

FINDING THE VASTNESS OF DIVINITY

GURURAJ: When you meditate, especially for our newcomers, the hardest part of the body to relax is the facial muscles. Did you know that there are 800 muscles around the eyes? When you meditate, drop your jaw. So when this relaxes, it helps the eyes to relax. When that relaxes, the body will relax automatically. So remember that when you meditate. Good. So what would you like me to talk about tonight? In South Africa it's summer now, while you have winter here, being on the other side of the world, and the temperature is over 90, and coming into cold weather, so I've got a bit of a sniffy nose, so you must excuse me for that.

ROOPA: I'm going to speak into your microphone.

GURURAJ: Sure, come closer to my heart.

ROOPA: In a song that you composed this morning you said the sky is vast and this is our home. If our home is the sky, what are we doing here?

GURURAJ: Good. Very good. Why should one differentiate between earth and sky? Aren't they part and parcel of the universe both put together? For this earth could never exist without having the sky. But why was sky mentioned? It's because of its vastness, and by recognizing the vastness of the sky, we recognize, symbolically of course, the vastness of divinity. For example, if you look at a portrait of Krishna you'll find him to be blue. He wasn't blue really, but that too is symbolic to show his vastness as the personal God on earth that existed. And when I say Krishna I mean Christ and I mean Buddha and all those masters; I might even mean myself too. So to merge away into the sky, into that vastness, will make you into a bird where you fly off and away; and why should you fly off and away is to find the freedom of the sky. We on earth, not realizing the meaning of the earth, feel ourselves trapped. We feel bound, but to fly freely in the sky, there true freedom lies. And then of course, what do we mean by sky? It's not that we see every day. The true sky, or the basis of freedom, lies within yourself; so fly within yourself and find the vastness there. And once having found the vastness within you you'd find, recognize and cognize, the vastness of the universe.

So in actuality you are not just limited to this little frail body. You are limitless, limitless as the vastness of the sky. And find that limitlessness you'd find the vastness of divinity that is within you. But it just requires a little discovery which is easily done through your spiritual and meditational practices.

There is an old story in Hindu mythology where this dwarf was given to take three steps, and in those three steps as much ground as you could cover would be yours. It's a symbolic story of course. So this dwarf took three steps and conquered the three worlds. One step at a time. Lead thou me on. He conquered three worlds. And which are those three worlds? We are not talking of the fear of the material world around us. We are talking of the three worlds that is within us, which is of course, the physical body, the mental self, and the spiritual self.

So you only need three steps to find yourself in totality. Man does not live in totality as yet. Ninety nine point nine don't, and that other one, point 01, I don't know who he is, you might know perhaps. Me. Yes.

So to find that totality would mean to integrate the body, the mind, and the spirit to develop that unity within us. And by developing that unity within us, we develop unity consciousness. And what is unity consciousness? There is nothing else that exists apart from consciousness. Everything is conscious. Even a stone is conscious. Or otherwise there would not be thousands of millions of molecules swirling around in it. The plant is conscious, and, I might have said this before somewhere, that the plant also has feeling. They made an experiment, wired up plants, and when one leaf was burned with a cigarette it was felt by all the other leaves of the other plants in the room. And animals, of course, also has consciousness, but higher than the plant of course, in its stage of evolution. It also has feelings. And many animals have more intuitive or instinctive feelings than what we have. When the master is coming home two blocks away and the dog would run to the gate, how does he do it? Because of consciousness. And then at a higher stage we human beings are supposed to have a higher consciousness, because we have the ability to think. That is supposed to make us more conscious, but most people remain unconscious. If you cannot really know yourself, then you are unconscious.

How many people really know themselves? Very few. For example, you are not even conscious that you are breathing, you are not conscious of your heartbeats. You only become conscious when you go to the bathroom because of the pain in the stomach. So how conscious are we? That is the question. We have all the abilities built in us, it is all there. America was there all the time until Columbus discovered it. You are there all the time until you discover yourself. So the whole process of evolution is a process of discovery. Now what a word, discover. You're covered by ignorance, by nescience. So prefix it by the "dis," so you negate the "covery." That could be a good mantra, "dis." When you understand the meaning of that you will know all this in that dis. Then you will say tat twam asi, which is Sanskrit; it means, thou art That. You can point your hand outwards and say thou art That, but you can always point your hand this way too and say, thou, this little frail body, is also That.

That is how a person reaches unity consciousness where there is no differentiation, it is oneness. For you and I are not apart, we are a part of a divine scheme which we really are. So here differentiation ceases. And if I can find the unity with you, you, all of you, then only would I be able to find myself.

So the main factor is unifying one with another. That's why I call the hundreds of thousands of people around the world who are my followers, I call them my family. We are one. And thank the Lord for that, for tomorrow I believe is Thanksgiving day. Some of those Pilgrims suffered during the winter and many died. Those that were alive thanked the Lord that we are alive. Do you see? But there is a separation. The separation is when you thank someone you find that person apart from you. But if you'd say I thank the Lord which resides in me for you and I are one. We are not apart. Do you see how these realizations, perhaps gradually, dawn upon us in finding that realization. And when you have that realization you can say I am self realized.

Now what does that mean, to be self realized? Self realization means that I know my true self which is within me. Not this bodily self. It comes and goes, passes along. Three score years and ten as the Bible would say. But the real me is immortal and forever there. Talking of immortality, as the relief Gandhi, you must have seen the film, Gandhi. I lived with him for awhile. I was one of his aides, which one of your American newspapers wrote about. Before that a bomb was thrown where he was living at Birla House*. So the police inspector and his staff made inquiries and they found that that very day he was going to be assassinated. So the police inspector says, "Gandhiji, you must not go to the prayer meeting today because there is a plot there to assassinate you." Now this is how Gandhi spoke, I'll give you a little example of it. [with accent] "Oh my son, they can kill this body, because the body is here and gone tomorrow. If I live another five years longer or ten years longer what is it going to matter, my son? I must go to the prayer meeting." He used to have a prayer meeting every evening. "They can kill that body of mine, but my soul is immortal. Who can kill my soul, my son? It was, it is, and it will always be, my son. I am immortal." That's how Gandhi spoke.

