
WHERE THE ABSOLUTE AND THE RELATIVE MERGE

GURURAJ: Normally I never prepare a lecture. I always say if I prepare a lecture, it would mean that I would be telling you what I want to tell you. But I leave it to you, ask any questions you like. I'll speak on it for as long as you want me to speak on any subject you like.

SUTRIYA: Will you let me use your microphone?

GURURAJ: Why not? Come close to my heart. Harryji? Ask a question, my darling.

SUTRIYA: Oh, I'm busy listening to your heart. [laughter]

Ok. All right. When the relative and the Absolute merge within us, what will we find?

GURURAJ: When the relative and the Absolute merges within you, you'll find nothing. For the very idea of relativity and the Absolutivity that's a new word we coined. Oh, Ok, when they merge together, they come into such an embrace, total embrace of knowing no separation.

You're grown up people here, huh? When you are in bed with your beloved, your wife or and you just flow and merge together and she forgets herself, the lover forgets himself and the beloved forgets herself, so what remains? Nothing.

Just the total ecstasy and the fondness of the embrace.

How many of you know how to make love? Love making is not a physical relationship only. You call it love making. How can you make love? Tell me. How can you make love? You cannot make love. You can only exist in love. And in that very existence you will find yourself gone, gone, gone, so far away that you will not even know who you are or who your beloved is. You'll not even know that, for you are then activating a certain energy, and that energy is none else but Divinity. My Father. And in this very activation, when you are totally forgotten, your beloved is forgotten, the lover is forgotten, and only that activation of that divine force remains, and that is the pulsation that makes the entire universe go round.

So, in finding this, you'll find the true meaning of life. For life is that, huh? And life is this. Do you see your combination there now, beloved? Do you see the combination of the relativity with the Absolutivity. And when you find this combination, when you combine that, it also ceases to be any combination because combination implies separation. Where you want to combine yourself with your beloved, un unh, no, no, no. I exist and my beloved exists, too, but I do not

find any separation at all because my existence is her existence and her existence is my existence. So where is the separation? And that is how, belovedji, you would find the combination if you would like to use that word combination of relativity with the Absolutivity. Now, what is important? Is relativity important or is Absolutivity important? Where do you put your emphasis upon? Do you know where to put it upon? Put it in the core of your being. For in the core of your being, there is relativity and Absolutivity co existing and mixing together. Huh? Like sand and water. You mix them together and you cannot separate them. Huh? That creates mud. Or you in your tea putting sugar, huh? Separate the tea from the sugar. I would like to see that. For sweetness is there combined with the bitterness of the tea. They are so combined. So in life what we have to accept is this: the bitterness of the tea and the sweetness of the sugar and combine it so well together so that the tea could become tasteful for thee. [TO ROOPA] Darling, come here, come, come, come. Why are you crying, my sweetheart?

ROOPA: Its because of the beauty of what you're saying. Its nothing [inaudible].

GURURAJ: But remember one thing, that you are the fragrance of the flower. Remember that you are forever existing. You were never ever born and neither would you ever die. And I'm not referring to this little physical jingalings. I'm referring to the eternal spirit that resides within thee. And once you start to realize, then relativity and Absolutivity just embrace each other and get lost in each other. So we existing as mortal beings perhaps (I don't know about that; you might know about that, huh?) So mortal beings existing has to involve themselves in relativity, huh? If you don't go and find a job or go to your office or whatever and wherever, whatever you are involved in, who's going to pay the rent? Who's going to pay your mortgage? Who's going to buy the piece of bread for yourself and those that you are responsible for? But remember one thing, Sutriyaji, having all this and the experience of relativity, there must forever be a remembrance somewhere deep inside, I don't know where, perhaps there or perhaps there, of a power that is greater than relativity, and that is our Father. And once a person has that eternal remembrance, which we call gurushakti or grace, and when you have that remembrance in the back of your mind, ok, then you will not be involved in life's rat race. For it is life's rat race that is making you unhappy and creating so much misery and suffering, and...huh? So practice gurushakti because that guy up there somewhere (I don't know if it's down there. I'm sure He's everywhere) cannot be perceived by your conscious analytical mind at all. But he can be known through this representative that brings to you his words and his wisdom and his love and his peace. That I suppose is the purpose of a guru who takes you from relativity to Absolutivity.

