
SIU CENTER PART 1
RAPID FIRE

AUDIENCE MEMBER: How can I live in a positive, productive manner when it hardly seems to matter? [Unintelligible question having to do with a spiritual master reforming the world completely.]

GURURAJ: There have been reformers throughout the ages including Krishna, Christ, Buddha, and everyone. And no one has ever succeeded in reforming the world in its entirety. So the reformation is a personal thing. If you become a more integrated person within yourself, then your eyes will only behold that which is good. So, the primary concern should be with ourselves, and I've mentioned this in many talks, that people live a very fragmented life. Their minds are pulling one way, their bodies the other. And of course the spiritual Self, or real force that is within yourself, is really lost. So what we need in this modern world, this world of so much delinquency and corruption, is strengthening ourselves. And through meditation and spiritual practices we do find that integration within ourselves whereby we become stronger people. An integrated person is a person who functions in totality. He does not function fragmentedly. And when a person functions in totality and all his energies are centered to whatever work he is doing be he a student, a plumber, or a university professor this same energy would apply. So we are living as scattered human beings instead of whole human beings.

So what do we do? Are we going to change the world? It has never been done, and it never will be. Sometimes we hear the talk of the age of enlightenment. That is to me fallacious. Enlightenment or the totality to experience the totality of yourself is a very individual matter. A very individual matter. How will it change you? If someone asks you that, "What did you do before enlightenment? And after you became enlightened, what do you do?" You know this well known Zen story? The disciple asked the master, "What did you do before enlightenment?" So the master said, "I drew water from the well. I chopped wood, and I made fire." "And after enlightenment, what do you do?" "I drew water from the well, I chopped wood, I made fire." So you remain the same. You are the same individual person, but everything you do will have a new perspective to it. There is a new aspect, a new vision, a greater amount of awareness.

We are in a vast continuum of events and things which we might term the present evolutionary status of the world. And that is just a very small section in this vast continuum. So as people become more highly evolved and pass this strata, there will be other beings from other planets or other forms of life that will enter into our sector. So the imbalance that is

there will forever remain collectively, but you can achieve it individually where all the elements that you are made of function in its total wholeness. And this is achieved very easily through the practice of meditation.

So to repeat again, where should our attention be? Our attention should be upon ourselves because without self love you cannot love others. It starts with you, and it is only the integrated being that would know the value of love. And then you become that flower, and it's the nature of the flower to be beautiful. But that's not the only thing you do. You enhance the beauty of the garden. That is how in your own small way you can make your environment a better place. You can overcome the negative feelings that you spoke about such as anger, anxiety, feelings of guilt. You can overcome that. But you cannot overcome it by trying to exercise any kind of control over yourself because the very moment you try and control your mind or your thoughts, those thoughts will be strengthened because it is so simple to understand, that your thoughts will be centered upon those very negative feelings. If you want to be angry, I would say please be angry, but be angry with anger, not with the situation. Our problem is always that we try and objectify everything around us. But what is the difference between the object and the subject? They are but one. It is only the man's mind that creates these various boundaries in saying I and you. Meanwhile such a thing does not exist in reality.

What exists? As we know to be separation is an illusion created by our own minds. It is a projection created by our own minds. Why? Because we have not learned to live in the present. We live in the past, or we live in the future. Something happens to you a few weeks ago, and you'd be reliving that all the time and making yourself miserable. And then you don't stop there. You project that into the future and miss out the present entirely. So where are you? You are not here. Through our spiritual practices.... The word meditation has been so misunderstood because of many kinds of teachers that tried to take advantage and used the word "meditation," and the whole truth and meaning behind it is lost. I would rather use the words "spiritual practices."

So we begin with ourselves. And spiritual practices are not things that are very difficult to do. The human mind is given more to analysis. They would rather exercise the left hemisphere of the brain that analyzes and rationalizes and questions everything that they come across. But the main question that they should ask they do not ask... "Who am I?" That question is never asked because of the separation they find between the subject and the object. And when you are truly integrated and when you ask that question who am I, the answer will be, "I am, and I am all." For no separation exists. Every atom, every subatomic particle, is so interconnected to each other. And since the Big Bang, all this, this power that had been set forth, that is what we know as evolution. And with the subatomic particle mixing and intermixing with each other, duplicating itself, replicating itself, all of these forces have come about.

Now where is your area of recognition? What makes you feel that you are separate from one another? What? Your mind. It is your mind that makes you feel so separated from everything else. And when man feels within himself that I am

it all, then there is no friction. All wars that are raging within yourself come to an end. In other words, you get rid of conflict. And when you get rid of conflict, then you find peace within yourself, the peace that passeth all understanding. So here through meditational or spiritual practices you find a greater control, a greater synaptic force between the right hemisphere and the left hemisphere of the brain. We have twelve billion cells in this little box here that weighs about two to three pounds, and we are only using one millionth part of the twelve billion cells of the brain. So when these cells are more activated, you give a greater chance for the mind to flow through it.

Now you will ask what is the difference between the brain and the mind. The brain is but an organ, as any other organ of your body, but it is a receptor. It is the most sensitive part of yourself. So through these various spiritual practices, when these dormant brain cells are awakened, the greater force of your mind flows through. And where is the mind? In what part of you is the mind situated? You are the mind. The physical, the mental, and the spiritual is but a vast continuum. There is no separation.

