

WHO IS GURURAJ, REALLY; WHAT IS REAL?

GURURAJ: Questions?

AMRIT: David has a report on his grandmother.

VOICES: [VARIOUS COMMENTS]

DAVID: On Thursday, the day we did the healing, I called and I wasn't able to reach my sister or my father. So finally I called the hospital and it was about 6:30, which would have been about 8:30 in Oklahoma City. I got through to my grandmother, but we really couldn't communicate because every time she'd try to talk, she'd cough. And so I told her not to talk and I told her what we had done for her, and that we loved her and it was kind of an unsettling conversation for me because she was really weak. So this morning I called and got my sister, and it turned out that my grandmother had her operation at 5:00 on Thursday afternoon. We sent the healing at 2:00, their time, and the operation was a great success, and my grandmother will be out of the hospital in about four days. And no complications. So it made my sister very happy, too. She's a TM teacher and it made her very happy to learn that we had sent the healing. So I wanted to thank Gururaj and everyone. Also...

GURURAJ: Thanks be to Divinity.

DAVID: Also, I'm going to be passing around this sheet and if you'll put your name, address, and phone number on it someone has volunteered to make a list so we'll have a list of the other course members available to us.

GURURAJ: By the way, the recovery will be much faster than normal for your grandmother. We'll do a meditation on her.

VOICE: Someone has suggested that we do a healing meditation for you.

GURURAJ: But I'm not unwell [LAUGHTER].

VOICE: Because we love you.

GURURAJ: Ahh, as an expression of love. Good. Okay. [LAUGHTER] Love heals anything. Love heals the mind, love heals the heart. Love heals any ache or pain. The greatest gift bestowed on mankind is to be loved and to be able to love. And when we make ourselves worthy of that, when we start loving, even consciously, at first.... At first it might seem a bit mechanical, but showing little kindnesses here, there, and everywhere starts the machine rolling. I have a friend who's a very big businessman, and during those business times I used to visit his office now and again. And he has a big notice in his front office that "To be enthusiastic, act enthusiastic." So by acting enthusiastic you become enthusiastic. You are repatterning your mind with some effort.

So when it comes to love, you just can't love, but start off with the little niceties, the little kindnesses, a little smile. But when you become loving, you become lovable. That's how you attract love towards you. And that is how we attract the greatest gift given to man, to be able to love, and to be able to be loved. For the very word "love" is synonymous with God. For God is love and love is God.

When a man loves a woman, what is happening there that God has come between the two people. He is there, ever present. When it says in the scriptures when two people are gathered in my name, I am there, now this also has its literal meaning where one discusses the teachings of the scriptures, and it also has a figurative meaning, that by getting together to discuss those very teachings one discusses them not as a surgeon, analyzing and dissecting, you get together for love. A sharing of love. And then that force, that power, is always there.

The greatest healing that could be given to me, for example, is your love a sharing of that love. That's all. It opens up a beautiful channel toward that which is inexplicable. I experience it every moment of the day, but if you ask me to explain it, define it, I can't. It is beyond the comprehension of the mind. But the feeling is so powerful.

I was telling Doug last night, you know we were sitting down chatting, I says, "You know, the forces of Divinity are flowing so powerfully that I feel sometimes that this body could hardly contain it." So that's the whole secret of life, is to share this love. And in sharing there is growing. Look how beautiful when the flower grows. Look how many elements are shared or interconnected with each other. The air shares, the sun shares, the minerals in the ground shares, and all the sharing makes the flower grow, it makes it blossom in its beauty. And when it blossoms in its beauty, that is not all that it does. It also gives off that fragrance without asking. You do not ask the flower for its fragrance, it is just there. It just gives. If our lives could be like the flower, where we become fragrant with love, and there's not a single person on Earth that needs to be unhappy. For love is all; love is happiness; love is joy; love is God; love is Divinity. Nothing else exists but love. Fine. Questions?

VOICE: Gururaji, master. I have often wondered about the sense of humor that Jesus must have had. Would you comment on Jesus the man, Jesus the avatar, and the correspondence between the roles of Jesus and our beloved enlightened one, our friend, our father, our guru, Gururaj?

GURURAJ: Another pickle.

VOICE: We're going to send home a pickled guru. [LAUGHTER]

GURURAJ: To answer this question I would have to commit myself, and I always like to be non committal. I tell you the reason why. Because I know what I am, but I don't want to tell you what I am, I want you to realize for yourself. I want you to gain the cognition and recognition of what the other person is. Then it has value. The value lies in personal experience. The value does not lie in being told.

