

SWAN LAKE RAPID FIRE

QUESTIONER: possibility that someone who heals someone else would take the person's negative condition. Say for example, someone who had the ability to do healing but they were not initiated by you, would it be possible for them to pick up the negative influences while trying to heal someone else?

GURURAJ: There are two kinds of healings. One is magnetic healing. The other is spiritual healing. Now when you do magnetic healing as Mesmer did, therefore we call it "Mesmerism" that is magnetic healing which means you are giving off your energies to help the person, and by giving off your own energies to help the person you will also be passing on the negativity that you have within you to the person. Our method of healing is spiritual healing where you or the healers are told and trained that they are not healing. They are just instruments and the healing forces of the universe are flowing through them to the person that is to be healed. And that is how none of the person's negativity enters the person that is to be healed.

QUESTIONER: For a person to be healed is it necessary that he or she have a certain state of mind or a certain openness to [????] spiritual [????]

GURURAJ: Right. We experimented with this at the Institute of Metaphysical Research and we found one thing, that if you are a meditator or not a meditator you can still be healed. You do not need to have faith to be healed. The very effect and result produced will bring about the faith that is necessary in the person.

SAME QUESTIONER: Is longevity of the cure also not dependent on anything?

GURURAJ: It is dependent upon nothing because you are pouring in spiritual energies which is eternal. So longevity has nothing to do with it.

QUESTIONER: When doing pranayama how does one is there a way that one can find the count that's conducive to his breathing?

GURURAJ: Oh yes. The count should normally be inhaling to the count of 4, retaining to the count of 16, exhaling to the count of 8. It is normally so many seconds, but you would get so used to the timing of it after little practice not much practice that automatically you'd be doing it per second. For example you would say mark your watch one, two, three, four. Four seconds, right? You get used to it.

QUESTIONER: What happens to the people that our society calls crazy, like schizophrenics?

GURURAJ: What happens to a person?

QUESTIONER: What is that process that goes on there? How does that [????]

GURURAJ: In other words your question is what is schizophrenic?

QUESTIONER: No, how does that happen, you know, why does it happen?

GURURAJ: Forget the whys and wherefores. It could have so many many reasons. If you are a schizophrenic I would have to study you personally because schizophrenia could have so many many reasons for it. But what is a schizophrenic? That is the important thing to understand.

A schizophrenic is normally a split personality. Where does the split come in? That person has awakened within him or her certain memories of a past life. And at times the present is expressed through words or actions, and at other times the past is expressed through words or actions. So, that is the definition according to mystical terms of a schizophrenic. So in other words, the person is living a past life and a present life together. Sometimes it verges towards the present, sometimes it verges towards the past, and sometimes both try to exist simultaneously and that is where the greater confusion arises. So, that is the basis of schizophrenia which I try and teach psychologists about, but what brings it in a person? That's a different study on its own. Every case has to be studied on its own merits.

QUESTIONER: Could you speak very briefly about dharmic partners and what is a dharmic partner?

GURURAJ: Dharmic partner. The definition of the word dharma is a way of life. If you would say dharmasri sri could be a prefix or a suffix. Sridharma or dharmasri. Sri would mean the auspiciousness in the path of life. Now, there are no

dharmic partners. There are no soul mates, but there are classmates. In a previous existence you might have reached with a person a certain level in the school of life, so you are a classmate. Now when you talk of dharmic partners it has nothing to do with the past. It is two people following the same path of life. Everyone in the world is a dharmic partner to each other, but when it comes to a pair of lovers or husband and wife, the two do not look at each other, they do not look in each other's eyes, the two focus their eyes in the same path. And that is a dharmic partner.

This can be cultivated in life. Anyone could be a dharmic partner to anyone. You are my dharmic partner because you are following with me the path of life towards truth. See? So, there are no soul mates, only classmates. The two people have passed standard 5 and both are going over together to standard 6. But as far as dharma is concerned, two people of a similar nature can walk the same path. Their eyes are not on each other, but four eyes are focused ahead looking in the same direction. That is a dharmic partner. You all here are dharmic partners.

QUESTIONER: Is there any way to distinguish between say messages we might receive from our higher mind and our ego?

