

THE PURPOSE OF UNREALITY

RAJESH: The smell coming from the kitchen has nothing to do with us. [LAUGHTER] It has nothing to do with us. It smells like something has died for a long time.

JASMINI: It pongs. That's an English expression.

RAJESH: And I think the ovens haven't been used for quite a while. So if you smell something, it's not our cooking. We'd just like to say welcome, and just to express a message from the British Meditation Society and also the European meditation societies who we have a lot of contact with, the Danish, the Spanish, the Irish. We thought you'd perhaps like to hear a little about them. And you know they obviously send all their love and namastes to you, and welcome you to our courses whenever you can make it. You know as we've been made so welcome here, we'd very much like to return the opportunity. So you know, please feel free...

JASMINI: So we'd like to talk to all of you, and really we felt that warmth and that love, which we feel in all areas wherever we go with our family. And it is the largest family in the world. And you just feel, oh, up in here, you know. And the warmth that just came from people, it's just beautiful.

RAJESH: It is wonderful because it's like we are an international family. And this is the first time we have been outside of England to attend another course. And I had no preconceived ideas of what a course would be like in America, and things like that. But it's very much the same. There is this sort of familyness, this feeling of oneness: you can cry, you can laugh, you can just be a [????], which I think is wonderful. So I think all our arms stretch out and embrace the world, which is very beautiful.

JASMINI: It really comes to our teachings, what all the masters have been teaching. And we have the greatest master, Gururaj Ananda. And this is what he is teaching us, and this is what we've found so beautiful. It teaches us to be ourselves. Where else could you go and cry and laugh, lose your cool, do whatever you want, and just know that people accept you, because they know that you are being yourself. And that is really beautiful. There are few places you can go and be like that, and just know that you care and you share. And this is what it's all about. So this is what the teachings are. And really as well what it helps us in gathering like this together we gain all these energies, so then we can go out to

really live in life to the fullest, which is what his teachings are for: practical daily living. And that is so important. We can take all that we are learning here and then put it in whatever field we are, whether we be a housewife, doctor, lawyer, whatever. You can just fit that in.

RAJESH: We'd like to share an experience with you. And it's very important for all of us to try and attend the group meetings, the chants, and really get involved with everything that's going on in the course, because we were on sort of kitchen duties for four years and the only things we ever got to on our courses were the satsangs. We, you know, the kitchen used to be sort of communal meeting point, so we met everyone, but we never ever got to the chants and the group meetings. And then one year we had a rest and we went to all the group meditations and we went to all the group meetings, and we noticed that there was such a difference in us for attending all those things. So it's very very important. I know it's very attractive. There's a beautiful swimming pool down there, because I've been there. But please, please come to the group meetings. They are so so important. They revalidate often all that we've learned. You know, perhaps on the prep course you may learn further things. I mean that's the whole idea of them is to expand our knowledge. Sometimes you might feel oh, I've heard this before, I've been to teacher's meeting, I've been to this meeting, I've been to nine or ten courses, but every time we learn because we learn from each other. And at each one that we've been on, we've learned. So this is really important. Okay, it's nice to get out into everything, and by all means try and fit that in. But remember this is where you are going to get all your strength and all your energies to help you to be stronger when you go out. And we have to go out into that jungle, so therefore that's where we are going to shine our light. And it's very important because we help each other. So please, as from our experience, try and participate. Because as Christ said, "Where two or more are gathered together in my name, there is more power." So therefore you are getting more. And you feel so much stronger. And we could only talk from our own experience, so we'd like to share that with you.

We'd also like to tell you... I mean, you may have heard different stories about things that happen through the power of gurushakti. This is one thing we were fortunate to be on the Midwest course, and we weren't in fact coming to California. But we were sitting in the garden with Tamaji and Merrill, I'm sure some of you know them, they are wonderful people. And we were sitting in the garden taking some sun, which is a rarity, as you've heard, in England. And I turned to Jasmini and I just said, "Do you want to go to California?" So she said, "I've just been thinking about that." So we just made a few phone calls and ordered our tickets and here we are. [Inaudible] But there's many wonderful experiences that happened in England and we'd like to share a few of them to revalidate this point about you know the gurushakti practice and how powerful it is. We were just chatting about it. I was in to tea earlier.

There was one woman, her name is Lillian Scully, she is passed over now, but she was a very severe agoraphobic. She would never she hadn't been out of her house for about twenty years, and she heard about Gururaj and about the British Meditation Society, I.F.S.U. She rang one of the local teachers and said she was agoraphobic, she couldn't actually come out, could someone come and teach her, which someone actually did. And after a couple of months or something, Gururaj was in the country and he heard about her, and he rang her and said to her, "I'm sending a car for you now and you are to come over." And she had not been outside her house for twenty years.

JASMINI: Not even outside her room, because we saw her... just from her bedroom to the bathroom. She never even went downstairs for twenty years.