You could study books on how to build a house, and you could study dozens and dozens of these books. But it won't help you unless you really start building the house and gain the experience in building the house. Then you know what it is to build the house.

So realizations must come from within. And when these realizations dawn, when the experience is gained within oneself, then you know this is the truth. Truth is not something that is told one. Guidelines can be given, but truth cannot be given. Guidelines to truth can be given. To me, truth is synonymous with God, with Divinity. And you can talk about Divinity, about It, but not what It really is. That has to be experienced. And that depends upon a person's perception.

For example, if there is an accident and there are five people that saw the accident happening, motor car accident I'm using the normal terminology, because there are no accidents at all but say an accident happens and there are five people that has witnessed this accident and you question them, each one will have a different report to give you. Same accident, but out of the five people that were present, each one will have his own version of the accident that has taken place. Why is because of that person's own perspective. Own perspective. What one can recognize, another might not be able to recognize. So why make general statements? Recognition must come from oneself.

But if one is forced and pushed to make a general statement, I could tell you that I know what consciousness is. I know what pure consciousness is; the same pure consciousness that is and always has been, beginless, endless. The ocean is vast and here and there the wave rises when it is needed, when it is required and demanded by the currents that flow in the ocean. The wave is not a part of the ocean; the wave, too, is the ocean. The ocean expresses itself in the waves, the

waves are the play of the depth of the ocean. They are the expression of the currents that are contained within the calmness of the ocean, and that we perceive as waves.

Now, in all these various waves throughout the ages we're talking of the large waves Buddha, Krishna, Rama, Christ, [Shaitanya?], large waves, that came about, forced by the current in the ocean, so that it could not help but come about. And that current is the finest level of pure consciousness, the finest level of pure consciousness that could be portrayed consciously. There is a level beyond pure consciousness that cannot be explained or portrayed, because it just is. It is motionless; but the consciousness that we talk about has motion. If it did not have motion it would be apart from the entire existence, for existence is motion itself. So therefore this wave, too, has to find the motion and mix itself with the motion of the universe.

Now a psychic person that is a true psychic might perceive something, because a true psychic might look not with the ordinary eyes but with the inner eye that has a recognition or where a recognition dawns, if it is a true psychic and psychic is a word which is very much maligned. I'm talking of the kind of person that could go to the deeper levels of the mind and from that depth the recognition occurs. That such and such a person is a reincarnation or an avatara. Yes.

So it depends, and this you will find as you progress in your meditation and spiritual practices, as you reach the deeper and deeper layers of the mind, deeper and deeper recognitions will occur until you unfathom that which is called unfathomless. How to unfathom that which is unfathomless is to become unfathomless. That is how Divinity is attained. Divinity is not attained by analysis. If that was the case then every university professor that has studied all the world's philosophies would be a self realized man. But most times he's more mixed up than an ordinary person.

So this defies all analysis. This defies all injunctions. This is something one has to realize for oneself. When I look at people anyone I do not see the exterior surface, although noticing the exterior surface of the person would be necessary to form that communication. And communications are necessary for that love to grow. But one can develop the ability to look beyond that level of exterior observation. One can have the ability to melt away with the essence of the person. You do not recognize the essence. You become one with the essence. And when you become one with the essence of the person, you know deep within you that what resides in me resides in you in a total oneness. There is no separation whatsoever. And that is Divinity.

You're sitting here, I'm sitting here, and people think we think we are apart. But we are not apart at all. On the Divine level all is but one. And even on the matter level, gross matter level, we are connected by millions and billions and billions of atoms that connects this body to your body. Everything in the world is one solid whole. Everything in the universe is one solid whole. And that is why the healing, even if it is absent healing, works. Because if you stir the ocean at one end,

at this seashore here, the current will go on and on until it reaches the other seashore on the opposite side. Because you have set a certain wave in motion, you have set a certain current in motion.

So where is the separation? Even on the grosser physical level, on the atomic level, on the subatomic level, and even on the spiritual level there is but oneness, and that is why we say there is one God. And God is omnipresent, so He is everywhere. That oneness is everywhere. It is only these little bubbles in the pond that think they are separated from each other. But underlying these separate little bubbles that are observed it's the same water. There is that oneness, all the time.