I addressed a symposium in Las Vegas at the university there University of California, Las Vegas on holistic health. And on the panel we had psychiatrists and psychologists and physicians and physiologists and there was a big panel, and I represented the spiritual side of things. And I told them that, "In your various arts why do you separate these things? And yet you are trying now to find the answer to holistic health. So in order to find the answer, remember that it is one continuum. There is no separation." Now what is the mind? What is the extent of the mind? There is only one mind. Only one mind, the universal mind. And every human being, every person, has the ability to tap the resources of that universal mind, that reservoir of infinite energy. And not only tap the resources through spiritual practices, but when you reach that stage you bring back something with you into your subconscious and the conscious mind and into your physical self. So you see the continuum?

Now your mind functions at various levels. Although it is a universal mind, it has only been individualized, or seemingly individualized, because of your experiences, impressions in Sanskrit it is called samskaras that pattern and repattern your mind. And by these very patternings you feel that you have a individual mind, while in reality it is a universal mind. But nevertheless, the mind, for the purpose of argument, we could subdivide it. The conscious mind is at the grossest level. The subconscious mind is at a subtler level. And then we reach the area of the greatest subtlety which reaches out throughout the entire universe, and that is the superconscious level of the mind. So through spiritual practices you go through...you start with the conscious mind through all the patternings of the subconscious, and you make direct contact here and now with the superconscious level of the mind which is at its highest, finest, subtlest point in relative existence. And that is as far as your mind can go. See the vastness of it. Think of the vastness of it. That you have all this in you. You are children of Divinity and not only children of Divinity, you yourself are divine.

My organization is called the International Foundation for Spiritual Unfoldment. Remember the word "unfoldment," and not "development." You are fully developed as you are. Only those veils, those patternings, have to be removed. That's all. But what does modern psychology do, or psychiatry do? They re pattern your mind. Instead of getting rid of the patternings, you just shift around the energies and re pattern. In other words, you remove a toe ache and create a headache. That's what you do.

I hope I'm not lingering on this subject too long because there is a lot we're going to cover this afternoon. Talking about lingering on a subject, there was this church minister and his pulpit had to be carpeted. So he called in his man to carpet the pulpit where the minister normally stood. And somehow this man in his forgetfulness left some of the thumbtacks is that what you call it? Those tacks? Thumbtacks? on the floor. And so before the sermon the minister saw this and called the man. He says, "Look at these tacks lying on the floor. I, I would tramp on it." So this man replies, the handyman replies, "But, Sir, that is one point you will not linger on too long." [Laughter.] Yes.

So the conscious mind cannot be controlled. The patternings of the superconscious mind cannot be controlled either. For what happens through the conscious level is a direct result of the happenings or the patternings in the subconscious level, which in turn influences the conscious level, which in turn influences your bodily activity, all your senses, seeing, hearing, touching, smelling, feeling. So where does the control begin when it is uncontrollable? If it is dark, do you want to analyze darkness like psychoanalysts do especially the Freudian type or do you want to switch on the light? Which is easier? How is it going to help us to dig up the dirt and debris that lies in the subconscious mind? We can do it. We can churn it up. But we are stirring energies, and by chance we might hit upon the cause of a certain problem. The psychologists are doing good work in their own little way. But here is a way...here is a way where you do not have to churn up and shift around energies but reach directly to the source of infinite power and infinite energy and draw it back into your whole being where you function in the integrated way. And by doing that you will have a better view of life. And by being integrated you will know the meaning of what love is all about. You will really know the Biblical injunction, "love thy neighbor as thyself." Otherwise it just remains words, words, words, words.

But we don't want to believe in God. Those are things of the past, two thousand, five thousand years ago where to the peasantry, "Pray to thy Father in heaven." Very good. Everything serves a purpose. Everything should be for the times. What I am teaching is for now and the next thousands of years because we are living now in a highly technological age. The mind is becoming more and more developed and refined. But with that refinement is your heart becoming more closed up, or is it becoming more opened up? So if the intellect could be combined with that core of your personality which is essentially love if it could be combined, you are a whole person. You will act differently in life. And all the so called qualities of virtue, compassion, kindness, love, sympathy, tolerance, patience, all those become you

spontaneously. Try the best you can to be kind. Try the best you can to be compassionate. You can't. You're putting on a facade that I am so kind. Auntie Mary was ill, and I went to nurse her for three weeks. But just let the time come when you have a little quarrel with Auntie Mary, then you say, "Oh, that unappreciative little so and so. I did all this for her, and this is how she reacts!" Is that giving? Is that kindness? Is that compassion when for every action you want a reaction? Do you see?

So you act for the action alone and not for the rewards thereof. For if you act for the action alone, the rewards would come automatically. They would come spontaneously. Some of the staff we have here of various faculties perhaps, they do not worry everyday, "Paycheck, paycheck, paycheck." No, they do their work well. End of the month the paycheck is there. Now like that everything in life could be done, where you live now. Just take one word: nowhere. Shift the "w" to the left and what would it spell? Now here. Do you get that? Think about it. Nowhere; now here. And that is the experience which you must have. That is the way you must live. You must live here and now. There is no past, and there is no future. And even if there is, we are not to live there because if you live there, then you are not all there. [he laughs]

I always like to intersperse talks.... You know, we know how far the mind can go and how it can grasp thoughts. So, you always find me interspersing it with a little story to give the mind relief and relaxation. This minister was giving a sermon and at that time your professor of theology was passing the area, and being a churchly man he thought, "Let me drop into this church." Very well known professor. So after the sermon, the little pastor asked the professor, "Did you like my sermon, Sir?" So the professor replies, "Yes, it was like peace and mercy." It was like.... So the pastor got very flattered. Said, "Tell me more, Sir. What do you mean by that?" He said, "It was like peace that passeth my understanding. And it was like mercy that will go on forever like God's mercy." Good.