RAJESH: And she actually went. And that was a really amazing breakthrough in her life. And then it just got better. She didn't lead a totally normal life. Whenever Gururaj arrived at the airport, she would greet him with a small bunch of flowers. Eventually she came to a residential course. So for twenty years of sort of suffering of fear and you know, things agoraphobics suffer from, and she began slowly and slowly by slowly to come out of that. So these wonderful tools we have. That's why regularity is so very very important. Because believe you me you can change anything with these practices, with these tools, especially with gurushakti you can change your life.

JASMINI: The importance of gurushakti, do not underestimate this very very simple, but profound technique. It is such a beautiful, simple technique we have. And when you use it all we ask you to do in any way that you can, because the more you do gurushakti, the more you draw unto these energies to you. Energies to heal you, energies to help you mentally, physically and emotionally. So therefore it will enhance and help you in your group. It's all right... a lot of people find it very easy to get into meditation and tratak, and other spiritual practices they tend to forget. We all do that. And this is why courses are important, because it really helps you to realize the importance of each and every one. Because we're all individuals, so therefore we're all given different techniques. But they are designed to make you whole. So if you start missing out a little one, it's like missing out the little tablet, and you think, "Oh, that's not much." You're going to have growth like that, instead of have growth just like that. Okay. So do not feel guilty, that's important. But start now by using all of your techniques that were given you.

RAJESH: And that's why if you really have sort of been irregular, I mean, don't feel guilty about it. I mean we've all been through patches like that. But if you can become regular again on the course, with all the energies that are here, that is

going to give you greater strength to maintain that regularity when you leave the course. You know, there's loads of teachers on this course. I'm sure, if you don't feel you want to talk about it openly in the group meetings, you know, sort out a teacher, ask them... all of us would be only too willing to help you.

JASMINI: Because sometimes some of us are shy, and so always pick someone out and you will just find that they're not helping you alone, but you are helping them. Can you see the communication?
Caring and sharing. So please, you know, get someone. Everyone is willing to help. And we learn it all the time, and it's helping us. So use this opportunity. We only have a few days together.

And I'd like to also bring out a point. What we have found in England, and we've made this our aim and our goal, every time we've taught someone, or every time we've left a course, we've said we're going to bring one person more to the course. So if everyone said they're going to bring one person to the course, you build. And we started off with thirty and built up. Because we have such beautiful tools to use and we can use them. And the more you use them, the more you're helped in all ways. You take one step, and Divinity takes ten towards you. So please, if you make that your aim, then you'll find the family will even grow more and more. And it helps each other, because you learn it each time from the new ones that are coming in. And this is really true communication, and this is really how the family keeps together and help each other to build.

RAJESH: I think there's an old saying, "The family that prays together stays together." So, for us, the family that meditates together stays together.

I'll share another experience. I think we have time. I'm sure we have time. Again, one we were talking about earlier was a chap rang up a center and wanted to know how to meditate. And he'd had nine nervous breakdowns, you know, which is... he was in a real sorry state. So, of course, you know, people with slight mental problems we don't always give them the preparatory technique. We generally just give them the gurushakti practice. you know, because the preparatory practice may cause more conflict if their mind is in... not generally, but you just have to be careful. So we gave him the gurushakti practice, then sent off his form to Gururaj. And he'd come back a couple of times. And then one day he rang up and said he was in a very bad way, could he come around. So we said... you know, we'd got quite close to him. A very beautiful young man. And we said well come around and stay over. Well, he came and we prepared a meal, and he was in such a state he couldn't even lift his fork. He virtually couldn't coordinate anything at all. So the only thing we could think to do was to ring Gururaj and ask for help. You know, we would generally try and tackle most things ourselves rather than being on the phone every five minutes to him. But this was one thing we thought was, you know, completely

out of our control and there was nothing we could do. So we phoned him and he said you know, "I'll meditate on him." And it was just incredible, because he was in such a state that night. He got up the next day, he went out shopping with us, he went to my parent's home, and his life has never ever been the same since. He now has a job. He, in fact, finished some examinations and passed with flying colors. He really... his life is just transformed overnight.

JASMINI: Completely changed.

RAJESH: So what we're trying to say is that this energy that does exist, you know, that we have is the most powerful tool gurushakti. I think Roopa's going to mention it more and we'll go through the different ways you can do it in the group meetings.

So please, come along.

JASMINI: Because seventy five percent of our teachings is gurushakti. In reality, it's all gurushakti. Okay. If you think about it. But what we're trying to say from our own experience, how we have benefitted from doing gurushakti. And the more you do it, the more you receive and the more you give. To give is to receive, to receive is to give. So start now. And don't feel guilty about any of your techniques that you have forgotten or anything, just start now and say, "Well, I'll just start from here and just continue." So this is what we would like to share with you, because from our observation we found that a lot of people weren't doing a lot of their techniques. And a lot of gurushakti was missing. And we just can't speak enough about it, because we just... it becomes a part of your life.

RAJESH: The only reason we speak about it is because it has transformed our own personal lives. I mean, I can't begin to even tell you the changes that have happened in my life. How, you know, I feel I've become a better human being. And I hated myself, and I love myself a bit more now. And you know some immense changes, even in the most difficult period of your life, you know, when your life is like a rug has been pulled under you and it's topsy turvy, I've always managed through regularity to gain that inner strength through that gurushakti, where I could face anything in my life with strength and courage. And I wanted to share that with you, because I know sometimes it's very difficult and you feel that when you're faced with something you're perhaps going to have to tackle it or, you know... but everything must pass. But of course you can speed that along with regularity and being established in gurushakti.

