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## COMMUNION

GURURAJ: Samadhi means meditation. That is the Sanskrit word. Samadhi. Now, there are two forms of Samadhi. One is called the savikalpa samadhi. That is meditation with form. And the other one is nirvikalpa samadhi. Samadhi. Without form. Where you melt away in formlessness and that is where you reach, and yet while going there and merging into that infinity, you go through the entire universe. You see all the solar systems, and all the stars, and the moons, and everything is pulsating, so vibrant, so alive. That is not the place you want to stay at. You merge away into that total motionlessness, and merging away in nirvikalpa samadhi, you, yourself become nameless and formless.

So the entire universe you see around you is composed of nothing else but name and form. But to go beyond that, that is your goal, that is your destiny; because that divine being is without form, without name. He does not even call Himself divine. We are the people that attach a name to Him which is nameless and formless, an energy which just exists for the sake of existing and that empowers the workings of the entire universe that make all the suns shine, that make solar systems revolve, that make the galaxies function in its own way. I wish I could take you there with me. I wish, perhaps one day.

And coming from that state and looking at your faces I feel your joys, your sorrows, and what you go through, the various forms of imbalances which I see around me. And the only thing that I could do is have that deep prayer within me, so that I could impart unto thee that deep inner peace which is your total right. That is where you belong, with the Father, not be enmeshed in your troubles. For the Father is troubleless, because He is nameless and formless. So how can any problems attach to the one who is nameless and formless? It is because of our own personalized conceptions of name and form that attracts all the problems to us, when in reality there is no problem at all. There are no problems. It is a misconception of that mind that you have, or that three pound little brain that you have, which is not even fully exercised. And I've told this to you before, that out of the twelve billion cells that composes the brain, you are only using one millionth part of the twelve billion cells.

So, where are you? And that is causing all the trouble; because you have not given the mind its full rein to function in its totality. All those billions of cells are lying dormant, and yet they can be opened to appreciate the truth and the beauty of life itself. And that develops awareness, which you would develop through your meditations, where the cells just open up, as the flower would open itself up to the fragrance of its own glory, to the fragrance of its own beauty. And yet it does not realize within itself that it is so beautiful and so fragrant.

So, there again, the beauty and fragrance also become mental conceptions. For no two people in the world can look at a thing with similar eyes. To some people a certain thing might be ugly; to another it might be so, so beautiful. So, you're

living in the land of your personalized conceptions. Rise above your conceptions into nirvikalpa samadhi, in the formless and the nameless, and then no conceptions could ever be there. Your feelings of happiness and of unhappiness, yes. Don't you think that the mind has so much to do with it? Proper perspectives, proper attitudes, in life, where everything just becomes alive. Even the bricks of that wall speak to me. It speaks to me of itself, saying, "I have name and form, but deliver me into your formlessness and namelessness."

People don't even know how to converse with themselves. They are too wrapped up within themselves that they cannot just stand apart and converse with themselves. And that conversation will bring you to certain realizations of the essential beauty that you are. But you have to stand apart. While you are climbing the mountain you do not see the mountain. But be away from the mountain and you'd see its wonderful shape; you'd see its glory and how strongly it stands in its own glory.

So, you have to move away from yourself and view yourself. The capacity is in you, because you do get involved in dreams. You are involved in dreams and you can see yourself apart from your dream when you wake up. But the stupid state is this, that thinking you're awake you are none else, doing nothing else but still dreaming in a false world made of maya, of illusion. I do not ask you to deny illusion, but add to the illusion of life that sense of reality, and make every illusion come alive within yourself. That is so easy, really.

So all relativity, too, can become real to you if you add the essence of the Absolute into relativity. Therefore, Einstein was not successful in creating the law of relativity. He did not go far enough. But he had an idea of the unified field theory. He had that idea. That requires a spiritual master, spiritual giant, to know of that unified field.

So, what has the Theory of Relativity really done? It's only created atom bombs and nuclear energies, which you can do without. But that inner energy of the unified field within you is more important than all the outer energies that you see around you. And yet you see it all around you, but you do not realize the definition of this light: you do not know the light burns, gives light; but what do you know of the electricity that produces light? You don't. Do you see? So become one with the electricity without electrocuting yourself. There lies the beauty of life. Where you can live on both planes simultaneously, in the relative as well as the Absolute, for it is only the Absolute that can add on the happiness in the relative. The relative is the thorns on the stem, here, but the Absolute is the flower that gives it its beauty. And we all know that this flower, this beautiful rose, cannot exist without its thorns. So, we accept the thorns, but our attention must be on the flower and not on the thorns of life. That is combining it all together. Good. [COUGHS] I don't know where this cough came about from. I suppose change of climate, and change of food, and water, and....

