

GURURAJ: Bill and Gail. Let's see, Bill's got his ears plugged. Where's our dear Gail? Ah! Now it is my greatest joy to make the most pleasantest announcement that Bill and Gail are engaged. So today we are supposed to have rapid question and answers. Okay! Begin!

(1): Beloved Guruji: Why did Jesus on the cross cry out, "Father, why hast thou forsaken me?"

GURURAJ: Yes, it was Jesus, the man, that cried out, "Father, why has thou forsaken me?", but Christ never said that, because Christ was one with the Father all the time.

(2): Beloved Guruji: Can you tell us how to distinguish between judgment and discrimination?

GURURAJ: Yes. Discrimination is a process of analysis where intellect is involved. Now, any impression that goes through our five senses is first carried through the mind stuff to the intellect which analyzed the situation and then, from analysis, it goes still further to a deeper level of the mind, the subconscious mind, where the analysis is compared with past experiences and association of ideas are formed. And it is these association of ideas that are formed that brings you to a judgment. So therefore, a judgment is never the same in two cases. A certain situation might arise and one person would judge it differently than the other, because their experiences in all these lifetimes that they have lived have been different. A view it depends on viewpoint. If there is an accident and you have four witnesses to the accident, you'll find each and every one giving a different view or a different opinion to the accident. So it all depends what our past experiences are, and the intellect analyzes and passes it on where it is associated with ideas which forms the judgment. And it could not necessarily be a true judgment. It is dependent upon the purity of our own subconscious. Right.

(3): Guruji, we have a lot of spiritual practices mandala, mantra, tratak, and gurushakti. I know many of us have found a problem in terms of trying to schedule and to set a degree of....

GURURAJ: That is very, very simple, because you only need one hour for your spiritual practices: a half an hour for mantra meditation and a half an hour for tratak which can be alternated as you wish. You might prefer to do the tratak in the morning or the mantra in the evening, and that is totally up to your, I mean your choice. Your practices of gurushakti and swirling of the mantras in particular chakras, you do not need to sit down for it. It becomes part of your daily life, even while you're working at the office or while you're washing dishes. It is taking the attention as far as gurushakti is

concerned and, while you're doing anything else, while even you're driving a car, you can still get your chakra moving. And, if you get your chakra moving while you drive your car, you'll save gas, as well.

(4): Gururaj: Can spiritual energy be drained from an object that you've blessed and, if so, do some objects hold energy better than others — say, paper, metal or stone?

GURURAJ: Right. Metal has the ability to retain to a far greater extent. Spiritual energies cannot be drained from the object itself, but what could happen, that after — say, the mandala practice, after you have attuned yourself with the mandala which has a ring behind it, a metal ring — after you have attuned yourself so much to it that you become one with its vibratory level. Now, if someone else touches that, it would interfere with the vibratory level. So if such a thing would happen, I could recharge it for you — if you want to put it that way. Or else get another mandala, whichever you prefer.

(5): I've recently started smoking and I've noticed a lot of people.... [Inaudible.]

GURURAJ: I am not to blame. I smoke, but that doesn't mean you must. You know, there is a great truth in the old Catholic way of life. "Do what I tell you to do, but don't do what I do." Now, I'll tell you what the truth is. For example, you know, you all know I had an open heart operation about four years ago, and every six weeks doctors want me to come for a checkup and the only thing they really do is sit around and chat with me, because they enjoy that. And most of the time with their heart patients they call me up to put them into meditation and get them in a condition where the — where they are in such a calm frame of mind, and that helps the whole operation process, because if a person goes onto the table in a very anxious state, there is a lesser chance of success. So, Chris Barnard and his team, and Sanchez, and Marius, and all those guys, they phone me and say, "Look, could you come over. We've got " and I put them through meditational practice or whatever is required for their particular purposes. Fine. Now, going through these checkups, naturally, you know, they check for the EEG's and they take X rays, and they find that my lungs are totally clear — clear as a baby's lungs. Now, if you can do that, then smoke! Hm? Right. I have certain practices which I do which clears my system entirely. For example, these people that eat with me will tell you that I cannot retain food in my stomach. Within half an hour, I draw the vitamins or the essences of the food into the bloodstream, or whatever way it works, and the balance, the residue, I expel within half an hour. Now, I mean, this comes through long years of practices, yogic practices, and things like that. So this smoking is not something that I would recommend unless you have the ability to keep your lungs totally clean. I smoke for a few reasons: Firstly, I enjoy it. And the second reason is this: that it keeps me grounded. Now what