JASMINI: Just one more point. Some of us think we have to be teachers to say things to each other or to help each other.

RAJESH: That is not true.

JASMINI: We are all teachers. And we are all learners. So if you feel something, remember we are being ourselves. And sometimes by saying something to someone, and this is where gurushakti helps, you will come out spontaneously with what to say. And sometimes you are quite surprised at what you are saying. Okay. And what has happened you steer that other person. And also it helps you to gain more confidence, because, I mean, years ago I'd never think I'd stand up here and talk to anyone. And this is what it's done, as well. I was very very shy in talking to people. And I find this has helped me, because I want to share. I care, and I want to help my fellow man. And this is serving God. By serving humanity, it's serving God. That is service. So we all have these tools, use them.

RAJESH: Just about our sort of fellow societies. The Irish Meditation Society is fairly new. It's about two years, two years?

JASMINI: Um hm.

RAJESH: I think about two years old, and they have done very well. Because you know with the strong Catholic regime in Ireland, you can imagine they had a lot to face and things. But they have really weathered the storm, and now stand firm in Ireland, which is very good. In Denmark, it's certainly grown. It's grown immensely in Denmark, too. It was a very small, small gathering. I think at their last course they had about thirty, forty people, you know, in just a short time. In Spain it's doing very well. Gururaj usually goes to Denmark once a year now. He used to go like twice a year, and twice a year to Spain. But of course traveling is very tiring, it's very taxing on him, so we've sort of had to cut it down somewhat. So he goes to Denmark usually once a year, and to Spain once a year when they hold residential courses there. And in England things are going very well. I mean don't for one minute think that we don't have our struggles and we don't have our problems because we do. But what's so lovely for us to come here is to share our experiences with you. And even better for us, yours with us. So that you know perhaps we can go back and put some of the wonderful ideas you have here into practice in England.

JASMINI: What we'd also like to welcome you anytime to come over to one of our courses. If anyone would like us to send our newsletters to them, please give us your addresses. We will willingly put you on our mailing list and keep in touch. We may not be able to write personally at times, because as you gather, we are busy. But we usually put some witty thing relating to that person. So at least that's communication, because you'll say, "Ah, I know what they are talking about." You know, different little things we observe and share with each other. So any time you have and any time you can make it to England, you'll be given a warm welcome like you have given to us. Because we are family.

RAJESH: Just one last thing. I heard Gururaj say once, and I'm not sure where it was, I think it must, because I'd never been outside of England, it must have been in England. But the gifts we have are the greatest gifts than anyone can have on this earth. And I truly believe that from the depths of my heart. These are the greatest gifts we can have. And as I said that our international family our arms stretch and embrace the world. So you know, let us work hard. You know let us... you know, you don't have to be a teacher. Just by passing on your experiences, your feelings and things to other people, let's turn people towards this path. And, you know, bring more peace to the world. That's really what we stand for.

JASMINI: And so therefore it's the same. That's the greatest gift you can give to your fellow man...

RAJESH: The greatest gift.

JASMINI: ...putting them on this path. You have benefitted, just share it.

RAJESH: And we look forward to being with you for the next five, six days. Thank you.

JASMINI: Thank you. Namaste. [Applause]

ROOPA: Okay, Terry?

TERRY: All right.

ROOPA: Beloved Gururaj, why has unreality superimposed itself on reality?

VOICE: [Whispering] We have some more questions, too.

GURURAJ: Get more, get more, it's a short course.

ROOPA: Do you want people to ask these other ones?

GURURAJ: Yeah, ask them all together. I could do half a dozen at a time.

CHETAN: Beloved Guruji, what is the true second birth?

GURURAJ: Very good. Give me that slip. You see when it feels cold you put a whole lot of papers on your... [VIDEO BEGINS HERE]

SUJAY: What is the relationship between feeling and intellectuality?

GURURAJ: Beautiful.

ROOPA: Can you discuss how the universal energy which is everywhere and everything, can nevertheless manifest most strongly in an awakened heart?

GURURAJ: Good, good. Very good. My glawsses please. Glasses, ah yeah. I'll have to buy another pair of specs to find my previous pair.

Why has unreality superimposed itself upon reality? The answer is very simple: because it is the nature of that reality, the Manifestor, to be manifested. And the analogy I normally use is that of the flower giving off fragrance. The flower is not conscious of giving off its fragrance, and yet it does it so very well to give you joy. Another analogy would be an incense stick. By the way, did you know that an incense stick is made out of cow dung? Yes, that is true. I've been to Benares and seen it all done. And then of course they put in the various kinds of perfumes, and they're all rolled by hand on this thin little stick. That's the incense stick.

Now, the incense stick burns itself out to give you the fragrance. But with reality, reality never burns itself out. But the manifestation of reality, or that which we call unreality, burns itself out to become reborn as your second birth in your question.

