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## COMMUNION

GURURAJ: ...the conscious sphere. The conscious sphere of existence you go beyond all the realms of which impressions are made. And going beyond those realms you see the galaxies in its fullest sparkle. And you are at total one ment with this glorious universe. Everything's so perfect! And there's millions of solar systems, every planet revolving in its orbit so precisely. Everything shines gold, and you capture it in your heart. And you become one with the exploding stars. You become one with the stars taking rebirth. You enter the black hole where whole universes are consumed. And yet you emerge from them, through all the evolution it has to go through, and you see the beauty and the glory of what there is.

And that is reaching only the nirvikalpa, not the nirvikalpa but the savikalpa samadhi which is with form. So you reach the stage where you see and live these various forms in this world of existence. But then you go beyond those forms further still, and then you start looking at the forms. You know that all those forms, the stars, the moons millions of them the suns, is also existence.

And you go beyond existence where you exist no more, because you become the energizing factor of all existence! And that is nirvikalpa samadhi where you proceed beyond form into the formless, the subtlest of the subtlest energy that permeates every bit of what we call existence. And from that void where you see the existence, you still go further. And in that void in a flash of a moment all existences disappear. They're not there. They seem to you to be so illusory like projections on the screen upon the background of this divine energy, the energy which is motionless upon which motion is superimposed. So you are combined there in that field with existence and non existence. At that moment you have transcended, not only your body or your conscious mind or subconscious mind or the superconscious mind, but you have gone beyond it all.

And then in the realm of observation you see them flickering like fireflies. One light goes on per second; it goes off, then it goes on, then off, and on. Where does the light of the firefly come from? It comes from within itself. So the existence you see from that vantage point is existence coming from itself and helped by that indescribable Divinity.

And then the final stage is nothing. You have become nothing, but at the same time you have become everything. You have become the pulse of all that which is regarded to be existence. So that is merging with Divinity who does not even know that it is pulsating. But He just pulsates. The clock of time ticks on in your mind, but the clock does not know of its ticking. That is the final area where the master reaches, the self realized man reaches to be seen no more, for he has become the pulse.

And the pulse could never be seen. The pulse of your body, for example, can only be felt. But the essence of the pulse is never to be seen. You might find a vein moving up and down, but that is physical or biological activity. But what makes that vein move up and down? That is that energy in which you have become merged. You have become one with the Father. And then those that are designated for the purpose of reaching that totality of pure consciousness... Pure consciousness is consciousness without conscience, for it knows not itself to be conscious. For if it was conscious, it would know of the pulse. (You can hear me. Are you in tears. Yes?) Pure consciousness in the nirvikalpa samadhi state knows not of itself. It just is. [VIDEO BEGINS HERE] It is the pulse and the pulse knows not of itself. Only the doctor and nurse could feel it and know very little about it because it is unknowable.

So you enter this vast, spaceless, timeless void. At the same time become one with the void. The nothingness of the void becomes the everythingness of everything. That is the state of nirvikalpa samadhi. And then as I said before, that pure consciousness has, although it exists everywhere all the time simultaneously, it takes on the form where He has to be. He takes on the form of a fish for the evolution of the ocean kingdom. He takes on the form, an animal form, for the sake of the evolution of the animal. He takes on the form of a plant for the sake of the plant's evolution. And he takes the form of man so that truths can be known to man who is regarded to be of the highest species. That is not true. There are other places, other planets, other forms of existences which are far more evolved than us in every way physically, biologically, spiritually. Where thoughts do not need to be verbalized, and yet all is known. Like we have had many examples on these courses where a person thinks of a thing and without even verbalizing it, I tell them that this is what you are thinking about. So that happens. Everyone can do it.

