

OUTSIDE OR INSIDE

Gururaj: What would you like me to compose a poem on? Name any subject.

[Lines are questionable. S.J.]

A cabbage is a king, and a king could become a cabbage.
For rummaging around things, a cabbage could become a king
And a king in his [ruminatation?] could become nothing but a cabbage.
Cabbage can think, and cabbage has life,
And yet the king could be totally lifeless.
And remember the king that cut off the heads of eight wives.
So was he not a cabbage?
And yet, the cabbage that could grow
And in its own growingness supplies you with sustenance
That could keep you alive.
But that king cutting off the throats of eight women,
Did he sustain, or could he maintain
The quality of the cabbage that will always sustain?
The cabbages and kings of this world, they come and go
The cabbages grow, but do kings really grow?
Because they think they know,
And in the thought of knowingness they become nothingness.
So boil you me this cabbage which could sustain,
And forever remain the cabbage as a cabbage that could be
For the king comes and goes and never knows who he is, and who he will be.
When you are totally tired and the mind is retired
Then lucid will you be.
For during the day's striving you are driving yourself,
And all lucidity goes.

But when the mind is quiet, the lucidity just flows.
When I look into your eyes do I become more wise?
No, for that very wisdom in seeing your sight
Will only give me some form of delight.
But when I bypass the delight and see your sight with mine
Then I will know forever that you are divine.
All the sounds you hear of rain is never vain
For it speeds, for it feeds the fertile or unfertile ground
And give you the grain.
For that is needed for you to sustain not only yourself
But those that are dependent upon you.

So let it rain and rain and rain.
For without rain there is no gain
And without rain sunshine could never shine
To bring the brightness in your eyes
For rain is mixed with grain,
And sunshine radiates that all could never be in vain.
And bathing in sunlight
For moonbeams can only seem to be the reflection of the light
So go away with the light and don't come back again
For back to back the moon and the sun shines
But one is the reflection of the truth in sunshine that one finds.

I think that's enough.

Q: When I look to you for guidance and strength, when I reach out to take the hand that you offer, am I looking outside myself or deep within myself?

GR: Very good. You are looking at an object to find the subject within yourself, and by looking out to the one that guides you, you are focusing your mind to find guidance. In other words, with that guidance there is a great amount of

concentration involved in order to focus. And that very focus that is within you gives you the answer that is always within you.

Now, guides are necessary for us to learn things, even like a school child has to do his abc's before he can read. But here is something beautiful that happens: that the guider and she or he who is guided reach a stage where both become one. So there is no object and there is no subject and only that realization remains within yourself. That's all what you need. In other words it means that you become self realized. Whatever tools you use is not so important, but naturally you like to choose the best tools that could be most effective. If you want to knock a six inch nail through this wood there is no use in using a jeweler's hammer. You need a five pounder to knock in the nail because by getting a five pound hammer your nail will be driven in faster. So otherwise you will be wasting millions of lifetimes with the jeweler's little tick tock tick tock.

Now. How do you find a guide? There are many ways. Firstly, you must feel within your mind that the wisdom he imparts is nothing else but the truth. That's phase one. Phase two is this: that a spark is created between guru and chela. And it is because of this spark that is created the inner side of the guru penetrates the inner side within you. So with the combination of knowledge and that spark and the tools that you're given the five pound hammer you combine all these and you reach a different state of consciousness.

Now there is only one consciousness. There are no states to consciousness. When these psychologists talk about altered states of consciousness, they do not know what consciousness is about. Consciousness forever remains the same and consciousness is nothing else but pure consciousness. What you are doing is just unfolding more and more and more of consciousness which you already possess. And for you to unfold that consciousness more and more and more, you become more aware and more closer to your guru because it is just awareness that brings you closer to your guide or guru whatever you want to call him. So the more you become aware and the more do you seem to realize not only his outer self but also his inner being. For he, a true guru, must be self realized. He must have pure consciousness and not only pure consciousness but the totality of consciousness. And to repeat again, as you become more and more aware, the more and more you'll imbibe through the guru, through the guide, greater and greater unfoldment of that consciousness.

So, gurus play the part. It is no use at all experimenting on yourself. Now and then you might just knock the nail on the head but that is very rare. For you to knock the nail on the head, you must have been born in this world in a very highly evolved state. Otherwise the guide is necessary. He shows the way. Remember Jesus said, "I am the Way, the Truth, the Life." Now life, truth, and the way has to merge someday. The truth is non separate from life. I am not talking of the

lives most people live. I'm talking of that life force, and that very life force is truth. And what is the way? The guide. He shows you that your life your innermost self, the very vital force is truth.

So when we find a master, a true spiritual master, immediately something happens to us. There is those electrical currents that just merge. That is [the truth?] that can make you merge into his own consciousness and returns it back to you tenfold.