Now, why should it be reborn? Everything is reborn. And if you truly understand the meaning of resurrection, that is your meaning. Where you are reborn into a different realm because your consciousness has reached the height beyond the three dimensional cognitive mind that all has. It goes beyond the mind. And when you, the reality within yourself, transcends the unreality of the mind, then you could say, "I have been reborn." That is the meaning of rebirth, because there is no death at all. There is only life. And life, whose nature is changing form all the time, will assume different forms at various times for its own evolution and self realization.

So you have been born many many a time many many a time not meaning reincarnation. But you get born into another life. But in this very lifetime you have been born many many a time as your consciousness expands, and when you cognize or recognize greater and greater truths. And with every little realization you are reborn because the new realization supersedes the older one and therefore you are a new person. And yet the reality within you remains the same, for that is the only thing, the real self, the real I, that never gets born and never dies. Only forms and structure are formed, reformed, and even deformed.

So this superimposition comes about, and if you would study Hindu mythology, like Sujay has done, you will find that they say that even this superimposition is but an illusion. Or as the Advaitic philosophy, rather, would say... Shankaracharya lived in the twelfth century, and he reformulated ancient ideas of thousands of years ago into this Advaitic philosophy which we term monism, the oneness of all things. So here we come to the point where there is no difference between manifestation and the Manifestor. The fragrance of the flower is none different from the flower. If you capture the fragrance in a test tube, you will find minute particles of which this flower is composed. So the flower gives of itself. And by this continual giving of itself, the particles of itself gradually that is how the flower ceases to exist in our eyes. But the fragrance because being so subtle still continues. You might sprinkle perfume in this room or light incense sticks, and you carry them out of this hall; yet when you come in the fragrance will still be there. So even without the Manifestor, which is non present by your own cognition although there is no such thing as non presence but to your mind you would feel that He is not present. Good. But the fragrance is forever present in all the lives and all life that we see, feel, touch, and smell with our senses.

So we feel these things with our senses and also within ourselves. Now, feeling is the father of emotion. Without feeling there can be no emotion. So when feelings are well regulated, emotions can be directed. The emotions of love, hate, and... the negative ones as well, the jealousies and things. They all originate from the feelings you have within you. A lot of them are lying dormant, but that does not mean that it is non existent. So feelings come first before emotions come. The reason being this, that emotions are an outward portrayal of the inner feeling itself. The feeling cannot be portrayed

or shone. I might feel great love for you, but if I do not demonstrate it through my emotions and actions, because emotion itself is an action, then that feeling will not be known. And not only will it not be known by you, but I will not be giving full expression to that feeling I have. And because of that feeling we become emotional in a good or a bad way.

Now, the word emotion is usually associated with negativity, which is wrong. If you want to deride a person, or a person does something, you would say he's emotional or over emotional. No, that is not the case at all. You can be sitting in your chapel, in your synagogue, church, temple, and be filled with emotion for the object of your devotion, and tears will start streaming through your eyes. There's one sage, Ramakrishna, and I went to visit his shrine in Calcutta, India. And I was in the very room that he lived in where he used to have his satsangs. It was a small room, could accommodate thirty, forty people at a squeeze. But the vibrations were so strong there I mean having been an experienced meditator of many years standing, and having reached that illumined state at the age of fifteen, sixteen, I could feel all that. And I was just crying and crying and crying. And I came out of that state a few hours later, and I was told by others that were there that, "You were just crying and crying and crying." What was happening there? Because my feeling was so great for Ramakrishna and his teachings that I had to spontaneously express itself with tears, emotion. So the feeling was first, then came the emotion.

Why should feelings be first? Because you are guided by your subtle body which contains all the feelings you have ever had and you draw upon them. It gets triggered off by some little happening where it comes into play and contact with the conscious mind, and that is where emotions really begin. Emotions begin in the conscious mind, while feelings begin at a far deeper level, which is the heart. Be they good or bad. Depending upon the condition of your heart.

Now, there is a very close connection between emotion and feeling. One is connected to the other. So, therefore, I've said this before that the mind is connected to the heart. And to which will you give greater dominance, the mind or the heart? The mind can become angry, which is also emotion, without any rhyme or reason. And the mind has the ability to transmit in vibrational form its outpourings or expression; not only outwardly but inwardly, effecting and corrupting the feelings you have. If you are emotionally angry, your heart also becomes angry. If you are deep in the emotion of worship or of love, your heart also becomes very devotional and very loving. So there is this connection that leads the mind to the heart and the heart to the mind.