GURURAJ: Messages from the higher mind requires a great amount of sensitivity. Now, this sensitivity is in the region of the conscious mind together with the subconscious. The higher mind is at the superconscious level. Now, messages not messages in the sense of do this or do that, but knowledge, wisdom can filter through to the conscious mind if there is greater clarity in the subconscious layers and a greater receptivity in the conscious layer. A greater clarity in the subconscious and a greater receptivity in the conscious, then the higher mind or the superconscious level, which is the repository of all knowledge, of all wisdom of the universe, can filter through. So your higher self is the superconscious level of yourself. All practices that are given is for the purpose of getting greater receptivity of the conscious mind and greater clarity of the subconscious, and I've said this before, that the subconscious is nothing else but a whole bundle of patternings. So if there's greater clarity, if the window pane is clean, the sun, the light will shine through it in its full force. If it is dirty, it will not.

QUESTIONER: Guruji, with the tendency towards the coming disaster, is it wise to store food and prepare for that, or do we just put our faith in God or whatever the term is and let Him take care of it. Or do we go ahead and protect ourselves in one way or [????]?

GURURAJ: You do nothing. Even before a child is born, Divinity provides milk in the mother's breast. I know a very personal beloved friend who's got a garage full of pre packed foods in case there's some disaster. Forget it! I tell him, I

say, "Why don't you get rid of all this stuff? Sell it while you can. Or throw it away." Everyone is provided for. Everyone is protected, provided, because of the divine essence in you. You are Divinity. A man that has faith in Divinity does not even insure himself. I've got no insurance. What will happen will happen. And as a matter of fact, the two richest organizations in the world are churches and insurance companies. And they both take your money on promises. And they promise you not results here and now, but in the hereafter for which you have no proof and no guarantee. That's why they are rich organizations. So you see the gullibility of people. One promises you a packet of money after you are dead and the other promises you salvation after you are dead. I want salvation here and now! For I am already saved. I just need to recognize it.

So, trying to pack away provisions in case of any disaster is a waste of good money and good time and unnecessary storage place which you have to pay for also in mortgage bonds. [Lots of laughter. He must be doing something.] You know the scriptures tell you, you know the birds of the air, they do not toil and yet they are fed.

QUESTIONER: [?????] necessarily true with keeping your money in the bank or saving, saving up for purchase or just saving to save your money for a rainy day?

GURURAJ: Well, this is good to save something for a rainy day. It's good, but that's not insurance, for that is not a long term policy. You get ill or you lose your job or something happens, you don't want to go on the dole or what do you call it here in America?

VOICES: Welfare.

QUESTIONER: I just find that whenever I seem to have money in the bank or money in my hand I live on a cash basis anyway and it seems like it's always impossible for me to fill the coffer if the coffer has something in it....

GURURAJ: Yes it jingles and it burns in your pocket.

QUESTIONER: I try to get rid of it as fast as possible.

GURURAJ: But if you can save something for a rainy day, why not? And the way society is based today, some emergency could arise, so there is nothing wrong. It's not for the sake of accumulation or hoarding and you always find

people that hoard. If you study economics you'll find this principle working. Give five people five marbles and you'll find one of the five ending up with it all.

QUESTIONER: Could you explain about the mantra and how it suits the individual person and what [?????] spiritual names?

GURURAJ: Now, do you want to listen to that? I've spoken about it many times. Okay, we'll do it once more. Quickly, here.

