

RAPID FIRE

INTRODUCER: This is a satsang with Gururaj Ananda Yogi, USA 1982, No. 14, recorded at Techney Towers in Illinois.

JAMMU: Cats, gerbits, pets. But from one point of view we do everything for them: we feed them, pet them occasionally, we give them water. Yet from a total relationship, they must do something for us. What is it?

GURURAJ: Yes, they are doing something great for you. You do something for some little animal which is non responsive, so when something becomes non responsive you are practicing serving. So, the animal is doing more for you than what you are doing for the animal. You are learning to serve animals, and with greater practice of this it becomes easier to serve humanity. Here you're serving without any reward or return. Here you are expressing love and whatever you do for the animal is in the service of love. If you did not love the animal you would not serve it. So step by step as you love the animal more and more, the more would you like to serve it, pet it, make it feel comfortable, scratch its backside and things like that. So it has great value, great benefit for you.

NIRMALA: Recently I read a book about the evolution of the brain and comparing it to computers and the man in it he's a scientist so he seems to be quite materially oriented and he says that all the repositories of memory is in the brain and in the brain cells. Now I don't really see how that can be because when we drop the brain we go on and we carry our memory, so where is the repository if the brain...

GURURAJ: The repository is not in the brain, but the repository of all memory is in the mind. Now there is a difference between mind and brain. The mind is only one. There is only one mind and that mind is universal, while the brain is an organ as your hand or your foot and nothing more, but being the most sensitive organ it becomes the conveyor of that which is in the mind. So, because of the brain a person finds individualization instead of the universality of the mind. I've said this many times before, that the brain contains 12 billion cells and we are only using one millionth part of that 12 billion cells. So, the more the cells are opened or taken out of sleep they are dormant the more they are awakened, the greater amount of the mind can flow through and thus add to greater and greater awareness. So, the brain is important in conveying through it the mind we have, for that mind is connected with everything else in the universe. And by being able to tap that one mind the universal mind you do not dwell anymore on acquired knowledge, but you dwell in knowingness. And I demonstrate this to you every day. At every satsang I demonstrate this

to you. Therefore I do not prepare any questions. I allow the universal mind the repository of all knowledge and wisdom just to flow through. They say that Einstein only used about eight percent of his brain. There are Yogis very few of them that can use the entirety of the 12 billion cells of the brain. So it is not acquired knowledge but it is pouring through the medium of the brain cells all the knowledge that has ever existed, that is, and that will ever be. And that is how you find yourself to be a universal being, and yet at the same time you remain the normal ordinary human being. So, individuality and universality can work together. You do not need to throw away individuality in favor of universality. They both can function together, depending where your attention is directed. That is how you can love universally, too. That is how you can think in the terms of universality because all those cells are alive. That is how you become an intellectual genius and a spiritual giant.

PRASEELA: I was watching a T.V. show on twins and several groups of identical twins who had been reared apart were then they met each other when they were 20 or 30 years old and had remarkable similarities of behavior and just all kind of similarities, and they also reported that when they were together they felt whole. Can you say something about is that just two souls that have become very close or the splitting of one, or what kind of....

GURURAJ: No. Soul is never split. They are definitely two distinct individual souls, but having the same kind of genetic combinations, they have similar thoughts, they have similar behavior patterns. And it is also said that when one feels a pain the other feels it, too. At the basis of it the mind is in tune with each other. And this can be demonstrated in daily life where you can tune your mind with another person. This happens to me every day at home. I just think of tea, and here Lata would be walking to my study with a cup of tea without even me asking for it. I just think of it and she knows it. If I'm feeling thirsty and I want a glass of water, I just think about it and there comes the glass of water running along to my desk. So, if that is possible between two different human beings, it is more possible in the case of identical twins because of the similarity of genetic combinations of course we don't want to go into the DNA structure now, but this is true. It is possible.

PRASEELA: Is there some reason for their own evolution, why they would choose to be so close?