I mean by that is that I have a tendency of floating off into meditation all the time. Now this would be fine if I was living in a Himalayan cave, but if I have to work actively as a teacher and traveling around the world all the time, I have got to have my feet on the ground and to be able to relate, instead of being in that state all the time. So there is some method in my madness.

(6): We all know that our mantras are attuned to our own personal vibration. Does that personal vibration ever change, and, if it did, would a new mantra be required?

GURURAJ: Right. Your personal vibration never changes. It can only be heightened. In other words, your basic vibration is always there, but, as you progress in your mantra meditations, your vibrations become heightened; and, as it become heightened, you would experience the subtler and subtler and subtler layers of your mantra. Now I think I said during the week that we could compare it to an ice cream cone, where the mantra is picked up at the narrow end, the thin end, and it has to be brought to the broad end, which is for the reason of being able to hear it and speak it. Now, as you carry on with the mantra meditation, you'd find it receding to its narrow end. In other words, with the heightening of your vibrations, your mantra will become subtler and subtler and subtler, until the point is reached where your mantra is experienced just as an impulse. My guru gave me a mantra that has 13 syllables, but I experience all 13 syllables as an impulse like this all the time. As a matter of fact, as I am sitting here, my mantra is going on. I could be talking about anything and yet the mantra is going on. Now the ideal situation is this: that you have to become the mantra. Now if there was a kind of machine where the human mind and body and spirit was dissolved to its sound value, what would be heard would be your mantra. So the ideal is this which everyone will reach that, going through this process and reaching its subtlest level, you become the mantra. And when you become the mantra, you become one with the entirety of all existence.

(7): Gururaj, if we believe that there's a Master Plan and that there are no such things as accidents and things, at what level does human choice come in, or is it not on this level, on this level at all?

GURURAJ: That would take time to answer. Use it as a question for tomorrow morning's satsang. Remember it and I could explain the various gradations. Okay?

AMRIT: Write it out so you don't forget it. I've got it.

GURURAJ: You've got it, right, fine. Because that will take about an hour to I can't make a quickie out of that one.

(8): Gururaji, I've had a number of people who I think must be new meditators ask me what "namaste" means in the last couple of days, and I've had a couple of people ask me just what your blessing of our treasured items is and how you go about doing it, and I thought [inaudible.]

GURURAJ: Yeah. I'm surprised this is not explained!

I was really surprised, too. Three people today have asked me what's "namaste" mean?

GURURAJ: Oh, now, "namaste" "ste" means "thee," "nama" means "to bow," "ster" incorporates Divinity. Now: "I bow to the divinity within you." So everyone has divinity and it's a constant reminder that there is a divinity in each and every one. Instead of saying "Hi" What the bloody "Hi" is "Hi?" Hm? Namaste! I bow to the divinity within you. And you bring your hands up not down there, hm? Bring your hands up means that by action, word and thought, I bow to the divinity within you. That's what "namaste" is all about.

Don't stand. Sit! You're an old man!

AMRIT: She had one other question. The part about....

GURURAJ: Oh, oh, what was the other one?

That people asked me about your blessing of items, how you do it and....