Mantra is a vibration. Fine. The entire universe is composed of nothing else but vibrations. First was the Word and the Word was with God and the Word is God. Now, if there was a mechanical device that could melt you down mind, body, and spirit into sound form or vibration form, then the mantra which is given to you personally would be you. Right. So, everything in this universe is nothing else but vibration and if you use your own vibration then it would be conducive to your spiritual growth and your integration. But if you use a mantra or any sound arbitrarily, then it could be harmful to you. It's like sitting listening to a symphony in a concert hall and someone shoots off a whole lot of firecrackers is that what you call it? It would jar your system entirely. Therefore we have people coming to our organization I don't like to use the words movement and organization, but for lack of another word then my people tell me, "Oh, there's another casualty coming up using the wrong sound that jars their entire system, entire universe system," and when you go and complain about it to them that this and that has happened to me then they say, "Oh, you're just unstressing." You are creating the stress. You are not unstressing by using the wrong mantra. Now. In our case what happens is this, that I would use your photograph as a focal point, and using that focal point I go into meditation. Sometimes it takes me an hour, sometimes it takes me two hours, three hours, five hours. Sometimes it takes me very many sittings to be in contact with a person. And then me going into a state of meditation would be going to that superconscious level and at that superconscious level there is no time nor space. I could be 12,000 miles away but I am totally there in touch with you and being in touch with you there I evaluate.... Please excuse me for using the personal pronoun "I", I don't like to use the word "I," but for the purpose of explaining I have to use the word "I." So I contact you at that level and evaluate your evolutionary status, your emotional status, your physical status, and taking that at that very subtle level I bring down your vibration to a grosser level like an ice cream cone at the finer point and bringing it to a grosser point where it could be speakable and audible. So, as you progress in your meditation you find you'll reach the subtler and subtler level of your mantra from where it has been picked up. And when you reach the subtlest level where it has been picked up you have reached the superconscious level of yourself and then you are not Jean, Joan, or Jack or John. Then you are the mantra.

You are the word that was with God and is God. That is how a true guru initiates a person into any kind of mantric practice.

Now, the mantra might not suffice on its own, so a program is given which enhances the value of the mantra. Good. So you have a flashlight instead of having one battery of the mantra only, you might have four or five batteries in your flashlight to make it shine further to give more light. So, with your mantra you would normally get practices like the tratak, pranayama, gurushakti and others. And then there are certain specific practices which a person would need which is given to that person only and no one else. One thing might be good for you, another thing might be good for someone else. If I should eat beef or what do you call the other stuff? pork, mutton, I'd get indigestion But if you should eat hot curry and rice you'll burn at both ends. [Laughter] So, one thing is good for one; another thing is good for another. You can't have one bottle of medicine as a cure all for every ailment.

QUESTIONER: Are the names that are given all Sanskrit names?

GURURAJ: No. Why are certain people given spiritual names and certain people not? I don't know. [Laughter] It just comes as a flash to you. The whole person appears to you in total reality, you might be thousands of miles away. This has nothing to do with time and space. The person flashes to you and that name in that very flash is also there. Vidya is there right in front of you and with her formation in front of you "Vidya" is there, "Dharmasri" is there, "Sujay" is there. So these things are not created, but they descend upon you and I just pass it on. That's all. I've got nothing to do with it. I'm just the instrument. But in the name that is passed on there's always great meaning, Balraj, always great meaning. It might be a recognition of a quality you have, or it might be a pointer to the quality you must work for and acquire. So it serves two purposes. It could be a recognition of the quality you have, or it could be a pointer, Chetanji, to where you have to reach. Chetan means awareness; "ji" is a mark of respect: "guruji." That's an affectionate term with respect in it. Like Vidyaji or Baldevji, like that. I never give anyone a spiritual name arbitrarily. It just has to fall on me and then I pass it on.

QUESTIONER: What is the meaning of the chant?

GURURAJ: You're going into a subject which we were trying to avoid because I was going to make a tape, you know, at Marybeth's, really, along the various meanings. But now briefly to... I'd like to make you happy. I'd like to make the whole world happy if I can.

The chant has no meaning. There are certain syllables used: Haim Hrim Krim Chamunda Ye Ve Che Che, Haim Hrim Krim Chamunda Ye Ve Che Che. Now if you watch yourself you'd find that the entire thing is so scientific that while you are doing the chant you are exhaling all the time: Haim Hrim Krim Chamunda Ye Ve Che Che, hm? Exhaling all the time, getting rid of bodily toxins. That's number one. The other thing, the timing is such we've measured this that a thought lasts for so many seconds. You think that you're thinking for half an hour, but you're not. There's a break in between all the time. Like a movie film, it's made up of frames. But when it is running in the machine you think it is continuous but it is not, it is all just various little frames. So, the mind gets trained in that duration Haim Hrim Krim Chamunda Ye Ve Che Che to break it. That frame comes and the continuity follows. There's so much more to it.