GURURAJ: Yes, there could have been some great bond between the two and bond in such a way that in a previous life their development although everyone is unique, but you do have some cases, and I've one case right in the midst of us here who in the previous life the development was so equal evolutionary development was so equal that they had to

be born through the same genetic combination. And that is where this close bond comes from. Even amongst two people who have not been born as twins but the evolutionary development was such that an irresistible attraction takes place where one's pain becomes the other's pain; one's pleasure becomes the other's pleasure a perfect combination which we could term perfect compatibility. So, you can call them soul mates in that sense rather classmates where you are in a class form five and in the examination you achieve the same percentage, exactly the same percentage. So it is there. It is no phenomenon; it is no accident; but it just is, what is very very natural in the scheme of things.

PAT: [Inaudible, tape noises something about loneliness] feel extreme loneliness even to the point of tears.

GURURAJ: Very good. I am glad. Do it more. That comes about because of our sense of dependency. Learn to be independent. Learn to be alone. Learn to enjoy solitude. And it is because we are not used to being alone we do not know the meaning of solitude. We do not know the meaning of silence. "Be still and know God." We are always within so many sounds and noise and shouts and this cacophony of life. So in meditation when the mind becomes stiller and stiller, you feel you are alone. But, you have always been alone. Do not feel lonely, but feel alone. For it is only you that exist in the universe and you are the universe. So when we get away from all the hub bub and noise of the world and we are not used to it.... I know people from the morning `til night their radio sets will be blaring, their hi fi's will be going. They want the noise around them all the time to occupy their minds with something. And that is what I find so strange in today's youngsters that go in for this dance what do they call it? disco. Noise. Noise. They blow their brains out. They're going in the opposite direction. Instead of finding the stillness, they want the noise to fill the gap, while stillness is the biggest and the greatest and the finest gap filler you could ever imagine. For that which is still is full and that which is noisy is external and empty inside. Do you see? So it is always good to have some time of the day when you are totally still to yourself meditating or not, whatever just get away from it all and just be still. Be still, see, observe. And in that stillness you will hear sounds that you never thought was there. You will hear divine music in the trees; the wind softly floating in its symphony. You can hear the sound of the leaves dropping to the ground. You can hear the sound of your own breathing. How many times of the day do you hear yourself breathing? Only when you are breathless. But in that stillness your senses become more developed, more acute. That happens in the beginning. And then later all that, too, disappears and only stillness remains. And then you say, "Be still and know I am God." For all this has come about from stillness. The stillness, the nothingness which contains the everythingness of all existence. Your mind becomes very concentrated in that stillness. There is no distraction. Then you'll be able to do what I do sit right in the middle of the busiest, noisiest street and still go into deep meditation. There is no distraction.

That sound you were hearing in the back somewhere while we were meditating just when we started off how many of you heard the sound close by? Right. Some sound there I don't know what it is. Wind in the rafter. How many of you heard the sound very far away? Good. Good. How many of you were so absorbed that you never heard the sound at all? Various stages and the depth of meditation are indicated by your stillness and how much you cannot hear and by how much you can hear.

So, when the senses are developed to an acute stage then they go into deeper stillness because with the acuteness of the senses you would know how to go into deep silence.

QUESTIONER: I want to get back to the pets. If there's different behavior, what does it show like one person with a pet may want it to do something; another person with a pet may want it to keep its distance; another person with a pet makes it come the pets may come to you like seeking love or you don't have to do anything. Others may like ignore the pet. What does this reflect say, with all these different types of behavior from the spiritual [??????] of the pet. And others might like to chase the [tape noise again].

GURURAJ: What it reflects is nothing else but the human personality and his capacity of love. That's all it indicates. Someone would chase a pet away because that personality finds the pet repulsive. It does not know love. That person does not know love. Others would love their animals and pets. It's a reflection of their own personalities in its various forms, for there are personalities and personalities and personalities and everyone reacts to a situation in a different way, in a different manner. So, nothing to worry about, really. Nothing to worry about. But as far as pets are concerned, do not meditate with pets in the same room. Let them be out because they tend to draw from a higher being and the human being is normally more evolved than the animal. So the lower always draws from the higher as it happens between human beings as well. For example, you might be in some company and you would feel very exhausted and drained. That means the other person is drawing from you. And you'd be in some company where you would feel uplifted and lightened and strengthened because you have been drawing from that person. So it works in the same way.