Now these layers of the mind, they all have its existence in the relative field of life. Now being relative beings controlled by the Laws of Opposites...for you all are controlled by the Laws of Opposites. If you have pleasure, you'll definitely have pain. If you have day, you definitely will have night. If you have sunshine, you definitely will have rain. You must. You are living in the Law of Opposites. But the problem is this, that you are so entangled in the Law of Opposites. There is only one way out. It is to rise above the Law of Opposites, and this is achieved for you by spiritual practices which are so simple.

I said the other day somewhere that it is so simple to be happy, but so difficult to be simple. And that is what I teach to reach your primal self which is simplicity itself. Do not try to create those virtues in your mind. All those do's and don't's: thou shalt not kill and thou shalt not do this and thou shalt not do that. Forget that. You cannot create it in your mind. It

must be in you. It must come in you spontaneously. We do not deny those injunctions. They are good. But you cannot cultivate it because cultivation of any virtue is always just on the mind level, on the surface level.

But we want to go deep within. The tree does not grow from the surface level only. The tree finds its impetus and its energy from the roots deep down which are not seen. That is where it gets all its nourishment from, deep down from the roots. And it invigorates the trunk, the body of the tree, branches, leaves and its fruit. So we dive deep within us through a very simple, scientific process where we bypass all the patternings. It is like going into a perfume factory. Spend half an hour there, and be sure to know you will come out smelling of perfume. Yes. So this is the practical part. I do not teach, as I said before, "believe." I had a press conference in London about two years ago where so many, many of the newspapers were represented. I said I want to fill churches and not empty them. But what they lack very much is this, that they are just words and words and words. They give you no experience. For that is what man needs in this modern age is experience, not belief or blind faith. You're sitting in this air conditioned room to use another analogy and you believe because you've been told that it is warm. There's a fire in the next room. And as you approach the next room, you get some of the heat. And then from belief it turns into faith that fire has heat. But when you become one with the fire, then you enter the area of knowingness. And that knowingness is in all of you. And what stands in between your knowingness is your mind of which you use so little. Right. So when we do spiritual practices, the left hemisphere of the brain, the rationalizing one, analytical one, forms a beautiful combination with the right hemisphere which is more intuitional. And through the combination of both you approach that level which I spoke about, the superconscious level of your Self. And there resides all the peace that passeth all understanding. Your left hemisphere of the brain can give you knowledge, but that is acquired knowledge. I was speaking about this to one of my students, and he says, "Gururaj, I am like a donkey carrying a whole lot, a whole load of books on my back." We are not to be a donkeys. That is acquired knowledge. What we want is wisdom. And what is wisdom? It is like eating food. That is not wisdom. You have to digest the food. That still is not wisdom. But when it gets assimilated into every cell of your body and gives off of itself to the entire well being, balanced being of yourself, then that is wisdom. Do you see? There lies the difference between a knowledgeable man and a wise man.

So I was telling some students last night that came to see me I think some of them are here I told them acquire knowledge by all means. It's an instrument. At least it will provide you with a living. But when you talk of wisdom, it's a different sphere where what your mind, your conscious mind, knows must be so assimilated within you that you reach the area from knowledge to knowingness. And this is what spiritual practices brings about in you: this integrated state where

the energy of the entire universe, this reservoir, could be tapped and be made so, so practical that you do not believe in God anymore, you don't have faith in God anymore, but you become the living God. Do you see? And what would be the result of this you ask? Why must I be a living God? Because you want to find joy. ([Coughs.] Pardon.) Joy is an area beyond pain and pleasure. Joy is an area that goes beyond the Law of Opposites. So we have to jump off the bus beyond the Law of Opposites and enjoy that peace and tranquility and know yourself for that's another scriptural injunction: man, know thyself. And when man knows himself, he automatically knows the source of himself which is Divinity which is divine. So when man knows himself he understands that this all but is a manifestation of the Manifestor, the Manifestor being the Impersonal God, and it manifests itself into the personal god that is the highest level of relativity, the superconscious level, which in turn creates this universe. So this universe is an on going process. Do you want to go on in this process forever and ever, ad infinitum? No. Do you want to wait for millions of years and millions of lifetimes to reach home? No. You want to reach there in this lifetime. You want to find peace in this lifetime. For everyone has one thought in his mind: he wants to find happiness. Consciously or unconsciously he wants to find happiness. Our society today is very, very outward going, but we have reached the end. We have reached the end of outward going. It has its advantages through the technological progress it has made. But there when you reach the bottom of the bottle, you turn up and go inward. Now when you go inward, you will realize that there is nothing outward. And when you realize the full value of the outwardness, you will know that that is all my inwardness. This world as I see it is a projection of my mind governed by the patternings that are in my mind and nothing else. Is it not said that the beauty lies in the eyes of the beholder? Why do many people just see ugliness and that very few see only beauty? Because they are delving or have been mixed up in the Laws of Opposites which has to be transcended through spiritual practices to find that beauty and joy of life.

