

RAPID FIRE

Gururaj: ...lighting the candle of the light that is within you. Why should it be dormant, why should that candle within you be unlit? And help me to help you light that candle that is within you. Your reward will be greater joy, everything you would want will be there. There is no desire that is sincerely welling up within your heart that will not be filled. But be sincere, be kind to yourself. Be yourself. If you want wealth you will have it. If you want health you will have it. If you want love you can have it, so please help me to light that candle that is forever there in your heart. Hmm?

We need a pillow here, don't we? Todd, Todd, come. Through the powers vested in me by the grace of Divinity I hereby appoint you to be a healer for IFSU and AMS and wherever you travel in the world. I transfer these energies to you, my beloved. Bless you, Todd. Through your hands may you help the lonely and the lost, the weak that suffers in weakness. May you fulfill the glory of the Lord which we know as that infinite Divine energy. God Bless you. You will be given instructions, we've got charts there. And Roopa or any of the other healers could guide you on it and if I'm needed, I am there. God bless you.

Gloria and Gary Hunter. Gary. You are the two most important people in this worldwide family, because as preparatory teachers you would be introducing people into the path of Divinity. That's the greatest gift you could give to anyone. I cannot be everywhere at the same time, so you are my arms, you are the extension of me, so lead them on. You are hereby appointed officially as preparatory teachers so you could help mankind. At least that is one little thing you could do for others. God Bless you both.

Barbara. I can't remember so these girls make notes for me. With God's grace that is invested in me, you are now officially and formally appointed as a full teacher to lead mankind into the fulfillment of their lives. For the fulfillment of others lives brings tenfold fulfillment in our lives. God Bless you. Be happy. I give you my happiness. I give you my peace. It is yours for the taking.

Now, purification.... I think there should be enough. Could I have one 'cause I don't know what it's all about? [sheets are passed out]

Just let me give you a sampling for those that are first time on the course. What is your name? That lady there. Willa? Ah ha! That's not your name. Your name is Vishvani. Vishvani. We can call you Vishu, that's better. Vishvani: the voice of Vishvan, the voice of the universe. Vishvani, that is your name.

Now, let me demonstrate this so you would know. A purification practice means one thing, that you rush home from work, you rush home from your daily chores and then you want to sit down and meditate. Now that does not work because you are too tense to go deeper into meditation. And to appreciate the practice of meditation you have to be in a cool, calm

state of mind. Now this purification practice is aimed to bring you to that cool, calm state so that you could go deeper and deeper and deeper into your meditation. We people in the Western world do not know the meaning of calmness. Calmness can only be brought about if stress and strain is removed. Now this purification practice is aimed to bring that calmness, to remove the stress and strain in our lives.

There are three stages to this. Let me demonstrate first and then we start on it. O.K. [sings Part One of purification practice]

We never pray for the calmness of ourselves, we always also at the same time pray for the calmness and peace of the world. And that is the last line. Aum karatakar prusthe. We offer ourselves to the world to divinity. What's your name, Wilma? What's your name given to you now? [Roopa: She say she couldn't hear it]

Gururaj: Shout aloud so she can hear it.

Voice: Vishvani or Vishu.

Gururaj: Vishvani. Write it out for her.

Now, let us take our little cups of water in the left hand. Now I'll tell you what this means, that the hand is an extension of the mind. Now this could be very easily proven if you try to do speed reading, for example. If you read this way your reading will be slower. But if you take a page of any book and draw your finger along the line, your speed of reading will be increased by at least thirty to forty percent. So when anything is activated it has a great effect. So it is not only the thought but also the activation of the thought. Now, come on. These two middle fingers. The middle one as well, right. Um hum. Now it has been proven by science, the modern science, and through mysticism and through Kirlian photography, etc., that these two fingers in the center gives off the greatest amount of energy. Good. Now you've got your glass in your left hand and Gloria, I was just waiting for you.

Aum... dip your fingers. These two, these two. Now the whole idea of this practice is total sincerity and total honesty. Where you feel, when you say aum vaak vaak, may my speech always be sweet and never unkind. When you say aum shotram, shotram; may I only hear good things. Aum chaksu, chaksu; may I only see good things. And by this method gradually you will start hearing good things, seeing good things, feeling good things, etc. You've got the list there.

Dip these two fingers and you will repeat with me. [he and group repeat purification Part I]

Um. This should be done about three times. It doesn't take too long really. I'm just giving you a demonstration, so at home when you want to do it, you do it.

Punatu, Section Two, means again. [sings Part II with group]

If this simple practice is done with honesty and sincerity, you will find yourself so purified. You know the story of the three monkeys: May I see no evil, may I hear no evil, hum? Three little monkeys. Hear no evil, see no evil, speak no evil. Good. Now.

