

IS LIFE WORTH LIVING?

GURURAJ: Everyone is subjected to that right from a stone, to a plant, to an animal and to mankind. The question arises that, why are you subjected to that? Because the nature of Divinity is that. Divinity, in spite of its eternal cycles that it goes through, also is born ever anew, decayed and dies; death, not in the sense of physical death, but in the sense of a cycle. So it all goes into circular motion all the time. And the entirety of life is made of the cycles. These cycles is the very essence of existence, for without the cycles within cycles within cycles and cycles, existence could never be. So what is the purpose of it all? The purpose of it all is so simple: it is the preservation of cycles. There is only one thing that one has to be careful about and it is this: do not get involved in the cyclone, but be involved in the cycle of life. Today you are happy, tomorrow you might be sad, and the next day otherwise. Now, if you can understand the cyclic pattern of your life, you understand the totality of existence; for existence operates in the same way as your life operates. So when people tell me that I'm happy today and yesterday I was sad, why not include that sadness in the happiness? Do you know why you can't do it, or know of that which is happy, is because you are still in nappies. You call it diapers here, I think. So to be happy, get out of the nappy. Like the nappy said to the baby, [DRAMATIC PAUSE] "Let go, you're covered." [LAUGHTER]

VOICE: It's supposed to be, "Hold it, you're covered."

GURURAJ: Yeah. Hold it, you're covered. Yes. [LAUGHTER] Right.

VOICE: I remember it, "Hold it, I've got you covered."

BALOO: Actually, it's, "Don't move, I've got you covered."

GURURAJ: No, "Let go, I've got you covered." [LAUGHTER]

Now, today we are starting half an hour earlier for one purpose. I am going to put all of you through the deepest meditation you could have ever experienced. Close your eyes. Hold your hands together. And the process is going to be very simple, where I'm going to impart certain energies to you. Okay. Fifteen minutes.

...and deed, I salute the Divinity within you. When you saw me sitting like this, you know what it means? That the entirety of existence are composed of three components: rajas, tamas and sattva, which are related to the relative. And may this relative be joined to the absolute. Good. What shall we talk about today?

VIDYA: Guruji, there is no validity in my perception. I am aware that my life is illusory and that I am asleep to the truth of myself. In discouragement and despair, I often I do not want to live at all. Could you please tell me what is the meaning of life, and is it really worth living?

GURURAJ: Is life really worth living? Where does the question of worthiness come in when life is worth itself? What greater worth could there be than life itself? For, as I said in some talk somewhere, that there is only life, there is no death.

The illusoriness that I find within myself is an invention of my mind. My mind finds itself to be real, and that reality is the greatest illusion. For does your mind really exist, and if it does exist what substance has it got? For existence requires substance. Now, we are not talking of this little organ which we call the brain that contains twelve billion cells, and only one millionth part of the twelve billion cells are used. That is not the mind. It's an organ like your feet, your hands, your whatever you have. Hm? That is not the mind. The mind is substanceless. It is a togetherness of impressions made and created by the experiences you have had through all those lifetimes that you had to pass through.

So, what are impressions and what is the substance of impressions? Nothing. You are impressed with this today, and tomorrow you are impressed with something else. You are impressed with a blue frock today, and tomorrow your taste for that blue frock goes away, and you develop a taste for a pink frock. What has happened to the previous experience of you loving that blue frock? And why today a pink one? So the blueness has vanished, it's gone, because today you are impressed with a pink one. So you discard the blue frock. And there's no woman that feels that she has enough clothes. She's always short of clothes, yet the whole wardrobe could be full of clothes. Now, let us find a combination here. Okay. You take one skirt and match it with a different top. There's a new creation that you have created. But yet your mind will go hankering after that pink frock. You will look just as beautiful with the combination you have made by putting on a gray pants with a white top or whatever. I know so little about women's clothes. Now, in that combination, what you are doing is you are recreating something, and yet that recreation of that something is not going to make you prettier and neither uglier and never more beautiful. Because the beauty is here, inside. That is where the beauty is. And as soon as I could realize that beauty within me, then nothing will matter at all. Now, when you feel within yourself that nothing matters, then

why be involved in these various thought forms that you have conjured, not created, but conjured up within yourself? And it is this conjuration that produces the unhappinesses of life. And then you talk of living. Hm?

The meaning of life can only be one, is to know oneself as a total being. And anything external to your totality is illusory. When you go into this illusion, you are indulging in imagination. Now... [BLOWS NOSE] Pardon. Every man or woman thinks he or she is more handsomer or prettier than what they really are. There's not a single man or a woman that would look into a mirror and start admiring themselves. Not a single one. Why? It is because of that little ego self, which is the illusion. And when one is involved in illusion, then where is your reality, huh? Do you see. So you are sacrificing your reality for illusion. So when the question is asked, if life is worth living, it is worth living when you find the reality within yourself. Then it becomes worth living, because by finding the reality within yourself you're finding that joy, that bliss, which is you. So the problem of the world stems from one factor, that we are living an illusory life instead of living the real life that we are. When I function in illusion, as I said before, I am functioning in imagination. And what is your imagination worth? You imagine yourself to be the king, the czar, of Russia. Is that going to make you the king, the czar, of Russia? No. If you imagine to yourself that you are a multimillionaire, a billionaire, is that going to make you one? No. That is the illusion created by your imagination. And imagination means image making. Does the scriptures not all tell us, "Be far away from images?" And yet, it also says you are made in the image of God, which is a totally false statement.