For I speak to you not of death. I speak of life, and life is everlasting. There is no such thing as death. Nothing dies. Even when you discard the physical frame, it disintegrates and goes back to its original elements. Water to water. Air to air. Dust to dust. Et cetera, et cetera. So nothing is destructible. There's not a single ounce of energy that you could add to this universe, and there is not a single ounce of energy that you could subtract from the universe. It is a fullness, a wholeness. And you come out of this fullness. You come from this wholeness. So what can come from fullness is only fullness. It is only to be realized. Then will you truly know the meaning of that great injunction, of that great teaching, that I and my Father are one. Or in Sanskrit we would say, "Brahmasmi." I am Brahman. That is where everyone can reach. That is your birthright. Why be blind to your own birthright when it is so simple to find the joy and beauty of what life is all about. For nothing else exists but life. Everything has its motion and all motion is life, an unending motion. The entire universe functions on motion, as you students will know. Otherwise this universe will collapse. This universe might

function in cycles being drawn into the black hole but to explode again on the other side to create another universe. And within the whole scheme of things, you are immortal. Immortal. Without death. For death is only leaving this room and going into the other room. Death is only taking off one set of clothes and putting on another set of clothes. But you are still you. Do you see? We were having a joke last night about guru. Gee, you are you. Yes. Yes. So that is the realization. You are you. People will tell you...

AUDIENCE MEMBER: I've always wondered is "yoke" a variable of yoga?

GURURAJ: [Unintelligible.] Yes.

AUDIENCE MEMBER: A variable of yoke spoken of by Christ as knowledge or...

GURURAJ: Absolutely true. Absolutely true. Yoga means to unite, unite your individual self with the universal Self. In other words you get yoked in. Yes.

SAME AUDIENCE MEMBER: Which is "Take my yoke upon you?" His [??] His teachings?

GURURAJ: Yes, you could interpret it that way. Take my yoke upon you must not be a burden that you take on, but taking that yoke it should release you of the burden that you have come with.

SAME AUDIENCE MEMBER: [Unintelligible.]

GURURAJ: Yes. While I was floating around and speaking to some people that asked me questions...

[TAPE SHUTS OFF and comes back on to answer what is apparently an altogether different question. Or this may have been recorded over an unerased tape]

GURURAJ:...by man upon man. I'm sure most of you will know what I am talking about because of where I come from. Do you see? So what is the purpose of it all when you cannot find peace within yourself? And this is what I'm going to tell your senators. I believe a meeting is to be arranged soon. It is just operating on the principles of power, lust, greed. Power, power, power. But what power? Power to control your external circumstances? Is that the power you want? Or

the power you want should really be to have that integration within yourself, the power inside, that divine glory that is within you that can be tapped at any moment you wish to at any time. And that is the living God.

Forget the concepts of some old chap sitting up there in Heaven with a long beard with a couple dozen bookkeepers sitting around him. "Ah, Mary did this today. She went out with John. Tuesday, Mary went out with George." Nonsense. Forget it. For Divinity is only an energy. Nothing else. And all these labels, Brahman and God and Allah and all that, these are labels. These are labels which are needed for the minds that cannot conceive of the power of energy. Now people that are here of the institute of higher learning, as I said, will appreciate this factor that all is nothing but energy. And yet energy has its gradations from grosser energy to finer energies. So through our meditational and spiritual practices we reach the finest level of energy and utilize it in daily living.

But no, do we do that? All the do gooders we find in the world today, are they really do gooders? Are they really? What motivation is there? Let us think of the motivation. Is it service for the sake of service? Or is it ego? Or is it ego, ego satisfaction? "I did this and I did that. Oh, you named the rummage sale. I made one hundred and twenty dollars." And the other one says, "Oh, in my little sector I made one hundred and fifty dollars." Ego. Ego.

Now I do not say get rid of ego because you can't. Where is your ego? You are the ego. You are the mind. You are the body as you are. There is no special point where this or that is located. But the ego can be refined through spiritual practices where like a piece of rubber it could be stretched until it becomes transparent. And when it becomes transparent, then the power and the light of the superconscious level of the mind shines through in its fullest glory. You have this window pane there, this glass, and if the sun is shining full upon it, you would only

light and not the glass. And yet the glass exists. (Glass. Sorry, "glass." [American accent] I'm trying to learn Americanese a bit, you know. Getting into it slowly though.)

[END OF SIDE ONE.]

GURURAJ: So it is so simple to tap those resources.
(Stop me if it's an hour or two. Can I still go on?)

CHELA: Forty minutes.

GURURAJ: Oh, fine. See if I can find another joke here. Ah, yes. You know Paderewski, he was a great musician. This is also in answer to your question. Paderewski was a great musician. So one day he met a polo player. So having tea together he says, Paderewski says that, "You're a poor soul playing polo, and I'm a poor pole playing solo." [Laughter.] So on the spiritual path you've got to play solo. You have to walk with your own feet. I can shine the light not on you, but I can shine the light on the path so that you don't stumble and fall. Yes. That is what a guru worth his salt does. Most gurus don't eat salt. Yes.

So ours is a path of integration where all we know or all we've heard of truth, compassion, kindness, sympathy, patience, tolerance can be made a living reality. And your reward is utter peace and joy. Yes. And when you reach that peace that passeth all understanding, then you will be qualified enough to answer the question, "who am I." And the answer will be this: I am Thee. Tat tvam asi; Thou art That. Brahmasmi; I am That. You are That. I am That. And Thatness is only one. Only one. You see?

