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## SACRED HEART #2: RAPID FIRE

QUESTION: Is there a time, a place, for self defense?

GURURAJ: Yes. A loving heart, as the world stands today, will bring a new non violence. But non violence does not mean that you must not have self defense. If someone some mobsters come and attack your home, your wife and children, naturally it will be your duty to defend yourself and them. But you yourself will not commit an act of violence. Society today is so geared that the average American child is subjected to 13,000 murders a year on the television screen. So total change of heart is required.

Now, if the parents, through spiritual practices, become more loving, then that will definitely reflect upon their children. Do you know that many of our lady meditators who gave birth to children after meditating just for a short while, and you look at those children. They are just beautiful. They are sparkling with radiance an inner quality. Now with this greater and greater lovingness, (you are listening, Phyllis, good [laughter]. When I meet and greet her I say, "How are the both of you?") there's a cordial atmosphere at home. You know, meditation does this. There's an old saying, "Those who pray together stay together." Same way, and in a far deeper sense: those that meditate together stay together. Oh yes! And that whole atmosphere of the home must affect the children in one way or the other. Gradually perhaps, but it definitely will have good results. So therefore, the more people start meditating and discovering that inner self, that deep love, the next generation would become a better generation.

Look what's happening today where even Zaire on the other side of the world where I come from South Africa we get reports of Los Angeles you know, through UPI and [????] and all that where kids of ten, eleven and twelve get into a group and attack their teachers; where they get into a car and pull a gun and just shoot down anyone in the street without rhyme or reason. Look at the great amount of drug addiction. People are becoming mentally deranged and that is why teachers like myself spiritual masters have to go around. I travel seven or eight months a year, going around the world teaching, teaching the message of love and peace. You see. That is the position. So if an individual can better himself, become more harmonious to himself, he will definitely influence his immediate atmosphere.

Now my favorite analogy is this, that it is the nature of a flower to be beautiful, but that's not all the flower does. It also enhances the beauty of the garden. But our duty is to self betterment, self unfoldment, and it has an effect on the environment. For example, I've said this many times before, you might go to a certain home and the atmosphere will be such that you feel like leaving immediately. Then you might go into another home where the atmosphere is such that you would like to just stay longer. You see? So this is what I spoke about earlier in my talk of everything emanating a certain

energy. Now it could be a positive energy or it could be a negative energy. It could be a hateful energy or a loving energy. So that is how we can help ourselves make our lives better, thereby bettering the lives of our children and then the generation there after would be a better generation. Not to say that we will have complete peace on earth, it has never been done. There have been great, great men like Krishna, Buddha, Christ, Mahavir they couldn't bring about peace on earth. But peace can be brought about on an individual basis. That is for sure.

And every word I speak I never speak from books. I speak from my own personal experience. If I have reached that stage of total integration, so can everyone else. I'm none different than you. None different. I am an ordinary human being. When I'm thirsty, I drink water; when I'm hungry, I eat food; I even go to the bathroom. Oh, it's a crazy world this, you know? Crazy technology where they've found ways to make bread last for weeks and marriages don't. Why? Disharmony.

There is this one fellow hauled up in court on the charge of bigamy. And so, after getting evidence, this, that, and the other, the judge said that "You are acquitted and you are free to go home." So this man says, "Thank you, Your Honor, which home?"

QUESTION: What is a guru?

GURURAJ: Guru. The word "guru" means: "Gu" is darkness. "Ru" is light. "He that leads one from darkness to light." The true guru is like a father, a friend, a confidante. A true guru must be a person who is self realized. No man has the right to talk of God if he has not experienced God himself. That is what a true guru is. He loves, loves, loves. He understands the real meaning of "love" thy neighbor as thyself." He knows of no separation. He just knows of oneness. And he expresses it in different ways to different people according to their needs. He lights the spark, but you have to fan it to make it into a flame. He shows you the way. He shows you the path, but you have to walk it. And sometimes the guru, if he can't get it into a person's head from up there, then he gets it from the bottom. He works in many different ways. He imparts the spiritual impetus. Because a true Guru is nothing but an instrument, and he allows that universal divine energy to flow through him to you. Like a piece of wood made into a flute where divinity blows through this piece of wood so that the world could enjoy the music. That's a guru nothing different, very ordinary. Very ordinary.

QUESTION: I've heard you say that your job is to lead us to the guru within ourselves.

GURURAJ: Yes.

QUESTION: How do we know when after using the practices when we have reached the point when we are ready to rely on that inner guru and wean ourselves from the outer guru?