But the tragedy is this, that after the vastness that you have been in the spaceless space and timeless time and then you come back in this small, little, frail body that is committed to time and space. That is the process, which is very painful to the avatara. Painful, I say, in the sense of the human mind. But to him there is no pain, the river just flows. He knows of no pain. And because he has to assume a conscious mind and a subconscious and a superconscious mind, he becomes the observer of the pain in others. He himself has no pain. He is a distinct entity, totally separate, and yet unseparated from the entire universe. Sounds paradoxical, but it is true. And because of the ability of being non attached, he does not feel any pain for himself, but because of his conscious mind and understanding of other people's pains, he has sorrow. And his sorrow is not of his own, but sorrow for all those that are suffering his sorrow is for them. He has realized, reached the stage where he could remain in the void, but he persists on coming again and again and again through various forms of existences to help the struggling ones, the sorrowful ones, those that are pained, to relieve their pain. His heart is filled with compassion, with love, with kindness, for he is that by nature compassionate. He might be given to

surface anger at times to teach, surface anger, but in his heart there is such deep love. He feels the sorrow for the one that is sorrowful.

So he brings hope, he brings love, he brings charity, because he is charitable and the epitome of generosity. There is no one that is as generous as the avatara, that realized incarnation, that purposefully to help us takes birth again in various forms. You see the measure of compassion he has?

Just sitting at the table and one of you ladies has cooked a lovely meal. I can't sit there and eat alone if you should come in. I say share with me, even if it's just a slice of bread. Please share with me at least half a slice. Because he knows of the hunger of that person that has come to your table or on the floor.

Some years ago, must be seventeen, eighteen, there's a poem I wrote. I can't remember the exact words. It goes something like this: The beggar sits in the dust at the roadside begging for alms because his arms have ceased to work. And with the stump of his wrists, he sorts out the false coins and the good coins to fill his stomach. And many of the coins are false, but he doesn't mind. Let the coins be false, for what goes to his mind that at least seeing me in this beggarful state this man had the kindness to put a coin in my begging bowl. He does not see that the coin is false. That is not important. But he sees the kindness, the generosity. And he prays that next time he puts a coin in a beggar's bowl let it be not a false one.

That very thought of that beggar who has no arms so that he could earn his living, that very thought itself is a blessing given. You see. It was composed in the pentameter, the pentameter. I never memorize my poetry. Do you see. So even when you or anyone in the direst trouble he might have done anything wrong doesn't matter to the man of God because his heart does not see your deed, but he sees the Divinity in you, not the deed. The deed a person has done might be a way of paying off some karma. That deed, the vile deed the man has done perhaps, might be something in his path of evolution that he had the need to do the deed. According to all moral laws that keep society stable, there are certain deeds we are not to do, and there are deeds that we have to do. Those are man made laws of society. But the man of the spirit, the man of God, sees not these things, man made laws, because in the first case those laws were made by men that had not known of the spiritual self. Not known of the spiritual self or the divine spirit within. So therefore, he is filled with the utmost compassion. He is filled with the utmost compassion. (Do not cry, my love. All is well. All is well.) But to act in this so called cruel, cruel world, sometimes the master has to be hard. And most times he is so pliable softer than putty because he's hurt by the pain of others.

If you have a boil on your foot, you have to use a lance to prick the boil so that the pus can come out. Or else it will fester. It might even become poisonous. So the master sometimes has to use the lance. It is painful in pricking the boil, but the end result would be that the pus is out, and the foot or the leg or the arm would be cured. Do you see. And just his

thoughts, his compassion for humanity. Blessed are those that could be in the company of the blessed. For the avatara, the man of God, is blessedness himself.

Now what does he do with the sorrows of the world? He feels them. He takes them on if the case is very severe. And he suffers the sin. In a psychiatrist's office in Des Plaines a psychologist I spent four days treating his patients. Vidya was my assistant there, plus his assistants. There were about eight or nine of them there. And all of them noticed the person that was in severe pain with the ear. That's right? I can never remember these things. Things that are done are done. But to give you an example, because stories through my experience, analogies stick to the mind for a longer period than abstract philosophy. Therefore, in all my talks I always use analogies and things so that the abstract is made concrete. And that is what people's concrete minds would understand better. Sensitively concrete. Because even if a person is a blockhead, there must have been some force or power to form the block and keep the substances together as a block that divine energy. You see.