This very favorite poem of mine in Persian and I've quoted it a couple of thousand times giving talks around the world. If I say it in Persian, I am sure all of you will understand it, but I'd rather stick to a loose English translation. OK? Fine. This lover went to his beloved and knocked on the door. And she asked, "Who is it?" And he replied, "I am John Jones." The door was not opened. So the next night he went again, and he knocked on the door. And she asked, "Who is it?" And he replied, "I am John Jones of St. Louis." The door was not opened. But when he went on the third night and knocked on the door and she asked who is it and he replied, "I am thee, my Beloved," the door was immediately opened. You see the realization that has to dawn upon us. There is no separation between you and Divinity, for you are divine yourself. The only difference is you have cluttered up the mind with various patternings. You have not found the path of light that could take you directly from...

[Recording interrupted briefly. When it resumes it sounds like the beginning of this satsang]

GURURAJ: Why don't you ask it in public because they are lovely questions and they could be of interest to everyone here? You asked me something. Yes.

AUDIENCE MEMBER: Yes. [Unintelligible.]

GURURAJ: If you, if you stand and talk, your voice will travel further.

AUDIENCE MEMBER: Well, he was kind of asking another question too. What's the difference in spiritual practices. And in specific what's the difference between like the meditation you teach and...

GURURAJ: And the meditation of others. Yes, I think that's what you are asking. Yes. Now the difference is this. You have many organizations that teach you meditation and various kinds of things. I remember in San Francisco I picked up a tabloid type of newspaper and that, that advertising over five hundred different kinds of movements. What most movements do is they have one specific technique which they teach over to people. So it is like one bottle of medicine for every kind of disease.

Now with us it works differently. Ours is a very individualized procedure. Now if you are interested in meditation which many of you are you approach Professor Harmin. He puts you through the preparatory technique and the basics and gives you the understanding of what it is all about. Then there are forms in duplicate which asks your age and date of birth and a few other questions. And there is also space where you can list your specific problems. And you take with you two photographs of yourself. Those are pasted onto the forms, and they are posted to me immediately. What I do then is this, study your form and your requirements, but that is only a very small part of it. I take your photograph, use it as a focal point, and then go into deep meditation on it. And I reach the core of your personality. I would see what disturbances there are. I would see what energies requires a greater flow, where certain vortexes of energy that is within you are not vibrating at the proper rate. I could see if all the vortexes of energy within you are not in alignment or whatever. In other words what I do is I do a diagnosis of you. Right. And according to that individual practices are worked out for your specific needs.

There are no two human beings alike. Each and everyone is a unique person although they are on the same path towards peace. But everyone is a unique person. So you start off from where you are. That's where I start you off from. If you are in St. Louis, you can't start off walking from Chicago. So you start off from St. Louis. Right. Then after doing this I fill out, on that form I write down the practices that are to be given to you. And our teachers here would give you a full explanation of them and teach you how to do those practices. Therefore, it's a very highly personalized form of meditation for your integration at its fastest rate, and it expedites it. It's no use you having a shelf full of medicines and experimenting with every bottle of tablets you have there. It might be very harmful for you. But if you have a qualified physician and I'm a doctor, a spiritual doctor, a doctor of the spirit; right and a special prescription is given to you that you take this X Y Z tablet. Or you take... no, you call it not "zed," "Z." Or A B C or whatever is required for you. And there are thousands and thousands of practices. There is not one generalized practice.

I've heard of some organization operating here in America which has a list of sixteen mantras, for example. And they dish it out on age basis. If you're thirty to thirty five, you get that, and if you're thirty five to forty, you get that. Now it could be a vibration which will be anti your personal rate of vibration, and it could cause you some form of harm. But now you realize this one thing: that the entire universe is composed of vibration. First was the Word and the Word was with God, and the Word is God. What is the word? Vibration. So when you find anything to be solid, you must know that those vibrations are congealed. We use the example of, say, water vapor. It is in a very fine form that could be made into water which is more grosser, and the same water could be solidified into a block of ice. Yet the principle of H₂O remains the same. You see? So it's the process of leading you individually from step by step by step to the final goal.

And all our meditators have the right any time they like to write to me personally. They are welcome to do that. And any problem that is there you're most, most welcome to discuss it with me because ours is an individual thing. The relationship between guru and chela chela means student is a you can call it a love affair, an inner communication between spirit with spirit. And, for example, if you do get a mantra some don't; mantra is the sound; you might have heard of the word, mantra; it's a sound so if you are given a sound, remember that it fits in exactly with your particularized vibration. And that is how it expedites your progress toward the peace we all seek. So that is how we differ from other systems. OK. Fine. Next question.
(Would you guide the hands, one of you?)

AUDIENCE MEMBER: Yes. I'm studying right now to be a chiropractor. I'm going to have to diagnosis also at some point and understand about the interferences.

GURURAJ: Ah, very good. Very good.

AUDIENCE MEMBER: [Continuing.] It's, you know, right now it seems to me that all of these variables and the integration is what makes the most sense to me, but most of the emphasis is on the physical. And I'm wondering how it helps.

GURURAJ: Oh, yes. I spoke of wholistic health. Yes, I did. Now I tell you you start meditating. Now with your chiro practice after you have meditated for about six months until I come back or whenever you're qualified and you start your chiropractic practice, I will teach you the fundamentals of healing where you don't tackle the physical body alone because behind the physical body....