The chanting has to do with the heightening of vibrations of yourself and of the atmosphere. Good. Which it does. Another reason for chanting is this, after about three rounds never do less than 7 or 9. Perhaps the first day people are tired, do five. But seven, nine. After about three rounds you will find that the chanting goes on by itself and you become the observer of the chant. So that means you are learning to separate your small "i" from the big "I". The big I is standing still and you are watching the small i in operation. Now isn't that what we need really in life? To be unaffected by the problems of life if we can just become the observers of life. Involved and yet not. You're chanting, you're involved; and yet you're watching the involvement. And that is how we learn more and more through knowingness not by analysis through knowingness that there are these two sides of us: the small ego self and the higher inner self. So as you keep on chanting you will find your higher self observing what the lower self is doing. And when the higher self observes, it transmits a certain energy to the lower self which will energize the little being that you are and energize it so much, so much to the extent that it brings such clarity into the small "i". Like rubber being stretched... rubber's opaque but sufficiently stretched it becomes transparent and the light of the big "I" starts shining through the little "i". And you can bring the little i, the ego self, to so much clarity. The analogy I normally use: if you put a very bright light against that window pane, that glass, you'll see the light only. The glass would seem to disappear. Only the light remains. You see? There's so much value in chanting.

Another value too. If you have a negative thought in mind or something is bothering you and then you just do the chant in your mind or if you're alone you can do it aloud don't do it in Minnesota Street or else they'll think you're off or you are nuts, they'll think you are nutty, right? Okay. So what happens there is this, that the negative thought is gripping you and you get on to the chant. By getting on to the chant it heightens the rate of your vibration and because of the heightening of the rate of your personal vibrations it will neutralize the mind and then you bring in the positive thought. And this is what I have against Dr. Norman Vincent Peale, and I've said this in many lectures, I will challenge him on any public platform. You cannot change a negative thought into a positive thought just like that, without the neutralizing factor.

There are many values to it. One day I was a guest at a meditator's home and I was upstairs and here the sound of the chant was floating up and I said, "Ah! This is so beautiful." And you know this lady of the house: Haim Hrim Krim Chamunda Ye Ve Che Che, Haim Hrim Krim Chamunda Ye Ve Che Che. And when I came down and asked her, I says, "This is very beautiful, a nice way to start the day." So she says, "Guruji, I have to be very honest with you" which meditators normally are "I have to be very honest with you. I do one round of chanting for a soft boiled egg and three rounds for a hard boiled egg." There is much more to it than that. I am putting it briefly.

QUESTIONER: Guruji, last summer you were leading a chant in California [???] it seems a perfectly good time to ask you this. I had a very strong feeling and I shared it with the group which upset some people because I spoke in between rounds. But I have a very strong feeling that the chants are becoming a methodical thing or mechanical thing to bring about the benefits of which you just spoke, that it was an act of praise, it was a song of praise even though it didn't have any specific meaning. Would you comment on the validity of that?

GURURAJ: It is not valid at all. It is not a song of praise to nothing. It is just certain sounds that are put together to heighten vibrations. Do you know the value of sound? You must have heard of this that if you play your violin at a high pitch or a certain pitch you can crack all the windows in the entire building. And this is known. It's a known fact. So sound has great great value.

QUESTIONER: Is there any value in your using sound in healing as [???] which utilizes certain sounds in order to cure certain illnesses?

GURURAJ: We don't go into that aspect at all. We make ourselves instruments and allow the divine sound to flow through us to it. I know the science of sound healing. I know the science of that very well, but it's not something worth teaching anyone because the wrong sound would be used and the wrong vibrations would be created and it could be more harmful. So rather, leave it up to that guy up there. You just be the instrument. He knows exactly what to pour into you and through you to the person that is to be healed.

QUESTIONER: Is there any value in [????]

GURURAJ: Any value?

QUESTIONER: [????]

GURURAJ: Is there any value in struggling? Oh yes, of course. Yes. Definitely so. Struggle.

QUESTIONER: [Inaudible]

GURURAJ: Will you talk English, not German.