So this person was deaf and very painful. And you can ask the psychiatrist and Vidya was there. That I took her pain away. So she asks me, "What shall I do with the hearing aid?" I said, "Throw it away." She said, "No, I'm not going to throw it away. I'm going to frame it." She could hear well. But as Vidya will tell you, I suffered from severe earache for three days, for I knew that for a lifetime she will not be able to shake it off. But I could in a few days in certain cases, in a few minutes. Do you see. Why? What has her pain to do with me? That is what an ordinary person thinks. They actually laugh at other people's pain and sorrow and suffering. They see a person walking on the street and slip on a banana peel and they start laughing. I could never laugh. I would think he must be hurt. I would go to help the person. The others will laugh. The animalistic, sadistic, masochistic, all the "istic" qualities are in them. A mixture, a bundle of it. And it is because of knowing that secret of human nature that Charlie Chaplin made millions. With pie throwing, and all the antics in Charlie Chaplin films. Catering to human nature to make money.

The man of God does not do that. He feels the sorrow for those that are sorrowful. And, to repeat, those are really blessed that could be in the company of the blessed one. Do you understand? Good. I can go on on this for a long time. Let me hear some of your experiences so that I could explain you what they mean. Questions? The umbrella over the water of life [referring to a napkin he has folded].

[Audio tape is stopped for some time and resumes with the section that is actually the ending of the video tape.]

GURURAJ: The lull before the storm. You don't have to be shy. You must never be shy. Talk about what you have experienced, whatever it is, so that I could explain you what you have gone through and how deep you went into your mind. Come on, come on. Someone make a start off. I'll play with the dolls meanwhile.

SUNITA: Beloved, Guruji...

GURURAJ: Namaste. Namaste, Beloved.

SUNITA: I didn't experience much the last time when I was in the Midwest, but this time it was different because I knew how to focus better. And I noticed that you were a very brilliant color and, I don't know, a very white light. But then I noticed that your face...

GURURAJ: It changed...

SUNITA: Oriental. It was very, very... it changed so many times.

GURURAJ: That's right. You saw me as a young boy.

SUNITA: Uh huh.

GURURAJ: You saw me as an old man.

SUNITA: It changed very quickly.

GURURAJ: Yes, it would.

SUNITA: And, then...

GURURAJ: Those were the phases I was passing through going on this journey into the void.

SUNITA: But there was one particular person who was there more than the rest that I saw, and he was an oriental man.

GURURAJ: He was...?

SUNITA: He was an oriental man. And I felt that I knew him.

GURURAJ: Did he have a droopy mustache?

SUNITA: No. It kind of changed, but he had bangs. And then they would go away. And then... it was just very interesting. But then there was a time whenever the chair and the whole part of it just kind of moved.

GURURAJ: That's right.

SUNITA: And I felt that you were in another area, in a different universe.

GURURAJ: That's right. Did you see me being lifted up.

SUNITA: I felt something...

GURURAJ: You felt something.

SUNITA: ... similar, but I did not see you.

GURURAJ: You will, one day. A very good experience.

SUNITA: Yeah, it was lovely.

GURURAJ: You have entered much deeper layers of your mind, whereby this perception took place. So it means some progress has been made that you could go beyond the conscious level and still dive deeper to experience these experiences. The faces that you have seen is but one face existing simultaneously in so many faces at the same time.

Have you heard of the name called Valmiki? No. I would like you to read a book called Ramayana. Ra ma yana. You can ask any of these ladies. They will write it out for you. It's written by Valmiki. It's in paperback. Read that book. It is not a very deeply philosophical book. It is more an epic poem, and there are English translations of it. You'd love reading it. It will give you some new insights of certain kinds of duties that people has to perform in life in order to reach the higher goals of life. You will love reading it. All of you would, really.