Now, some of you might have gone through some experiences so if you would like to tell me about them then I could explain you what it means. Okay? Someone make a start. Chetanji has reached into nirvikalpa. Yes, Ramuji?

RAMU: When you were coming out of that again as a number of times I focused on the hand and the seeming struggle of pulling it, and the idea and the feeling that I had at that particular time was delivering yourself in bondage, into liberty.

GURURAJ: Right. Beautiful, because I have to come to this body after being away there, so therefore you do not want to come into this body again after experiencing that beauty of life. So, to bring yourself back into the body it becomes a bit of a struggle. That's what happens. Next. Then only if you have that experience can you truly say "My Father and I are one," because you become one with the Father. You can call Him Mother too, because He's sexless, for energies cannot have sex. I wonder why people call Him He? Hm? I call It It. Anyone else?

BALOO: I don't know if this is a wrong perception, but at one point you became very transparent, seemed to [grow, glow]?

GURURAJ: Yes, yes, I would, I do become transparent, because I lose the body totally. How many of you have seen me covered in golden light? Hm? Most of you. Most, good, good. You have seen the light, that which I represent. How many of you've seen me just lifting up? Lifting up, as in levitation. You've missed that one. Perhaps next time. How many of you have felt a deep peace within yourselves? Nearly everyone. Do you see? So, when that divine force is brought down to our level of earth then definitely would feel the peace of that force; because that force has no turbulence, it is quiet, it is silent, giving off the peace, that which He really is. It is a kind of "peace that passeth all understanding," as the common saying goes. "The peace that passeth all understanding." Anyone else? Yes, dear?

VOICE: I had the experience of not being able to keep my eyes open. I kept wanting to close them, so I finally gave into it, and then I felt like I was being pulled through space, over clouds and through a grid. It was a very nice feeling.

GURURAJ: Beautiful. Beautiful. Beautiful.

VOICE: And, then suddenly, I felt like I was hit up side of the head, kind a like this, and I opened my heart, and as I opened my eyes you were coming out.

GURURAJ: Yes, yes, very beautiful. You were led into a different realm of existence. So, you could not even keep your eyes open. And you felt that inner peace within yourself, as if you were sucked away into that peace. Right? Wonderful. Very good experience. Very good. So, be sucked away more and more within yourself, in that inner peace that is always there, always there to sustain you, to support you, all the time. Do you understand me, Andrea? Hm? Good, good, good. You want to say something? Please, please, do. We are all one family, you don't need to be shy. It's the first time Andrea has come on a course.

ANDREA: [INAUDIBLE]

GURURAJ: Right. Beautiful. Beautiful experience. Yes, it is. It is lovely. You found the vastness that is there in that greenness, for a large percentage of this world is nothing else but green. So you experienced the vastness that, through Him, I express. Beautiful.

You see the mind can express itself in three ways, according to the person's own cognition. It can express itself through verbalization or symbolism or through color, and that can be interpreted by a true interpreter. Cheese. [to someone with camera] Why say cheese, say please. Same thing. You are still pulling your facial muscles. And talking of pulling your facial muscles, do you know when you do your meditations, the hardest part is to relax your facial muscles, especially the eyes. And then the rest of the body will relax itself. So, when you sit down to meditate, try and drop your jaw. Drop your jaw and not do this. Did anyone else wants to say anything? Something? Whatever.

VOICE: Guruji, when you were meditating, I saw flashes of gold around you. I saw it coming out of your shoulder, and saw, like, a blue cloud around you.

GURURAJ: That's it. Uhuh. Beautiful. What happened to you there, what is the greatest thing you can see around you is the blue sky. So, that represented the vastness. That is why Krishna is featured to be blue, which means that he's so vast as the sky. So therefore, they feature him to be blue. And yet, the light you saw being radiated from me is the light of the sun. And, after all, what do we really represent is light. Yes. [SANSKRIT] Lead me from darkness unto light. [SANSKRIT] Lead me from untruth to truth. [SANSKRIT] Lead me from mortality to immortality. That's what it's all about. Lead thou me on kindly light. Huh? Lead thou me on. One step at a time is enough for me. For it's just the one step at a time that would lead you to the full range. (Why are you crying, my darling?)

