

THE SMILE OF KRISHNA

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Editor: Who or what is Krishna? He is, of course, the famous Indian boy-god who dwells in the forests of Vrindavan, playing his flute for his cow-herder girl devotees, the gopies. He is the focus of the spiritual practice of Bhakti-yoga; ecstatic devotion to the Lord. Gururaj rarely talked about the Hindu deities. He once said that the gods and goddesses were "bullshit." By which he meant, don't take them literally. They are, as he explained, spiritual energies. But what are spiritual energies? Spiritual energies can be said to be the various forms of Consciousness as it expresses itself through us. What does this mean? Ultimately, consciousness is everything, and everything is the Divine. To find our unity with the divine is the purpose of spiritual practice. But this can be a joyous practice. As Gururaj once said, the path to joyousness is also joy. Krishna smiles and plays his flute. The divine loves to play with us, to sport with us, as Krishna did in the forests of Vrindavan with his spiritual playmates the gopies. Who or what is Krishna? He is the Guru, perhaps, in his love play with his chelas. This is one of my favorite satsangs, and one in which Gururaj is most himself as an inspired visionary and poet of the Divine.

Gururaj:

The smile of Krishna is rather more a theme for poetry than the subject for a talk. The smile of Krishna is the smile that smiles through the entire universe, because his smile is the creation of the universe. Because Krishna or Christ smiles, this universe, as we know it, is created. Now, to me, Christ or Krishna or Buddha means the same: I'm more interested in Krishna consciousness or Christ consciousness. And that very consciousness is a smile. For consciousness, with its cognition of the universe, cannot but help to smile. It's a pity we haven't got Jesus' picture here. All the pictures you have seen of Jesus are all totally false, just artist's impressions. When

I was a young lad I had visions of him, and I used to see him totally clearly. And he never had that sad face with all the tears running down his cheeks. He was a cheerful person; therefore, he taught: be of good cheer. If he was crying all the time, like the pictures depict him, he would not have taught 'be of good cheer'. So that is the Christ smile. That is the Krishna smile: to be of good cheer.

And everything is cheerful if you know how to recognize the cheer. Cheer, or the smile, becomes distorted because of your mind. Your mind is that which distorts cheerfulness into cheerlessness. So, if you look around you, everything is smiling all the time. The flowers are smiling, the plants are smiling, this thing is smiling: everything just smiles. But that recognition of the smile of Krishna, or the smile of life, must come from you. You have to recognize it in order to know it. Have you really seen Krishna's smile? Of course you have. Every time I smile at you that's Krishna's smile, because I do not find any difference between his consciousness apart from mine. It's just one consciousness. And I am smiling through his smile, and he smiles through my smile. And yet, if you should watch the smile carefully, you would feel it bubbling over. For I never smile with my lips, I just pull them. I smile with my eyes- and there lies the beauty of a smile; not the pulling of the lips or whichever way. With every time the lips are formed into a smile, your eyes must sparkle with the radiance. Then only is it a smile.

The smile of Krishna we can equate with creation, for everything is creating and recreating itself all the time. Nothing stands still, everything is in motion. Even a stone, although it might be lying there seemingly still, is in perpetual motion all the time. All the millions and millions of molecules swirling in that piece of stone- that is the smile of Krishna. So the smile of Krishna or the smile of Jesus, would mean motion, the motion that makes everything exist. For nothing could ever remain static, nothing at all. We think we are sitting here in this room. No. This whole planet is hurtling through space- perpetual motion. As a matter of fact, I am busy on a paper at the moment for one of the universities: The Energy Levels of~ Perpetual Motion From A Non-Physics Viewpoint. When you can capture the non-physics viewpoint of Krishna, you will know what his smile means. Physicists mix up things. They deal in solid qualities and quantities.

But the smile does not deal with any kind of solidification. The smile has to do with the inner core of your personality, which is Divine. And that is why we call it the smile of Krishna, because Krishna is Divine--and so is Christ and so is Buddha. So when we operate from the inner core of our personalities, then only we know how to smile.