I'm glad to see some more new faces around. Eight months out of twelve I'm always traveling around the world teaching, teaching, teaching all the time. And the few new faces I see, I extend my blessings unto thee. I am going to put all of you through a spiritual experience. Babita, dear, could you get a pillow or something? And I need a bowl with water, ok? Ah, thank you dear, right, fine. [conversations in background] A bowl with water, dear. Yeah, that's alright. I hope I don't spill it all over my pants. I've only got one. [laughter]

I go around the world traveling in so many, many countries. I give them knowledge, wisdom, experience, a bit of wit and a bit of shit as well. Harry loved that. [laughter] Look, it is all fun in total purity, all fun. What was it I quoted the other day to you?

ROOPA: "If you do not regard life to be fun, you are none else but an unbuttered bun. [conversation, laughter]

GURURAJ: Oh well, I'm a funster. And at the same time imparting to you divine wisdom, and not only that, but imparting to you a spiritual force. You will experience it now. [inaudible] You've brought some water have you dear? [picking dog hair from sock] What's this?

I can make you laugh and I can make you cry. To make you realize your inner self. All theologians have told you of do's and don'ts. Thou shalt not and thou shalt this and thou shalt. Do everything you want to do, but be yourself, your true self. Be honest with yourself. That's the secret. And these theologians of all various religions, what do they teach? Huh? I love the Gita. I love the Koran. I love the Bible and all the greatest scriptures that were written ever. But let me tell you one thing now, I'm sure most of you have read the Bible, huh, and I can quote to you from other scriptures as well, because I've got it all there [finger snap]. I don't even need to think about it. What does our Bible teach us? The Bible talks of sodomy, the Bible talks of rape, the Bible talks of murder, plus, plus, plus. Now do you regard that to be truth? The greatest truth in the Bible, a few of them, is this: do unto others which you would expect to be done unto yourself. Beautiful. Love thy neighbor as yourself. But learn first how to love yourself before you can learn to love your neighbor as yourself.

And that is why all meditators are given their own personalized techniques as tools. Plus the knowledge that's involved with it. Actually we're having three books published by the end of this year. What are they? [Someone responds] From Darkness to Light, that's one, right, and uh, The Master Reflects, which are excerpts from all these lectures that I've done around the world, and of course the guys have taken excerpts and compiled it into a book, and The Soul Whispers, which is a collection of my poetry. Some of it I have written hundreds and hundreds and hundreds and thousands. Name any subject now and I'll compose a poem for you right on the spot.

VOICE: [inaudible]

GURURAJ: Come on. Go deeper, damn it. [laughter] I know one thing for sure, that children came from a greater depth than what you would ever realize the formation but this is not a subject for a poem, it's a subject for a lecture.

VOICE: [inaudible]

GURURAJ: I try so hard and in my trying I am forever crying to know myself. For who am I asking the question of trying to know myself. For none of you could ever know yourself. But the day will come in your evolutionary process. The day will surely come when you will know yourself and when you really know yourself, the question will disappear. Because there's no question left, huh? If you know yourself.

VOICE: [inaudible]

GURURAJ: I can't hear you darling, sorry. Would you repeat what she said because I get mixed up with your American accent. Americanese, Pekinese. [inaudible] very beautiful. The day when you stop loving yourself then that would be the day when you will find true love within yourself. Because the more you search to love yourself, you go through mental analysis asking why and wherefore and all that bullshit. Huh?