We are going to do a pranayama mantra. It has to be done in one breath. Now you can take in a deep breath if you like; or if you don't like, it's up to you. [Sings part III]

Now you will find in this pranayama mantra that you are not inhaling at all. You are exhaling. Now exhalation means that you are getting rid of the toxins in your body. Because if exhalation is total then inhalation is automatic, because you can't stay without the breath. You've got to breathe in. [sings again]

Sattyam. If you feel that your breathing is not totally out of you, then prolong mmmmm. Aum sattyam m m m. Aum sattyam m m m Aum sattyam m m. Do you see the vibration that it creates in your body. Have any of you felt it? Hum? Aum sattyam m m m, which of course, as you have read there, means Lord. Aum is Lord. Lord you are the eternal truth, and may I melt away in the eternity of your truth. Good. What's next.

Voice: [Inaudible]

Gururaj: No, No. These are for you to keep. Have I missed out anything here? Vidya?

Vidya: You can either do a rapid fire or a long question.

Gururaj: What time do you have to go for lunch?

Vidya: Twelve thirty.

Gururaj: Twelve thirty. OK. We will do a rapid fire this morning and the reason is this... The reason is this, that you ask one question and I speak for an hour or an hour and a half on it, and there are other people that want to ask some questions that don't get a chance to get in. So talk about anything that you want to talk about.

Roopa: Can I ask you a question about the purification practice?

Gururaj: Um?

Roopa: When you explain it this time, I get the impression that we have to do the pranayama mantra on the inhale. Do we or do we not have to do it on the inhale?

Gururaj: On the exhale.

Roopa: Only on the exhale now.

Gururaj: Because the inhale will come automatically.

Roopa: Alright, so we don't have to say it while we are inhaling.

Gururaj: No exhaling.

Roopa: Alright.

Gururaj: Out, out, out.

Roopa: It's a lot easier. [general laughter]

Voice: I have a question. Is there a proper way, a more fitting way, to handle someone's body after they've died? I know that in America we have a traditional way of, you know, the funeral and all that kind of thing. But is there a more appropriate or a less appropriate way to handle the actual physical body after someone has died?

Gururaj: When someone is dying, or on the verge of death, the proper method is, have a thought on the mind, or prayer in the heart, "go, go, and may your journey be peaceful." For really speaking, the truth is this, that you are going nowhere, you have come from nowhere, and even death, what you regard to be death, is here. For if you can separate life from death, you are creating a duality which are opposing factors. But if you can combine life and death together, then there could be no death at all. While you are sitting here, how many times in the past hour have you not died? Ask yourself that question. Because between each heart beat there is a pause, and that pause is death. So you are living

simultaneously in life and death. So that adds to the beauty of life and to the beauty of death. For eternity is composed of all this nitty and gritty of life and death.

If my wife should die tomorrow what feelings will I have? None, because I know the essence of life, and the essence will be eternally with me, and that essence can never die. So she's left me physically, but because of our deep love for each other she is essentially there with me all the time. And this is not something that depends on remembrance. To try and remember a loved one that has passed away would be exercising the mind. It is a mental vibration, a mental reverberation, a mental coming and going all the time. But the essence that she has left with me is not in my mind but in my heart, for I've merged so much with my loved one that her heart and my heart is one heart. And if it is one heart, it is one essence. So where is he going or she going? Nowhere. It is always love. Next question.

[End side one]

Question: [Inaudible]

Gururaj: What is he trying to say?

Question: Is there any reason to why we have a ... how to say it... a...

Gururaj: analytical mind and the basis of your entire life style is upon analysis. What has caused this? Because we are too outward going and anything which is exterior to yourself you have to analyze. Is this a glass [taps a glass] or is it made of plastic? How much water is there in the glass? I'd better drink it up before he grabs it. That is the basis of analysis. But why must I analyze the water in this glass. Let me drink it and enjoy the water. For the truth of the water compared to your thirst requires quenching your thirst and not your analysis of the H₂O. Hydrogen and oxygen squared. Let me enjoy the water. You love your wife. You love your husband. Why must you try to analyze him, enjoy him. Enjoy her. Enjoy the joy which is eternally within him or her, then where is the necessity for analysis. Must I analyze if I love my woman, how big her boobs are or how small they are. I don't need to because I flow into her. I float into her. Where is analysis. Because once I start analyzing how big her boobs are, I'm not going to enjoy laying my head upon her breast.

So why waste time in analysis? Let us work with computers, Todd, for practical purposes in our business lives. But this heart must never, ever become a computer. For what are you computing, hum? Your blood vessels, your heart beats, are you counting them as you are sitting here now for the past hour and a half, perhaps. How many times have your heart

beaten? How many times has it pulsated? Can you tell me, anyone? Do you know? So, let's apply the same principle. Let the mind function in its own analytical way for the purposes of daily bread, or anything else that we have to do; but come to the heart, to the center, the core of your personality and just remain there in the center, not computing, not counting and not analyzing. So if the computerized brain can combine itself with the uncomputerized heart, what great joy.