You are not made in the image of God, because to make an image you got to have an image. Hm? And is God imaginary? So how can you be made in His image? Do you see? Do you understand the depth of what I'm trying to tell you? God is no image, so He cannot reproduce Himself as an image. Divinity is an abstract energy, and that abstract energy is what makes you live. Totally indefinable. Science has not reached a stage yet of knowing the totality of biochemistry or physiology or biology or any ology. It has not known it yet. Because when scientists would know what existence is about, then this entire world will become so happy and joyful and blissful. So we lack the knowledge and the wisdom [BLOWS NOSE] that is really needed (I beg your pardon), that is really needed to find yourself, and you are nothing else but joy and bliss. How can science capture Divinity in a test tube, as I've said somewhere, I don't know where. How can Divinity be captured in the test tube, when the test tube itself is Divine? So everything is Divine, and when you realize that everything is Divine, you will first will to have to come to the realization that you are Divine. And that Divinity is gained through our spiritual and meditational practices, where the totality becomes a reality instead of an abstract conception of an unknown God. Now, one has to know God, which is another impossibility. You cannot know God, because the very idea of knowing God means that you are using your mind to know something which is abstract. How can the finite ever conceive of that which is infinite? So you can never know God, another fallacy perpetrated upon mankind; but surely you can experience God.

Now, what do we mean by experiencing God? It can only mean one thing, is experiencing yourself. And when you experience yourself in totality and not fragmentedly, then you are experiencing God. There's nothing up there. There's nothing below there. Everything is here. And every person has the ability and the capability to experience himself. But we run so far away from it. It's like the musk deer. I might have told you the story before. This musk deer was running around trying to find the fragrance. And running around and around and around, it became exhausted and fell down. And in falling down it found that the musk was in its own navel. That's where musk comes from, for the information of you ladies. [LAUGHS] Do you see. So the musk, that fragrance, is there within you, and you seek it outside of you. You try to find that fragrance, that happiness of life, that joy in all the things around you: beautiful bungalows, cars, this, that, that, that, that. And then you run around and you get tired and exhausted until you collapse. What is the sense of collapsing when here and now you can find the musk just there and enjoy its fragrance? So the greatest pain in life is running around seeking for that illusionary happiness outside, when it is really inside. So simple. Now, if it is inside, what precludes itself from expressing itself outside? That illusory mind forever running around the park all the time, and that is how pain comes about. Because when you run around in the park there might have been dogs or cats around and the smells might not be nice. And that is the pain that you suffer. Otherwise, essentially, by your own nature you have the fragrance within yourself.

My message of love and joy and hope, which I say not in defiance of other theologies that's you're a sinner, sinner, sinner, sinner, sinner. You're this, that, that, that, that, that. I say, "You are not." These teachings are not only for the thirty, forty people sitting here, but they are for the world. And when people start realizing that I am Divine, I am Yahweh. I am Divine means there is no one outside of me. I am that I am, and I will forever be. And this I must learn to see. Where do I see it from? If I want to see, I have to be standing outside myself to be able to see myself. But this is not necessary. The seeing is the inner being, where you experience yourself in total joy and bliss. Then where are you? You just are. Finish. Problem settled. But when you stand outside yourself and see yourself, that is where all the pains come from, that is where all the sufferings come from. I love you. I love you. I love you. I love you. I love you. I love you. That is what my mind tells me, but I do not love you. Not a bit. I am love and you are in me, which is also love. So the question of I and you disappears. There's no question left. Now, this is not a matter of identification only, because to find identification you require the identifier. Hm? So to see, and the act of seeing, and the seen becomes three different entities, when there is only one. How can you divide up Divinity into three parts? The Father, the Son, the Holy Ghost is but the same. No separation. Because the Father is the Son, and the spirit that connects the Father with the Son is the Holy Ghost. You see. There's only one: one, one, one. No separation.

So back to the subject, is life worth living. You just can't help it, baby, you've got to live it. Because life is eternal, it is eternity itself. And how can you escape from that which is eternal, huh? It's complete entity in its entirety. So you've got to live it, but live it joyfully, live it with understanding. Live it with experiencing yourself through your spiritual practices, and then you will say, "Aha, life is really worth living." When you experience the beauty within yourself, you I can assure you this you will experience the beauty that is everywhere around you, because you have become that beauty. That tree outside, is it a beautiful tree? I do not want to observe that tree with my eyes and analyze it with my mind: the shape and size of the branches that are there. Hm? I merge away into the tree and experience the tree. So when you can experience yourself, then you experience everything around you as yourself.

Now, when you experience everything around you as yourself, then you love everything, because there's no person in full sanity that hates himself. So you learn to love yourself Man know thyself. And in that knowingness or experiencing, you love yourself. And when you can love yourself, all your problems will vanish. Your fears and doubts and angers and anguishes and anxieties, they all disappear because you love yourself. All the fears will be gone, for what are you fearing? Let's use a simple analogy. You are crossing the road and cars are coming and you are fearing the car's going to knock you down. But why and how can it knock you down if you are standing on the curb and being still until that car passes? And then move. You see the understanding that man requires, that understanding of that beauty that you are? And it will transform your life in two seconds oh, no, sorry. I think one, less than one. Huh? So when this understanding is gained, this understanding has to be strengthened. And how do you strengthen this understanding that you have gained is by doing your spiritual practices regularly. For in that togetherness of your mind, body and spirit you accumulate greater strength, greater energy. And as you gain, gradually greater and greater energy you'll find atonement or at one ment within yourself. And once that is found, then what is there to bother about, what is there to worry about? Then all the illusions disappear. The disappearance or dissipation of illusion would give you the sense of reality, and reality is life itself. And life itself is God. Okay.

**** END ****