QUESTIONER: [Inaudible] everything should be done easily.

GURURAJ: Interpret her German for me. [Laughter]

QUESTIONER: She says that she's involved in a group movement that says you should let go or [???] get rid of struggling and that everything should be done easily without any struggle. Is that valid?

GURURAJ: Life is no struggle whatsoever. Only our interpretation of life becomes the struggle. So what is struggle, then? The interpretation. And is your interpretation perfect enough to recognize it as struggle or non struggle? Life is a joy. Life is a celebration. Everything around you celebrates all the time. The wind in the trees playing such a marvelous symphony. The grass blades outside there swaying in a divine dance. The water rippling there in front of you, back there. Look how beautiful. It is celebrating. The sun shines in celebration. The rain comes with its cooling effect to celebrate all creation. Only we stupids don't recognize it. We don't recognize that life is a celebration and life is not made for struggling or suffering. And this understanding comes about by developing awareness. And how do you develop awareness? By meditation and spiritual practices where the awareness... you open yourself, you unfold yourself, and all knowledge all wisdom in the world is there just for the asking, just for the taking, just for the using of it to see that life is not a struggle, it's not a battle, but a celebration.

[END SIDE ONE]

GURURAJ: Next.

QUESTIONER: I have a question about sleep.

GURURAJ: Umm Humm. [Laughter]

QUESTIONER: Is sleep something that we can adjust to our physical body, or does sleep affect our subtle bodies as well? Does sleep have an effect on our spiritual unfoldment?

GURURAJ: Now, let me ask you another question. Are you asking me this question in your wakeful state or in your sleep state? [Laughter]

QUESTIONER: In my sleep state. [Laughter]

GURURAJ: Shakespeare has said, "Sleep is the best nourishment in life's feast." Sleep is the best nourishment in life's feast. The body requires rest. The body requires rest and therefore you sleep. But more than that, sleep has other values, too. Without sleep you can't dream. Right. And dream is a wonderful release mechanism. For if you have to re live these things that you dream about in your waking state of life, life could become very miserable.

Someone was asking me about nightmares. I said, "Oh for God's sake, have more." You're releasing. You do not need to re live. You're releasing those samskaras, those impressions that are in your subconscious mind, and so sleep helps you to release a lot of impressions in your mind. It's not necessary to remember your dreams, but you are still dreaming. Everyone does. We had so many tests in various labs on REM and I'm sure you people know about all that Rapid Eye Movement and it is measured and when a person is dreaming or what's happening and it's a release mechanism, a great gift to mankind. So to repeat again, if you have to relive those nightmares in your waking state you'd go insane. You'd go bonkers. You see?

So, therefore, sleep has value for the physical body and it has value for the subtle body. Because dreams are composed in the subtle body. Freud says that dreams are an expression of a suppressed desire, and he is talking bullshit. Partly true. Okay. But not totally so. Suppression an expression of a suppressed desire? You have a nightmare and someone is murdering you, have you got that desire in your mind that someone must murder you? So how can it be an expression of a suppressed desire that was never there in the first place? You see? These psychologists (I beg your

pardon, Vidya) they know so little of the mind. So little is known. They've just dipped their little toes in this vast ocean of the mind.

QUESTIONER: How would you interpret that of someone trying to murder you a dream where someone is trying to kill you. How would you interpret that or is there some [????]

GURURAJ: You know, go to a bookshop, there are little books available that says if you dream of water it means this; if you dream of a ship it means this; if you dream of a motorcar it means this; total rubbish. No one can interpret you dream for you. But there is a way how to understand your dream. I'll tell you now after I have a sip of water.