And when we can really learn to smile, everything else smiles with you. As the old saying goes, laugh and the world laughs with you. And when you cry, you cry alone. But you are not really crying alone. You are crying in loneliness. For if you truly want to cry, then you would have to do it alone-- to find yourself at-one-meant with yourself, and then let the tears flow, because those tears are synonymous with a smile. You find tears flowing and you say, ah, tears of joy, tears of happiness; and then you also say, tears of sadness. What is the difference? Same tears. But the core of your personality is different when you smile with joy or you cry with tears of joy or you cry with tears of sadness. The smile or the cry must come from deep, deep within yourself, from the core of your very being. Do you know it takes ten times more energy to frown than to smile? These people that are close to me have noticed I always put a smile on at least ten, fifteen faces. That is the art of life: where you draw out the sadness from people's hearts and replace it with laughter or a smile. And it's so easy to do. You can see in a person's face, if you are aware enough, the depth of their sadness. And knowing the depth of their sadness, you can yank it out of them and replace it with laughter, joy and a smile. That is Krishna's smile.

We should practice smiling. It might seem artificial in the beginning. Look in the mirror, in the morning or whenever you do, and just smile. Smile at yourself. That's where you begin. And smiling at yourself, you are making yourself happier. You can even pull funny faces if you like, as long as it makes you smile and laugh. And it can become so habitual that the drop of a feather will make you smile, the change of the weather will make you smile. So try it. Try it on yourself. Look in the mirror and smile every morning. You see, I make you smile by pulling funny faces. Do it on yourself when you face the mirror! And you smile. Mind you it's a very light topic. It's a light topic because your smile must be light as the feather. There must be no

heaviness. Very few people really know how to smile. Very few. They might pull faces, or whatever. That's not smiling. In that smile your entirety must be contained, then your eyes smile, your lips smile and something happens inside that is also smiling. So you become the totality of Krishna's smile. Do you see?

You are not born to be sad. You are not born to be sad or to be sorrowful or to suffer. You come from this vast creation, you are part of this vast creation, and that creation is laughing all the time. Creation is laughter. Everything around you is laughing, laughing, smiling, enjoying itself. But because of the stupidity of people's minds, they do not recognize who they really are. They are nothing but the product of laughter. Can you imagine that when a man makes love to a woman there are about five millions sperms in one ejaculation? And you, that one sperm, has reached the mark. And that's how you came into being: that one sperm out of five hundred million sperms. Isn't that enough to be joyous about? That four hundred and ninety-nine point nine, nine, nine million get lost on the way, and you reach the mark? Look at the combination when the sperm meets up with the ovum. Isn't it a celebration, isn't it joyful, where Divinity combines itself with Divinity? So how can it be sorrowful? That little sperm wiggles its way to the ovum. It does not only wiggle to propel itself, it wiggles in joy: like a little dog wags its tail. Because a dog is feeling joyful, therefore it wags its tail. So that little sperm, that you started from, also wagged its tail!

Life is so beautiful. Never feel sorrowful, never feel distraught, always feel joyful. For in anything which you find unpleasurable, remember the 'un' is only a negation of the pleasurableness. Take away the 'un'. And in any situation whatsoever there must be an element of joy in it, for Krishna is smiling all the while. This is his play. As he played with the gopis in Vrindavan, danced with them and blew his flute. That melody is a smile, so that others could hear and fill their hearts in that melody. And anything that is melodious produces a smile. That is Krishna's smile. Krishna loved Radha very much. He had sixteen hundred gopis, his playmates. And yet, each and every one of Krishna's gopis loved him so, so much. One night it was a full moon night in Vrindavan. He asked all his gopis to be there, and he

manifested himself. He duplicated, replicated himself into sixteen hundred Krishnas and he danced with them--with each one of them, to make them each feel that they are all equal to him in his love and in his smile. That is the smile of Krishna, where you can be simultaneously at so many places at the same time. So therefore Krishna is smiling all the while, all the while: that eternal smile, which is eternity itself.