You know, I've been all over the world, change of weather, jet lag, change of food and all that it gives me colds, especially change of weather because all this airplane flying the pressurized air gets my eyes because my eyes and the soles of my feet are the most sensitive and I'm conscious of that sensitivity.

What I'm trying to tell you is this: that you must become conscious of every cell in your body. And it comes. Because every cell is consciousness itself. And where does awareness come in? Who is becoming aware of the consciousness that is in every cell of your body? No one. And if you think you are aware of every cell in your body it is your mind that is functioning and not the cells themselves. And yet how much can your mind function twelve billion cells in this two and a half, three pound brain and you are using only one millionth part of the twelve billion cells. So how can the mind ever become aware of that pure consciousness that is in every cell of your body? So who is aware [then?] [??] the cells become aware of themselves.

The cells in your body are in every particle of this piece of wood; these flowers are nothing else but cells. So, you're living in a cellular structure. And what reality is there in that cellular structure which is in itself structureless. There is no structure to it at all. You say to yourself Roshan would say, "I am six foot two and I weigh a hundred and eighty pounds," bare feet, or otherwise we will add a pound more or two pounds more. So, that is as far as your consciousness goes of the physical body. And as I said, you are very little conscious of your mental body. But now if you can combine that very little mind of yours the little portion of that brain and apply it in awareness to your physical body, you will find yourself not only becoming aware of the physical body, but you will always also become more aware of your mental self which is your subtle body. And, as the awareness grows, then you will know the real meaning of your spiritual body. So, you have to take the physical body and the mental body to an area which is nothing else but just pure energy. You can melt it down. Melt down the physical body, melt down the mental body, and enter the area of that spiritual nothingness which is the essence of everything ness. And this is what a true master teaches you to do because he does not want you to remain just but a small drop of water. He wants you to drop that drop in the ocean which comprises eternity, infinity, immortality. Because you as a drop when you fall into the ocean you are not destroyed because having the support of all those billions of drops that constitute the ocean you become more appreciative of what you are.

First appreciation begins of what you are. And then after a while appreciation of what you are also has to cease. It will cease because you're entering the realm of the nothingness. All this you see around you will become an illusion to you. It will become illusory. And naturally all illusion must lead you to delusion. But when you find your reality the infiniteness within you when you become one with the totality of pure consciousness, then consciousness remains on its own and you start permeating every cell that constitutes this universe. Then you are self realized. We live in mistaken identities. That which we call self is

not your real self. Do you think this body is my self? No. My real self is that totality of all energy; totality of everything that exists in its illusory form. Therefore I say you return to nothingness into that pure consciousness. It can never be measured by the human mind. But there is one thing that happens is this: that pure consciousness, while experiencing itself, experiences itself as total bliss; and pure consciousness is just but another name for unity consciousness. So, although it is formless, it permeates every form and you become a part of everything in existence. So you also become a part of illusion. Although having attained that vastness, you can still exist in this bodily frame. And then this bodily frame becomes more functional. Functional not in the sense of making this table or making this chair. You become functional within your own essence which we call Divinity. And that is what a teacher leads you to. Once that spark is there it pulls you.

There's a story I told somewhere once, I don't know where, there's three kinds of doctors. One doctor just gives you the medicine. If you drink it or not it's not his business, he's got his fees. The second kind of doctor is one that will coax you. He will help you, explain to you and say, "Look this will help you. Don't let the bottle of medicine stand on the shelf, but you take your three teaspoons a day morning, noon and night, after meals or even before meals." Ah! but the greatest doctor is one that will put his knee on your chest and shove the medicine down your throat. Why? Because he loves you. So things are done by the true master not only verbally to give you understandings and explanations, but he'll even kick your backside because he knows that you have to reach the goal. He knows that by doing this you will become more happier. And that's what he wants in your life happiness, joy. Why suffer when suffering is totally unnecessary. Your suffering is just because of misunderstandings of the value of life.

So, the true spiritual master gives you the understanding, gives you the tools, and also at the same time he imparts a spiritual force. For example, I am sitting and talking to you. Do you know what is happening actually? It is not only knowledge or wisdom I am giving you, but at the same time, through this voice and through the presence itself, a great force is imparted to you. I've done over four thousand talks and I don't know how many hundred courses and no one has left the course a better person. No one has left the course not becoming a better person. [Laughter] See if I can catch you up.

The true master every breath he breathes is the breath of Divinity. Every breath you breathe is also divine. The difference is one: that the true master knows the Divinity and knows the value of every breath he breathes, while those that have not reached that stage, just breathes for the sake of breathing or otherwise they are dead. And yet, really speaking, most people they think they are alive but they are dead. Dead in their inner selves. So the true master comes along and breathes life into you. And that is what is really meant in the Bible when God breathed life into Adam. I wish I had the time so I could re-write the whole Bible and give its essence or the whole Gita, or the Upanishads, all the Korans because much is misunderstood. It could be mythological or fact. You see in all mythology there is some depth of meaning which has to be understood.