But cease it all, erase it from the mind, erase the question, "How do I learn to love myself?" And when you erase that question from your mind which is brought about by your own mind, your analytical conscious mind. Then you ask, how can I learn to love myself? Forget it. Just be what you are and you will find the dawning of the sunrise of love forever shining within thee. There's one point where you could really start at is this: love another. Love your neighbor, ok. I love my neighbor in South Africa very much, and she's quite a pretty woman, too [Laughter]. She's a sister to me. You see. So, to get back to the point, do not try to love yourself. Try to love another your neighbor, whoever, your mother, your father, your brother, your sister, your wife, huh? And by loving your beloved or whoever, you will learn to love yourself because the mechanics are these, that you are creating that energy and pouring it out; you will receive it ten times more. You see the mechanic, the mechanics of it?

That's the way it is done.

I've spoken for what? Hour and a half, how much? I didn't know. You guys must time me.

ROOPA: Almost an hour.

GURURAJ: So we'll have a tea break and get together in ten or fifteen minutes time, huh? Whatever. And then we'll have a rapid fire program where all of you climb in to ask any question you want to ask. Right. And then I'm going to put you through certain spiritual experiences, and it just requires a touch.

[Singing in Sanskrit] [lines are mine. S.J.]

The moon was shining so bright
And I called you in this moonlit night
But you never came to me. Why?
[???) I was singing, I was crying
That oh, beloved, beloved, beloved, come to me.

That reminds me of a story of Ramakrishna that he used to stand on the rooftop in Calcutta and he used to shout and shout and say "Oh, beloveds, come, come, come to me. Come to me because I've got something to offer thee. Come. That was a story of Ramakrishna at his Kali temple. [singing] [lines are mine. S.J.]

When I call you, when I call you, when I call you

Come, come, come, please come.
For I need nothing to take from you.
I have all that to give to you. That's all.
That's my mission of life.
The lover of life who will forever live on.
The lover of life finds himself within
himself for giving and giving his all.

Have you got that poem of giving somewhere, no?

VOICES: [Inaudible] [Talking in audience.] [laughter]

GURURAJ: No come up. We'll leave it out. Now listen to this. Listen to the intonation and the inflection of the voice that conveys so much power to thee. For it is there. Forever there. For it is the sound of eternity. I don't know for how long I will be with you together. Health is failing and the funny part is this, that Ramakrishna died of cancer and Raman Maharshi too of that. Shivananda died of diabetes and all these guys! They burn themselves up. By giving and giving and giving and giving all.

I suppose after this mornings...thank you...I said thank you to Chetanji, but in Sanskrit there's no word like that. The word is [sucrea?], good deed well performed. If I should take an old lady down the road carrying her parcels she would say to me, [Maherbani?], you have been merciful. So what does thank you mean? It means nothing at all. In other words, you are making the person realize their true qualities: [sucrea?]. You have performed a good deed. [Maherbani?], you have been merciful. Isn't that better than saying thank you, which means bullshit. People only say "thank you" for the sake of being polite. Ask yourself, each and every one of you. But does that politeness really well up within you? Is it a feeling that wells up in total delight in saying that I thank you? It does not! Someone does something for you, you say thank you sir, thank you madam, thank you bullshit.

Now the point is this. Find yourself in your honesty. Find yourself to be yourself instead of your facade, and the mask which you keep wearing upon yourselves all the time, and because of this damn mask you do not realize yourself. So you are living a life of falsity, when you really cannot be yourself. To be oneself, and you could express it in any way you want to, but be yourself. If you don't like a person, say "Fuck off!" Where the hell are you going to get a guru like me? I'll give you the world's greatest wisdom beyond all theologies and philosophies and all that. At the same time I'll make you laugh and enjoy yourself with me. For my life is none else but joy, joy, joy, joy. And in that joyousness I find the deep love within me that I extend to thee. Smile.

Good. Now. We're going to have a rapid fire session, is that what's planned? There's a microphone there.

TERRY: They're going to share your microphone.

GURURAJ: Sure. Share my heart. It's very close there. Anything you'd like to talk about, Mother?

TAMAJI: Why is circle considered as eternal or complete, not triangle or square? Thank you.