QUESTIONER: [Noise]

GURURAJ: Instinctive rather than intuitive.

QUESTIONER: If a cat which seems to be wanting to talk to us...

GURURAJ: Talk to it.

QUESTIONER: We do. Is that our imagination?

GURURAJ: No. Definitely not. It is a telepathic transfer not of thought, but feeling.

QUESTIONER: [????] thought?

GURURAJ: Possibly. Possibly. But the cat does not have thinking ability. But it would feel your thought and react.

QUESTIONER: ... the subject of animals. Say you have a I know you have a [noise]... [????] what kind of mentality would that animal become in his first lifetime as a human being.

GURURAJ: It depends upon the animal and it depends upon the quality of love you are giving it. Yours might be a totally selfish love. You might just try and find comfort for yourself by loving the animal. The animal could also become a dependency to you. So it depends entirely upon the individual. But by real love for the little animal you are instilling in it a human quality a human conscious quality which is helpful to the pet. You're doing the pet a great service and evolution a great service at the same time. You are pushing it on. Good. Good.

QUESTIONER: [Noise] [????] healing and this person is in a lot of pain, other than teaching the techniques, is there anything that you can do to help them?

GURURAJ: To help the person?

QUESTIONER: Do something with that anger?

GURURAJ: Yes. Now therefore the friend you brought along I wanted her to be here at every satsang. As a matter of fact, if I should remember correctly, there was one satsang in the other room directly aimed at her to make her see true light. She has to be around. She has to gain a different kind of understanding. She has to gain a certain kind of perspective where that which seems like a mountain now to her would become a molehill because it is actually a molehill which she in her mind is creating it into a mountain and all of the psychiatric treatments have not helped her, but she disappears. Why? I'll tell you why. She is afraid to face the music. Hope so. She should be here regularly from morning till night and be in this atmosphere. And that is the greatest therapy which a psychiatrist cannot do. Psychiatrists will analyze your mind, psychoanalyze, etc., and give you modicum injections into the brain perhaps; give you sedatives, valiums and libriums and what not and temporarily pacifying you. That's all what they do. While here vibrations are created that will uplift her take the cobwebs away, blow them away, give a thorough scrubbing of the brain and at the same time an understanding of life related to her problems plus the healings that we do.

QUESTIONER: But just say if you were [???] someone else and you would not be available, what could a teacher do other than teach the techniques?

GURURAJ: You can teach the techniques. You can do gurushakti for the person and direct those energies to the person. Now, anger too has to be analyzed and you've got to have a firm knowledge of the human psyche, the human spirit, the human soul, the human mind for you to be able to rid that person of the anger. It is something very specialized. In my presence a person can be very angry and without me saying a single word that anger will subside. It is a specialty. So, do not be concerned too much about the person's anger. Teach them the techniques and let them practice the techniques and they by themselves will become more and more passive because anger is synonymous with aggression. Anger is aggression in a certain form. That's what it is. And that aggression is only produced by turbulence in the mind and a turbulent mind is an angry mind. So, the only thing a teacher can really do is teach the techniques, encourage them to practice regularly. Give them comfort, sympathy, understanding so the anger subsides, and then do gurushakti on the person. Send out healing thoughts or prayerful thoughts for that person and that does help somewhat.

QUESTIONER: When does repression come into that [????]?

GURURAJ: Repression or depression?

QUESTIONER: Repression.

GURURAJ: Repression. What is one repressing?

QUESTIONER: If you meditate on to calm your anger, are you repressing it to some degree?

GURURAJ: No. Meditation never represses or depresses. Meditation throws out not in its grosser form, but in a subtler form. Anger is just a buildup of energies used negatively. So in throwing it off we re channel the energies into something more positive. After all, in everything there is only one energy. There is no difference. The same energy at work through different ways. Like I talked about electricity the other day. The same electricity in a stove and the same electricity in a refrigerator performing different and opposing functions: cold and heat. So anger being well directed could become very beautiful. Then you don't kick the dog or the pet.