GURURAJ: Yes. Right. I've always said this and it's been in so many newsletters and I've mentioned it in hundreds of talks you know, I've given over a couple of thousand talks by now I always say that the external guru awakens the internal guru within you. Then you can discard the external guru.

Now, how do you know that the internal guru has been awakened? That can only be experienced by you. You will just know when you're totally integrated, totally all embracing, loving even the meanest worm that crawls on the floor, for that too is life and divinity resides in there; where there will be no malice, no hatred, nothing but just love, and you are filled with that divine ecstasy and you become a law unto yourself. No separation exists. There's no "I" and "you," there's only oneness. And then we say that you can discard the external guru, but when you reach that stage the external guru, too, becomes one with you. You see?

Like for example my guru. I was doing a course in England and we received a telegram he was ill and I flew down to India to see him age of 84 and after I got back home I was just at home for two weeks I had to fly to England to do some courses there and public lectures, and received a telegram that he passed over. But to me he is still so so alive. He's not dead. He's alive to me. I could see him. I could converse with him. For when a person has reached the state of self realization, everything becomes merged. It's like throwing a pound of salt in the ocean. Merges away, you can't separate it. Next.

QUESTION: How do you differ if you are self realized now as you said you are among us conversing how does that differ from when you go into a state of samadhi? I've seen it a couple of

times.

GURURAJ: Yes, you have been in some of our communion practices. It doesn't differ. You see you cannot although being self realized you can't live entirely in the state of samadhi twenty four hours of the day. Twenty four hours of the day, every moment of the day, you feel that divinity within you and outside you. You feel it all the time. But to go into that kind of samadhi when I go into communion it is called "nirvikalpa samadhi," which is beyond all mind, all thought, where you merge your way into THAT UNEXPLAINABLE THAT. So there is a difference. If I have to be in that state all the

time it has been said by other masters like Ramakrishna that your entire body will disintegrate within 21 days. So you are totally aware of THAT, with a capital "T", and live life harmoniously and lovingly.

When I do the communion practice I bring back, as you have seen in the practices, bring back that divine energy and bring it into the room where people can experience that Divinity. It's to give people an experience that there is something there. It is not just mental gymnastics. There is something there which can be known experientially. Like the Upanishads always start has started with the one saying, "what is there to be known and by knowing which all else is known?"  
THOU ART THAT, I AM THAT, AND ALL IS ONE.

QUESTION: Gururaji, you said something in your talk about whatever you do you will get paid back. Does that mean in this present life or later, or...?

GURURAJ: Some of the sufferings that you're going through now perhaps might have had its origin in a past life and there was not enough time in these three score years and ten to pay off that debt. That we call karma.

QUESTION: When you're doing evil to somebody else?

GURURAJ: Right. It must rebound back whatever you sow, you must reap. So if you're doing some evil to someone, if this life is too short to repay the debt, you will definitely repay it in another lifetime. But I've said this before, there is a way out of not repaying, and that is, say if you kill ten people, save the lives of eleven and you're one in the credit balance. Karma, although being a law that whatever you sow you will reap, is also like a balance sheet. You can balance out. And this is through meditation and spiritual practices we become more harmonious to ourselves, we become more loving, more kind, more compassionate, and through these qualities that we develop within ourselves we can balance out. I don't know if I told you this before, for example in the Indian languages there is no such word as "thank you." We never say "thank you" to someone. You say, "Shukriya", which means "good deed." We plant in the person's mind if someone has done something for you like getting an old lady's parcels to her doorstep, the lady will say "shukriya" which means "good deed". So you're inspiring the person to good deeds all the time. Or else you'd say, [maherbani?] which means, "you have been merciful." You see, it is always the positive, positive thought all the time. "Thank you" means nothing. People just say it for the sake of politeness. We say, "thank you", you say, "Oh no thanks required." But to plant a positive thought in a person's mind is....

QUESTION: If a person has difficulty disciplining himself into meditation [Inaudible]

GURURAJ: Good point. As a matter of fact I've talked about it where?

VOICE: Boston.

GURURAJ: Not in Boston, somewhere out of Boston. Somewhere near Edra. Amherst, yes. A similar question was asked where a young lady says that, "I want to meditate, but I don't have motivation." So I gave her motivation. You should meditate. Nevertheless, your question is based purely on you fall asleep. Right. Now your body might require the sleep. You might be very tired, so it might require sleep. But does this not prove to you that meditation brings a deep relaxation to you, that you fall asleep? I always ask people to sit and meditate. That helps from falling asleep. Another rule: never meditate in a totally dark room. Light a candle or a small light, a dim light. And another thing which could really deepen your meditation is to have a bath before you meditate. If not, wash your face and hands with cold water. That will help you not to fall asleep. So these are little devices, really. But then if you come home after a hard day's work and you are doggone tired that's an American expression? What does "doggone" mean, by the way? The dog is gone. And these little things do help.

