
THE MIRROR OF LIFE

Gururaj: [blows nose] I've got a bit of a cold. You know, traveling around the world, change of weather. So please excuse me if I have to blow my nose. It's made for blowing.

Chaturi: Are you finished? Beloved Gururaj, the mirror of life is vast. How do I fit into the mirror?

GR: Beautiful. The mirror of life is vast, but there is no vastness in the mirror except in your imagination. For you can imagine the mirror to be vast. And you can imagine it to be very small. Open your handbag now and see how small that mirror is when you want to powder your nose. So vastness or the smallness of it is nothing else but imaginary. For you can never mirror yourself, and what you see in whichever size of the mirror you look into will not give you your true reflection of what you are. Because you will always see something in the mirror of what you are not. And there is not a single man or woman that looks in a mirror and thinks he is more handsomer and she more prettier than what she is. So that is imaginary, it is image making. And you go on throughout life making images. And that adds to the falsity of your life. And because you are dwelling all the time in falsity you miss reality.

For what is there that is real in you? Have you ever realized that? Or are you just looking into the mirror and seeing what you think you are seeing? Now, when you think that which you are seeing, then that thought process becomes total unreality, and the reality is lost. I would like to see in a mirror look in a mirror, not see in a mirror. Because seeing is dominated by preconceptions of yourself; but when you look, you look with a total innocence, and then you really look at yourself, not see. You look at yourself. And when you can develop the insight of looking at yourself, then there is the point where you find reality. That is the point where you become totally centered, because you are not seeing your face, but you are looking beyond the face within yourself to know and recognize reality.

And what is this reality all about? You think you are real. You think you are John, Jean, Jack, Joe. But are you really Jean, Jack, Joe? You are not! That was a label planted upon you by your parents. You are not that. You are something far greater than all the labels that you could have. And when you label yourself you are limiting yourself. You are then limiting yourself to the extent of the small I called Joe, Jack, John or Jean.

But if you go beyond that, you would find yourself totally limitless. And that is your nature, and that is your reality. All sufferings in the world come because we limit ourselves to that little I: John, Joe, Jack, and Jean. But once you go beyond those Jacks and Joes and Jeans and James, what you will find is that I am not Joe, I am not Jean, I am not Jack; I am nothing. And the nothingness lies in the negation of your little ego self. And when you negate the little ego self you

reach your real self. And reaching there, into that nothingness, the area of no mind, you become the universal mind. And then, becoming the universal mind, you become everything. You become the totality of existence. You become that which is indescribable but that could only be talked about in a descriptive form.

So how are you going to describe your reality? If you cannot describe your unreality in the mirror, how can you describe the reality that is forever within you? Ah! Description is not required, but realization is required. It is experiential, where you experience yourself as the totality of all existence. And when you experience yourself as the totality of all existence, then this little body becomes nonexistent. When this realization dawns of that which is all existent, you return back to find the reality in your little existence. Do you see the cycle? The cycle goes on and on.

Find the non existence of yourself and merge into total existence. And then come back and find the reality of your small existence, because your small existence is part and parcel of that totality. Because if you take your small existence away from the totality, then totality can never be total. The entire universe will collapse. But what will remain is this, in recognizing your reality you will also have the sense of the bigger reality through which you exist.

So then, what do we do with existence? Existence is there all the time. It was, is, and forever will be. But you find a new factor, that in that small existence, you live. For life is not just made to exist, life is made to live. But what quality do you give to life, what emphasis do you give to living? That is the discrimination that all must develop and they will. Oh yes, sure. Everyone will.

The question would start, "Do I exist or do I live?" Ninety nine point nine nine nine percent of the world's population, which is about 4000 million today, they do not live, they just exist. So live life with the realization that life is the aim and the end of all, and in that life I exist. And when you exist, do me one favor, take away the "s." I exit. And bring life into myself. For you can't have them together. You've got to exit. Then you live. And you live in divine joy, in total ecstasy where there is no botheration at all. Nothing bothers you, nothing disturbs you, nothing harms you. And if anything which you might find harmful, if you look at it properly... [interrupts to talk to crying baby in audience] ("Oh, my son, my grandchild, that's it, it's nice, let us hear his voice as well, ahhh.") You see, you can't have the two of them together. You can never compare existence with life. For with your consciousness at your present state of evolution, you have to live. At a lower level, the animal level or the plant level they exist; but you must live.