So the deeper you can feel the more control you have of feelings. Now by control I do not mean suppressing feelings, which in turn will create impressions and inhibitions and the like. Control does not mean that if you want to have a cigarette, and you fight in your mind that I am not going to smoke the cigarette, that is not control. Because the seed of the smoking habit is very deeply implanted in you. And it is so deeply implanted that you cannot control it. It's like a weed

growing in your lawn. You cannot control it, and the best you can do is uproot the weeds. By control I mean developing an attitude which will rid the weeds in your lawn. That is the best form of control. You always hear people talking of exercising your willpower. That too is a fallacy. There's no such thing as willpower. Develop a strong will. Yes, you can do it. You will something, and you fight for it, and you can get it. But you're not going to destroy the essence or the basis or the motivation of that will. It will still remain in seed form to grow again, to come to the surface again. But if you use the insecticide of purification that weed will not grow again. There the mind, the emotional self, becomes automatically controlled, spontaneously controlled by the deep understanding we develop, by jnana yoga, the yoga of wisdom, of knowledge, that your attitude, which in turn is related to your emotions, will change. And that is how your feelings will change. And all of you have experienced this. Sometimes you might find a person who is a loner, just wants to be alone and does not want to mix with people. And later, if that person is put in an environment and he or she will freely mix with people so beautifully, there'll be a wonderful communication. Now that communication comes spontaneously. You cannot communicate by forcing yourself through willpower, because the other person will immediately feel that it is false. People feel that. For example, this you have experienced in this past two days when we are together, the feelings are mostly of love. Because even through words or what is happening inside me is love and you really feel that love. Sometimes there is a delayed reaction, and sometimes you feel the force almost immediately. And feeling the force you tend to become emotional, you express yourself because your feelings have been stirred with love. And you express it in emotion.

This morning one of our meditators who I love so much, as I love everyone, as you know. I play the fool a lot, you know. That's all fun. Why not be the example of fun. Why not joke and laugh so that others... your own life must be an example of what you teach. If you teach of joy, be joyous. If you teach of laughter, laugh. If you teach of love, be love; otherwise your teachings and doings are of no avail. So I was climbing up the stairs here, and this lady I haven't seen her for about two years, and I always welcome everyone to my heart with an embrace and tears just poured down her cheeks. What beautiful feeling. And how beautifully expressed through the tears that welled up in her lovely eyes. I could see the beauty of her soul through her eyes and feel her beauty at the same time. So all our senses can be geared to feel the beauty, to sense the beauty, and merge with the beauty. So what remains is love, the positive side of life, and life becomes easy. And as it becomes easier and easier, you're taking new births all the time. There's an old saying that you all know that a coward dies a thousand deaths, because he's filled with fear all the time. And I could add onto that by saying that you're reborn a thousand times in this one lifetime. That is what man must seek for very naturally. And this is the purpose of unreality. This is something totally new, Vidya. This is the purpose of unreality. Unreality exists tangibly to you to make you see the reality within you. You go on in life and you say, as in

Sanskrit they would say, "Not this, not this, not this," all the time until you reach [END SIDE ONE] the stage where you say ah, all is this. Thou art That. Brahmasmi. I am That. Those are the final stages. But in the beginning stages, or wherever you are in your evolutionary orbit, because you will have I call it an orbit you have to reach back where you started, circle. You go through all these things, and you will find it all around in nature. The moon wanes and waxes, you have the sunrise and the sunset, you have certain flowers blooming in one season and being gone, and another flower blooming in another season. So you are composed of all the seasons.

I think it was in England somewhere, or some other country, where someone said to me, "Guruji, you're a man of all seasons." I said, "No, I'm a man of all reasons." That is how it should be. Where you are of all seasons, and yet at the same time of all reasons. Because you know that it is all the reasons that constitute the unreality of life that makes you realize the reality of life. You will never know reality unless you do not pass the dark phases of unreality. You have to pass through that tunnel, dark tunnel. You go to a gold mine, the gold is not lying on top of the surface ground, but you got to start digging. I don't know if any of you have been in a mine, a gold mine. I have, because gold is plentifully produced in South Africa and I went on a tour. And all the tunnels dug into the gold mine are dark. They have to be artificially lit. And then you chop and chop and chop rocks from which you extract the pure, shining gold. That is life. And finding that pure, shining gold is rebirth. So ounce by ounce you find the totality, penny by penny you find the pound. Or here in America, cent by cent you find the dollar. Therefore on your bank note is written "In God we trust." But I would like to add on to that "In God we trust ounce by ounce to make this dollar." You see. So unreal as this world might be, leave that to the self realized man who knows the unreality and has reached the reality, the real I within yourself. But you are not to worry about the reality. That's in a different dimension for the moment for 99.999 percent of the world's population. So the practical question comes: although we know mentally of unreality, how do we handle unreality and make that unreality a reality to us in our daily lives, so that our path could become smoother to find true reality. Do you see. Everything us unreal. Everything is unreal. And yet within the unreality there is the reality. Could one of you girls grab a piece of chalk? [Writes on blackboard] Right.

The universe is unreal.

Second sentence:

Only God is real.

Third sentence. Only God is real. Let's see now.

The universe is unreal.
Only God is real.
And the universe is God.

If you can realize the meaning of that it sounds paradoxical. Everything is paradoxical, really. I don't know where the word "doxical" originated from. Chetan? Anyone? "Doxical?" But I know the word "para." Parapsychology. Para: beyond.

ROOPA: "Doxical" I think has to do with the way things normally are or something like that.

VOICE: [Doctorate?], maybe.

ROOPA: [Doctorate?], yeah.

GURURAJ: Yes, something like that. So I've brought my boat to the docks. Got off it and went into the land of the para, beyond those muddy waters. Do you see. So here it is said that the world is unreal, only God is real. But God is the universe. So where is your reality and where is your unreality, for both are the same?