Try this experiment. You have dreamt last night. Fine. Now sit down quietly and do your meditation which quietens the mind, and then you start off remembering the dream. Now, if the dream has ended where you have reached the edge of the lake, just let the mind go and let that dream continue in the waking state. I held a dream workshop at the University of Cape Town in South Africa, and oh boy, it was so popular they have asked me again and again to do it. You just let the mind go with that dream and letting the mind go means taking that dream to its conclusion. So you might have gone to the lake and jumped in the lake. Or you might have found a canoe there, or whatever. Don't influence it. Just let it continue and then when it ends up you'll see the entire picture of the dream because most dreams are segmentary and not the totalness. Because your mind is not capable of dreaming longer than it dreams. In a dream you think you dreamt for two hours but it might be just one minute where all this has happened because in that subtle state you are beyond time and space. It is only the recognition of the dream afterwards, a remembrance of the dream afterwards, that gives it a dimension in time and space and makes it three dimensional, while the dream in reality comes from a different dimension. The story formation in that dream is not necessarily of your day's experience or the experience of this life. It might be segments, little pieces from other lifetimes, that blend themselves together, and that is why you can't understand it. You can't understand why.

So, the way to do it is think of that dream, be quiet and let that dream just continue, just continue.

A woman came to me she tells me, "I have a recurrent dream. It happens again and again. That I'm in a parking lot and my child disappears. Someone steals my child away from me." So I told her, "Has it occurred many times?" She says, "Yes, many, many times." So I said, "Try this process now. I'll go through it with you and just verbalize whatever is coming to the mind." So she started verbalizing and at the end what did we find? That she herself was a child that was abandoned and left in front of an orphanage and brought up there. So when she got married and had her own child she associated her child with this abandonment of herself, and when I made her realize that.... I mean this is psychology. A

guru has to be a psychologist, a psychiatrist, a lover, a father, a son, everything, you know. And when she started realizing this, the dream vanished. It never came back again. And I've known this woman now I haven't seen her for about four years, but I've known her for about seven years then and for quite a few years I asked her about the dream and she never ever had that dream again.

QUESTIONER: I was wondering about the relationship between guru and student, and the dangers inherent for the student by pedestaling or putting the guru on a pedestal.

GURURAJ: You won't have trouble with this, not with this guru.

QUESTIONER: Gururaj, I'm not talking about this guru. I'm talking about..... [Vidya says something inaudible] Not after last night.

GURURAJ: I demonstrated it last night. Last night I was sitting chatting to them and using every four letter word I knew. And I know four of them! And there's one that has six letters. [Laughter]

QUESTIONER: One of the things I found that people have done to Jesus Christ is put Him on a pedestal so they couldn't touch Him. They put Him above themselves. [Tape begins to have a bubbling sound]

GURURAJ: The gurus of today that float around in your prosperous America are mostly money makers. They're here for business and I tell this to their faces. Whenever they invite me as a spiritual advisor to many of them and I just give them hell! Maharishi Mahesh Yogi yogi, oh. (What's that in your mouth?) Right. He wanted me to take over the TM movement. I flew to Spain. He invited me. It was all paid for. I said, "I am very sorry. I don't agree with your principles. Firstly, your organization is very money orientated. I believe in 1979 they took in \$40,000,000 in America alone. That's apart from other countries in the world. This is what I was told and it was in the Time magazine if I am not mistaken. Secondly, you appoint teachers only on one basis: those that have the money to go to courses, and they are made teachers. I disagree with that. If you haven't got spirituality, how can you impart spirituality? And the third reason is, that here you have sixteen mantras out of Tantra yoga, bija mantras, we call them, and you dish them out on age basis. If you're 20 25, that's your mantra; if you're 25 30, that's your mantra. And then of course on sex basis if you're a man it's sham; if it's a woman it's shama. I said, "That's rubbish. Nonsense! I am sorry. I am not interested." Muktananda, I went

to his ashram. Someone goes up to him and says of course you have got to go and prostrate yourself at his feet totally. I was watching all this. And then they have these ultra violet lights for reflecting; real posh the carpeting about so thick and then you prostrate yourself at his feet and he bops you with a bunch of feathers on the head. And after doing that... of course you have to take fruit and offer it there, they have baskets there and then as soon as the basket is nearly full it gets taken to the back, washed and resold again to others to be re offered to him. Lovely business. And when you ask him if someone asks him give me a mantra and he may flip a card, picks up one there's your mantra. This guru is not a pedestal guru. I've always been saying that in famous American words that I am of the people, with the people, for the people. Who said that, Lincoln? I always put myself out to be more ordinary than ordinary. I always try and make myself as approachable as possible. I am totally ordinary because I've got [Tape fades out]

END