NIRMALA: Guruji, if sea sounds are so calming and so good, would it be beneficial to play tapes of them not just for ourselves, but just have them going all the time in the house or something of that kind. I know there are certain places where they sell tapes of chants just for that to send out the vibrations into the world, and....

GURURAJ: You just have to do practices. The practice we did this morning. There is no use just listening to aum tapaha, aum

janaha, just listening without actually doing the exercise, the practice. But what could be very beneficial is our chant: Haim Rim Krim Chamunda Ye Ve Che Che. Let it play. Let that music drift. Let that music drift.

NIRMALA : So if all meditators got this and set up places to play at all?

GURURAJ: Yes. Very beneficial. Very beneficial. Very very uplifting. It heightens the vibrations. Did you play that tape on the explanation of the chants this morning? I mean, you've got some idea. So you've got it floating there in the background. It would be very very good instead of having rock and roll music in the background.

MARYBETH: When you played the chant prior to our son's birth in February for about two weeks I used to let it run in the room...

GURURAJ: Yes. Yes. Beautiful [????].

QUESTIONER: [Inaudible] [Laughter]

GURURAJ: Good idea. Good idea. You can make tapes and...

QUESTIONER: [Another comment inaudible]

GURURAJ: You can make tapes of that chant both sides, just that and sell it, market it if someone wants to go into business market it at a supermarket. Call it "Uplift Your Vibrations. Find peace in your Home." And we have a folder in there of the same thing there, explaining it and let it run. Let as many people in the world as possible have it. Some enterprising young man that wants to go into business can make a very good living of it, if not a fortune. Just give me ten percent royalty which will go towards the building of an ashram.

MERRILL QUESTIONER: Could you define emotion? What is emotion?

GURURAJ: We spoke about it last night. Emotion is a feeling mixed with thought. That is an emotion. Feeling and thought put together creates an emotion. In other words, the feeling and thought both are motions. Combining them becomes emotion.

QUESTIONER: We have a couple of friends that are close to being psychotic borderline and I want to do more than just gurushakti and they are not at a place where they could really accept the kinds of practices that we teach with the thought of having to.... How far can I go without I won't offend them but how far can I teach them our practices without also taking away from the business part of our activity and....

GURURAJ: I get your point. Well, I am coming down to Cincinnati and if you could arrange appointments with them to see me I'd just be too happy if it is possible. And because when you say they are psychotic, psychosis is a very general vast term, and we could determine why they are such and perhaps talking with me they might want to start to meditate or

something. We don't know. I play it by ear. When I see a person, immediately, intuitively things just start flowing. No textbook planning. So try and arrange when I come down. I'd like to see them. It might be helpful.

PRASEELA: We've been talking a lot about love and what it is and what it isn't and emotions and so forth, and I'm wondering whether there are times when we express love without feeling it. I know as you said sometimes we have the emotion of feeling love and it is not love. I wonder if the reverse is also true.

GURURAJ: Yes. It could be. It could be true. Now, when we spoke of love we spoke of the various levels of love and we culminated by speaking of real love which is Divine love. And it's not all that could be capable of this divine love but I had to tell you of the various possibilities of love. The common love of common man and woman is always an emotional kind of love. And you can feel love for a person without emotion that becomes ideal love. Ideal love without emotion just a flowing without asking the reason why. You can experience love without any feeling or thought. But as soon as you direct it to a particular person, then the very direction produces feeling. The very direction to a particular person produces thought and feeling, for directing it is thinking it. But it is possible to love without thought and without feeling. Just love remains in itself; love experiences itself; and you, the little ego self with thought and feeling, you step aside. Love varies between person and person. It varies. And then there is nothing wrong in loving in whichever way you do because do not confuse lust with love; do not confuse lovemaking with love. Lovemaking is just as we would say, "My cup runneth over." Lovemaking is where you want to be totally close to the person physically so close that you would like that person's whole body to be merged into your body. And the closest you can get is lovemaking nothing wrong with it. Don't do it to excess though. It's a very natural, normal function. Then you have these gurus coming along and they say become celibates and... No. What for? If you are meant to be a celibate then God would have made you a person without any of those organs required for lovemaking. You would have been devoid of the emotions and the feelings that are involved. But the question is what quality we add to lovemaking that is important. How we can infuse through the mind and the body this spiritual so that you make love in integration, and not integration of yourself only but you also integrate within yourself your spouse. That is it. Celibacy has been so misconstrued. It does not mean abstinence. That is what these gurus teach. The Indian name for it is "Brahmachariya." Brahmachariya means to be "achar" means behavior, and your behavior should be like Brahma. Brahma is the Creator. So how did He create without lovemaking? You see? To behave like Brahma. Brahma, acharya. That's what it means. It's a very holy sacred act and not an animal act; and animals do it more sacredly than human beings do, really, because they have their mating seasons and what have you. The human animal has not. That's good. Every time is the right time. People must have a broad mind to observe life as it

