice: I was aware of your concern for everyone here.

Baloo: I seemed so to see color images...

Voice: I had the color images, moving in and out spots and I kept thinking there was a dot like a pendulum...

GR: OK so we've got ten. Homework, children. Think about these words and see what pattern you can work out from those seed words. By tonight? OK. Think about it this afternoon... cold glass of wine with your dinner. Beautiful. Then I want you to work out, perhaps, if you want to write these words down, whichever way you want to do it, and take these words and form a thought with these words, and this evening we will spend half an hour and I will explain to you how... better not tell you yet how the patterns work.

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