We could roughly divide into three categories. You have your physical body. You have your subtle body, and you have the spiritual body. Fine. Now as the physical body has its own particular nervous system, the subtle has its particular nervous system too. Now in that nervous system there could be certain blockages or the vital force is not flowing. Because that is where the vital force is. Not in your physical body. And it only translates itself into its physiological equivalent. Then I would show you how to manipulate those vital spots. And not only that...which will help you in your practice. But not only that I, through the grace of Divinity, have been given the ability to transfer to you those healing energies. Remember one thing: that I am just like a hollow piece of wood, like a flute. Just a piece of wood, a flute. Divinity blows through it and on the other end His divine music comes for you all to enjoy. So I will teach you those techniques when you are ready. Start meditating immediately and get into the flow. That will help you. Next.

CHELA: Yes, sir.

AUDIENCE MEMBER: Sir, you made a statement as you have made many. Very interesting and thought provoking. One was, "There is no such thing as death." And obviously you're not thinking on the mundane level rather on the supermundane. Would you define so that I may understand where you are coming from can you define for me what you mean by death?

GURURAJ: How can I define for you what death is when I do not believe in death. Good. Nevertheless, what is commonly understood by death is when your soul leaves the physical frame. And I said earlier that the physical body too reverts back to its original elements. So after death what happens is this, that the subtle body which you could call the soul or the mental body these are labels that being of a finer substance survives longer than the physical body. Right. But it still has its existence in a different dimension. Now in that dimension what does the soul do? It does nothing else but evaluates its progress through many, many lifetimes perhaps. And then becomes ready to take birth again to unpattern the patternings that are contained therein. So therefore we say the soul is immortal, but it is not. The spirit is immortal. The soul consists of your mental self, your ego self, and all your thought patterns. And the reason why you have to come back and take rebirth is to, to repeat again because it's important, to unpattern these patternings. So you are still existing. Perhaps in a different dimension. But that does not mean that you are dead because nothing can die. Nothing is destroyed. And today you will find scientists agreeing with this: that you cannot destroy a single atom. It is just a matter of changing into name and form. You take a piece of gold. And you make a necklace out of it. Necklace. Perhaps a bracelet. OK. Fine. You can make some

earrings or rings out of it. So when you see it, you say, "Oh, that's a necklace." And you say, "That's a bracelet, or that is a ring." But what is it really? Gold. So you are missing the essence of the gold by observing the name and form that you have applied to it.

What we do in our system, we reach the essence of things. What you really are. The essence. And the body and the soul are subsidiary to the real essence. And yet, this is for sure, that the Absolute cannot exist without the relative, and the relative cannot exist without the Absolute. In other words, to put it in theological terms, that God cannot exist without you, and you cannot exist without God, for you and He are an integral part of each other. So therefore if God is omnipresent and eternal and if He is an integral part of you, then how can you die? You too are eternal until that final moment when you have unpatterned all the patternings gained through lifetimes and you merge back away into that source like rivers coming from different directions and becoming one in the same ocean. It is like a doll of salt thrown in the ocean and gets mixed with the saltiness in the ocean. Where is the differentiation. You become the salt. And you enjoy the vastness of the ocean. It is so beautiful. Next question.

CHELA: Yes.

AUDIENCE MEMBER: I think the question I have might follow...

GURURAJ: Can, can I... one moment. Little interruption there. Sorry. One more thing I would like to add is this, that I have given thousands of talks through out the world on various topics, various questions. And we do the AMS here have the facilities, have the catalog where you could borrow or buy, whichever you like, certain tapes which might interest you. I've made at least half a dozen tapes on death.

(I'm sorry, Miss. You don't mind? Because this is important. Just hold on. We'll come to you next.)

There have been a few books written Life After Life, I think is one; Life After Death; something and I disagree with these authors. They're not talking of experience. What they have done they've collected so many factors from their patients and just put them together. And the main point they come to is this, that when you leave the body a form of light comes to you to fetch you. That's the gist of it. But the form of light does not come to you. It is the radiation of your Self, and not being cluttered with a body your mind has a deeper level of perception. And what you are perceiving is the projection of your own mind, the finer level, the superconscious level, of your own Self which seems as the light coming to you.

There's nothing from outside. That old saying, "So above, so below."

Yes. OK. Now, Miss, let's start with you.

AUDIENCE MEMBER: Gururaj, You also stated that we should seek to transcend [Unintelligible]. I'm curious as to how we can approach the idea in view of karmic responsibilities.

GURURAJ: Beautiful. Karmic responsibility. Karma has only to do with the relative existence. Karma does not affect your spiritual self. Your spiritual self is untainted and unstained. Now there is truth in the saying that whatever you sew, that shall ye reap. You cannot sew potatoes and expect tomatoes to grow. If you sew potatoes, you'll get potatoes. Fine. So whatever you do, you will have to pay for it. Right. But by becoming more integrated within yourself what will happen is this,

that you will not have to pay cash on demand but you pay on the easy payment plan. [Laughter.] Yes, so you don't feel it. Do you see? So this has to do with the relative life only.

But there is another thing. If you kill ten people, that does not mean that you are going to get killed ten times. If you kill ten people and save eleven lives, you have one to the credit. Let us take thought. Say for five seconds your mind is filled with a negative thought. So for the next six seconds have a positive thought. One in the credit balance. For the next ten seconds a negative thought. Next eleven seconds a positive thought. Two in the credit balance. So by the time you go to bed you'd be a better person than when you woke up in the morning. And that is how you get rid of all karma. Right. Now that is on the relative plane.