Joy that is your birthright, which I've said a million times, is destroyed by the analytical mind. You walk out here now and the flowers, the trees, the shrubs are so, so beautiful, but then the analysis computer comes in and says, "But why is this leaf crooked, that branch crooked that way or that standing up that way?" You see how it is spoiled? Live there and combine it with the mind. This must be seventy percent to that thirty percent. I've met so many hundreds and hundreds and hundreds of thousands of people in my life, and those that have concentrated more up there have been more mixed up than those that are there. Live in the heart and utilize the mind. Let the mind not dictate the heart, but let the heart dictate the mind. Do you see how simple it is? Ahhh.

You know, this child was telling her mother, "I am such a good child. Every second week you sack the maid, but you've kept me for ten years."

Now there was this lecturer on the platform and he put down a bucket of water and a bucket of beer. And he asked the question, "If I should bring an ass onto the stage what will he choose?" He will choose the water because he's an ass.

Chela: I have a question.

Gururaj: Oh yes, sure.

Chela: How is the personality and one's samskaras related?

Gururaj: How is the personality... what?

Chela: And your samskaras related? Or interrelated? And also, when you know the absolute do you use your samskaras to express your personality?

Gururaj: Fantastic. I can't do justice to that in five minutes. How about using that tonight? Hum? Very good. It's very interesting how your personality could be combined with your samskaras and what has the absolute knowledge to do with your personality and your samskaras. Am I putting it better?

Different Chela: Before I left for the course I just heard briefly on the news that in India the Hindus were killing the Sikhs en masse. And I don't know why that effected me so much. It's almost like I had read the AMS people had gone out and killed the Yoganada in Los Angeles. Can you explain why this is happening and why....

Gururaj: Yogananda...

Chela: I was saying, it is strange to hear that the Hindus are killing the Sikhs in India in large quantities. It would be almost to me, my reaction would be almost as if I had read that the AMS people were killing the Yoganada people in Los Angeles. It made no sense to me. Um...

Gururaj: You see there had been some trouble brewing up in Punjab, the province of Punjab in India, where the majority of Sikhs are. Now this goes many many years back when the Muslims wanted Pakistan, the Hindus wanted Hindustan, and the Sikhs wanted Sikhistan. So from there the trouble brewed up, and the lastest communication with Indiraben, with Indira Ghandi, our prime minister there in India, she actually flew up to try and prevent this problem of killing, mass killing. Thirty two thousand people has died already and more are going to die in the struggle for power: that we are the Sikhs and the Sikhs are soldiers, the punjabis, from which the [Guruha?] stemmed. They are the protectors as far as defense is concerned. They control most of the military power in India today. I'm no authority on present day India because I spend most of my time in the West.

Chela: This is a political war and not a spiritual war. It's a political thing and not a....

Gururaj: It is a total political situation where the Sikhs are trying to get there own province and rule it with their own state prime minister and other ministers. Here you call it state secretaries, something like that? And try to rule it without any interference from the central government of India. And this has started it off. There are differences in religious beliefs among the Hindus and the Sikhs. Now this stems from certain cultural backgrounds. When there was so much trouble between the Hindus and the Sikhs, [Gurunanka?] came up and he ruled with a sword. He believed in the five K's. And

you will never find a true Sikh without the five K's: [Kersha?] hair, they are not allowed to cut their hair, therefore they use a turban. They are always to have a [Kartal?] the other K, a sword. And like that they go on. Those are the five principles of Sikhism. And believe you me, one of my great great friends, Yogi Bhajan you might have heard his name invited me to dinner in London when he was there and invited me to dinner here in America, I think in St. Louis. You were with me Vidya, and Professor Harmin, he was with as well. And yet, great friends. And friendship is based upon one principle, and that principle is this: you go your way and I go my way; but if we should go in opposite directions we will meet again. If anyone finds any differences in personalities that's tonight subject if anyone finds any difference in anyone's mode of life, that person cannot really appreciate life. For the difference, and your perception of difference, lies within you. So I like a beautiful black sweater jersey. I like Lila's lovely blue top there. Whose perception am I talking about? Her perception, or her perception, or my sister there, or that mauve? Whose perception am I talking about? It is my perception that I am talking about that I like this black on you, I like that lovely powder blue on you, I like that mauve on you. My perception. And what has that got to do with your perception? Nothing. You might like it or not like it. You might not like it. Uhh. Huh. Are you getting the point? It's a matter of your own perception that views the world outside you. The world is not viewing you, no. You are viewing the world and the world's view reflects back upon you because of your view. So review. That is the secret of life. Hey guys, you've gotta' go for lunch.

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