Water is a very quieting agent, and that is one of the five elements that compose the universe: earth, air, fire, water and ether. As a matter of fact, water is 70 percent of the world is composed of water 3/4 actually. Seventy percent of your body is composed of water. So, wash your face and hands in cold water, especially on a snowy day's night. [Laughter] Mind you, while coming down we had a bit of snow on the road and then while approaching nearer here the weather's beautiful.

You know this church some churches take a pledge once a year, hm? And while others take one every week or every month, but some churches take a pledge once a year and they tell you that no deposit, no down payment, and twelve months to pray. [Laughter]

QUESTION: Why have you recommended that you not meditate with your animals and pets in the room?

GURURAJ: Animals have the tendency of drawing your energies away from you, especially when you reach that quietude of mind they draw those energies. You need to preserve those energies for yourself. Now it's nice to have pets, nothing wrong with that. They're lovely. They have such a beautiful instinct. You cannot call it conscious perception, but

take a dog, for example. They are such, you know, that faculty, where the master might still be a few blocks away and the dog will run outside to the gate. But when it comes to meditation, they being of a lower rate of evolution, they tend to draw the energies from you which you are trying to build up. After meditation you play with them and that's nice.

SAME QUESTIONER: [Inaudible]

GURURAJ: Yes. I know, I know [Inaudible]. You know we had one experience in England I think some of you might have heard of it where this person was still, just doing, he was on his prep technique. You know, his hands out like that and a little mouse came to rest in his palm and fell asleep. It was beautiful. You must ask Vinny. It happened at his [???] center. And Vinny is someone that migrated from England to America and lives in what's the name of the town? Near...

VOICE: Bedford. New Bedford, yes. He lives in New Bedford. That is so beautiful.

GURURAJ: So, animals are very sensitive. Very, very sensitive to love. And here this person just finished he was just initiated into the prep technique and here a little mouse comes crawling out and curls up in his palm and falls asleep.

[Tape clicks off and back on. Some man is talking at length but inaudibly. Some form of discussion seems to go on to end of Side 1] [Side 2 resumes with continuation of some discussion]

[Tape changes immediately to Gururaj. It may have been recorded on an unerased tape.]

GURURAJ: You'll find that an animal always [???] his way towards me first, or a little child. Instinctively they feel that love that you are emanating. It is just remarkable, it's phenomenal. You just can't explain it.

QUESTION: [Inaudible]

GURURAJ: It's not destructive, but you're dissipating energies, that's for sure.

QUESTION: They pick up this energy?

GURURAJ: Yes, yes, they draw it from you.

QUESTION: I know this is probably a very rhetorical question, but what effect does it have on them? Is there any way of....?

GURURAJ: It energizes them more while it depletes you.

QUESTION: Do they zip around or something and do they pick up this energy can you notice it in the animal...

GURURAJ: I could. I could. I don't know if you can. [He laughs]

QUESTION: What advice can you give to one of our meditators who took up meditation to try to get his life in order but can't get his life in order long enough to sit down and meditate?

GURURAJ: Well, that is where the discipline comes in. You've got to everything although meditation itself is effortless, as you know but everything to get to meditation requires some little effort. Everything is effort. You had to make effort to come here. If you want to go from here to the bathroom you've got to make effort to go there. Everything is effort. But it becomes effortless. For example, if you have to breathe it's an effort, but you're unconscious of it. It's spontaneous, natural to you. For your heart to beat it's an effort. You see? So everything has to pulsate with energy and energy is effort itself. And directing one's energy to sit down to meditate is effort, but once you get into it you consciously look forward to meditating. It has such a harmonizing calming effect upon you. You know I've been staying at Vidya and Sujay's house and when it comes to time "can we meditate?" And everywhere. We stayed at Vinny's house Vinny and Ann's house time comes, they look forward to it to meditate, but you've got to get into it. So in the beginning some little effort is required and then after once you're in it, you just want to because of the mind being taken to deeper and deeper levels of bliss and quietitude, silence. So in the beginning a little effort is required and perhaps some discipline.

QUESTION: Is there any conception between well, it seems that the longer I meditate I've been meditating for several years now, and the longer I meditate, the more active my dreams become and they're getting crazy.

GURURAJ: Beautiful.

SAME QUESTIONER: They're not even like dreams and I'm wondering a lot of times during the day if the [?????] I was picking up when I was grocery shopping in my dreams is in the house. I've gone around looking for it. What kind of connection is there to this? Is it two different experiences or two different realities?