So we go to church and the preacher says, you know, God breathed life into Adam. Then you're creating a duality. You created God on one side and Adam on the other side. How can there be duality when we say in the very next breath that God is omnipresent and present everywhere. Where does duality come from? And that is what a true master teaches. The oneness between you and that which you call God. For you are God. You are divine. You are nothing else than that. It is only the patternings of your mind that makes you feel separate. Why did Jesus say, for example, that I and my Father are one? Because he realized he was one with the Father. And it took him thirty years of practice. He went to Egypt. He went to Tibet. He went to India to study under spiritual masters. And then he came back to teach. To lead. And even for one stray lamb he'll jump ten fences to get it back. And that is what a true master does. He never allows any one to go astray.

I've had long chats with Rajneesh. I was invited to Puna as his guest. I had long chats with Maharishi. Actually he wanted me to take over the TM movement and I refused it because I don't agree with his principles. And I've met all the so called well known gurus. What a shame it is. What a shame. I don't know why they should call themselves gurus. They are nothing but money producing machines, that's all. Not this guy. Never. Okay, it's good to [demand?] or work to buy a piece of bread, to have shelter [???], pay mortgages, blah, blah, blah, send your children to universities, give them an education so that they could make a decent living [???], that's all.

Now these gurus that I've chatted with, when I visit them, they shiver in their pants. Or their doties. You know what I would like to do with them and I would challenge them on any platform I would like to throw them in an upholstery machine so that they can come out re-covered.

Yes. So, a true master is concerned about every hair on the true chela's head or body or wherever. It is his personal concern because he just can't help it. He just can't help loving. That's his nature. He is love. As I always say, can the flowers help but to give off fragrance? So the true master cannot help but just give out his love all the time to everyone.

And sometimes you find a person having a guru, and then the chela leaves the guru and there are many reasons for that. One of the main reasons is that he cannot understand what it is all about. Another reason is that out of 100 percent there are only 5 percent that are true seekers of the truth. Ninety five percent go to the guru expecting miracles. Oh a true master heals, okay. And he does that because he loves, although he'll not call himself a healer. He goes about doing his job, he sees a chela suffering [???] like on the last course a girl was deaf and... through the grace and she just started improving, and many things like that. And these girls will bear me out. There are actually people who had cancer, lumps in the breast and this and that and just by a touch it would be gone. And I am not doing it, but the divine who rules in me is doing it, not this little bag of flesh, blood and bones. How to judge a true master is by the love he imparts, is by his kindness, his compassion, and so many things related to it. Look how compassionate as we said just now was Jesus just for one stray lamb.

Now, 95 percent of people are either in physical trouble or mental trouble and they want to go to a guru expecting the guru to wave a magic wand and get rid of all the troubles that they've created themselves over millions of lifetimes and the guru must get rid of it in one minute. He doesn't do it. No. You are involved in your own karma. The guru will make it easier for you to balance out your karma. Yes. That he will do. But no miracles. I do not believe in miracles at all. There is no such thing as

miracles. What might seem miraculous to you is that one person might know the more finer laws of nature and imparts it. That's no miracle, it's still in the framework of nature. [Baby crying] So when we hear all these stories and mostly mythology... I was telling someone on the last course for example, that the Bible, if it was not the Bible, would be banned in South Africa. Because you have everything in there: incest, lust, murder, pillage, robbery, looting. Is that what a Bible should be about? But there are so many truths in there and it is only those that can understand the truths that would be able to pick out those truths. Because things are taken too literally, that's the trouble. But truly understanding the import of what is sacred.

You know there was, for example, another myth. A [????] say about a thousand, fifteen hundred years ago, the population

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of India was three hundred and forty million. Well, today it's about eight hundred million. But at that time it was three hundred and twenty million and the sages said that there are three hundred and forty million gods. What was really meant is that everyone is divine. All three hundred and twenty million are divine. But people did not understand what was

meant. So here this one fellow was drowning. So he prayed to Brahma and then a moment later he prayed to Vishnu. So Brahma thought that seeing that he's prayed to Vishnu, Vishnu will go and help him. So he stayed back. Another moment later, this drowning man prayed to Shiva. So when he prayed to Shiva, Vishnu thought Shiva would be going so Vishnu also stayed behind. And like that he prayed to many gods and no one went and the man drowned. You see how things are taken literally and not in its true essence.

This lady went to this one place and says, "Where are my spare ribs?" So the man replies, "Lady, I'm a butcher, not a doctor."

You know, the weather in California was so hot the farmers had to feed the chickens with cracked ice in case they laid hard boiled eggs. [groans]

So this doctor knocked up into one of his ex patients. So he says, "You know, the check you gave me bounced, came back." She

says, "Oh, that's funny, my lumbago, also came back."

You know, we have quite a lot of lawyers in our family, and a lawyer is a person who will write a document of 10,000 words and call it a brief. [laughter]

He knows [pointing].

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