People talk of unreality. There is nothing unreal. But your understanding of things can be wrong and therefore it is unreal, while the object itself is real. That's proven by that simple sentence that God is omnipresent. So that which you regard to be unreal, God is even present in that so called unreality. So to change unreality into reality is the problem of all philosophies in this world. You can study Kant, Hegel, Nietzsche, Nichte, Fichte, Bichte, all those, Shankaracharya and any of them you can study. That remains the philosophical problem... that has remained the philosophical problem to them, because they are philosophers, they are philosophers. And what do philosophers do? They think out theories. They think out theories which are non practical.

I met a very brilliant young man. He was married and had two kids. But his mind was so steeped in philosophy that he would not find a job. Every time you speak to him he says I went to apply here, and I went to apply there and no vacancy at all. I said, "All that philosophy of yours, how is it going to help you feed your wife and children and pay the rent? Forget the philosophy. Find any job you can, even if it's sweeping streets, there's nothing wrong with it. For any work that provides you an honest living is noble. Never mind what you do. And the street sweeper is more important than the doctor. The doctor only tries to cure diseases, while the street sweeper prevents diseases by taking away the filth." Do you see.

Here's another little story which I said some day, I can't remember when. Where there was this one pundit now a pundit is a learned man. Now there was this city on one side and the villages on the other side of the river, and every day as you would take your car or bus to your work, they had to take this ferry boat to go to the city to their work. Fine. And this learned pundit started you know, poor peasants started expouting you know his highfallutin' philosophy. That's the way you say it in English: highfallutin'. I don't know what happened to the G. That is the thing missing. [Laughter] Have greater realization of the "G," which stands for God and good, and guru, perhaps, I don't know. Who cares. So he was spouting his philosophies all the time to these peasants that couldn't understand a word. He spoke of the Vedas and the Upanishads and the Brahmanas and all that junk. Then one day a storm came up, and the river was in flood and the boat capsized. So the one peasant asks this pundit, this professor, "Can you swim?" The professor says, "No." And he drowned. While the man who did not know philosophy could swim and he was saved.

Forget these philosophers. Become practical, so that unreality would become real to you, as real as I am sitting in front of you. And yet you see me to be real, sitting in front of you. But I am in reality unreality. I've only taken this form. So what are you seeing? This form which is changing every day? I don't look the same as I used to look when I was an infant, and an adolescent, a grown up man of the world, a playboy. And now gray haired. Forever changing. So what you are seeing, that which is seemingly real, but in truth I am unreal that you are seeing, because you cannot see the real I that is within me. That is the reality covered by the veils of seeming unreality. And this applies not only to me but to everyone. Every structure is based upon a foundation. You can't build castles in the air, as the saying goes. And your foundation is reality, upon which the edifice of unreality is built according to your whims and fancies, which means your karmas and samskaras. You might build a foundation and on the same foundation you might prefer to build a Moorish style house or a British colonial style house or whatever kind. It's still the same plot, the same piece of ground. And yet we go striving after unrealities all the time. Go after them, by all means. But make that which is unreal to be real.

Okay, so, Terry is taking a video film of me sitting here talking to you. So next week or the week after you might want to see the video. Some friends come along and you say, "Ah, you see, that's Gururaj on the video screen, the telly screen." You point that out, "That's Gururaj, my guru." But is that Gururaj there, that picture you see on the video? It is seemingly real. But that is not Gururaj. It is only a portrayal of Gururaj. It is just a picture. Switch off the light and the picture will disappear. Pull out the cord, the electric current, then where is Gururaj? He's not to be seen on the television screen and yet he appeared so real. But then when you examine further and you can find him, then you realize that hey, what am I looking at? I'm looking at that picture of Gururaj there, or on the television, video, that video is an apparition of Gururaj. Then where is that bloomin B b stands for the blessed. [Laughter] Don't misunderstand, please. Do you see. Then as

you enquire deeper, you'll hear the words and things spoken on that video, but you'll find he's not on that video, but he's in my heart. That is finding reality amidst the unreality of life.

You take the seeming form and let it go deep within yourself, and then you find the real formless form which has always been there and is there, but you needed that video or the picture to remind you; the picture with form to remind you. The unreality to remind you of reality. So both serves its purpose. Neither is to be nullified. They are not opposite each other. They're not opposed to each other, for both exist at the same time. Unreality is just as eternal as reality.

So the greater the attention and the enquiry one has within oneself... if you are orientated toward the yoga of knowledge, then the mind will inquire and work out. If you're more orientated to karma yoga, then your karma yoga be good, do good, good actions that will bring you to your true reality. If you are orientated to bhakti yoga, the yoga of love and worship, then that will show you your reality. And then you reach raja yoga raj means king, the royal yoga, which is a combination of jnana, bhakti and karma then unreality ceases in its ceaselessness. Please take note. Unreality ceases in its ceaselessness, and reality is just there in the background giving momentum to that which is unceasingly ceaseless. Now don't you get a seizure of the heart. This is a bit deep to understand. I would advise you to perhaps borrow a tape from the library, or whatever you do here in America, and listen to it. Good. That is how you get reborn. That is how you discriminate between emotion and feeling and go beyond it into existing, where you can combine emotions and feelings into existence which is neither real and neither unreal. Existence is neither real nor unreal. They are a combination of both.