And I give you this life if you can understand it and understand my words. For life's main ingredient is peace. And this peace, through grace, I extend to you. To extend that has no end. Then the "ex" just disappears. It is gone. When life becomes, as you would think is life disappears, then you are just existing. But when existence disappears you get awakened in life. And that is the awakening, that is the illumination, that is self realization, and that is unity consciousness where everything around you becomes you. No distinctions are left.

When I taught through the body of Vivekananda... Viveka means discrimination, but that was necessary for that time, where discrimination between mind, body and soul had to be there. But the further stage is to go beyond discrimination and find that light that knows of no discrimination. These lights that burn here in this hall burn equally and one is not discriminating itself with the other.

So, we lose, as time goes by, the reflected images that we see in the mirror; and as we progress on the spiritual path, we do not see the image. But we look, and we look deep within ourselves. And when we look deep within ourselves the sense of discrimination develops. But beyond that, you become totally indiscriminate; where this wall becomes me, where this carpet am I, where all is nothing else but that I, encompassing the entirety, the totality. And what is that totality? It is unity consciousness. Uni means one. Uni is one. I don't know why they put the "t" there. Unity. It should make you realize that all the units put together forms into that "t," for you are all non separate from each other. Everything is one.

And when everything is one, no conflicts could remain in your mind at all. For all your problems are because of conflicts. And those conflicts is forever conning you all the time with its flicks and flickerings in your mind. Get rid of those, my beloveds, it's so easy. Do your spiritual practices and you'll find no more flickering that's conning you. And the flame will be steady and then you can say, "Ah, I live."

Yes. So you go to a hairdresser and what do you do there? They give you a shampoo and dress your hair. And then they spurt some I don't know what on the hair to keep it in place. Why? Why do you do that? Because you are afraid that when you go out the wind will mush up your hair. What's wrong in having the wind play its divine music in your hair? Caressing it so beautifully, so softly. What's wrong with that? And yet you put on all these chemicals. What for? Of course, that's the fashion, that's the craze. And all crazes are crazy! So you do that right, and you go to bed and your hair is stiff with that hair spray. Ah, how about not using that hair spray, and when you go to bed at night your husband ruffles his fingers through your hair instead of hair spray. Isn't it more beautiful? Isn't it more comforting? It is. And when you feel the comfort of your husband's fingers going through your hair you will respond in some way or the other. And then life is lived, and life is lived together.

So the point is this, that we are mixed up in artificialities. Why do you look into the mirror? Tell me. Do you know why? Ah, you put on those false eyelashes that comes from a horse's ahh... I don't know what. And then you put on that lipstick, and the main ingredient of lipstick is rat's tails. And then that rouge, shall I tell you what it's made of? Hm? Shall I? [Voices: yes] I'll tell you in private. So the point is this, and remember this well: that life, which you think is life, is just a make up. For you have not known the reality of life. And that's why I'm here, to make you realize the reality of life. Do you see?

When I see the sorrow on people's faces in spite of this make up, my eyes get filled with tears. And do you know how much you destroy your skin? Do you think all these chemicals are doing anything better to your skin? No, they are destroying your skin and you put on more chemicals to make it seem okay. And then more chemicals again and more and more and more. What about total naturalness, Mother? What about total naturalness which makes your skin glow? Now I'm not referring to skin. What I'm referring to is the make up you put into what you call life. Get rid of that make up. Use all your rouges and fougues and... I don't know these things. Use them if you want to. But take off the make up of that which you imagine yourself to be. And when you get rid of imagining, then you are you and you are the bee producing so much honey, collecting it from all varied flowers to bring sweetness in your life. Hm?

I suppose that's an hour, is it? More or less.

You know, the guy went to a psychiatrist, there's a couple of new people here so they would like to hear it, [laughter] [VIDEO ENDS] I used it on the last course. So he went to a psychiatrist and after a whole hour of consultation with the psychiatrist he says, "What is your opinion?" So the psychiatrist says, "You are crazy." Then this chap got wild, and he says, "I want a second opinion." And the second opinion was this, "You are ugly, too." [laughter] We will save some more for tomorrow.

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