GURURAJ: Oh, the blessing of items, yes. Oh, do you want to become a guru? Oh! No, the process is very simple, where I would energize it. In other words, pour into it spiritual energies which helps to heighten your vibration. It has a pleasing, calming effect to a certain extent, and anything uttered not only imparting the spiritual energies to it, but a prayer goes with it that "May the wearer of this item always find that joy and peace." That is blessing. It's not like old Doug used to do blessing in some other ways. [Makes sign of cross, followed by laughter.]

(9): I have another one on this subject.

AMRIT: Same subject?

(9): Yes. Do you have the person in mind when you give that blessing, or is there....?

GURURAJ: Not necessary to have the person in mind, because once you send out a prayer, a very powerful thought, it will reach the object as soon as you put it on.

[quietly] Your pains ... totally gone, finish! Ah, good!

(10): I always hear an all pervading sound I don't know if I can say it. It sounds like crickets, or whatever. I don't know. I don't know what it is it's not really crickets, but it seems to be all around and I hear it all the time. What is that sound?

GURURAJ: Well, describe the sound to me. How does it go? Crick , crick, crick? [Pause] Is it a humming sound?

A humming, a humming sound. Yeah.

GURURAJ: Beautiful, beautiful. That's the primal sound of all existence. Very beautiful if you hear it all the time. But then you've got to discriminate that are you hearing it really from externally, or is it just a buzzing in the head? Yeah. Because I have had people coming to me, you know, that had these sounds in their heads. You know, buzzing noises, and which are very easy to get rid of them.

It doesn't sound like it I don't think it's a buzzing in the head.

GURURAJ: No, it's an external

And I hear it all the time. It seems like it goes all over.

GURURAJ: Yeah, you are getting the primal vibration of everything. Oh, yes. This is very, very good. Tell me, in your life do you tend to be very reclusive?

Not particularly, no.

GURURAJ: What's your preference: to be reclusive or to mix around a lot?

I like people; I like to be with people.

GURURAJ: That's very good. So it balances off. Because with the primal sound, one tends to become very reclusive in oneself, and then you try and shut yourself away from the environment. So there's a happy balance. Good.

(11): Of what value is it to experience or reexperience the moment of your birth?

GURURAJ: No value at all. None.

AMRIT: The question was "Of what value is it to experience or reexperience the moment of your birth?"

GURURAJ: No, no value at all, because what we teach is to live now. Right not in the past or the future. Live now. That is happiness, and that's joy. Why go through all those traumas or whatever? That is the psychological approach. And, perhaps, in some cases, it could be successful the psychological approach. Ours is the spiritual approach where we draw from inside those spiritual forces that overrides and smooths over all the traumas and all the anxieties and all the problems. We use the power of God and not the power of psychoanalysis.

(12): I've noticed, Gururaj, that mechanical equipment, like your car or computers, will respond if you put attention on them when they have a defect and sometimes, over weeks or months, they will cure themselves.

GURURAJ: Have you found that?

- Yes.

GURURAJ: Wonderful! Show me the trick. I'll save on garage bills. But that is

I want to know what is the influence

GURURAJ: Yes, that is very true, that is very true. This can be done, because mind over matter I mean, that is the secret behind it. And if you read this book, Psychic Discoveries Behind the Iron Curtain many of you must have read that book, where just with the power of the mind this lady could separate, you know, the white from the yellow of an egg or move solid objects from one place to the other by sheer mental power and sheer concentration. But a great danger lies in this. It is this, that if you read her life story and all these people that go in for these psychic they call it "photokinesis?" "psychokinesis," yeah all people that try and expand on these siddhis, as we would call them, normally end up in a mess. They become nervous wrecks, because it is a very great drain on the nervous system. Now there the power of thought, as far as your motor car is concerned, you can right the wrongs by thought force alone. Thought force is also mixed with a kind of faith, and, as the old saying goes, "Faith can move mountains," why can't it move your car?

Specifically, a friend told me that he had a computer system which was very complex and was all perfect, but it wouldn't work. And a computer expert told him, "Well, just give it some love," and then next week it worked.