That which is changeless will also find change in its manifestation. And that which is changing all the time will find changelessness within the changefulness of all that you could survey, of all that you could feel, of all that you could see or emotionalize. That's the practical side of it, to find the reality.

You take a lump of gold, and with one part of it you make a necklace. Where's my chain? I musn't lose it, I borrowed it. I've got it here, Sujay.

SUJAY: [Inaudible]

GURURAJ: Oh, thank you.

So you take this lump of gold. With a bit of it you have a necklace made, and with another bit of it you have a bracelet made. Necklace, bracelet. It's a little over of the gold, and you have a lovely ring made. And you ask someone, "What is this?" They'll say, "Ah, that's a lovely gold necklace." You ask someone else, "What is that?" "It's a lovely gold bracelet."

And you ask someone else, "What is that?" "It's a lovely gold bracelet." And you ask someone else, "What is that?" "It's a lovely golden ring." What are those people seeing? They're seeing forms which are real, because a necklace is a necklace and a bracelet is a bracelet, and the ring is a ring. And yet, what is it? The same gold, which is also real. One is in form, the other is unformed. So if we take that which is unformed and merge it into form, then that form becomes reality. That form becomes your God, your guru, your deity. Because you have reached the stage of realizing that here the formless has taken form, and it is your observation, your knowledge, your intuition, your self realization that is realizing it. That this necklace and the bracelet and the ring can be melted up, and you'll have the same bar of gold again. Do you see.

So do not be too concerned about these philosophies. We want practical stuff in life and people to be happy. We want people to enjoy life, for life is joy. They must live, laugh, love: our three "L's." What more do you want? And if you can really live and can really laugh and can really love, you can be sheltered in a shack and feel no difference than a twenty room mansion, because you take it only for the short term. The twenty room mansion will also give you the same shelter that the shack will give you. It will prevent the rain and the wind and the sun from coming in. What else? And then of course you adorn the mansion with all the fineries, you know, the antiques and.... That is the illusion. What value has the antique? What more value has the antique table than an ordinary table? None. A table is made to sit and eat at. So the expensive antique table, for practical purposes, has the same value as the ordinary pine wood table. That's practicality. Here you have the antique table there, not for yourself, never for yourself, but for your friends. Yes. Never for yourself, but for your friends so they could come and say, "Oh, Mrs. Do Da Da, is you know. [Laughter] Mrs. Do Da Da is ooh la la." [Laughter]

That brings us to the simplicity of life. And what is more simple, show me any one of you, what is more simple than that which is real? And that which is real is Divinity. So simple, so unobtrusive in its simplicity. If that old chap up there or anywhere, you know, had some ego, then he will display himself. He's got no ego. He does not need to display himself, He's just himself. He exists, that's all. I am that I am: Yaweh. Do you see.

So that is the royal path: to find the real in the unreal and the unreal in the real. Ah. The universe is unreal. Only God is real. And the universe is God. Everything I see, I worship; I pay my obeisances to, because I say, "Ah, what a great sculptor, what a great painter. What a Master to create, or to manifest rather, this varied world filled with such great beauty." Filled with such great beauty. And why do we fail to see this beauty? Because we want to fail to see the beauty, that's why. If a child really wants to pass the examination, he's going to study hard. And if he wants to fail it, he won't study. And this he might not know consciously, but his subconscious mind pushes him away from his books. Do you see.

So all is reality. The surface is real, the middle is real, and the base is real. The surface is real, the middle is real, and the base is real. The water when it starts from the spring, the river, that water is real. The water in the middle of the river is real, and the water at the end of the river is real, because it is the same water. Do you see.

So take heart, my hearties. That's English. Take heart, my hearties. In other words it means, my beloveds, nothing is lost. And you are not on the wrong path. Don't let any teacher tell you that. You're not. You are on the right path. Perhaps you are half asleep traveling the path. So a guy like me comes along, pokes your butt and says come on, move on, the sun is nearly rising, the dawn is approaching. Why miss the beauty of the dawn? But if you go on the way you are going on, it's going to be darkness again. You'll have to go through all those lives and deaths, births and rebirths. What for? Come, come, come. And if you feel tired and weak, lean your arm on my shoulder. Put your arm around my neck. I'll help you up the hill to see that glorious sunrise. Do you see.

That is the reality and that is unreality. Many philosophers find these distinctions unnecessarily, because it's mental gymnastics. That's all. Mental gymnastics. And where does mental gymnastics get you? I'd rather advise, if you want to exercise, do not exercise the mind too much. Exercise the heart, then you'll get somewhere. Let the heart melt away in that beautiful sunrise that you are approaching, because you know within yourself that the sunrise is there. It has been there eternally. Yes. I wish I had to go and teach at the university and become a professor rather than be a guru. What is this here, love? What is the relationship between feeling and intellectuality? Yea. We have covered this, really. But to sum it up, intellectuality is to intellectualize, which means exercising the reasoning ability. It is mechanical, like a computer. You press the right buttons and the right answer will come out. It has to. But the ability lies in how to press the right buttons. And if you do not press the right buttons, then your button will get pressed by the boss. So that is intellectuality, which is very necessary on the path of jnana yoga, very necessary.