GURURAJ: Thank you. Thank you, huh! I was just talking about that now. [laughter] A circle is never complete. Because in its own incompleteness the circle contains within itself many, many more circles. But to get rid of the circles and circles, reach the center point. In Sanskrit, we say bindu. Reach that center point which knows of no circle. And when you reach that center point that is beyond all circles, though minute it could be, you have found your center; for what are you really, but just that little point, little center, small atomic, subatomic point. That is you, and when one finds that sub, sub, sub, sub sub sub sub sub subatom, you will start realizing that you might have found yourself. For it exists further and further and far away where even that sub sub sub atomic matter does not exist. And you find yourself in that void through which this entire universe had been created. For the creation of this universe came from a void that never knew of its own existence at all. But the void in its own explosion created or formulated or manifested the entirety of everything which you might regard to be created. Creation, huh. What does it mean. Get away from creation and get into re creation, recreation, and that is where you'll find that inner peace. For you are forever re creating yourself in your recreation and finding the joy of life. And then you might want to ask what is the joy of life. What is the joy of life? What is it? J J J J J J J... Jai Ram [Singing] [Group sings]

"Ram" means lord, and praise to our Lord. We can call him by so many different names. We can call him Ishwara, Allah, Cristos, whatever. But it is still that one forever and always.

Next question.

TERRY: Beloved Guruji, will you speak to us about critical judgments and the unhappiness they create? Specifically judgments about ourselves and others?

GURURAJ: Firstly it is a total misconception or perversion of the mind to be critical of someone else. Had our Jesus not said, "Judge ye not that you may be judged?" So where you indulge in becoming critical you are a critic destroying yourself. So why be critical of anyone at all. Be critical of yourself for your self evolution, improvement, and the peace that you can find by being critical of yourself alone. For when you start criticizing yourself, you will find the faults that exist within yourself. And by finding the faults that exist within yourself, you will try and improve yourself. Simple, really. Why do you want to improve yourself? Ask that question. You want to improve yourself in so many different ways. Buying new Rolls Royce and houses and mansions and all that. Huh? And what are you really seeking for? You're not seeking yourself, you're seeking the outer things of life that mean nothing. We're sitting here today. She's worth \$5

million, she's worth \$20 million, that one is worth whatever. I've got about 10 cents on me. But do you know that when you walk out this door you might drop dead. And then there where are your mansions and where are your belongings and where is whatever that's involved?

So because of your little ego self, you create certain formulations in your mind, thought formulations thinking that you, your little ego self, will remain for eternity. But your little ego self, your little bodily self, is not going to be immortal. Whatever is born must die. But there's one immortal factor is your spiritual self. So while carrying on in this world driving your beautiful Mercedes, and Rolls Royces and Audis, Shitasses, huh. That I tell you would make a great best selling car. So what this really means is this, enjoy life. I do not deny you that. But at the same time, in that enjoyment of life have the remembrance of Divinity. That will give you so, so much energy. It will take your troubles away. It will make you feel free within yourself, for in the process you become one with Divinity which is composed of honesty, sincerity, humility, and all the other "ties" except Liptons.

Now, we'll have to start on our program here to give you guys a spiritual experience which you might never have experienced before. What is this? [Referring to dog hair on sock] [laughter] Come on, darling, where shall we start from? Come.

[THE REST OF THE VIDEO IS INDIVIDUAL BLESSINGS.]

Well, I think we had two lovely days together and I want to thank you for sharing our love and peace together. Shakespeare was a damn fool when he said the sweet sorrow of parting. He didn't know his onions. And neither did he know how to discriminate between onions and potatoes. It is not the sweat sorrow of parting because, analyze this now, how can sorrow be sweet? Is it not? But rather let us say that the sorrow of parting from each other will always carry the fragrance of the flower which Divinity has created for us.

So let us smell that fragrance although we might just be parting today, whatever, I don't know what time. But the fragrance of what I have to teach you, the experience I gave you, I can see that each and every one of you are feeling... [tape ends.]

**** END ****