GURURAJ: Yes, what is happening there is this, that to be able to dream and may you have more nightmares. To be able to dream is a great gift from God because in the dream state you are releasing samskaras. It's a cleansing process. A dream is a cleansing process. If you had to live some of those dreams in your waking state of life, life would become unbearable. You'd land up in a lunatic asylum. So a dream is a formulation of various experiences, most times in a story form, and you release those mental patternings which is very good. It's a release valve. There is only one person that never dreams. He is the self realized integrated person because there is no more samskaras no impressions left.

QUESTION: What if you dream about loved ones dying, or you dying, or something else dying?

GURURAJ: There's nothing to worry about loved ones dying, because dreams are not necessarily prophetic, you see? It might be that you've experienced before in this lifetime or some other lifetimes before your loved one dying and those patternings are still there so it is just a repetition of some experience which does not remain in your conscious mind anymore, but it is planted in your subconscious. So it repeats itself. And then it might be some incident during the day or even the week before which you've forgotten have triggered off the remembrance of some past experience. When Freud says a dream is an expression of a suppressed desire, he is talking rubbish. That is not totally true. Partly perhaps, but not totally true. He says every dream is an expression of a suppressed desire. Now the loved one... do you have the desire that that loved one must die? No! So how can it be a suppressed desire? You want the loved one to live.

SAME QUESTIONER: Well, unconsciously, could you want them to die?

GURURAJ: No, unconsciously it could be, there, too, we have to go back deep down into other lifetimes and something like that. You have to dive deep to know that. But what I'm trying to say to you is this, that do not think that because you dream of a loved one dying that that is going to happen.



SAME QUESTIONER: I thought that maybe it could be dying, not physically dying, but emotionally dying somehow, some crisis was going on.

GURURAJ: Perhaps that. Or it could be "let the evil in you die, and let the good remain." There are many interpretations. For example, the Hindus they have a goddess called Kali, you know, who is in the pictures you see, she with a sword and skulls around her neck, you know as a necklace, and that, and black and terrifying you know, with blood dripping that's how she's pictured. But what it really means is destruction of evil. May all that which is not good in me be destroyed.

QUESTION: I've found that when I meditate and then the next day when I go back to my job that the little things that seem rather absurd I will tend to note them and I will make a very frank statement that will sometimes get me in trouble. How do you deal with that.

GURURAJ: Now it is very good to be truthful, but the very frank statement could be made very tactfully. You know it's very easy to tell someone, "Hey, get out of the bloody door!" Or you could say, "Would you please mind leaving, I've got something to do." So frankness, although it's a virtue, but the virtue can be misinterpreted as that which is not that which is unvirtuous. So you see one has to be very tactful. And sometimes as Ramakrishna, the great sage that lived at the turn of the century, said, sometimes it is better to avoid telling the truth. For example, I, if I see a friend, you know, flirting around with some other girl, flirting around or whatever, I will not go and tell his wife. "Hey, I saw your husband doing this or that." I will not say that. Because what will be the end result? A big quarrel in the home. The home might split up, this, that. So I'll avoid telling the truth. So you see one has to measure up circumstances.

SAME QUESTIONER: Have you had this happen before where people who told you that they feel more I guess I feel a little bit more like my guard is down and yet when I do not meditate during the week I can walk into a situation and all hell can break loose and it doesn't bother me. If I meditate and then walk into a situation like that I'll find myself turning insane, I'll simply....

GURURAJ: You're becoming more honest. You're becoming truthful to yourself, and you, inadvertently perhaps is just expressing it in the circumstances involved, but it is making you a better person. Look, you can throw a stone hard on the ground and the stone won't feel it being knocked. But if you throw a person hard down on the ground the person is going

to feel it. So it's a degree of sensitivity. The meditator develops a finer and finer sensitivity, and by doing that he can feel his real inner self because he has become sensitive and not insensitive. All these troubles we have in this world is because of insensitivity.

QUESTION: You have mentioned that divinity is neutral and yet it also seems as though things like karma, our soul, carry on with karma or determination, some kind of determination. I'm unclear as to how these things come together this neutrality with this determination of sorts.

GURURAJ: Oh yes. It's a superimposition. The manifestation is a superimposition upon the Manifestor and therefore it is subjected to the unrealities of life, and all unrealities are trouble makers and nothing else. So this energy, as I've said a million times before, those neutral energies are like electricity. You can put it into a refrigerator and get coldness and you put it into the heating system and you have warmth. The same electricity. Experience it. Don't try and analyze it.