Now between the body and the conscious mind a direct line, a hot line, can be formed to the superconscious level. So when these Hindu philosophers come to you and talk to you of karma, they are talking of a very low form of existence...not low, but of a very grosser form of existence. For man is capable... What energizes you all the time is that divine force. In other words you are drawing that divine force. I cannot lift this hand without that force enabling me to lift my hand. That subtle force is translated into physical, grosser force through various processes. But there is a way where you, in spite of all your karmas, form a direct hot line to the superconscious level. You are doing it unconsciously now, but it can be done consciously where you have this direct channel to the superconscious level. Draw the energies there from and lighten up the entire area of your subconscious where the patternings are there. So on the grosser level you will have to reap what you sew. On that level you switch on the light, and the darkness of your karma would disappear. Right?

(This is a lovely pose. Come on quick. [Laughter.] Oh, Beloveds. Thank you. Send me a copy of that. And you too have been taking photographs there.)

You know, I was telling you earlier that you have to do things for yourself. So this Nasradin picks up the telephone and says, "Could you reserve for me a box for two." So the lady on the other side says that, "We don't have boxes for two."

So he asks, "Isn't that the theater?" So she says, "No, this is the firm of undertakers. We don't have boxes for two."
[Laughter.]

You know there's one thing that we tell you. I don't know if it was explained or perhaps they left it for me to explain. There's one thing I insist on is this. We do not convert people into anything. If you are a Christian, I would like to see you become a better Christian. If you are a Hindu, a better Hindu. If you are a Buddhist, a better Buddhist. In other words, become a better human being. When you reach the level of the highest level of a better human...
(Madam, you shall be next. So... Good exercise there. Feet up and down. I don't mind. I don't mind.)
So by becoming a better human being you become closer to your source because your source is divine.
Now I don't know if you have seen our emblem. Have you got one here, Vidya? Here, right next to me. I don't know if you people have seen this. You will find all the religions on here: Christianity, Hinduism, Judaism, Zoroastrianism, et cetera, et cetera, et cetera. And this one here, that's Taoism of course. That's Islam. And that's Buddhism. Christianity. Right. Now this one's the eternal circle. Can you see from there? The eternal circle represents all the religions not reflected on the board. These symbols are mounted on five lines which we use in musical notation, five lines, which in other words symbolizes harmony. So let there be harmony amongst all the religions of the world for one purpose. It is to lead ourselves to the light within, to the flame within. Do you see?
So we are totally non sectarian. We teach a scientific method of how to reach within oneself, and not only that but also a deeper understanding of life. And with spiritual practices combined to the understandings of life which we have on tapes a few thousand of them, you know, categorized into various subjects you gain a deeper understanding, a different perspective to life, a greater awareness. You get a panoramic view. You walk down here, and you find the streets very dirty. And you say, "Oh, is this St. Louis?" But if you get on top of your arch, and you get a panoramic view, and you don't see the dirt. You see how beautiful it is. Before it seemed so ugly to you. And that comes from awareness because there is no ugliness in life. If Divinity is omnipresent, how can there be ugliness? It is only the perception of your mind. That's a vast subject of perception. I don't think I can go into that now. It will take an hour and a half at least. Yes. What is perception? What is perceived? And who is the perceiver? But sometime we'll give a talk on that. Good.
Now, Madam, you're most welcome.

AUDIENCE MEMBER: Yes. I have several questions.

GURURAJ: Start with one at least.

AUDIENCE MEMBER: How would you teach a small child in your philosophies [???]. And being female, are there any female gurus? And how [???] besides yourself if you've been abused emotionally, spiritually, and physically?

GURURAJ: Yes. Beautiful. Beautiful. I know your problems. I understand your problems. To a guru, he does not see man or woman. He only sees the spiritual self of the person, and the male or female gender is never taken into account. But in the practices given how you could overcome the guilt or the experience of being used and abused and whatever, it would become so lightened through spiritual practices that they would become practically non-existent in your mind. Do you see? So you do not need a female guru for that because a true guru, to him all is one and one is all. Do you see?

SAME AUDIENCE MEMBER: In reality women are put in another reality.

GURURAJ: Those that put you in another reality must be shot. Send them to me. [Laughter.] As far, as far as men and women are concerned they are totally equal. Right. There is no such thing as inequality, but there is a division of labor. Man had always been the breadwinner. In today's modern society the woman has to help. That is because of circumstances. Fine. Why do they have to help? Now just take this. It's a lot of fun, really. Good. Right. So we need a washing machine. So we buy it on the never never. Right. Then we need a larger TV set or a better lounge suite which is all bought on the never never. And American people they are so much in debt that the amount of debt they are in today, they still have to work two years hence to pay the debt of today. And when that two year passes then they'll still be a couple more years in debt. Right. So, then you need this gadget and that gadget. You need a floor sweeper, vacuum cleaner or whatever that's required. Fine. So now to pay for that, to pay for that, they have to go and work. Right. Meanwhile, if those needs were not there, then they would not have to go to work. Then who could be a better mother to children than yourself instead of a nanny. So children would grow up better, right, because you are pouring all your love to the children. No nanny could give the love to a child that a mother could give. But we create these artificial needs.

