

THE GREAT HOAX: EVIL (AND OTHERS)

VOICE: Something that you were talking about last night, I don't know exactly what it was, [??????] kind of question comes to my mind, about whether there is, I don't know what you call it in your terminology, but in Christianity they call it a devil, or something evil, or a force of evil, whatever. I was just wondering if... I have a hard time, you know, thinking about everyone being a part of a light, having a place in that [structural core?], there being a kind of definite evil force or a devil or that kind of thing...

GURURAJ: Um hm. Um hm. Good. We can handle a few questions together this morning. Anyone else?

VOICE: [I do?], Guruji. My experience on this course has been [INAUDIBLE]. ...my negativity. You know, the fact that I've been holding myself back, [????????], from everyone... [INAUDIBLE] ...and I guess my question is if I'm constantly projecting this [??????????] what happens?

GURURAJ: Um hm. Very good. Next? Some more, come on, come on, come on, come on. Can compose a whole book for you here, now. [????????] More questions. Those add more chapters to the completeness of the discourse.

VOICE: Guruji, there was a quote in one of Ramakrishna's books, and he said, "Avatars are to the oak...are to Brahman as waves are to the ocean." I couldn't understand that.

GURURAJ: Mm. Very beautiful.

VOICE: I'm not sure how to pose the question but, what I'm interested in...

GURURAJ: Why didn't you just pose?

VOICE: Because I don't know how. I'm interested in hearing you speak about commitment.

GURURAJ: Um hm. Right. There is a general misconception of evil. And throughout this course I've been telling you that there is no evil at all. And if you find any kind of evil, it is a projection of that which you would regard to be evil in your

mind. You become committed to a certain thought pattern which produces the feeling of evil within you, for there is no evil outside you. Everything in life is beautiful. Everything within ourselves is beautiful. Everything around is beautiful, and everything around which surrounds you is beautiful. Evil. E, which means I. Will. E will. And if you want to will the evil around you, it is not the fault of Divinity at all. Because Divinity is always pure, faultless. But you find fault in the faultlessness of Divinity, therefore, you think of e will. You will it upon yourself. My message is of love and hope, and the goodness that is within you; the sublimeness, the sublimity, that you really are. I cannot see any evil. Hm. But I can see the d vil: devil. I call it d vil. So why negate the will by prefixing it with d. Will. Live your will to its fullest, and you will find that there is nothing wrong with life. And that is the evil created by that which you have nullified: the will to live in peace and joy and harmony by prefixing it with d will. That's the devil. Otherwise, everything is just Divine. Everything is God. If He is omnipresent, why be deluded by misconceptions perpetrated upon you to instill fear in you in that beggar business called churches, synagogues, temples and mosques? So they implant the devil within you, making you feel that you are evil. So by making you feel you are evil you try and find atonement. It serves some little purpose, but it is not the truth, for, in the first place, you are Divine. In the first place, you are of the glory of God. If He is omnipresent where is the place for that which is opposite to the Godliness and the goodness which is represented by God? Huh? So the entire structure of society is based upon misconceptions perpetrated by our rabbis, by our priests, by our pastors and ministers and whatever you want to call them. Because if they do not instill fear in you, they cannot make a living. You see, you are hoaxed, you are conned, by these con men.

The true teacher will tell you, "Do not fear." What is there you can really be fearful of? Nothing. There's no fear in the world. My sister does not love me. So what? Must I be in awe or in fear? My husband flits around with another woman, what have I to fear? I am living my life in the purity that I know of myself, so let the guy do what he wants to do. Because he is going to suffer in the end, not I. He will suffer for his karma, and him suffering for his karma is going to take away the karmas that I might have. The bad ones. So this is how you become committed to the principle of finding yourself, and when you find yourself what are you really finding? You are finding the Divinity that resides in yourself, for that Divinity which resides in yourself is totally unblemished. Why look for the blemishes? Hm? And why not look at the beauty? For everything is beautiful. Everything is there. Because there everything is, and that everything is within you, as well. So if you combined the everythingness within you, the everythingness outside you, you will find that you are neither in and neither outside. You just are.

We analyze things subjectively and objectively. And the message I want to give you this morning is this, that there is, in reality, no subject and no object. Because to have the distinction between subject and object would mean a division in your vision. And when that occurs discrimination occurs, while we should be totally indiscriminating between a subject

and object. My subjective self is trying to observe your objective self. What is the difference between my subjective self and your objective self? No difference at all. There is a reference, but not a differentiation or difference. So when you and I feel together in that closeness of the heart's embrace, I and you are not there. What exists is Divinity. And when Divinity exists in its own existence, then the subject and the object disappears, because all conflicts created in the mind is because of differentiation, differentiating between you and me. And who are you, and who is this me? You know who you are, and you know who I am? Just a bundle of bullshit. That's what we are. But the reality in that bull, ahhh, that is the Divinity, that is the binding force, that holds this whole universe together.