GURURAJ: Wonderful! Well, was it a woman or a man?

No, he was a friend.

GURURAJ: Oh, what a pity! Because such powerful love really requires you know? Sharing with the opposite sex.

(13): What is the significance if your mantra sounds ... uncomfortable....?

GURURAJ: No mantra could ever be uncomfortable. Perhaps you're not pronouncing it properly, or perhaps you are not using it properly. There's nothing more harmonious than your own personal vibration, because you are nothing but compacted vibration; and, if your mantra is taken from your vibration, then it would be very harmonious to you and very comfortable. After satsang walk out with me and tell me what your mantra is and I will pronounce it for you and you'll find a difference. That doesn't mean that everybody rush to me, huh?

(14): Beloved Gururaj: is individual spiritual energy attached to the physical body in such a way that it would make it inadvisable to donate blood or eyes or any of the internal organs while you're now living or at the time of death?

GURURAJ: Right. It is always very advisable to donate one's organs for the purpose of helping someone, or even for the purpose of research, whereby some more knowledge could be gained and it could help someone else. I'm a great believer well, as a matter of fact, you know, this whole body has been donated, you know myself, I mean to various purposes. So let it be put to good use. Nothing wrong in it at all.

(15): [Totally inaudible.]

GURURAJ: Yes, it does. The question is this: that she has seen more people embracing on this course than she has ever seen ever. Because this is not something that happens so much in England. Now, there are advantages and disadvantages in embracing. The disadvantages are greater. I know there's a school of thought in America that you must embrace someone four times a day. Right. This, on the one hand, could lead to a lot of permissiveness, for one. Right! Unless a person is of, you know, total purity of mind. Right. The other thing that happens is this, that two people no two people emanate the same aura we're always emanating. Fine. Now, if one person with a certain kind of negative more negative emanations, then the negative, gross emanation could definitely affect the person on a psychic level. So I am a person that do not encourage embracing. Although it's very nice. It's rather this is better: I salute the divinity in you. That's far nicer. I indulge in embracing wherever it's required. When in Rome, do what the Romans do. But in the embrace, I am imparting something. I'm strong enough not to allow anyone's energies to affect me. Now, I have certain people on certain practices where they are not to touch anyone except their husbands or wives. They are put under certain special practices where a certain psychic development is taking place, and they are not to be interfered with by touching as far as they can help it. So I do have a few people on such practices. But, generally speaking, if you meet an old friend and, you know, you two are so much alike and a little embracing, good? It's all right. It's all right. Meanwhile, there is one fallacy: that the more you embrace people, the more your start loving people. That's nonsense, absolute nonsense. Love comes from inside, and you don't need to embrace to express that love. You know, your very look, your very face, your very eyes show that love for the person. And that is why I do not even perhaps I'm of a different school therefore, I do not even encourage



dancing. Dancing, yes, where two people dance separately, yes. You know, ballet that's fine. Or even disco, you know, that's fine, you know. But this close contact between people and this has been the whole society is structured in this way that it has made society more and more permissive and more "anti" all the Ten Commandments. So then they invented the Eleventh Commandment, right, which is "Thou shall not follow the previous ten!"

(16): Guruji: I've in the last two months been taking massage classes in the evenings, and I'm a little concerned about what you just said about hugging. Am I going [....?]

GURURAJ: You are conducting massage classes, or are you being massaged?

I'm taking classes in how to do massage.

GURURAJ: Oh, you're learning the techniques of massage. Well, gurushakti would be a very good protection against any ill effects of negative vibration, because you are recharging yourself with something so positive and strong that the little effect, you know, won't hm?

(17): Guruji, I've heard so much about dharmic mates, could you talk a little about them?