Now, when I look at anybody, I recognize in its total reality the Divinity in everyone. And not only the recognition on the conscious level of the Divinity, but the feeling of the oneness with the Divinity that is within you. The oneness between the Divinity within me and the oneness with the Divinity that is within you.

Now when you feel this oneness, you develop that consciousness which could be called Christ consciousness, Krishna consciousness, whatever consciousness. And when that is awakened or unfolded, what can you call a man whose total consciousness is unfolded? What can you call a man who is every moment, every breath, in communion with that Divine force? You give him the name; I shall not. I am this little flesh and blood, bag of bones. You see.

So it is not easy to explain, and it is more difficult to make a statement. I met someone now on this American tour who claimed himself to be the reincarnation of King David. And when I saw this man, his total exterior, apart from the Divinity that is within him, the immediate reaction I found was this, that he reincarnated from the animal kingdom. You see. You see. What we have to recognize is the Divinity.

Now people go about making claims. And I am against making claims. By people making claims, you create cults. You create "isms." Gururajism. Rubbish! We don't want "isms." "Isms" eventually end up in schisms. Is there a word like that?

AMRIT: [CORRECTING PRONUNCIATION] Schisms.

GURURAJ: The important thing is not the teacher but the teachings. The important thing is not the teacher but the teachings. During college vacation I used to go down to the farm to my people, my parents, and in the yard we had a mango tree. It was one of the ugliest trees according to the perception of man. And as a young boy that didn't know too much that even ugliness is beautiful.... It was so gnarled, it has such an awkward shape, this tree. But when season

came and the mangoes produced were the sweetest mangoes that I could have ever tasted. So does the scriptures not say, "Judge the tree by its fruit?"

The important thing to know is this, that has any effect been created by our organization? Are people led on the way towards living the life that recognizes the truth? Are people's lives unfolding? Might be some hurdles, some obstacles in the beginning. Okay, fine. That's necessary. They need that. But is any progress being made by people? Are people benefitting? And if they are, then we are doing our job. We are doing our dharma, we are doing our duty. That is important. Fresh water comes from the spring. We do not want to know where the spring is, we want to enjoy that spring water. We want to enjoy the spring water. And if that is enjoyed, why bother to know who I am? For now. I might be the reincarnation of Krishna; I might be the reincarnation of Christ; I might be the reincarnation of the dirtiest pig that ever lived. [LAUGHTER] Who cares? [LAUGHTER] The cognition is yours for you to recognize, for you to recognize.

A person can be shown the most beautiful painting in the world, and the person might not be able to appreciate it at all. I have seen this. I went to a museum and I was accompanied by someone who was showing me around the town, and I wanted to go to this museum. And I saw some paintings and I got so immersed in the beauty of the painting that I could sit there for an hour looking at it. An hour is too little also. Forget the whole museum, because one painting is enough. But this friend that took me around I could see he was getting impatient. I says, "Look, you go back. Attend to the things you want to attend. I want to be here alone with this painting. Because here I'm experiencing the oneness with the painter as expressed through his painting. I have become one with the painting and the painter. Huh? Leave me to my joy. You go, you go. I'll take a taxi back." See.

So the recognition.... This man was impatient because he did not know the beauty of the paintings. He was good in selling his motor cars. He knew about that. That was his line of business in Germany. Fine.

So the cognition depends upon us entirely. Talking about paintings, Marjorie is going to do a painting of me, she says. [APPLAUSE] Good. It's going to be fun. Lovely, lovely, lovely, lovely.

So, to repeat again, leave the cognition with the cognizer, and when the cognizer really cognizes, then cognizer, cognition, and the object of cognition is none other but just one. You know, someone told me the other day that if Christ should walk down the street, he would get arrested for vagrancy. Yes. Yes. With his tattered robes. So therefore, we don't, we don't want to know who who is. Someone here might have been the king of some ancient of Atlantis, hm? Okay. Some might be here who could be the queen, Cleopatra. Why? What do we want to know all that for? What we want to know is the present. If I tell you that I am the incarnation of Christ, for example, how is it going to benefit you if you don't have the cognition? You'll have it working on your mind. Ahh, we met Christ in person...very good! Yes, yes.

[LAUGHTER] And then we'll go around tomorrow to all our friends, "You know, I saw that old boy." Oh, yes. Oh, yes. It's not going to help you. It's going to build up your ego. Yes.

But when the realization dawns, when that cognition comes, when the readiness is there, then the master never fails to appear. When the disciple is ready, the master never fails to appear. He appears in whatever guise or form, he is there. Always. So surely, let the cognition be yours. And no statement of mine is going to make any difference to you. Okay. Fine. Next?