is, to be as you are. There are certain observances and there are certain restraints. Yes. Good. But there in those observances and restraints there must be no inhibitions or repressions because they are psychologically damaging.

[END SIDE ONE]

NIRMALA: Guruji, while we're on that subject, why is lust bad at a young age? I think it's quite natural at a young age, and then a person matures, he goes beyond lust. Because animals, trees, flowers, everything reproduces. [???] lust, which is the urge to reproduce, why is that bad in man?

GURURAJ: No, lust in man, the thinking man, is not an urge to reproduce. By lust what I mean is this, is to find pleasurable feelings, to get a kick. That's what I mean by lust. Because you are always associating yourself with pleasurable feelings. And where lust could be not good for a person would be in the area that it could become an escape from pain into pleasure all the time. And that kind of pleasure is very temporary. While the same act performed with love has a permanent value, for it awakens the heart. It unfolds the soul. Lust does not. Lust is just a release, an ejaculation of built up energies associated with the subconscious mind which knows of the momentary pleasure that one has experienced. And you go for the momentary pleasures all the time, which is not beneficial as far as the heart and the soul is concerned. And that is lust. So to an outsider two people making love it's not [????] which I'm referring to but two making love could have a totally different connotation. And making love is a misnomer. You don't make love. You are motivated by love to act. That's all.
Two minutes past twelve. One more quick question.

VIDYA: John.

JOHN: Gururaj, I was going to ask you something about the senses, and since it seems to be your particular talent to hear we're talking about hearing the silence before meditating, or, but even beyond that, could you just touch in on why the individual can or cannot, depending on who it is, can touch in to hearing vibrations, or whatever you want to...

GURURAJ: Ok, now listen to me. Set back, relax, and listen to me. [Long pause] What did you hear?

VOICE: [????]

GURURAJ: Coming from me? Describe it.

VOICE: I can't quite describe it.

GURURAJ: There is the point. The human ear functions in a certain range of frequency. Right. Beyond that, on the sensory level you cannot hear. But if you can rise above that to a certain heightened vibration you can hear the vibration of a person which you cannot really explain. So when I give a mantra to a person it is picked up at that superconscious level in a very fine form, and I have to bring it to a grosser level like an ice cream cone thin at the end and broad in front so that it could become audible and speakable. But what happens to the meditator with regular practice, that he goes back to the source, to the thin edge, and when he starts experiencing the thin edge, then the mantra remains as an impulse. For you are the mantra, and you are nothing else but that vibration. For everything in this world is nothing but vibration. Some vibrations are more condensed. Others are not. Like sound waves coming from your radio or this chair. All the same vibrations operating in different frequencies. Like the human ear cannot hear a sound at a very low pitch and at a very high pitch. It's beyond his range. But one can be trained to hear those sounds. One can be trained. With some in a few years, with some in a few lifetimes, with some in a few million lifetimes.

To reach the essence of yourself at its vibratory level then you know the meaning of "first was the word and the word was with

God and the word is God." So for the individual, reaching the impulse, the essence of his mantra, is to be one with God. Yes. And why mantras differ from person to person is because no two people at this state are alike. They [are the?] individual vibrations connected and influenced by their state of evolution. Ok.

VOICE: A quickie. Not a question, but the cooks have asked that those who are going to eat come on time. There's a half an hour time frame....

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