I did not agree with Gandhi's politics very much. Nehru, myself, Sardar Patel*, we were all together. I was a young man at that time, and very much involved as a youthful rebel in politics. I didn't agree with his policies because he was one of the main causes of the partition of India into India and Pakistan. We all knew that the father of Pakistan, Muhammed Ali Jinnah* was his name, that he lived on Scotch and cigarettes, [laughter] and in three months time, and we knew also that in three months time he was going to die. So, if they had waited for three months only, India would have not been divided up. It was all contention, we knew all that. But Gandhiji "Okay, if Muhammed Ali Jinnah wants his Pakistan, give him the Pakistan." It was of course millions of bucks that went with it. Gandhi taught non violence, but because of the partition, which he was instrumental in creating, millions of people died in the Hindu and Muslim clashes. Refugees, Hindu refugees, leaving Pakistan to come to India, and Muslims of India going to Pakistan and all the clashes, the wars, that

took place. Millions of people died. So where is the principle of Gandhi's non violence? He failed. And that's what I tell you straight. I used to call him Bapuji.

So we come back to the original subject after this digression that the soul is immortal, but people pay so much, much, more attention to their little physical selves. They will spend hours at the hairdresser, I'm referring to ladies, I beg your pardon ladies, and spend tons of money having their hair done this way or that way or this fashion or that fashion. The largest business in the world is cosmetics. Billions are spent on cosmetics. So what are you actually doing? You're paying so much attention to make yourself look beautiful, when in reality you are beautiful.

So you start using cosmetics, fine. And the more you use them the more you need them because the chemicals in cosmetics spoils your skin. Then you got to buy other cosmetics to cover that up. And like that the process goes on and on and on.

You know, in India women wash their hair with mud, mud, black soil, like I've seen on the trip from her house to here. Beautiful. It will make your hair so silky and fine. It's used in India and in China and in Japan. Yes, so silky and fine. But what do we do here? We use all kinds of things. All those hair curlers and twisting and twirling and hair conditioners. My wife, for example, don't use any of these things and yet when you would meet her, I intend bringing her on my next trip, hopefully, if I can afford it, you feel her skin, smooth, like a baby's backside without using any cosmetics.

So are we not living a cosmetic life? And a cosmetic life is a false life. It is not reality. So we are paying attention to our outer selves and paying no attention to our inner selves. Therefore I encourage hundreds of thousands of people around the world, do your spiritual practices regularly. And sometimes you hear a complaint that, oh, I've no time. I tell them, " You have no time to go to the toilet?" You can sit on your toilet seat and also meditate. While you are doing something else. [loud buzz] wanting to be what we really are...

[SOUND BEGINS ON VIDEO] Why is this caused? Do you fear your inner self? Your inner self, which is divine, is not to be feared, it is to be loved. See the great mistake world's religions have made? When they could not conquer people's hearts with love, they instilled fear into people. Eternal damnation. Which is, of course, rubbish. How can you be eternally damned when your soul is immortal, when your spirit is immortal, and your spirit is God Himself? So can God be damned? That is the realization of your true self, your true nature and not your outward cosmetic self. This body comes and it'll go tomorrow. I might even have a heart attack tonight, who knows. Neither any of you know.

So, to realize one thing, and you could affirm this to yourself all the time, I am divine, my nature is divine, I am divinity itself. Have that in mind. Have that in your thoughts in remembrance in spite of all your outward activity. And when you have that in mind, your fears will disappear. Your sense of guilt will be gone. The past would be forgotten and never

projected into the future, but you'd be living here and now. And that is where you are, here and now, so make the best of it. Enjoy yourself. Enjoy the joy which you really are.

So live in the moment, for the moment is eternity itself. How can eternity ever be measured? Who knows about it? Only a self realized man has an idea of eternity. But for our common human beings, regard this moment to be eternal. And then you move on to the next moment and the next and the next. For it is like a chain. It has a chain reaction where each moment could be linked to the next moment. And that is how the eternal chain starts flowing into eternity, into immortality.

That is life. And if you cannot do that or realize that, then you are not alive, you are dead. The living dead as I would call it. But if you are conscious of every moment, then you're alive, vibrant, forever shining. So shine. Shine. Otherwise you can become a shoeshine boy. So it is our duty to shine. And shining that way we merge ourselves deeper within ourselves to the true sun, which is also shining forever. And when you merge away into the true sun that is within you, you become still even more brighter.

Tonight I don't want to stretch your brains too much. I had a tiring day. I've been up and about since six. I did a radio show this morning, and then of course traveling to here and all that, so it's been a long day for me, really. And I'm also feeling a bit hungry. But I'd first like to sing for my supper. Why eat first without doing any work? Work first and then your food is automatically there waiting for you because you've worked for it.

[Singing Jai Ram. Audience joins.]

GURURAJ: Ram means, of course, Lord. Hail to the Lord. That's what it means. You are called by so many names. Some call you Ishwara, some call you Allah, some call you Cristos, but you are still the same one and only God. Thank you very much.

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** Spellings of the names concerning the remarks on Gandhi were found in the following book: Gandhi, by Louis Fischer, Mentor Books, 1954, pp. 176 189. [S.J.]