Let us look at it from another way: that husband goes to work, wife goes to work. Both come home tired. So she says, "Darling, I'm too tired to cook now. Let's go and eat at a restaurant." Fine. Now, I don't know if you've been into the kitchen of restaurants. I've been into one. And...never mind about the indigestion. [Laughter.] Right. Now so we'll have

a meal. Two children perhaps having a meal, and we'll spend fifty dollars, right, or sixty dollars. I don't know your prices here. While the same meal, a better meal, a more purer meal, something filled with love.... You know when I get invited to eat at people's homes, I just don't go and eat everywhere because I'm so sensitive that if that food is not cooked with love, you know, I get very gaseous and the stomach is upset. Very sensitive to that.

So now to provide for all the artificially created needs the woman has to go to work. The primary duty... man and woman have different qualities. Man is essentially the breadwinner, and the woman has qualities to be a woman. Show me one man that has the patience or the tolerance or the sympathy a woman has. No. Man is the aggressor. The woman is the more passive person. And she is built with this tolerance. She is built with this patience. She's built with acceptance. She's built with all these virtues. Why? Because she is the one that gives birth to a child. And many of you that are mothers will know what a job it is to bring up a child. If you did not have the tolerance and the patience and all of these qualities, then you will not be able to bring up a child properly.

So man and woman are equal, but there is a division of labor. And man and woman are complementary to each other. Through the kindness and the love and the patience of the wife they could very easily bring out those qualities in a man. There is a very old Sanskrit work. It's called the [Manu Smriti?] And in there it is said that in the home where woman, where women are worshiped, there the gods are well pleased. It is very true. A woman is God's finest creation. Yes. The, the very ability to reproduce, look at the mechanics behind it. It is so fine. So beautiful. And I know. I'm the great lover, lover of the world and life. That's what we teach: life, love, and laughter. Do you see? So we are all equal. We are all really equal. There's no difference. We do our own jobs in our own particular ways, complementing each other and not separating each other. Can a man or a woman really learn to love without having its opposite polarity? So, man and woman are two ends of the same stick. Two ends of the same stick. One stick. One Self. One spirit. One eternity. One God. They complement each other.

One thing which I heard as far as many government departments and jobs are concerned where still the woman gets a lower wage for doing the same work that a man gets. And I think this is totally wrong. Payment must be on merit and not on sex, what gender you belong to. It should be on merit. Good. Next question.

AUDIENCE MEMBER: Is there a cause or a reason why... for a strange disease that I'm supposed to have.

GURURAJ: Like?

CHELA: Lupus.

GURURAJ: Lupus. Could you tell that to me in layman's terms? What does it do to you? What is lupus?

AUDIENCE MEMBER: I really don't know. It's just something about... the antibodies are against you.

GURURAJ: Oh.

CHELA: The body's defense system acts against the body and attacks its own cells. It's like you become allergic to your own tissues.

GURURAJ: Oh, I see. Would you like a healing? I'd gladly do it for you.

AUDIENCE MEMBER: I'm sorry, I didn't...

GURURAJ: If you would like a healing. I'd be glad to give you a healing. We've had numerous cases of...here now two months ago in Preston that's in England a woman was in a wheel chair for thirteen years. And they even had to use a commode under the seat, under the wheel chair, for evacuation. And there through the mercy and the power of divinity I did a healing for her. And she took steps for the first time in thirteen years. And that's not me. As I said before, I'm just an instrument to draw those divine energies and pour it forth to the person that has problems. That's all I do. That's all I do. And so we've had ... Now this woman that was in the wheelchair I gave her a program of exercises because the muscles in the legs had become atrophied. So I told her that, "You carry on with this program faithfully and in six months time, you and I will go jogging together." You see? So something can be done.

The antibodies that are eating up the other bodies something like that it's purely physiological. But by treating your subtle body which I explained earlier on, the process can definitely be stopped or averted, or the toxins can be thrown out through spiritual practices. You should really learn to. I'd be glad to help, Beloved. I'd be very glad to help in whichever way I can. Pity my stay here is so short. I'm leaving tomorrow morning for Cincinnati. I mean we're in a whirlwind tour. But if something could be arranged even after the session here, after we finish here ... There's an anteroom there. I could speak to you. OK? Fine. It's something specialized. It's not sort of generalized.

AUDIENCE MEMBER: Isn't our own problem and our own answer both dwelling within?

GURURAJ: Every problem has its, the solution in built in it. There could be no problem in the world without the solution not being there already. What we have to do is to have that calmness and quietude of mind. Through spiritual practices we achieve this calmness and quietude of mind, and the answer just dawns upon us to our problem. Yes.

AUDIENCE MEMBER: I had spoken to you earlier about when I took assertiveness training for women and learned that a woman is permitted to say no to a husband. And then I was wondering, I was thinking, if all the women in India would say no to their husbands, unless that husband were capable of being able to provide food...

GURURAJ: That was very true. You discussed it with me. Yes. There is neither a question of yes or no between husband and wife. There is no yes and no no but just a flow. Right. Now when it comes to this yes and no, one would naturally be more involved in lust than in love.

Now India today unfortunately has become the most unspiritualized country in the world. And I told this to the Prime Minister of India, Indira, Indira Gandhi. I told her, and she agrees with me. As soon as you get off at Bombay airport or New Delhi airport, even the little porter will try and squeeze an extra dollar out of you.

END