And what is the highest goal? To love totally and purely! Never mind what sacrifice it demands. That doesn't matter because that very sacrifice will pay for itself a millionfold in some way or the other. Good. Next.

LILA: Dearest Bapuji. Everything turned gold again, like it usually does, and I just saw gold shooting up out of your head. My body still feels real heavy.

GURURAJ: [Laughs] Yes, it would.

LILA: And then I started getting really, really hot. And I heard wind blowing and I don't usually hear things but I heard wind blowing. And then all of a sudden you and I were just walking in the desert. And I could see us dressed in white and I could see our sandals on, and could just feel how hot the sand was. It was just very beautiful to be with you there.

GURURAJ: Wonderful. Now the meaning of that experience is this, that when I go into the deepest form of meditation, nirvikalpa samadhi, then a great energy is radiated in the room and even further than these walls. The energy is so fine and so intense that it could pierce any steel walls over a radius of many, many miles. At this very moment something has been averted. Perhaps somewhere in San Francisco or whatever I don't know your geography too well. I just got off on the airport, and Chetanji so kindly hired a car and brought me here.

Now that energy that is radiated in the room could be felt as warmth. Don't you all feel a lovely warmth in the heart, huh? Yes? Don't be shy. Most of you. Don't most of you feel a lovely calmness, a peace inside? Hmm? Most of you. It is because of that energy brought into your presence. And even if you had no experience, it doesn't matter. But you have been touched. To speak metaphorically, you have been touched by the hand of God.

Lilavati, seeing me in the desert and walking with me on the hot sand. We're are all dressed in white, huh? What does that mean? It means a prayer so deep in her heart, using me as a symbol. That Lord, take me through the burning deserts, through all the fires of life, through all the turbulence and the turmoil, but never forsake me. I have that faith and therefore I walk with you in this burning desert that burns the soles of my feet.

Many of you must have heard this story, but it's a lovely story. I'll repeat it to you. This man was walking with God, and as they are walking in this desert, there were two sets of footprints all along. And when this man got into trouble, he turned around and looked and he saw only one set of footprints. And he started cursing. And Divinity came down to him and said, "What is wrong, my son?" He said that "When I was in such deep trouble, I had to walk alone." So Divinity replies that "Those were not your footprints. Those were my footprints, and when you were in trouble, I was carrying you. Therefore, you saw only one set of footprints." See how Divinity works? It's a lovely old story which I might have told somewhere sometimes, who knows. Good. Next.

[Pause] You see, there's only now. Where is the other set of footprints? Oh, there's the other set.

PAT: The first thing was that everything just went blurry. And earlier today, I asked the question whether I should wear contacts during this, and Priya laughed and said that if, you know, you wear contacts that they burn into your eyes, right. Well, my eyes started burning without my contacts. And then everything here went gold and like each of the bricks was gold behind you and you were. But then everything had a dark shadow on that side of it. You changed, and I don't usually see you do that, but you had a moustache and then you were a man with a small turban.

[END SIDE ONE]

PAT: And a young boy.

GURURAJ: Yes.

PAT: And then I have a pain in my back and in the lower part of... I had it back here. [Demonstrates] And on this side. A lot of body things. On this side of my head. And then there was like a pulse over this side of my eye that every once in a while is still coming back. And there was a ringing or a buzzing sound.

GURURAJ: Ahh, beautiful. Have you started your contact lenses?

PAT: No, they're out. I brought my glasses downstairs.



GURURAJ: Uh huh, good. Be careful with the contact lenses. Sometimes it might have not been properly made, and they could change that for you if it is hurtful. Sometimes it touches a nerve or a muscle, and as I said some time, I don't know, that there are eight hundred muscles around the eyes. You'd be surprised that there are so many. Yes. When you saw me as a little boy, that is very true because I am very childish, childlike, a lot.