Now we always teach do not have blind faith. Have faith, yes. Good. Nothing wrong with that. But have a reasonable faith. A faith with reason. A faith that is able to reason, so therefore it is reasonable. You see. So exercise the intellectuality to its fullest. To its fullest, yes. Yes, to its fullest. And from the egg of intellectuality will come forth, when the time is right, the lovely little chicken. It's our private joke. Yes. And sometimes the mother hen, in the from of the guru, has to help crack the shell. Although most of the work would have to be done by the little chicken inside. Yes. And the mother hen or father hen or brother, whatever, comes along and pecks, you know, makes it easier for the transition to come into the reality of the world. For while the chicken was in the egg it knew not of reality nor unreality, but when it is born it will know of both. Yes. Do you see.

So that does bring us to the age old question, What came first, [Laughter] the chicken or the egg? What came first, tell me? What came first, the chicken or the egg?

VOICE: They both had to be there [in the beginning?].

GURURAJ: Good answer. Very good. So this means that intellectuality and feeling both had to be together. They were together. Perhaps one was more dominant than the other, but they both were there at the same time in that eggshell. The white and the yellow, ahhh! The white and the yellow: the yellow of intellectuality and the pure whiteness of feeling had to be in the egg. And it was the white of the egg, the feeling, that supported the intellectuality to make the yellow float it. You see. They were there together, just as in the case of the reality and unreality. They both were there together.

So next time you sit down at breakfast and eat your egg I don't know how you like it, poached or scrambled or boiled, hard or soft, whichever your taste think and discriminate between the two. Yes. Discriminate between the two. And I would really advise you that have your egg fried. I'll give you the reason why. Have your egg fried in the oil of love. And do not let the yellow get too hard when put on your plate. Break it with your fork and let the yellow cover the white. For in that fried egg some of the oil will still be there, the oil of love. And then you start your other business with all the breads and the cereals and all that. Those are just by the by. So I think, Vidya, you'd better tell Father Joe...

VIDYA: Fried eggs tomorrow.

GURURAJ: Fried eggs tomorrow.

[END SIDE TWO]

GURURAJ: ...you know the chelas. And I ask them questions for the sake of laughter and for fun, and yet at the same time impart wisdom. That's the art. That's the art. You make them laugh, you make them think, you make them cry, you make them feel, you make them emotional. You take them up and throw them down, and then they start climbing up again. And if they try and climb up again, they feel the path more easier. But this guru's too kind. He's not like the guru of Milarepa who used to go away on his journeys lecturing, and he made the Tibetan yogi, Milarepa and he made his chela, Milarepa was the chela, build a house. And when he came back he said, "No, I don't like this house. Break it down and build another house." And this happened the second time, and the third time, and the fourth time. And every time the house was built it had to be knocked down. Of course Milarepa got furious, you know, about it, but the guru said, so I've

got to do it until he built fourteen houses. Building one, breaking it down, building the second one, breaking it down, building the third one. Like that fourteen houses. And by the time he finished building the fourteenth house he became self realized. You see.

Like my guru, for eight months never took any notice of me. He used to shout at me, "Why is this like that, why is that like that? That floor must be swept and those papers are lying there." You know the story. You've got the tapes. You can get it from the tape library, if you haven't got it. My relationship with my guru. And then... I know what he was trying to do, but I didn't know then. At that time I was fed up. You know, that arrogant cat's whiskers, you know. Rich. Good looking, I don't know, but the girls were always after me.

PRIYA: You were rich.

GURURAJ: Is that the reason? [Laughter]

PRIYA: No, I think it was your charm.

GURURAJ: No, it wasn't my charm. Charm is something that can be cultivated. Did you know that? Charm can be cultivated. But the natural loving soul is there, which is always attractive. It requires no cultivation. Do you see. Nevertheless, the point was this that I was arrogant and he tried to break down my arrogance. Then one day he and I together he called me, he said, "Come on and live up to your name." I think that's what he said. I was born with the name Purushottam, which means "the best among men." Come on and live up to your name now. And we sat down in meditation. And two hours seemed like two minutes. You all know the story, most of you. When I opened my eyes everything was covered in gold, and that still persists. To me everything is covered in gold. I very seldom see faces too when I sit here in front of you. I just see blobs of light: some dim, some bright and some brighter still. But not a single one is dead, they're all alive. They are burning. Some brighter, some lesser, some a little less. But they're all burning, and that is important. So life itself is burning. Life itself is the sacrifice, the crucifixion to reach Divinity. So therefore we have to learn. Let them nail you up before the sunset, so you can be taken down quicker and lessen your suffering, instead of nailing you up in the morning and you suffer the whole day through. Not necessary. [Inaudible] Just before sunset get yourself nailed. [Laughter] And many people do get nailed and plastered also, just before sunset while coming home. Well, I think I can talk the whole night through you know. It's five past ten... five past ten?

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