[END SIDE ONE]

VOICE: You have said or written once that Brahman is real, the universe is...

GURURAJ: unreal, and Brahma is the universe. [LAUGHTER]

VOICE: Would you care to explain it? [MUCH LAUGHTER]

VOICES: Where's Gita [????????]?

GURURAJ: The universe is unreal. Brahman is real. Brahman is the universe. That is the essence of Vedantic philosophy. To understand those three sentences, one could talk from now 'til kingdom come. You could fill volumes and volumes and volumes. Because the statement itself is so paradoxical. On the one hand we say the universe is unreal. On the other hand, we say Brahman is real. And then we go on saying that that which is unreal is real. That Brahman is the universe.

To understand this is to understand the secret of all existence, to understand the secret of all creation. To whom is the universe unreal? Not to you and me. To us everything is real. This mike stand here, this chair, this table, these flowers are there; they're real to us. Because they are real to us, the reason being that we are looking at these objects from a relative viewpoint. And they being relative too, the relative recognizes the relative. Relative recognizes the relative. That's nice. Nowadays they don't. (Was that a bit [????]?) Yes, who knows mothers and fathers and uncles and aunts nowadays? They don't want to recognize. Nevertheless, it is because we are in the relative that we can recognize that which is in the relative. So to us it is real. But here the Upanishads go on saying the universe is unreal. What is meant by unreal? Unreal means that the universe

is an illusion. It is maya. Now illusion means that all this that we talk of, creation, is nothing else but a dream. All this is a superimposition upon that which is real. And then on the other hand, it says that Brahman is the universe. So the paradox lies in the fact that reality merges with unreality. Hm?

And this is the mergence that is required. It is not the destruction of relativity, but it is the recognition of relativity in the sense of the Absolute, whereby relativity assumes no importance whatsoever. And that which assumes no importance to you is unreal for you. The happenings on the cinema screen is real and at the same time it is unreal. Who can deny the movement on the screen? Who can deny the pictures? Who can deny the emotions portrayed, the loves, hates, and jealousies, and triangles upon triangles that is upon the motion picture screen? The picture is there. You are seeing it. It is real. And yet it is not real. It is a projection. So when the universe is Brahman, it is an aspect of Brahman in its projected form. It is not the projector, but the projection of the projector. It is not the manifestor, but the manifestation of the manifestor.

Now that which is manifested from reality is forever changing. And it changes form from one to the other. It lacks permanency. And anything lacking permanency cannot be real. If this flower changes in a moment to a machine, and the next moment the machine changes into a donkey, where is the reality there? Can we call it a flower all the time? Or can we call it by the different forms it will assume every time? Because of its impermanency it is unreal. Because of the impermanency of the universe, it is unreal; but even that unreality is eternal. For as long as the manifestor exists, the manifestation exists too. For manifestor can never exist without its manifestation, and the manifestation can never exist without the manifestor. The flower cannot exist without its fragrance; the sun cannot exist without its light. Good.

The sun cannot exist without its heat. Good. But is the heat real on its own, without having the sun? That is the question. Unreality here implies that a thing is not self-existent. It is dependent; while reality in its truest sense is independent, self-effulgent. The bulb burns and does not need electric wires to send current to it. If the current was not sent to the electric bulb, the bulb is useless, of no value. That which is of no value is discarded. And that which is discarded is unreal to you. It is unreal because the bulb is not burning. There's no light. And light, being absent, that light becomes unreal.

So to the universe, Brahman is unreal. To Brahman, the universe is unreal. Yet underlying the battle between reality and unreality there exists that interconnection, interdependence, to make unreality real and real to be unreal. This is very difficult to understand.

So the universe is unreal for the person who has reached the Absolute. Because once you have reached the Absolute the manifestation matters not. Once you are in the sun itself, you are not concerned with the light or the heat. Therefore, to the sun, and you that are now in the sun, the light and heat is unreal. You are blinded, totally merged in the sun. To

you the universe becomes unreal. The only reality that is there is Brahman. He is the only reality, the omnipresent reality. But because it has its manifestation in the relative, if we say that the universe is Brahman. So from the aspect we look at things, from the viewpoint we look at things, reality and unreality assumes its name and form. That which is so real to you today becomes totally unreal. And that which is unreal to you can become totally real. A man wants to become a millionaire. To him it's just a dream, wishful thinking. It is unreal. But when he becomes a millionaire, then to him it is real. To a rich man, poverty is unreal. Watch rich people moving around. Those that were born rich, perhaps. Not those that have started from ground level and have known all the strivings and the sufferings and the struggles and the battles. They understand. They become the greatest benefactors in the world because they started from scratch. And they battled and battled and battled and achieved what they have achieved. So that is why they have the feeling, the sympathy, the empathy for the person who is struggling. But those that were born rich, who have never known poverty, that has never known suffering, to them poverty and suffering is unreal.