The mind keeps on thinking of bondage: I am bound to you, and you are bound to me. That's what the mind says. But the heart does not say that at all. Because the heart does not analyze and does not speak in words. And words are made only for the purpose of analysis, and then, of course, symbolism that Jungian rubbish, Freudian bull. The heart does not speak, it does not verbalize. But two hearts that love each other without any verbalization just melts away, welds themselves together. So then in this welding of two hearts together, can there be any separation? So separation is a product of the mind, it is a mental process of a thought. And can you, any one of you, tell me that your thoughts are totally constant? They are not. They flit around like a bee from flower to flower to flower. Why? To find honey. Because the bee enjoys the honey. And so the human mind, too, wants to find pleasures from flitting around from bee to bee to bee. And yet, they know nothing about beee enng. They know nothing of being. For once you know of being, you do not flit around from flower to flower to flower, you stay put. And when you stay put it means one thing, that you become still within yourself. And that very stillness within yourself is putting yourself where you belong. So, choice is yours. Commit yourself to whatever you want to. Do you want to be a bee, or do you want to be being? When you become the being, you have found totality. But when you are the bee, you are flitting around and searching, perhaps, for your own personal pleasure. And what does your own personal pleasure mean? So I go out tonight, meet a lovely girl. I'll spend a few hours with her. How far has that got me? What? Hm? Nowhere. There are no whats and wheres and heres and nows. I am indulging not in myself, but only in my senses. So she holds me close to her in an embrace; a lovely kiss so deep, so thrilling, so that the entire pores of your body shiver. And from that point the other sensations begin. But how far does that lead you? You will just turn your back and go to sleep. What memory will you have of that experience tomorrow morning? You will have no memory of it at all. But you will retain an impression of that experience. Now, all these impressions creates the bondage from which you want to free yourself.

Is there any person in this world that wants bondage? Does not everyone want freedom? What do you want freedom from? Ask that question to yourself. From what do you want to be free? You want to be free from the things you know. And the things you know are governed by your five senses: feeling, smelling, tasting, touching...one more? Seeing. You

are attached to the five senses, which dominates and governs your life, and yet, inwardly there's a hankering to be free of the sensual self of one's self. And when you are unbound and not in bondage with your five senses, then you can enjoy freedom of that deeper self which is there all the time. And you are shackled and cuffed ball and chain, is that what they call it by your own senses. And who wants to be handcuffed? Who wants to wear a ball and chain, leg irons, or whatever you call it? No one in their true senses. Aha. So you transcend, go beyond, the five senses, and find that inner freedom that makes you totally still. And after finding...and I speak of experience. Not a single word would I utter come from books or from any kind of learning. I speak from experience. Now, here comes the beauty of the question, or the answer to the beauty of that which does not remain a question anymore. I go beyond my five senses, feel and find that stillness within, then return to the five senses. How much won't it be enhanced when you are backed up by that beautiful stillness? If you had to put me on a table, then I would be sitting and my back would be sore. But having found the rest of the stillness within me, I can indulge in my senses which would be so heightened. And yet, I will not just be a sensual being. I, in that stillness, will become the observer of my sensuality. Do you see the difference?

The pendulum swings, keeps on swinging. But there's a moment when it reaches the right, just a fraction of a second, but it stands still before it moves to the left. There's a fraction of a second where it stands still to give it momentum to move again. So move, move, move like the pendulum, but become aware of those...that fraction of a second where it stands still on either side. That is the secret of life! That is the secret of life. And that stillness is there like that [SNAPS FINGERS], without any question, without any movement, without any momentum. But to reach there you've got to do your one hour a day: half an hour in the morning, half an hour in the evening. Hm? Move the pendulum throughout the day, but that split second it's still, and moves again, and it's still, and it moves again in a joyous stillness. And I promise you, you won't get a neck ache.

We have to get a plane. Is it about time, Vidya, dear?

VIDYA: Yeah. [INAUDIBLE] ...and we'll have lunch before.

GURURAJ: Oh, are we going to have lunch? Why do people eat? I don't know. The body's self sustaining. You don't need to eat. Why don't you live on prana? [LAUGHTER] This course has been so joyous to me, and I hope it has been joyous to you. We did a lot of things...what's happening to your prana? Close your skirt up, a bit more.

ROOPA: I didn't realize our prana was doing anything. [LAUGHTER]

GURURAJ: Oh, it's been such a joy. We had a lot of fun together. We went out on a picnic, and had our dinners and lunches together. We had out chats and talks and lectures and questions and answers and, ah, and love that has flowed between all of us, that if you realize the enormity of the love that has been flowing through all of us, you will know that we are a beautiful family. Thank you for having me as your friend and father. Namaste.

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