If you could only know, all of you, the love I have in my heart for each and every one of you. Actually, I can't describe it. But I feel so at one with you. I see no separation. I feel your sufferings, I feel your joys. It is there, all the time. And that's how it should be. In other words, as you share your life with mine, I share my life with yours. That is why it is not uncommon that with me around people go into deep ecstasy or in tears, for there is no difference between tears and ecstasy. Two sides of the same coin. And what a wonderful release it is too. We don't need eye drops. Oh, well. Thank you, my beloveds. If anyone... oh, yes, please.

TERRY: Beloved, I saw a lot of the things that I usually see, I saw your face change into many different faces.

GURURAJ: That's right. Did you see me in my Chinese form this time?

TERRY: A different variation of the Chinese. I usually see the one with the long beard and the hat, but this was a different type of Oriental person. But what was most interesting is, I usually don't see color, and at one time when I saw your body completely disappear I saw a golden, a large golden halo from the top of Roopa's head, at the very same time, which was....

GURURAJ: And that made her cry, now. [LAUGHTER] Let Chetan tell that's a very good experience, by the way beautiful, beautiful. Chetan, tell me what happened in Canada, on one course. You know of the background and the picture. Many of them don't know. Tell them about it.

CHETAN Yes, we were...

GURURAJ: He's got a soft voice, as soft as his heart.

CHETAN: This was in 1983, in Vancouver at the University of British Columbia, and it was a summer course. And we had prepared the room where the satsangs were held and where communion was held as well as we could. And in order to provide a nicer background for Guruji, we had found a sky blue blanket which we had pinned up behind him so that the camera would have this beautiful background as a contrast. And what was very interesting, and I still have those photos, but unfortunately not with me, was that after communion, that blanket someone must have taken it away and put another one there. And the other blanket the other blanket was green; and we couldn't understand that, and we were

checking everything. We checked the camera, no, everything checked out, everything was fine. Well, finally it dawned on us that if you have blue, and if you add gold to blue, it turns green. Not only that, but on his white shirt and white clothes there was gold everywhere. You could see it was distinct, and also his hair, which is white, had also turned gold, and this the camera took up very clearly. I still have those photos, as I say.

GURURAJ: Did you know one thing, that a camera can pick up things which our eyes cannot pick up? I've seen pictures where a man or a woman is sitting, and right next to the person was some ethereal form, the subtle body. The eyes could not see it. The camera picked it up. It's beautiful, really. So, they came to me and said, "What is this, Guruji," and I said, "Someone that loves you very much, and that just cannot free himself from this world of being, there are many attachments. So, he appeared in a subtle form until he goes beyond, the subtle form, into another dimension." It's easy.

MADHU: I had taken a roll of film, pictures of you, and none of them turned out. So, I came to you at the next course, and I explained to you that none of the pictures had turned out, and you told me to look up, someone else was taking the picture of us, and you said, "Look up, toward the light," and that picture turned out. And you explained to me that when you were looking at me and I flashed at you, it was like the light discounted the flash, so none of the pictures turned out, because you were always looking at me.

GURURAJ: Good, good.

MADHU: So, the one where we were looking this way...

GURURAJ: That came out. In other words, I was trying to show you that those pictures did not matter, those that never came out. But when I showed you the light, that is where you have to reach and that had to come out. That's what it is. You know these gurus are funny people. They make you go through certain kinds of experiences, not always very pleasant ones, sometime a bit unpleasant, but for the purpose of teaching. When a teacher uses a strap on a child because he wants to put his teachings forward. So, sometimes I do the same too, if I can't get things through a person's topline there, I put it through the bottom side, with all total love.

Good, sweethearts, shall we call it a day? Now, I want to remind you of one thing, that tonight we're going to have the midnight special which we do on all courses. You, at midnight, for ten, twenty minutes before that, you sit in your rooms and meditate. Fine. I will be sitting in my room meditating on all of you, and you will go through fantastic experiences. I

don't want to tell you of those experiences, because I do not want to condition your mind. But many people have different experiences where the whole room just lights up, they feel my physical presence, or whatever. There are many kinds of experiences. So, we have a date tonight at twelve. Just start meditating fifteen, twenty minutes before that, and true as God I'm going to be there on the stroke of the clock at midnight. Okay? So, don't forget.

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