QUESTION: Does that mean we became the directors of that neutral energy?

GURURAJ: Yes. Because of your free will.

SAME QUESTIONER: [Inaudible]

GURURAJ: Absolutely. You want to reach from here to Kankakee. Now there might be five different routes to reach Kankakee and you are going to decide which route you are going to take. The divine will says you've got to reach Kankakee. Right. But your free will will say which road you're going to take. Now you can take a donkey cart to reach there, or you can take a motor car or a helicopter. It's your free will. And free will must be used for betterment all the time.

You know, we were talking of illnesses earlier on. Jack meets Joe and says, "Hello friend, I haven't seen you for a long time, Joe. How are you feeling? How are you doing?" So Joe starts complaining. He says, "Oh, I've got heart trouble, I've got arthritis, I've got ulcers, I've got high blood pressure, I've got this, I've got that." Then he was complaining, listing all his illnesses and then Jack asked, "What do you do for a living?" He says, "Oh, still the same old thing. I sell health foods." [Laughter]

QUESTION: I've experienced a dream about a very close friend where I talk with her father. I could tell her what he looked like, could explain their house that they lived in at the time, never met him dead long years before I ever knew her, including the house that he lived in, I'd never even been south, you know, but I knew the house, I explained what he looked like.

GURURAJ: And it was exactly true?

SAME QUESTIONER: Exactly.

GURURAJ: Beautiful. Beautiful. So you see, the human mind has the clairvoyant powers which can be expressed in a waking state or in a dream state or in a meditative state. The human mind is capable because what happened there is you went beyond your conscious mind, and in your dream state you touched the superconscious mind where everything is here and now. These things are observed. I have these experiences so so often where I'm talking with someone about something in a certain place and then I say wait a minute, I had the same conversation with you already. There are things like that. But don't pay too much attention to it. It is a good sign. It's good. But don't attach yourself to the psychic phenomena. Your aim is to find Divinity and thereby find that harmony within yourself.

QUESTION: During a couple of my meditations, I've felt as if I had recalled a couple of my previous lifetimes. Is it necessary to do that or, I mean why do we do this, and how do I know is it necessary, is there a purpose for it, or...

GURURAJ: No purpose at all. Your mind has gone to a subtler level. I personally, at will, can experience and know and go back to the time of my previous lives. So if that happens, good! Experience it. Enjoy it.

QUESTION: What is the difference between hypnosis and meditation and are there benefits to hypnosis?

GURURAJ: Hypnosis I would never recommend to anyone. The reason is this: hypnosis works on suggestion. Meditation does not. Now, when a hypnotist gives you suggestions to do something or go into deep sleep state now remember sleep is not meditation, that's another difference now the great danger there in hypnosis is this, that with the passing on of his suggestions he's also at the same time remember his suggestions are going from your conscious mind

to the subconscious, it's putting the conscious mind in a state of sleep. Now, the hypnotist might have a lot of negativity in him, so with these suggestions, with this energy force, in the suggestion directed to your subconscious mind, which is more subtler than the conscious mind, he is also implanting his personal negativities in your subconscious mind.

SAME QUESTIONER: What if it's self hypnosis?

GURURAJ: Self hypnosis and what happens there is that you're strengthening and driving the seeds of your own personal negativities deeper and deeper within yourself. Self hypnosis or hypnosis by someone else I would not advise that for anybody.

QUESTION: Even with positive affirmations?

GURURAJ: Positive affirmations is not hypnosis.

QUESTION: Well what about positive suggestion?

GURURAJ: Positive suggestion is not hypnosis either.

QUESTION: If they give you a positive post hypnotic suggestion and it's something positive....

GURURAJ: An affirmation is okay. Now when you keep on affirming something good to yourself you don't put yourself into a sleep state, into a hypnotic state.

QUESTION: Well, it's just like a meditation state.

GURURAJ: I'm not sure of that because the hypnotic state, as I've explained before, is far far different from a meditative state. Oh yes. It might seem to you like a kind of meditation but it's not really. You are only going to the level in hypnosis you are only going to the level of the subconscious mind and a very superficial level, too, while in true meditation after practice, you go beyond the subconscious mind and you touch upon the superconscious level. You see? But

affirmations are good, nothing wrong with them. Positive affirmations are good. In positive affirmations you are repatterning certain things in the mind.

QUESTION: You said before passing over as that what, if we pass over to something else, how do we end up coming back here? What are we passing over?

GURURAJ: That's a thick subject. It will require at least an hour for me to answer that one. If you'd like.... [tape clicks off and that previous discussion is going on. I think Gururaj must have been taped on an unerased tape. S.J.]

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