GURURAJ: No, there are no dharmic mates at all. There are only classmates. Dharmic mates are those: two people coming together right? and helping each other to work out their dharmas in life. Now when two people work together in total service to each other man has his duties woman has her duties. They are built differently, for one; their roles in life are different: the husband is the protector, provider; and the wife has qualities that the man does not have. The woman has qualities for example, a woman has qualities of tolerance and patience and tenderness and that all givingness and that sacrifice; and, if she did not have those qualities, she would not be fit to bear children. While the man has always been the hunter. You know, he's the one that brings home the beans and bones. So together they are performing

AMRIT: Beans and bacon.

GURURAJ: So together they are oh! Don't use unkosher words! so together they complement each other. That is the difference. There is a difference between man and woman. There are biological differences, physiological

differences, the mental chemistry functioning in a different way, but they should be complementing each other, and by complementing each other, they are working out their dharma in life, and the dharma in life is to proceed towards that goodness that is there. So when two people are working out their dharma, they are not dharmic mates, they are classmates they're in the same class progressing forward.

AMRIT: Okay. Maybe just one more, because....

GURURAJ: Is it so short? What is the time?

AMRIT: Well, it's a quarter to, right now.

GURURAJ: Oh, oh, dear me! I suppose the photography took a long time this morning, hm? Uh, What cha call it has his hand up for quite a while there. How is it? Not paining yet?

(18): It's been all right. Guruji, I'm doing some research at the moment which requires killing animals and ....

GURURAJ: Cutting animals?

Killing [inaudible.]

GURURAJ: Killing animals. Right, now, firstly, killing is not a good thing, right, taking life unnecessarily of an innocent animal. But then in this world, sometimes one has to perform a lesser evil for a greater good. That will always be there; there are always things happening that balances things off. Now if you have to cut up a rat so that by studying it you could benefit a human being, which is of a higher species, then it could be justified, although basically the principle of killing the rabbit or the rat, I mean, it's not really savory. But if it is done for the purpose of doing good, then, by all means, it is justified. A lesser evil for a greater good.

AMRIT: Okay, one more question.

(19): This is a fast one. Guruji, how I know this sort of question has to do with anger. I know you get angry sometimes

GURURAJ: Right, now, for example, say for example, a person says an awkward or bad word to you, right. Then your reaction should be not of anger, but your reaction should be more of compassion to that person, kindness to that person, that that person's mind is not on the level and therefore he said a word, you know, which is not good. We should never allow these things to affect us at all.

Well, my question is: I know you get angry, too, but you don't hold on to it. What's the secret of not holding on to it?

GURURAJ: Become a guru. No, that's a very good question. Actually, it's very profound. When we can view things objectively, then anger disappears, because, as our heart expands and greater and greater love comes, you know, in the heart, then naturally there would not be place for anger. Because the mind momentarily would feel angry, but that anger is just shed off like water off a duck's tail. So the best way is to keep on with one's spiritual practices which will expand the heart and the awareness, and, by expanding the awareness, there's greater understanding, and then we truly try and understand the person and understand his actions so that we don't get angry. And, instead of anger, we rather develop kindness and compassion, saying, "Oh, well, look, he has been foolish, you know. So I'm not going to become angry, because if I become angry, I'm going to be more foolish." Yes.

AMRIT: One more quickie and that's it.

(20): We were told that the emblem is a yantra. Is that true, and, if so, what is a yantra?

GURURAJ: What is a yantra?

I don't know. I was wondering if that was just a new word or something.

GURURAJ: No, it's not a yantra. A yantra you see you get yantra, mantra, tantra, bantra, santra.... It's not a yantra at all. It's a emblem, a symbol of what we stand for. And, of course, the most important thing on the emblem are the five lines. You know, in musical notation, we have the five lines which symbolizes harmony. Let there be harmony amongst all these religions, because all religions contain the essential truths; and, by finding the basis of all religions, we become,

ourselves, better and we become more tolerant to other people's religions because the purpose of all is to find the light within. That is why we have the flame.  
Ist das alles? Gut! Okay. Yes, it's very necessary.

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