PAT: Oh, I forgot. You were also a squirrel. [laughter]

GURURAJ: Huh?

PAT: You were a squirrel with nuts. [Laughter and comments.]

GURURAJ: Ahh, a squirrel.

CHELA: I don't know where that went.

GURURAJ: Ah, yes. Very nice! Very nice. Didn't you stroke my tail? [laughter] Oh, how unkind. Lovely squirrel comes to you, and you don't stroke his fluffy tail. Well, I've discarded the fluffy tail now.

PRIYA: You still have the nuts.

VOICES: [Laughter and various comments about the nuts.]

GURURAJ: No, but then when you talk of all the nuts, how am I going to manage? I'm only one bolt.

[Groans and laughter]

GURURAJ: [Joining in the groans] But that one... that one bolt is a thunderbolt! Yes, it sparkles like lightning through your hearts. It doesn't care what kind of nut you are hazelnut, pecan nut, peanut, or almond nut it doesn't care, as long as the lightning bolt strikes home in there! That's important to remember when you talk about a nut. And it does require a nut to recognize another nut. [laughter] Yes. Yes. It was a good experience. Nice. Nice. Next time whenever you see

a squirrel with all your traveling... They motored up here. Did you know that? It was a long journey. Terry was telling you. And whenever you see a squirrel again, stroke its tail. You know squirrels are very fond of nuts. So have some nuts in the car, peanuts, when you are traveling...

PAT: [in background] I have one I've been traveling with. [Apparently pointing to a person.]

GURURAJ: Oh, that nut! [Laughs] This is very true. In Cape Town we have the Cape Town gardens right in the center of the city. And the people that work in the city, you know, lunchtime, they normally go and sit in the gardens. And of course they have their lunch there. And those squirrels there in the gardens, they have become so used to people that they would come right up to you. And you would always have some nuts or little chunks of bread perhaps, and you feed them. They even take it out of the palm of your hand. So always carry nuts with you. That's one practice for you. Right. And always his tail... rub his tail. Caress, that's a better word. Only masseuses rub. Loving ones caress. That's the difference between a masseuse and a loved one. The masseuse with her rubbing is good for some temporary pain you have, but the beloved with her soft caressing melts away your heart and makes it enjoy the love that you should feel. Makes you aware of yourself, that you are love. You see. I like being caressed. I'm caressed all the time by [he gestures up]. Sometimes She comes down in a female form, He comes down in a female form, because I prefer that. Her fingers are more softer. And you, any of you ladies that do a lot of work with your hands washing dishes and this and that that makes your hands tough. You know in South Africa you get a creme called [Vitrikso?] You would have the same creme by another name perhaps. After a hard day's work [Rubs hands together] creme your hands, soften the skin. Better for caressing.

Now look at this. Look at this! The man just reached beyond the beyond, and he would come down and joke with you about nuts and bolts and caressing and hmm? Do You see? The flexibility and the versatility. Why? Because of love. But do not regard me as apart from you. I am you. I am human as you are. Perhaps with a little more understanding, with a little more something inside that would make me understand you even better. And that is where compassion and love and kindness comes from. This is the origin. Next.

You know, whenever I say next, you know, I always think of Winston Churchill, you know that Prime Minister of England, and George Bernard Shaw, the playwright. So George Bernard Shaw sends Winston Churchill two complementary tickets for the opening night of one of his plays. So Winston Churchill got the tickets, and he replied back that "I am very sorry that I cannot come to the opening performance, but I surely will come to the second performance if you have one."  
[Laughter]

You know, flying over on TWA and some of you might have there's a bit of British humor on the front page where this one lady Parliamentarian got up and said, "Mr. Churchill, if you were my husband, I would put poison in your coffee." So Winston Churchill got up and said, "Madam, if you were my wife, I would drink it." This is not an original, it's one that I read.