This is what Buddha was being protected against to see by his father; that he should see no death and no suffering and no decay. But because of his quest he left his wife and child sleeping and left the kingdom to find that which is real. For him that kingdom, those palaces, assumed an unreal form, that this is not what I want, and he went out in search for reality.

So that which was real for him previously became unreal. So the universe to him became unreal, and he went to search for reality, which is Brahman. But then after going through this path of extreme opposites, he chose the middle road, and he said, "Ah, but the universe is Brahman." That is the middle path where unreality and reality fuses according to the unfoldment of spirit that man has the ability to unfold.

When a man is spiritually unfolded and open, so many things become unreal to him. All the little squibblings and squabblings, and all the little problems that once had assumed such great importance, that consumed him, becomes of no consequence any more. Becomes unreal. You just end up having a good old laugh, that's what you do. Yes. Yes. You laugh at yourself that "I squibbled and squabbled over this?" What is it? It's a mirage. Like the traveler in the desert who is thirsting for water. Hm? And he sees the mirage and he runs to the water. And yet, there is no water.

And that is what we are doing. We are chasing mirages that are unreal. It means we are chasing the path of materiality and putting so much emphasis to that materiality that it has assumed a very real form to us. But when we reach a higher stage, we will find that the materiality is not real at all because it has no permanent value. And then we still reach the higher stage where we come back to square one, and say, "No, but this materiality, too, is real." But you have climbed the ladder. You have gone up the spiral.

Like sound. Sound at a very low pitch is inaudible. And sound at a very high pitch is inaudible, too. Yet sound is there. Likewise, that which is so real to you today must reach a stage where it will become unreal. And then you reach a further stage where that which you have seen to be unreal becomes real again, but real in a different form. Real in the spiritual form. And yet the material is there.

Man has reached the stage where what you call material must be called spiritual, and what you call spiritual you can call material. You see how the combination occurs? You start from a point and you reach a point where there is a denial of reality, and then you reach a point of affirming the reality. But you are standing at a different level altogether. And that is enlightenment! That is why my guru said to me that to reach the highest level possible, the highest level of that consciousness, is to be able to renounce renunciation. What a great truth. Because renunciation itself can be a barrier. What are you doing putting on orange robes? To show the world, huh? But be in the world, be in the world, and yet you don't need to be of it, you don't need to be of it. You are now in the world. At that realization point you're still in the world, but the world will assume a different quality for you.

So the real becomes unreal and then the unreal becomes real again in its true essence. At first it's a mirage. And then you see water again but this time it's an oasis: real water. Huh? That's how it works.

The entire Vedantic philosophy is based on this principle of progression. Progressive evolution. It takes one to one's deeper self and then brings one out again from the deeper self to the outer self with an entirely new perspective of the universe. And that is where the joy lies; that is the play; that is the game. Enjoyable, enjoyable. And no one can lose in this game. You're always the winner. For that which is unreal will become real to every one of us eventually. Yes. And the more regular we are in our spiritual practices the quicker we reach. We want to realize this in this lifetime, and not wait for another two hundred thousand lifetimes. Why go through all this friction, friction, friction all the time when the smoothness is already there a change of perspective. And that perspective comes through the knowledge, through the realization of non attachment. And when you are non attached, then you realize the unreality of it. And from non attachment you become attached to it again, but in a Divine form.

I love you because not that you are you. I love you because you are Divine. And what is loving you that is Divine? The Divinity in me is in love with Divinity; and the mergence becomes so complete that the subject ceases, the object ceases, and only love remains.

And so the love, the lover, and the beloved is but one. So the unreal becomes real and that which is seemingly real now becomes unreal and in that unreality one finds reality again. And that means finding yourself. Know thyself. That is the process of the Vedantic philosophers.

Okay. Fine. We covered the essence in fifteen minutes. [LAUGHTER] Not bad, not bad.

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