And then another thing about Winston Churchill. You know he used to like his drink. And many a time they used to carry him out of the pub. Nicely there is some word you use here in America but nicely drunk. Okay. I don't know Americanisms too well, but I do remember that it starts with a "P" or something. So he was nicely drunk.

SUJAY: Pleasantly pissed.

GURURAJ: Hmm?

SUJAY: Pleasantly pissed.

GURURAJ: Oh, is that what it is. Good. So there was a lady sitting next to him also slightly rocking on her bar stool. You know. And she says to Winston Churchill, "Mr. Churchill, you are drunk." So Mr. Churchill replies, "Madam, you are ugly, but by tomorrow morning I will be sober, and you will still remain ugly!"

That's British humor, you know. Very stupid, you know? No, British humor is very fine. If I should, you know, talk of British humor, there's a difference in countries, you know, when it comes to language, that one bit of humor would go well in one country while in another country it would not go well at all because one has to have the background of the particular country.

Now, for example, this Afrikaans, you know, that's a language, the main language in South Africa, and English is the second language. Now, it's a word play. So this chap asks, [Speaks in Afrikaans], which means, "How many languages do you speak?" So this fellow, being an Indian, replied that "I speak three languages: Pakistani, Hindustani, and Kannikverstani." Now, "Kann nik verstani" means: I don't understand. [Laughter] Do you see, it's a different humor, a different country. A lot of word play and things.

So who's going to be next? If anyone would like to say anything, you are most welcome.

TERRY: Beloved Guruji, I saw your face changed into many different faces again. I saw you without a head, and I saw you covered with a purple robe...

GURURAJ: It wasn't purple. It was lilac.

TERRY: A lilac robe. And when I would look at your body, as opposed to just glancing at your face, I felt like you could change into anything and that you were everything. It was as though there were no restrictions to what you could be.

GURURAJ: Very true. That is very true. That's a very good experience of self realization where a person could go to a certain depth of the mind and see one person as every person. Do you see? That is a very wonderful perception. It is good. It points out to one pointedness of vision: look at all with one eye. It was a good experience. So in spite of the variety of faces you saw, you still saw the one "I." Good. Good. And when you saw me without my head, it meant that I am headless. I am not thinking at that time. I am floating away, far away.

No more? No. Well, some of you, many of you I could see it on your faces have questions. A bit too shy. In any case I think we should have supper, Vidyaji. Good.

[tape goes off and then resumes.]

GURURAJ: ...she reminds me of things always. As a matter of fact, I nearly wanted to get away because I wanted to visit my grandmother, but we'll make her wait a bit. Good.

Tonight we're going to have a midnight special that's what we call it. And many of you have been on past courses, so you know about it. But those of you that are new, a few words of explanation. And it is simply this, that around about twenty to or a quarter to twelve I will be in my room meditating, and you must be in your rooms meditating as well. And a special message to the ladies and the gentlemen here that are sharing the rooms upstairs, please observe this instead of three or four getting together and having a party. After that you can have your party. I don't mind. Enjoy yourselves. This course is not to drill you, but also to make you feel that you are gaining some knowledge, some understanding, some of the blessings, some of the energy that's provided, meeting friends, new friends, re acquainting yourself with old friends, starting to know them better, and having fun and pleasure and being away from it all, and at the same time in the atmosphere, the spiritual atmosphere. So it has a course of this nature has very, very many benefits. Good. Now so I will be meditating in my room from twenty to twelve onwards. And you must start meditating about the same time, twenty to, quarter to twelve, in your rooms. And as usual I won't tell you what experiences you will go through in your meditations because I do not want, as I've said before, I do not want to influence your minds. And as the experience comes,

whatever, you don't analyze it. Just keep swimming. You don't analyze the strokes as you swim. Keep on swimming. So let the experiences go on. Fine. And then tomorrow perhaps we could spend a little time and discuss them. And, I could explain to you what those experiences are about. Okay. Anything else to announce?

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